

The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

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

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THE SECRET OF HIS PRESENCE.

In the secret of His presence, how my soul delights to hide!
 O, how precious are the lessons which I learn at Jesus' side!
 Earthly cares can never vex me, neither trials lay me low;
 For when Satan comes to tempt me, to the "secret place" I go.

When my soul is faint and thirsty, 'neath the shadow of His wing
 There is cool and pleasant shelter, and a fresh and crystal spring;
 And my Saviour rests beside me as we hold communion sweet;
 If I tried, I could not utter what he says when thus we meet.

Only this I know: I tell him all my doubts and griefs and fears;
 O, how patiently he listens, and my drooping soul he cheers!
 Do you think he ne'er reproves me? What a false friend he would be
 If he never told me of the sins which he must surely see!

Do you think that I could love him half so well, or as I ought,
 If he did not tell me plainly of each sinful word and thought?
 No! he is so very faithful, and that makes me trust him more;
 For I know that he does love me, though he wounds me very sore.

Would you like to know the sweetness of the secret of the Lord?
 Go and hide beneath his shadow; this shall then be your reward:
 And whene'er you leave the silence of that happy meeting-place,
 You must mind and bear the image of your Master in your face.

You will surely lose the blessing and the fulness of your joy
 If you let dark clouds distress you and your inward peace destroy;
 You may always be abiding, if you will, at Jesus' side;
 In the secret of his presence you may every moment hide.

—Ellen L. Gorch.

CHRIST'S COMMISSION.

MRS. E. G. WHITE.

THE Lord has given his church a special work of personal service to do. God could have sent angels to work for the reformation of man, but he did not do this. Humanity must touch humanity. The church is the Lord's instrumentality. He works through those that are willing to be worked. If the church had cherished a sense of her accountability, fervent, earnest messengers would have carried the truth to

countries far and near. God's living word would have been preached in every corner of the earth.

What was Christ's last commission to his disciples before he left them?—Lifting up his hands, he blessed them, and said, "Go ye into all the world, and preach the gospel to every creature." This command has not been fully obeyed by the professed followers of Christ. Our salvation depends on our obedience. It is left with each one to say whether he will qualify himself to do the work God has appointed him to do, or whether he will bury his talent in the earth.

Christ's commission is to be received and acted upon. We are to go forth in faith, with earnest prayer for the promise of One who has said, "Lo, I am with you alway, even unto the end of the world." With the promise of such companionship, we are guilty of great unbelief and disobedience if we refuse to take up the cross of self-denial and self-sacrifice.

The words, "Go ye into all the world, and preach the gospel to every creature," are spoken to every individual. We may be adapted for different branches of the work; but while we do our part unselfishly, we are obeying the command. Do we search the precious word of God interestedly, that we may say, "The entrance of thy words giveth light; it giveth understanding unto the simple," not to men and women of weak intellect, but to those who cherish simplicity of heart and mind, who are willing to be taught by the Holy Spirit, that they may know how to open the word of life to others? As we communicate the light that has found entrance to our souls, the Holy Spirit gives increased light, and our hearts are filled with the precious joy of the Lord.

Christ did not go to heaven directly after his death. It is claimed by some that when he died, although his body was laid in the grave, his spirit went to heaven. But after his resurrection he said to Mary, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." If, after he bowed his head and died, he went directly to heaven, certainly he did ascend to his Father.

Christ remained in the grave the allotted period of time, and then he took up his life again. In the hearing of the people he had said, "Destroy this temple, and in three days I will raise it up," referring to his body. He came forth from the grave a conqueror, proclaiming, over the rent sepulcher of Joseph, "I am the resurrection, and the life."

We have a crucified, risen Saviour to present to the people. All who have come to Jesus for pardon have found him ever ready to take their sins, and to impute his righteousness to them. He who has come to Christ, and has been truly converted, will have a longing to save the souls that are out of Christ. He who loves God supremely and his neighbor as himself cannot rest content with doing nothing. He goes forth proclaiming, "Behold the Lamb of God, which taketh away the sin of the

world." As he comes to Christ himself, his whole soul breathes out for Christ. He receives the light and knowledge that the Lord gives to every true seeker to impart to others. After the Holy Spirit has molded the heart of the true believer, the light that enters heart and mind cannot be shut in; it must shine forth to others.

God will use humble men as his instruments. Even though they have but one talent, if they trade upon it, it will increase. The great fault in the church is that the work of saving souls is so limited that the advancement of the kingdom of God is slow. A backslidden church is the sure result of a selfish church,—a church that does not use her talents in co-operating with Jesus to restore the image of God in men. We are to minister to every creature. A responsibility is laid upon us to work for all,—our friends, our acquaintances, those who are bound up with the world and alienated from God. The apparently amiable and agreeable are to come into the sphere of our labors. The truth is for them as much as for us, and we must say, "Come."

God has entrusted the knowledge of the truth of redemption to every converted soul, and this knowledge is to be given to others. With a tender, sympathetic heart, tell them of the great truth of redemption. If we are in earnest, we can and will so speak that all will see that we have the love of the truth in our hearts. The frivolity and love of amusement that we encounter may chill our soul, but it will not silence the message we bear as Christ's witnesses. And each soul saved will save other souls; for those who are truly converted will realize that they are the depositaries of sacred trusts. What rich blessings will follow pure, consecrated effort, the worker depending on God to give the increase!

It is a most fatal mistake to suppose that the work of saving souls depends alone on ordained ministers. All who are ordained unto the life of Christ are ordained to work for the salvation of the souls of their fellow men. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." It is by the Spirit's power that souls that are dead in trespasses and sins are quickened to hear the words of life.

There are heathen at our doors; there is infidelity in the church that palsies the working element with unbelief. The command to work unselfishly and earnestly, wearing Christ's yoke and bearing his burdens, rests upon every soul. Wherever his work, whatever his business, his first interest is to seek the kingdom of God and his righteousness; and by precept and example, in word, spirit, and action, to show his earnest zeal for Christ.

"As Christians, we are to labor most earnestly to bring souls to Christ. There must be no cheap chapters of experience woven into our Christian life."

**"HAVE YE RECEIVED THE HOLY GHOST
SINCE YE BELIEVED?"**

R. A. UNDERWOOD.
(Mesopotamia, Ohio.)

If not, why not? God's word is a living, present truth to every one who believes. That there are aggressive and progressive steps in the Christian life, no one with the open Bible before him can deny, even if his own experience has not verified this truth. How often we have heard the statement, "I desire a deeper work of grace in my soul." Thousands have longed for more power, to be kept from sin, and to rescue men and women from death. It is good that we have such a desire; but will God create the desire and not supply the demand?—To do so is not like our Father, who, the promise is, "shall supply all your need according to his riches in glory by Christ Jesus."

We hear much at the present time about the baptism of the Holy Spirit. That we have reached the time when the "latter rain," "the refreshing," "the outpouring of the Spirit," "the baptism of the Holy Ghost," should be experienced by the people of God, is a plainly revealed truth of the Bible.

In all ages when God has had a specific work to be done in the earth, a counterfeit has been introduced, by which many have been deceived. Now that God is about to bestow upon his waiting, trusting people the greatest of all spiritual blessings, we are in danger of being led to accept the spurious. In view of this, every child of God should, with humility of soul, study the Word with earnest prayer for light upon this subject.

We must understand and accept the conditions upon which God has promised the baptism of the Spirit. If we do not, we may be led to accept the false. Before entering upon the study of this most important subject, I will quote the following from the pen of Mrs. E. G. White, on pages 126 and 127 of "Gospel Workers:"—

The Lord often works where we least expect him; he surprises us by revealing his power through instruments of his own choice, while he passes by the men to whom we have looked as those through whom light should come. God desires us to receive the truth upon its own merits,—because it is truth.

No one should claim that he has all the light there is for God's people. The Lord will not tolerate this. He has said, "I have set before thee an open door, and no man can shut it." Even if all our leading men should refuse light and truth, that door will still remain open. The Lord will raise up men who will give the people the message for this time.

The spirit in which you come to the investigation of the Scriptures will determine the character of the assistant at your side. Angels from the world of light will be with those who, in humility of heart, seek for divine guidance. But if the Bible is opened with irreverence, with a feeling of self-sufficiency, if the heart is filled with prejudice, Satan is beside you, and he will set the plain statements of God's word in a perverted light.

These extracts need no comment. Reader, pause and lift your heart to God in earnest prayer to be kept by his power from those things that invite Satan to stand by your side, and that you may receive only truth and light.

THE SECRET OF WINSOMENESS.

WHAT is it in Jesus that so draws men, that wins their allegiance away from every other master, that makes them ready to leave all for his sake, and to follow him through peril and sacrifice even to death? Is it his wonderful teaching?—"Never man spake like this man." Is it his power, as revealed in his miracles? Is it his sinlessness?—The most malignant scrutiny could find no fault in him. Is it the perfect beauty of his character?—None of these things will account for the won-

derful attraction of Jesus. Love is the secret. He came into the world to reveal the love of God; he was the love of God in human flesh. His life was all love. In most wonderful ways during all his life did he reveal love. Men saw it in his face, and felt it in his touch, and heard it in his voice. This was the great fact which his disciples felt in his life. His friendship was unlike any friendship they had ever seen before, or dreamed of. It was this that drew them to him, and made them love him so deeply, so tenderly. Nothing but love will kindle love. Power will not do it, holiness will not do it, gifts will not do it,—men will take your gifts, and then repay you with hatred. But love begets love, heart responds to heart. Jesus loved.—*Dolan.*

THE TEACHING OF LIGHT.

L. A. REED.
(Jacksonville, Ill.)

JOHN was called the disciple whom Jesus loved. He was closely associated with our Lord during his earthly ministry, and was favored with marvelous revelations of God through Jesus Christ. And this message which God committed to him, he seems, in his first epistle, to have summed up in few words; for he says, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." 1 John 1:5.

Because the Word says that God is light, it does not necessarily follow that light is God. The converse of a proposition is not necessarily true. But God is light, and all out of him is darkness; therefore, light is of God. We find reasoning like this in 1 John 4:7, 8. In verse 8 we have the statement that God is love; and in verse 7 we have another statement, not that love is God, but that love is of God. And from this it follows that love is a manifestation, or revelation, of God. 1 John 4:10; John 3:16; Rom. 5:8.

By a parity of reasoning, since light is of God, light is a manifestation, or revelation, of God. Indeed, this is the definition of light. "Whatsoever doth make manifest is light." Eph. 5:13. Then, anything that makes manifest is light. But what is it that light makes manifest?—We have already said that it makes God manifest. But are we not told that the works of the flesh are manifest, and that the reprobated things are by the light made manifest?—Certainly. But the revelation of sin is always the revelation of righteousness. Sin is the lack of righteousness, and the revelation of sin is the revelation that righteousness is lacking,—that righteousness ought to be where as yet it is not. But this revelation of righteousness is the revelation of God; for there is none good but God (Mark 10:18), and there is none but him righteous, no, not one. Rom. 3:10. Then, the revelation of righteousness is the revelation of God's righteousness, it is a revelation of God's character, it is God made manifest. And this agrees with the truth that Jesus Christ, who is the Light of the world, was God made manifest in the flesh.

Now this reasoning does not pertain to spiritual light alone. All that we have here said is true of natural light also. The light from the sun is as truly a revelation of God as is anything he has given. It may not be as full a revelation, though this I am disinclined to admit, and it may not be as plain a revelation. But Paul says that the invisible things of God, even his eternal power and Godhead, are clearly seen, being understood by the things that are made. And though it is not given to me to say how clearly, or plainly, sunlight reveals the character of God, it is given to us all, in the verse referred to, to say that since sunlight is one of the things made, it is one of the

things which clearly show the eternal power and divinity of God. The invisible things of God are clearly seen, being understood by the things that are made.

Many books are given to a study of light for light's sake; but I do not know of one that is given to a study of light with the purpose of finding in light the revelation of God. But the REVIEW is ever ready to proclaim the principles of Christian education; and through the kindness of its editors, I hope to show you, in the sunbeam, some of the marvelous revelations of God's wondrous character.

"TRUST in the Lord to hide thee,
Wait on the Lord to guide thee,
So shall no ill betide thee,
Day by day."

"Rise with his fear before thee,
Tell of the love he bore thee,
Sleep with his shadow o'er thee,
Day by day."

CONCENTRATION.

The King's Messenger.

Do one thing, and do it well. "This one thing I do," and keep doing. A constant dropping wears away the stone. Don't scatter. Concentrate, and consecrate to concentrate. Put your heart and hand, your mind and will, to everything you do. Don't be diffuse or superficial.

These are Holy Ghost days; press them, fill them, use them. We are loose in our business and in our religion, in our home and in our society. Let us gather up, pull ourselves together, concentrate, and mind our business; never wobble, but put ourselves and himself in everything we do, doing our work as unto the Lord.

Keep straight at the thing in hand. Put your mind on it, make your mental activities be subservient to it. Think it out. Some one has brightly said, "We seldom think of anything because we are always thinking of something else." Don't think yourself; let Him think,—let him be made unto you wisdom. Your thoughts are vain thoughts. Concentrate on him. He will bring to your remembrance, and will see that the pigeonholes in your mind are stocked with well-assorted facts, and will arrange and bring them forth at the proper time and in the right manner and best place. Let him do this.

Jesus is power, and he understands the economy and use of power; he will not allow it to run to waste or be vitiated; but will sustain it, and make it accomplish his purpose in the right direction and proper manner every time.

He is the Condenser and Concentrator: our strength will be increased; for our weakness will be merged into his power. Physical and spiritual forces will be held and used by him. We shall not weary, we shall not faint. Our leaf shall not wither, and whatever we do shall prosper.

Concentrate on him and in him. Receive ye the Holy Ghost. Be of one mind; only such a mind counts. Have but one idea, and that idea him.

Witness unto him. Let him make Jesus known, let him make the truth known, let him open the Scriptures to your understanding. Let him; it is his office work. He can do it; we cannot. Tell of him, and tell what he has done, and is doing, in, for, by, and through you; and that he will do exceeding abundantly above all we can ask or think for every one, or any one, who will receive him.

Confine yourself to him, fix your heart on him. Give him a chance to commune: communion is better than service or work. Talk with God, and God will tell. He will make himself known. Let him.

THE TREMBLING MOUNTAINS AND MOVING HILLS.

A. O. TAIT.
(Oakland, Cal.)

THE prophecies of both the Old and the New Testament are filled with descriptions of the great storms and general upheavals of the earth that will mark the closing years of time. These descriptions are given in the most vivid and forcible language. In vision, God placed the prophets in the very midst of these last-day tremblings and tossings of earth. With the most intense reality the upheavals of the ground, the trembling of the mountains, and the moving of the hills were viewed by the holy seers. Their vision was so real and so divinely complete that for the time they dwelt right amid the great events of our time. The things actually seen by us in these times were just as really seen in vision by the prophets of old; so in writing of our times, they are truly reporting

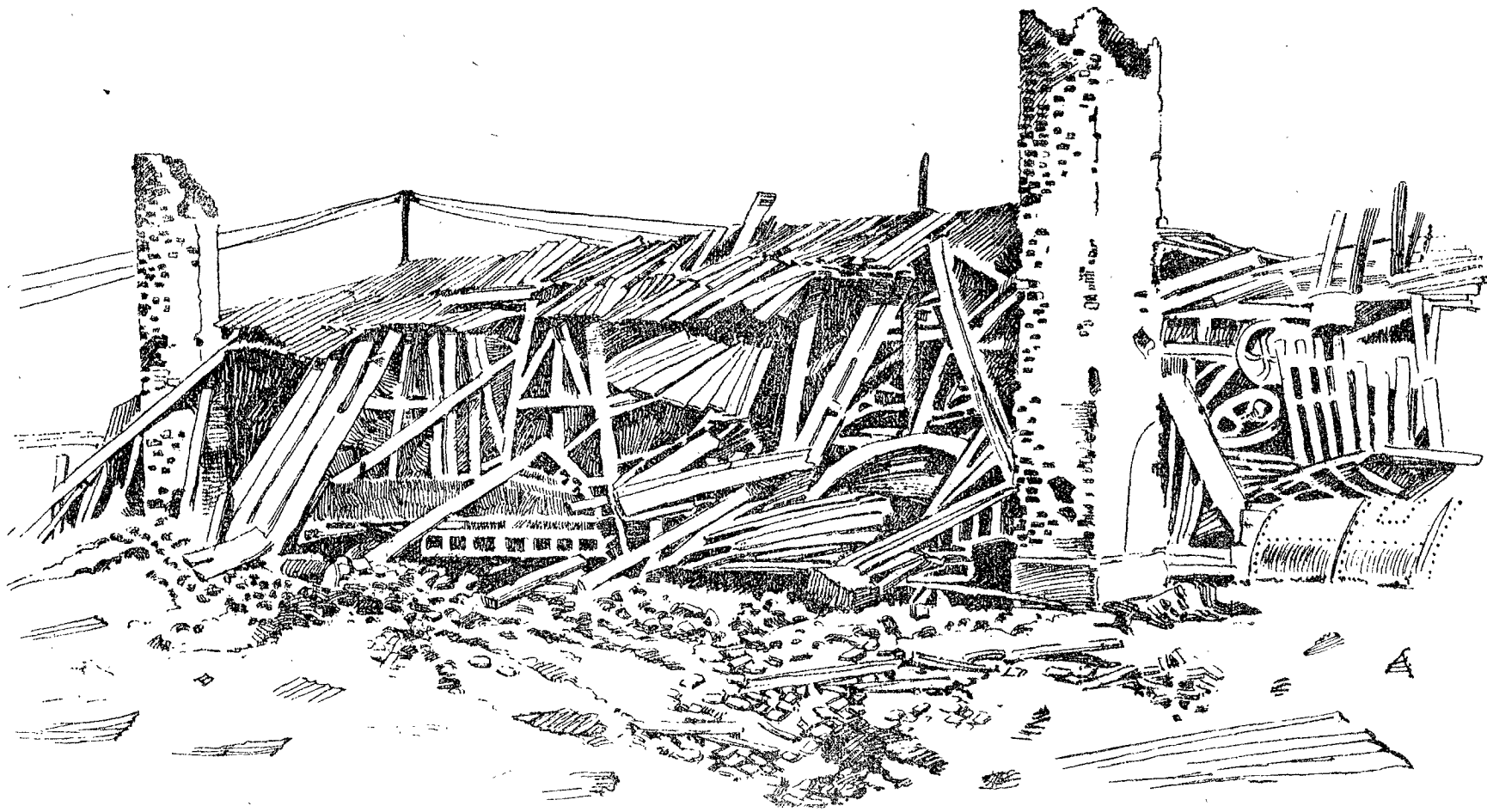
the "presence of the Lord" and "his fierce anger" are manifested. These utterances of the Word at once direct the mind to the "last days." As you read these words of Scripture, the Spirit of God applies them, and the conviction is irresistible that the closing scenes of earth are here presented. And the language is divinely sublime. God has given his Spirit to be the interpreter of his own word; and when the Spirit urges home upon the heart any truth plainly stated in the Word, we have the strongest evidence that can be given of the great realities of the book of God. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:17. "For the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2:10. We should heed the voice of God speaking to us in his word, as he reveals to us the unmistakable tokens of the coming of his Son.

Verse 23 of this prophecy says: "I beheld the earth, and, lo, it was without form, and

ing and shaking will become all the more intense as the days go by. And what must be the scene just ahead of us when the time is reached when the "hills" begin to "move lightly"?

It was my privilege to be shaken by the startling earthquake on the Pacific Coast, March 30 of this year. It is said to have been the hardest shock felt in this section since 1868. The trembling continued forty seconds. No particular damage was done except at the Mare Island Navy Yard, in San Francisco Bay; but there the damage was very heavy. The illustration shows the navy yard sawmill after the shock. Many other buildings on the island were damaged, but this one most of all. This forcibly illustrates the fact that when the batteries of heaven open up, the works of men appear very weak and insignificant.

There is something about the shock of an earthquake that is most awfully sublime and majestically grand. The sensation of the shaking and trembling of the earth under your feet



The Sawmill at Mare Island Navy Yard, San Francisco Bay, after the earthquake Wednesday night, March 30, 1898.

what they actually saw. The accuracy of their vision we can verify if we will look about us.

Perhaps there is no more graphic description of the commotions to take place in the earth at the close of time than may be found in the fourth chapter of Jeremiah. Says the prophet: "My people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it." Verses 22-28.

Verse 26 is sufficient of itself to show when this prophecy applies. It is at that time when

void; and the heavens, and they had no light." "In the beginning," when "God created the heaven and the earth," he said that "the earth was without form, and void; and darkness was upon the face of the deep." Gen. 1:1, 2. So, then, when Jeremiah viewed the destructive scenes of the last days, he saw the earth so completely "broken down" that it was reduced to its original chaos. It will become again "without form and void," preparatory to the Lord's work of creating out of it "new heavens and a new earth, wherein dwelleth righteousness."

Note how expressive is the prophetic language that describes the work of thus reducing the earth again to chaos. Says the prophet: "I beheld the mountains, and, lo, they trembled, and all the hills moved lightly." Verse 24. What a wonderful commotion that will be, when the "mountains" tremble, and "all the hills" move lightly! Could language be more sublime? Could expressions be devised that would suggest scenes of more awful grandeur? Only one thought could be more truly sublime, and that is that we are now living in the very time viewed by the prophet. We have seen some of the beginnings of these "tremblings" of the mountains. Their heav-

cannot be described in human language; it must be experienced in order that one may know what it is. The thought that the solid earth, like the sea, is actually being rocked and tossed by the agencies which God has prepared to shake and crumble things into their original chaos, fills one with reverence. How small does man seem under such circumstances, and how small and insecure appears the earth itself; but how great, how powerful, is our God! If other evidences were lacking, it would hardly seem possible that we could doubt his ability to protect us, after feeling the force of his infinite power in shaking the ground upon which we stand.

It is true that there have been earthquakes in the past; but these, of themselves alone, would not constitute a sign of the end of time. In fact, occasional earthquakes could never be regarded as an evidence of the last days; for something more than an occasional upheaval and shaking is predicted. As presented in previous articles, and as every devoted student of the Word knows, "fearful sights and great signs shall there be from heaven." Luke 21:11. And "the earth shall reel to and fro like a drunkard, and shall be removed like a cottage." Isa. 24:20. And in addition to

this, attention may be called again to Jeremiah's words, "I beheld the mountains, and, lo, they trembled, and all the hills moved lightly."

Picture to yourself, if you can, these mighty commotions of nature, as nature's God permits the earth itself to "reel to and fro" and tremble with disapproval of the sin that has so long held sway upon it. Imagine all the hills moving *lightly*, as a tossing bark upon the surging ocean! The Lord is coming, and even the hills are to skip with joy at the approach of the rightful King.

But all are not prepared for this event. Many look with dreadful fear upon these disturbances of the earth. They are trembling before the thought of what they see coming. It is sin, and sin alone, that causes any one to fear because of the manifestation of the power of God. We have entered upon times that will try men's souls; and only those who have been freed from sin will be able to stand.

Hasten, Christian worker, to give the message of warning, pointing all to the "Lamb of God, which taketh away the sin of the world."

BEING SANCTIFIED THROUGH TRUTH.

G. W. MORSE.
(Battle Creek, Mich.)

"SANCTIFY them through thy truth: thy word is truth." John 17:17. Such was the prayer of Christ to his Father for his followers. To sanctify is to set apart, or prepare, for a holy, or religious, service; and truth is the only means whereby a person may become so sanctified. In John 8:32 the Saviour says, "Ye shall know the truth, and the truth shall make you free." Truth is the opposite of error. Error is darkness, ignorance, folly, and sin,—that which will ultimately result in death. Truth is light, wisdom, righteousness,—that which will lead to eternal life. To know the truth in its completeness is to be free from all that is implied by error. To whatever extent one does know truth, just so far is he freed from error and its consequences. What is it to "know the truth"?—Evidently, to understand it, accept it as truth, and conform to it so far as its requirements extend.

All truth is of God. It is not necessary to speak of it as "God's truth," for there is no other truth. Then, when we learn a truth, we learn of God. Truth is God's word, and that is why it sanctifies those who accept it as such. "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12. It is no wonder that truth has a sanctifying effect upon us; it could not be otherwise.

But in order for truth to have a sanctifying effect upon us, we must recognize it as God's word. And this is the basis of all true education. "In all thy ways acknowledge him [the Lord], and he shall direct thy paths." Prov. 3:6. To acknowledge the Lord is to recognize him, fully realizing his presence and authority. All education should be from the standpoint of truth, which is God's word. True education is simply a preparation for holy, or religious, service, and that is just what God purposes that truth shall accomplish for us; for to sanctify is to prepare one for that kind of service. All study of truth, recognizing it as God's word, is educational in its effect, and brings us more and more into harmony with God. This is the great purpose that should be kept constantly in view,—to come into harmony with God; that is repentance, conversion, salvation.

Since truth is God's word, and God is love, it follows that truth is but an expression of his

love and goodness. What is the purpose of God's goodness? In Rom. 2:4 we are informed that it is to lead us to repentance, and that is just what has been remarked; for to come to repentance is to come into harmony with God. Repentance is simply the act, or process, of exchanging error for truth; it is abandoning error, and accepting truth in its place. Thus it is that the truth will make us free,—free from error, and all that is signified by it.

In Ps. 33:5 we are told that "the earth is full of the goodness of the Lord." That is certainly a vast amount of goodness, and it would seem as if it was sufficient to bring all to repentance. And such would be the case if all would recognize that goodness, and discover in it the wisdom and power of God. This earth is simply one vast globe of God's goodness, and he wants us to recognize that goodness,—discover it, and comprehend its purpose. The heavens also declare God's goodness; yea, the whole universe is but one vast, illimitable proclamation of his goodness.

God "hath made his wonderful works to be remembered" (Ps. 111:4); but we cannot remember anything that we have never heard of or known about. Hence we readily discover the necessity, yea, the obligation, that rests upon us to study the works of God. In the second verse of the psalm last quoted are these words: "The works of the Lord are great, sought out of all them that have pleasure therein." The Lord would have us take pleasure in seeking out and studying his works—his goodness. To study God's works without recognizing God, is of little benefit to one. Just so the study of truth without recognizing its Author, is of very small benefit as compared with what would be realized if it were properly studied.

God's works do not consist alone of material things, such as planets, land, water, trees, animals, etc. All principles of truth, in every department of science, are also God's works. Every principle of mathematics has God for its author. The true system of education, teaching, or preaching, is one that will recognize this fact, and proceed in harmony with it at all times. The true system of education is not only founded upon truth, but it is a system always and forever pertaining to truth. Every advance step in education, from the cradle to the grave, should be by some precept of truth; and the golden link that connects that truth with its divine Author should always be pointed out and recognized. All study of truth should be carried forward with a realizing sense that it is God's word,—an expression of his goodness, love, and power. Truth studied in this manner, and with a just recognition and companionship of the Holy Spirit, will have the sanctifying effect designed by God.

There is another beautiful thought in connection with the text quoted above: "He hath made his wonderful works to be remembered." Right here is where the Sabbath comes in. God not only made his works to be remembered, but he instituted a special memorial of those works, and sanctified it to that very purpose. God wants his works to be remembered all the time, and himself recognized at the same time as the Creator of those works. And so his memorial is of universal application and perpetual obligation. By perpetual obligation I mean constant, unvarying, continual, all the time,—seven days of the week, fifty-two weeks of the year, and all the years that his works continue.

In Ex. 31:13 the Lord says, "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that [in order that, or that thereby] ye may know that I am the Lord that doth sanctify you." Thus the observance of the Sabbath is to be to us a sign of our sanctification; sanctification

comes to us through the truth; and the truth is God's word,—that same word that spoke the worlds into existence.

Now see the beauty and harmony of God's plan: the works of God are all good, and expressions of his love. It is God's purpose that his goodness, as seen in his works, should lead men into harmony with himself. As man proceeds in his study of God's works and the truths exemplified by them, recognizing, meanwhile, that the works and truths so studied are from and of God, he thereby becomes sanctified; *i. e.*, educated, prepared for, the service that the Lord has for him. Then the Sabbath comes to him as the sign, or seal, of his sanctification; and the Sabbath is the memorial of those identical works and truths that were studied for the purpose of attaining sanctification.

A FORTUNE FROM REFUSE.

Christian Herald.

A MINING company, whose offices are in New York, received a report recently from their agent in California, which caused them some chagrin. Among the properties owned by the company is a mine about ten miles from the Colorado River, which, after being worked for many years, was believed to be worked out, and was abandoned. The San Diego *Sun* says that the last lessee was confident that the mine would still be productive if money was expended upon it. He did his utmost to get the necessary capital to develop it, but failed. He left everything standing, and went away in disgust.

A few months ago a prospector who visited the mine noticed, at the back of the mill, a large heap of debris, technically called "tailings," which he thought might be worth working. He offered the company ten cents a ton for it, and estimated that the pile contained a hundred thousand tons. They had not expected to make anything more out of the mine, so they willingly accepted the offer. The speculator bought a cyanid plant, hired a few Mexican laborers, and set to work on the mound. After working it for three months, an agent of the company called upon him to receive the money. He asked how the speculation was turning out, and learned, to his amazement, that it had already netted the speculator fifty thousand dollars, and he expected that when he had finished the mound, which would be in about three years, he would have made two hundred thousand dollars more. The chagrin of the company, on hearing of this fact, may be imagined. They cannot be said to have lost anything, and, as a matter of fact, they gained ten thousand dollars more than they ever expected to make out of the old mine; but it is not a pleasant reflection for them that they had the opportunity of making a quarter of a million dollars, and missed it.

A similar discovery will be made at the last by many Christians who now make no effort to win souls for Christ from the human refuse that is going to waste on all sides of us. They will not lose their own souls, but they will miss the crown that Christ will give to those who toil for him. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3.

ONE^s may remake the world a thousand times, but he will never introduce the soul of man to the kingdom of heaven until he remakes the man. The secret of happiness is not affluence, but content. The gate to heaven's kingdom is not the golden gate of worldly riches, but the narrow gate of poverty of spirit. It is not the great army, but the little flock, to whom God gives the kingdom.—*Interior.*

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD." 2 Tim. 4:1, 2.

CHRISTIAN MANLINESS.*

ALONZO T. JONES.

TEXT: "Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13.

That is Christianity. That verse is all there is of Christianity, and Christianity is all of that verse.

There are other scriptures that express the same thought in another way. In the fourteenth chapter and twentieth verse of this same book, I read: "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." Again, in chapter 13:11, I read: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."

The one thought in all three of these verses is that Christians are to be men,—are to act like men, not like children, and much less like babies. The object of Christianity is to make people strong, manly men.

In this world, as the world goes, the tendency is, and always has been, to unman men,—to make them weaklings, dependent really upon nothing, yet upon what they *think* is something. There is no harm in a man's depending upon something or somebody besides himself. That is in him, and belongs to him. He is not God, and is not capable of depending altogether upon himself alone.

It is in man always to be dependent on something or somebody; and when this is not God, it always weakens the man. But when man recognizes this need in himself, and then puts his dependence altogether upon God, that makes a man of him; that will always strengthen him in every way and in everything.

When a man puts his dependence in anything or anybody except God, he loses everything, even the manliness that is in him. It was so in the apostle's day. The Roman Empire is recognized, by all who ever knew anything about it, as the mightiest representation of power among men that the world ever knew; yet the only tendency of that greatest manifestation of power that was ever in the world was to weaken and unman men.

This tendency of men to depend upon governments has been the greatest manifestation of this evil that there has ever been in the world. It was that which made governments possible in the first place. Nimrod, seeing this, took advantage of it to exalt himself. And from the days of Nimrod to the present time, men, in organized forms called governments, have exalted themselves upon the weakening and unmanning of the people.

In the apostle's days the world had reached the point where men could not continue any longer in the way they were going. When Christianity was sent into the world by means of the preaching of the apostles, the world stood on the very brink of falling into ruins by the weight of its own helplessness, and the most helpless were those who were possessors of most of this governmental power. The mighty mass that had been builded together as a government was ready to perish because of the corruption which it had accumulated upon itself, and had fastened upon multitudes of others. Thus ruin was the only thing that stood before the world when Christianity started; and this was so palpable that even the men who themselves stood at the head of the world

were dreading the inevitable ruin that they saw must come.

But Christianity was put into the world just then, and proclaimed to a world of unmanned people. And that little seed of manliness which, in Christianity, was planted there, and which was spread by the apostles among men in that day,—it was that which saved the world from ruin then, and it is that which has kept it in existence until now.

But now, in spite of Christianity, the world is coming to that same point again. It went there without Christianity once. When it goes there the second time, *against* Christianity, it will certainly perish; for there is no kind of salvation for anybody or anything outside of genuine Christianity.

When Christianity, preached and accepted in its sincerity, had saved the Roman Empire from perishing, then against Christianity, under the false profession of it, the professedly Christian empire went absolutely to pieces.

True Christianity spread through an empire of pagan wickedness, bringing multitudes to its saving light; and, by restoring the integrity of the individual, building up the manliness of men, it was also the preservation of the Roman state. But when, by apostasy, the gospel was robbed of its purity and power in those who professed it, and when the profession of Christianity was used only as a cloak to cover the repetition of the same old pagan wickedness, the *form* being held without the *power*, men were not only deprived of the only means of true manliness, but this apostate Christianity was obliged to put its dependence upon the state, and to teach the people to do so. And though the church and the state were united for mutual support, this only increased the evil that was afflicting each.

Thus, against Christianity, the Roman world was brought to the very condition from which Christianity had saved it. And when thus the only means which it was possible for the Lord himself to employ to purify the people and restore them to genuine manliness, had been taken and made the cloak under which to increase unto more ungodliness, there was no other remedy; destruction must come. And the Roman Empire—human society as it then existed in the principal part of the world—was literally annihilated.

Upon this subject, Dr. Schaff has well remarked that "nothing but the divine judgment of destruction upon this nominally Christian, but essentially heathen, world, could open the way for the moral regeneration of society. There must be new, fresh nations, if the Christian civilization, prepared in the old Roman Empire, was to take firm root and bear ripe fruit."

These new, fresh nations came, and planted themselves upon the ruins of the old. Among these Christianity again found a place to manifest its virtue, and to produce the Christian manliness that preserved truth and integrity in the world through the times of papal terrorism in the Dark Ages. And when the despotic power of the papacy had completely unmanned men, and had dragged down the nations once more to the brink of ruin, then once more also, in the Reformation, Christianity shined out brightly, restoring manliness to men, and lifting up the nations into a vigor that has sustained them hitherto.

But now, in this our day, in spite of true Protestantism, in spite of the Christianity that is true Protestantism, the church itself, and the world because of the church, is again going swiftly over this same course of evil. And when this is all done again, in spite of Protestantism, in spite of Christianity,—when, in spite of all that God has ever done, and all that he ever could do in all the world,—the church and the world reach that point, it will be final: the destruction that then falls will en-

gulf the world. That is why we are now so near the end of the world.

You know that I am calling attention to actual facts: there has been for years, and there is now, a powerful movement on the part of professed Protestantism, even in the United States, to form a union of religion and the state, which is church and state. And that means only corruption worse corrupted; for no nation can be as bad without a union of church and state as every nation must be with it.

Accordingly, the people are to-day being taught that they must depend upon the government for their religion; that they cannot succeed in the Christianity which they profess, and that the Christianity which they profess cannot maintain itself in the world, without having the government to unite with it and support it. The government must "make it easy for them to do right!"

Now religion is the one thing, above all things, for which men cannot depend upon anybody or anything *but God*. And when people's minds are turned away from absolute and unquestioning dependence upon God for their religion in every phase, and are taught to put their dependence upon a government for the maintenance of themselves in their religion, and for the maintenance of their religion in the world,—than this it is impossible for anything to be invented that will more weaken or unman men. Whoever accepts it unmans himself the moment he does it. He puts a figment—not even something, but a mere *figment*—in the place of God, who alone can satisfy him in that of which he is in need. And when men are taught, in the things alone in which God can satisfy, to put a figment in the place of God, what could more unman them? What could make men weaker, or tend to make them more of weaklings?

Along with this, following only the example of the professed leaders of the world, men who are not Christians are taught to depend on the government for support. They are taught that the government can make enough money to supply them with the money that they need.

Thus the people, both religiously and civilly, are being taught to-day, and are imbibing the notion, that the government should support them. But what, in fact, is the government? Apart from the people, it is a sheer figment. Separate from the people, it is absolutely nothing. Take out of the territory of the United States all the people of the United States, and where would be the government of the United States?—Certainly nowhere; there would be no such thing. The government is simply the people; and of the people, each one is simply himself. When anybody expects the government to supply him with religion or money, he is really expecting other men, just like himself, and himself among them, to do it. Yet this is not what is meant in this idea of governmental supplies of religion, money, etc. To those who entertain that notion, the government is an imaginary, indefinable something up at Washington City. So that in literal truth such teaching causes men to put their dependence upon a sheer figment. And the effect of this course is utterly to unman them, and make them worse than babies. I say worse than babies, because for a *baby* to be a baby is all right; but for a *man* to be a baby is infinitely bad.

That is largely the situation of things to-day, and you know it. Consequently, you can see how altogether apt it is, how altogether essential it is, that there should go forth to the world, in mighty power, as it stands in the Scriptures, the message of "*the everlasting gospel*" to be preached "to every nation, and kindred, and tongue, and people," calling them to depend upon God,—to accept Christianity and be *men* and not *babies*.

(To be continued.)

*Preached in the Tabernacle, April 2, 1898. Stenographically reported.

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.

AWAKE!

Do you hear the chill rain patter,
Tiny seeds beneath the snow?
And the noisy winds above you
Come and go?
Ah! we listen, and we're waiting
For the message, never fear;
Daisy, buttercup, and crocus,—
Yes, we hear!

We have purple, gold, and crimson,
For the meadows bleak and bare;
O, the sweet delight and beauty
All will share!
And a blossom for each snowflake
We will give to vale and hill,
When the bustling winds of winter
Have grown still.

Here are blades that wait to twinkle
In the soft and sunny light;
Think you we have not been growing
Through the night?
All the tramping of the tempest
Never woke us from our sleep,
In the arms of earth, our mother,
Nestled deep.

Yes, we're waiting for the tap, tap,
Of the warm rain at our door,
Then we'll bid you sweet good-morning,
Dears, once more!
And we'll star the hills and valleys,
And we'll set the fields aglow
With a host of blossoms, brighter
For the snow!

—George Cooper, in *Sunday-School Times*.

DUTIES AND RELATIONS OF FATHERHOOD.*

G. C. TENNEY.

(Sanitarium.)

(Concluded.)

As a Father, God's care for his children is prenatal as well as postnatal. "For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Ps. 139:13-16. In these wonderful statements we have food for sober reflection. No doubt the greater share of the children born into the world to-day are unwelcome accidents. God is made to serve with sin in endowing with his own precious life those who are destined to be a grief and a disgrace to the authors of their being. The holy responsibility of fatherhood is too often assumed without a thought of what is implied. God will certainly reckon for all these things, and among the most solemn accusations we shall have to meet in the Judgment will be those which relate to the responsibility of bringing people into the world, and of exercising for them all the care that God requires us to exercise after having brought them in.

Our Heavenly Father is not neglectful of any creature to whom he has imparted life. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." Having given life to a creature, that creature becomes the offspring of God, and God does not shun the responsibility that is placed upon him. The creature, wholly irresponsible for its existence, is entitled by every law of sacred obligation to the

protection and care of those who forced life upon it. Although our Heavenly Father is often made a partner in this work without his consent, he never refuses to accept the obligation of a father's love. How culpable, then, is the conduct of a father who shifts upon others the duties he owes to his offspring, or leaves them to live or to perish without his care.

The father is the *houseband*. God has placed him at the head of his household, not as a boss, or a lord; but as Christ is the head of the body, the church, so is the father the head of the family. The prevailing ideas of the marriage relation are so utterly at fault as to create one of the most dreadful plagues of our modern society. How few husbands and wives come to realize what it is to be *one flesh*! The marriage relation constitutes the human unit. Neither is complete without the other. The noble qualities of true manhood, combined with the exquisite graces of pure womanhood, form God's ideal of perfect humanity. The man who absorbs wife and children simply to increase the bulk of his own power and authority, is not a husband, but a tyrant. The true object of marriage is not to aggrandize the man; but as the choice colors of the artist blend into the perfect picture, so let each member of the family shine forth in his own charms, with the father as the molding genius of the whole.

Of our relation to Christ, it is written that "we are members of his body, of his flesh, and of his bones." O, how precious is that truth! Jesus Christ, our blessed Saviour, is one with his bride, one with his children! He is the head of the body; and although all members have not the same office, each one is considered an essential part of the whole, and is respected as such. Such is the character of the true family relation. As Christ loved the church, and gave himself for it, so ought men to love their own families. He who loves his family, loves himself.

Too many of us have excused ourselves from home duties because of our cares and labors elsewhere. We have perhaps said that the wife understands the children better, can manage them better, has more time for them, etc., etc. Mother is expected to prepare food and clothing, to prescribe discipline, to oversee their studies, to watch their habits, to teach them the truth, to show them how to work, to guard their associations, to cultivate their regard for sacred things, to see to their religious training; in fact, to be the sole guardian and guide of the children in matters that pertain to their temporal and eternal interests.

By many fathers, young children are regarded at best as but playthings, to be tossed about when they are pleasant, and spanked when they cry. Some fathers are guilty of the very great wrong of teasing their children to anger, and then punishing them for resenting the indignity heaped upon them. We cannot afford to play with fire in a powder-magazine. If the duties of the mother toward the children are more responsible than those of the father, it is because custom and the neglect of the father have made them so. While the mother necessarily has the care of the home in the absence of the father, there are plenty of opportunities in which the father may show that he has, at least, equal care for, and interest in, his flock. Many a mother who weeps in silence over the wayward son or daughter, would be spared those tears had the father been faithful to his trust.

This address is not intended as a philippic against the fathers who may be present or absent. I am fully conscious of the weaknesses of the masculine flesh. I know what the whole list of excuses is. I know some of the perplexities that fathers have to meet in the world, and the preciousness of the privilege of going to a quiet home, where we can lay aside our cares and responsibilities with our

coats and hats, and find everything just as we like to have it. I know that most of us are willing to trust the family responsibilities with our wives, and take our share of the accountability at the last. But have we reckoned all that this implies? Would it not be better and wiser to meet faithfully the responsibilities? He who would reap in joy must sow in tears. How can we reap where we have not sown? Of the bramble-bush, men gather not grapes. If we neglect to plant and cultivate, what shall the harvest be?

THE "GOOD CHILD."

MRS. S. M. I. HENRY.

(Sanitarium.)

ALL this time, every little while, I have been thinking about the "good child," who never causes any trouble; but I, like every one else, have been making her wait until there should arise some special occasion for calling attention to her.

She is so unobtrusive that while we enjoy and use her, we forget her, as we do the sunshine and the sweet spring air, and leave her to take care of herself, when she has time,—to gather up the crumbs of recognition from under the table at which the aggressive, exacting spirits have been served to surfeiting.

I am sure that although she has not been mentioned in any of the letters which I have received, she is among us in many REVIEW AND HERALD homes. The little "baby tender," the "mother-child," the "reliable errand girl" for everybody; the "queer child," who always likes to sit down, and listen to the talk of older people; the "helpful child," who stands on a hassock behind grandpa's or grandma's chair, and combs and combs and combs the poor old head almost by the hour, and not much more than heaves a deep breath once in a while to cause any one to think that she can have any sense of "sameness" in the service; the "sober child,"—never spontaneously merry, thoughtful beyond her years,—she asks but small favors of any, and hence has the opportunity constantly to prove that "it is more blessed to give than to receive," although in her case she is expected to give more than she has ever received, and so is in danger of being intellectually and morally swamped, as well as physically drained.

She "takes whatever comes, without any fuss;" and so the odds and ends of all things fall to her share. The romping children run away from her, while she comes on slowly after them, with a great baby in her arms, or a cab pushed before her, while perhaps two or three little ones catch at her hands and skirts, almost tripping her up in their toddling attempts to run and play about her.

She is not a rosy child; she may not be ill, but she is not vigorous; she is liable to die early: escaping this, she perhaps marries and has children of her own, but more often she grows up to be the old-maid aunt of the entire circle of nieces and nephews, who pull her and her belongings about, regardless; while for a little loving recognition from them she would give her very eyes.

The feet of none are set in a more dangerous place than are this child's. This spirit of apparent patient endurance has peculiar possibilities of development; it may curdle and become bitter; and as the sweetest things, when they become infected with disease germs and turn sour, are the most acrid and offensive, so there is danger that this apparent "self-denial" may become one of the most exacting things in the world. Anything abnormal in a child is open to suspicion, even if it is made to appear as the purest unselfishness. An unnatural disposition to serve is almost always caused by an unhealthy desire for special notice;

* Abstract of an address before the Mothers' Circle, Battle Creek.

and its presence, wherever found, lays upon some one the responsibility to see that it is properly trained,—never imposed upon nor overtaken, but kept within bounds of the true Christian grace which it simulates; and to be sure that it is not allowed to develop its hideous counterfeit, that egotistical self-consciousness, or sensitiveness, which is the most aggravated selfishness, and may become the fruitful soil of fanaticism and hypocrisy.

Not unusually, when signs of infirmity appear in such a child, as will be the case sooner or later, and efforts are made to lighten her work, she will suddenly manifest the most unexpected stubbornness in refusing to be relieved of the accustomed burden, whatever it may be. She will persist in carrying the heavy baby after he is perfectly able to walk, even if she staggers under his weight. She will go about the house with a set, determined face, silent and almost hard. She will take upon herself new and difficult tasks. Less of play and more of work will be the rule by which she will meet every effort to produce a change. She will take a grim satisfaction in the fact that she has "done too much," and will make the most determined efforts to do more and more; and few will be able to understand these signs, which mark a moral breakdown,—a deplorable development from overstrained natural amiability into that peculiar self-consciousness which may bear a most bitter fruit in the secret of her own heart.

All this results, usually, from false notions which have been entertained on the part of parents and teachers as to what constitutes a "good child," and from the ignorant catering by them to what is the most desperate form of egotism. The child is so hungry for notice that she is willing to work herself to death for it; and it is so convenient to have a child always ready to mind the baby and run errands, that, never thinking what it may mean to the child herself, she is alternately used and neglected by older people, while the strange nature within is wholly misunderstood and untrained. The child finds that whatever notice she does get is the result of making herself useful, consequently she is almost abnormally anxious to become so useful as to be an object of constant notice; so she does heroic tasks, overworks, breaks down early, loses heart, and perhaps becomes a wreck before the age of puberty.

No one has all this time known of the pitiful heartburnings in the little breast. The child has longed for love, so that she has, from her babyhood, given her "pleasant things for meat to relieve the soul," and it has been as nothing to all that have "passed by." Nursing this longing until it becomes a settled, morbid pain and disappointment, she grows into a strange, incomprehensible woman, with but little to say to any one, and with a trembling, despairing faith in God, while from the lifelong habit of activity, she still does the strangest "self-sacrificing" things, from most selfish motives, for which she despises herself all the time.

The "good child" should be carefully protected in all her innocent self-seeking efforts. From anything which will tend to create this inner longing, she should be kept by that sort of domestic food which will satisfy every natural, healthy instinct, without stimulating any. Each child should have measured out to him enough of health-giving attention so that this terrible hunger and thirst for notice shall never have any reason for existence.

No one child should be allowed to be the "baby tender," nor to do more than her legitimate share of work.

The "good child" should not be so much as named among us, nor yet the "bad one." Let them all be just *children*, while those simple and natural methods are employed in

training which will reduce self to the smallest proportions, and exalt Christ to be "All, and in all."

SPRING SONG.

OLD Mother Earth woke up from sleep,
And found she was cold and bare;
The winter was over, the spring was near,
And she had not a dress to wear!
"Alas!" she sighed, in great dismay,
"O, where shall I get my clothes?
There's not a place to buy a suit,
And a dressmaker no one knows."

"I'll make you a dress," said the springing grass,
Just looking above the ground;
"A dress of green of the loveliest sheen,
To cover you all around."
"And we," said the dandelions gay,
"Will dot it with yellow bright."
"I'll make it a fringe," said forget-me-not,
"Of blue, very soft and light."
"We'll embroider the front," said the violets,
"With a lovely purple hue;"
"And we," said the roses, "will make you a crown
Of red, jeweled over with dew."
"And we'll be your gems," said a voice from the shade,
Where the lady's eardrops live;
"Orange is a color for any queen,
And the best that we have to give."

Old Mother Earth was thankful and glad,
And she put on her dress so gay;
And that is the reason, my little ones,
She is looking so sweet to-day.

—Miss Lucy Wheelock.

JOHN'S OPPORTUNITY.

JOHN GRANT, a strong, healthy boy, eighteen years old, fairly good-looking, having an English high-school education, a quick perception of business methods, and one year's experience in a large business establishment, had attained to the wage of four dollars a week, and had no prospect of advance, so far as he could see.

The situation was freely discussed at home. His father was willing that John should make a change if he was convinced that he could do better; so after reading advertisements, looking about the city for several days, and talking with friends, he found an opening in a large retail and wholesale hardware store. The salary would be but two dollars a week for the first six months.

Mr. Williams, the junior member of the firm, said to him: "I cannot promise you anything definite. The business is a good one to learn. You can make yourself a useful man to us by becoming thoroughly acquainted with all the details of the business; and as fast as you prove yourself capable, we will recognize your services in some way. We have already several bright young men who have learned the business, and their advancement would naturally come first. If you wish to come under these conditions, the place is open to you."

John accepted the position, as it offered him some chance of advancement; and as the complicated details of the business became more and more familiar, he felt that he was making progress. Yet a dozen others in the business were just as bright, and apparently had made the best use of their opportunities. Still he kept looking for some chance to do more.

By watching closely for several weeks every detail, he noticed that large lots of goods were constantly coming from abroad, and that Mr. Williams always attended to the checking of the bills and marking the goods. This seemed to him strange; for Mr. Williams was a very busy man, and had enough to do without looking after such minor matters. John soon found, however, much to his dismay, that these bills were made out in French or German, and that no one in the store but Mr. Williams could decipher them.

John was not afraid even of two such formidable foes as French and German. He purchased text-books and began to study at once.

By constant application, he was able, at the end of the year, to make a bill of goods in either of the languages. He obtained access to the old bills, and made a special study of them. All this time he was doing his very best work in the store, and often helped Mr. Williams in arranging the foreign goods.

One day a larger assortment than usual came in, much to the dismay of Mr. Williams, who exclaimed, "I don't see how I can spend the time to mark these goods."

"Let me do it," quietly remarked John.

"You?"

"Yes, sir; I think I can do it correctly."

"But these bills are in French."

"I know it, and I have been studying French and German. I think I can read any bill that we have ever had."

"Well, try it, and see how you can make out."

Mr. Williams watched him for a while, and then said: "You seem to know what you are about. If you can do this, all right. It will relieve me more than I can tell."

John did the work so satisfactorily that at the next importation the bill was handed to him as a matter of course.

One day, a month later, he was called into the office, and interviewed by both the active members of the firm. The senior member said: "In my forty years' experience in this business you are the first boy who has seen this opportunity and improved it. I had to do the work until Mr. Williams came; and one reason that he became a member of the firm was because he could attend to this part of the business. We want you to take charge of the foreign goods. It is an important position; in fact, it is a matter of necessity that we have some one who can do this work. You alone, of the twenty young men we have here, saw the place, and fitted yourself for it. We cannot pay you yet as much as we may pay you later; for it is necessary to prove your staying qualities, but we have little doubt they will be shown in due time. For the rest of the year we will pay you ten dollars a week. At the end of the year we will consider the matter again."

The result was that after John had been there five years, he received eighteen hundred dollars a year, and had been sent to France and Germany. "John Grant will probably become a member of the firm by the time he is thirty years of age," Mr. Williams said to a friend. "He saw the opportunity, and fitted himself for it at some sacrifice, but it paid. It always pays."—*Youth's Companion*.

HELPING ONE ANOTHER.

THE basket of blocks was on the ground, and three rather cross little faces looked down at it.

"It's too heavy for me," said Jimmy.

"Well, you're as big as I am, 'cause we're twins," said Nellie.

"I can't carry it!" said their little cousin, with a pout.

Mama looked from her open window, and saw the trouble.

"One day I saw a picture of three little birds," she said. "They wanted a long stick carried somewhere, but it was too large for any one of them to carry. What do you think they did?"

"We don't know," said the twins.

"They all took hold of it together," said mama, "and then they could fly with it."

The children laughed, and looked at one another; then they all took hold of the basket together, and found it was easy to carry.

"The way to do all hard things in this world," said mama, "is for every one to help a little. No one can do them all, but every one can help."—*Christian Leader*.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 26, 1898.

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"HE that hath an ear, let him hear what the Spirit saith."

Seven times this command is given in only two chapters of the Bible.

All people have ears, but not all have ears to hear. And of all who have ears to hear, not all have ears to hear what the Spirit saith.

Have *you* ears to hear what the Spirit saith?

This hearing by which we recognize what the Spirit saith, is the hearing of faith.

There is a hearing of faith, as well as a seeing of faith, a walking of faith, and a living of faith.

Therefore it is written, "Receive ye the Spirit by the works of the law, or by the hearing of faith."

Receiving the Spirit by the hearing of faith, the hearing of what the Spirit saith, is *only* by faith.

We are commanded these seven times not only to hear what the Spirit saith, but also to hear what the Spirit saith "*unto the churches.*"

When the Spirit has spoken distinctly seven times to the churches, and when He who is the head of the church has commanded seven times that we hear what the Spirit saith unto the churches, then how can we prosper spiritually unless we do hear this?

But how shall they hear without a preacher? Is it not, then, perfectly plain that both preachers and people shall carefully consider what the Spirit saith unto the churches, in order that we all may indeed hear what the Spirit saith unto the churches?

MANY say, O if I could only have such an experience as Saul had,—see a light from heaven, and hear the voice of the Lord speaking to me,—I would be a Christian. But what did all this manifestation accomplish for Saul?—It simply caused him to know that Jesus was the Messiah, and that it was his duty to enter at once fully and earnestly into his service. Very well; do you not know all this already for yourself? In other words, have you not already been brought, though apparently by different means, to the same point exactly where Saul was at the end of his wonderful experience on his way to Damascus? Is not the light that has revealed this to you, though it comes through the channel of the written Word and the influence of the Holy Spirit, as really light from heaven as that which blinded the vision of Saul of Tarsus on that occasion? Is not the voice which has spoken to you these things from the volume of the Book, as really a voice from heaven as that which fell upon the ears of Saul? In short, did his wonderful experience reveal anything to Saul which has not already been revealed to you? Then why do you not take your stand as follower of Christ?

u. s.

FREE FROM THE SERVICE OF SIN.

"KNOWING this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we *should not serve sin.*"

Plainly, therefore, the Lord intends that we shall not serve sin, and, accordingly, has made provision that this intention shall be fulfilled.

"The body of sin" must be "destroyed," in order that henceforth we shall "not serve sin." If the body of sin is not destroyed, if sin is not taken up by the root, we shall certainly still serve sin, whatever our profession or desire.

Indeed, if I desire not to serve sin, if I desire to live without sinning, and yet do not desire it enough to have the body of sin destroyed, to have sin completely uprooted, whatever the cost, or however painful the process, then my desire is not sincere, and cannot possibly be realized. I am simply tickling my fancy with a mirage.

No; the body of sin must be *destroyed*,—nothing short of destruction will do,—in order that we shall not serve sin. See, too, what "destroy" means: "To pull down; unbuild; demolish: to overthrow; lay waste; ruin; make desolate: to kill; slay; extirpate: to bring to naught; put an end to; annihilate; obliterate entirely; cause to cease, or cease to be."

The Lord has made full provision for this destruction of the body of sin; it must be accomplished by crucifixion. "Our old man is *crucified*," "that the body of sin might be *destroyed*, that henceforth we should *not serve sin.*" That is the straight, sure course to freedom from the service of sin.

But thank the Lord, we do not have to go this way alone. "Our old man is crucified *with him.*" He was made "in the likeness of sinful flesh" *for us.* He was "in *all things* made like unto his brethren." He "was *in all points* tempted like as we are." "The Lord hath laid on him the iniquity of us all." And he was crucified. He was crucified for us. He was crucified as us. He was "the last Adam." He was humanity. And in him the old Adam—the old, sinful humanity—was crucified. And "our old man is crucified with him," in order "that the body of sin might be destroyed, that henceforth we should not serve sin."

Are you indeed crucified with him? Have you given up yourself to crucifixion, do you give yourself up to destruction, that you may be delivered from the service of sin? Is your desire to be freed from sinning so sincere that you freely give yourself up to crucifixion,—that you abandon yourself to destruction? If it is, then you can easily know the triumph that there is in knowing that the body of sin is destroyed, and that henceforth you shall not serve sin.

Why is this verse of scripture written, if it is not intended that you shall not serve sin? And when it is written to show you this the Lord's intention, then of what good is that to you, what good can it ever be to you, if that intention is not fulfilled in you, and you are not kept from the service of sin?

CHRISTIANITY is a living, vital entity, that has in it the power to transform a man completely,—make him a new creature. The in-

dividual who has named the name of Christ, and does not know experimentally what it is to be "born again," is *robbing himself* of the sweetest blessing that Heaven can bestow upon him.

STUDIES IN THE BOOK OF DANIEL.

THE book of Daniel is a book for young people, and especially for young men.

Daniel and his three brethren were but youth, of eighteen years or less, when they were taken captives to Babylon.

On the other hand, Belshazzar was also a young man of only eighteen or twenty years.

Thus at two great crises in the history of the kingdom of Babylon,—one at the beginning, the other at the end,—the chief interests of that great kingdom hung upon the conduct of young men of from eighteen to twenty, or perhaps twenty-one, years.

This book of Daniel was written to tell what should come to pass in the latter days, and therefore especially "for our admonition, upon whom the ends of the world are come." And the lesson to be drawn from the characters of these two sorts of young men are of special importance in the last days.

Babylon itself was a picture of the last days; and the fall of Babylon was a representation of the fall of the whole earth. The last message heard from heaven before the end of all things is: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

It was the corruption of Babylon in all sorts of iniquity that caused her fall. And the wild rout in that drunken and lascivious feast of Belshazzar, was the culmination of a long and popular course of intemperance and iniquity.

Yet for sixty-nine years Daniel, as one of the chief men of the kingdom, had lived in the very center of this sea of intemperance and iniquity; he had daily passed in and out among the chief actors in it; and had kept himself pure from any taint of any of the abounding vices.

Called to that place when he was but eighteen; honored at the very first with provision from the dainties of the king's table, and from the store of royal wines; promoted at the age of twenty-one to the position of personal attendant in the presence of the king; at the age of twenty-two made one of the greatest men of the empire by being further promoted to the threefold honor of "ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon," and given a seat in the council of the king; and with all this made the recipient of "many great gifts,"—this young man, so honored and flattered and courted in such a place as that, and in such society as was there, steadily maintained through his whole life absolute integrity of character, perfect propriety of conduct, and complete control of every appetite and every passion. This was Daniel; and his three brethren were not far unlike him.

There was another young man in the center of society in Babylon. He also was prominent in the king's court. He, too, was promoted to a high place in the kingdom; he was asso-

ciated with the king himself in the rulership of the kingdom. He knew the right way. He had the best of examples before him. He knew the purport of all these things. Yet he despised all instruction, disregarded all admonition, and indulged every appetite and every passion; and so reached at last the point where he recognized no bounds of propriety in conduct, was destitute of principle, and thought of no such thing as integrity of character. At the age of twenty-one, or younger, he had run his course, had been weighed in the balances and found utterly wanting, and had perished in his outbreathing iniquity. This was Belshazzar.

To-day the world is fast running in the way of Babylon. The intemperance and other vices of Babylon are prevalent everywhere. To-day every young man is practically in the society of Babylon. To-day these characters from Babylon, portrayed in the book of Daniel, are living examples; they are living illustrations of the choices that will be made, and, indeed, that are being made, by young men in the Babylon of to-day.

To-day there are before every young man the two ways,—the way of Daniel and the way of Belshazzar. To-day every young man has the opportunity to choose which of these ways he will take. To-day, indeed, every young man is choosing either the way of Daniel or the way of Belshazzar; for not to choose the way of Daniel is to choose the way of Belshazzar. There is no middle ground.

There is no middle ground because it is solely a question of principles. That you would not go to-day the whole length to which Belshazzar went at the end of his career, is no security to you; for to-day, and in this matter, the end is in the beginning. He who to-day despises the instruction given, and disregards the admonition written, on this subject for this time, chooses the way of Belshazzar, and will reach the end of that way as Belshazzar did; for there is no other ending to it. Belshazzar knew the right way, but he would not humble his heart to choose that way. He knew of the Lord of heaven and his way; but he lifted up himself against the Lord of heaven, and would not glorify him.

It is perfectly certain that there are to-day scores of young men in the families of Seventh-day Adventists, as well as of others, who are choosing the way of Belshazzar. They have been taught, they have read, so that they know, for themselves, the lessons of the book of Daniel. They know the principles and the career of Daniel. They know that these principles are of God. Yet they disregard it all, they repudiate it all, and choose the way of Belshazzar; so that the words are as true to them to-day as to him that night: "Thou, . . . Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven: . . . and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

To-day the message goes forth: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Soon "great Babylon" will come "in remembrance before God,

to give unto her the cup of the wine of the fierceness of his wrath." To-day, while it is called to-day, the representative characters of the book of Daniel are living characters. There are two of them—Daniel and Belshazzar. These are the two ways to-day, and there is no other way. The way of Daniel, or the way of Belshazzar—which do you choose to-day? Not to choose the way of Daniel is to choose the way of Belshazzar. Choose the way of Daniel to-day, now, and forever.

AN IMPORTANT QUESTION, AGAIN.

UNDER this heading, last week, a partial answer was given to an attempt by a Mr. Cope, Methodist pastor in Ingham county, Mich., to show that the seventh day is not the right day to keep for the Sabbath, with an intimation that further notice might be taken of the matter this week, by presenting some of his specific arguments. We do this on the principle brought out by Pope, in reference to vice:—

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen," etc.

So, sometimes the best exposure of error is simply to hold it up to the light of day, that people may get a fair view of it, and thus perceive its folly. He begins by saying:—

"I intend to show that the Mosaic law has no claims on us under the gospel dispensation."

He may just as well spare his time and labor in this direction; for no one, that we are aware of, claims that that law is now binding. Of course he attempts to hide behind the sophistry that the ten commandments were the law of Moses; but everybody knows better than that. His second proposition is:—

"And I claim that there was no law from Adam to Moses."

No law from Adam to Moses! Then there was no sin in the world from Adam to Moses! For the apostle is careful to state very explicitly, as if to condemn especially such blind and reckless assertions of those who would pervert the truth, that "where no law is, there is no transgression," and that "sin is not imputed when there is no law." Rom. 4:15; 5:13. And another apostle gives us the reason: "For sin is the transgression of the law." 1 John 3:4. Think of the world being considered without sin from Adam to Moses! What a glorious period of human history that must have been! And yet the very first transgression violated, specifically, eight of the ten commandments, and "brought death into our world, and all our woe." No law! and yet Cain terribly punished for the murder of his brother! No law! and yet a whole race of men swept off the face of the earth because of their unrighteousness! and remember that "all unrighteousness is sin;" and "sin is the transgression of the law." No law! and yet the inhabitants of Sodom destroyed by fire and brimstone because of their lust! No law! and yet Laban found cause for accusation against Jacob because he had stolen his goods! We are glad the management of the world from Adam to Moses was not left in the hands of Mr. Cope, if he cannot tell the difference between a state of holiness and such a condition of sin as called down destruction in one case upon the whole world, and in others, upon cities and individuals innumerable. He reminds us of a man who proposed a conundrum to his friend: "What is the difference between

an egg and a mule?" His friend gave it up. "Well," said the man, "all I have to say is, that if you cannot tell the difference between an egg and a mule, you would be a very unsafe hand to send to buy eggs"!

How men who have ever read the Bible, or who have the least conception of the position of God as the moral governor of the world, can make such assertions as that there was no law, and consequently no sin, from Adam to Moses, is utterly past comprehension. Of the folly of calling the ten commandments the old covenant, we spoke last week.

Our author further says: "I intend to show that the decalogue had no penalty attached, only that contained in the ceremonial law."

But the ceremonial law is not the decalogue; and the penalty of the ceremonial law, when removed with that law itself, does not affect the ten commandments at all. Strange that men cannot, or will not, see that as the moral constitution by which God governs the world, the ten commandments occupy a position as high above every local, national, or ceremonial regulation as the heavens are high above the earth. By that law, as such, the world will be judged in righteousness at the last day. And it will then be found that the law has penalty enough to satisfy the most skeptical. The next minister, in all probability, who attempts to argue against the law will claim that it is abolished because it *did* have a penalty, and the violation of the Sabbath was punished with death. We are glad Mr. Cope has sufficient discrimination to see that the penalty, as far as it was to be inflicted by man, belonged to a law on a plane different from that of the moral law.

The next plunge is into geology. There could have been no seventh-day Sabbath, it is claimed, because the days of Genesis 1 were immense periods of time, and not simply days of twenty-four hours. The apostle speaks of some "who change the truth of God into a lie." This geological claim does this very thing. We here enter into no discussion of the speculations of geology. We speak to believers in the Bible; and no one who truly believes and reverences that word will yield up its testimony to the inferences of men on geology.

No one can deny the parallel between Gen. 2:2, 3 and Ex. 20:8-11. Both passages refer to the same time, describe the same event, and use the same terms, which, by every rule of language and all the laws of honest interpretation, must be taken in the same sense. But the day of Ex. 20:8-11 is such a day as Israel had at Sinai,—the twenty-four hour day, common to all history. Therefore the day of Gen. 2:2, 3, must be of the same nature. There is no possibility of avoiding this conclusion. While the word "day" is sometimes, of course, used in a figurative sense, meaning a period of time of a greater or less length, as in Ps. 118:24, referring to the whole gospel dispensation, and in 2 Peter 3:7, referring to the thousand years of the judgment of the wicked, in its ordinary sense, in which it should always be taken, unless for good reasons to the contrary, it means a period of twenty-four hours; and Ex. 20:8-11 is an absolute demonstration that such is its meaning in Gen. 2:2, 3.

There was no sun, we are told, till the fourth day; hence there could have been no days till

then. But light was created as soon as the Spirit of God began to move upon the face of the waters; and it then performed the same function that it has performed since God placed it upon the sun on the fourth day, and made that great orb the light-bearer.

He argues that as fish and birds were created on the fifth day, and beasts on the sixth, they must have had time to multiply before Adam named them; hence those days must have been long periods of time. Not at all. Animals were brought forth "abundantly" in the very act of creation. See the record in Gen. 1:20-24.

It is further urged that "no reason could be assigned why God should give man a Sabbath to keep in the garden of paradise." This betrays the grossness of the writer's views of the nature of the Sabbath. He would confine it to the mere idea of physical rest; but that is not the leading idea at all. We must not overlook the higher object of the spiritual union and fellowship of man with his Maker, which it is a cardinal idea of the Sabbath to promote. With such low-grade views of the nature of the Sabbath, it is no wonder such arguments as are here under review are urged against it.

The use of the term "Jewish Sabbath," to describe the weekly rest day, further shows his misapprehension of the nature of the Sabbath; for there is no such institution brought to view in the Bible. It is always the Sabbath of the Lord, not the Sabbath of Jews or Christians, or any other class of national or denominational people. "The first Sabbath that was given to man," it is further asserted, "was given to the Jews as a memorial of God's delivering them from Egyptian bondage; and consequently the Sabbath law was binding on the Jews only." But Genesis, which records the giving of the first Sabbath, does not say any such thing; while the fourth commandment, spoken from Sinai, and graven on the tables of stone, does not give the deliverance from Egypt as a reason for the Sabbath, but makes the Sabbath exclusively a memorial of God's creative act in the beginning.

Well schooled in the labyrinth of antinomian sophistries and assertions, Mr. Cope dilates on the statements of Hebrews 4 and the experience of Israel at the falling of the manna; but it is needless to follow him further here. The covenant made with Israel at Horeb, and not made with the fathers, was not the ten commandments, because the fathers *did* have the ten commandments, as shown by abundance of testimony reaching back from that time, even to the creation itself.

Candid reader, what excuse will you give if you refuse to treat the Bible as you would any other book? if you refuse to take its testimony in its plain and obvious sense, except where the construction or context shows it to be figurative? if you persist in joining things together which it makes distinct? if you confound together the moral and ceremonial laws? if you try to confuse the law of the priesthood (Heb. 7:12) with the law of ten commandments, and so pervert the word which God has given us?

Moral law, from the opening to the close of the reign of sin on this earth,—law through which God exercises uniform and impartial jurisdiction among men,—law which is the representative of his will and the standard of

his government among his creatures,—law by which, as an undeviating standard of right, men of every age and nation will be judged at last (Eccl. 12:13, 14; James 2:8-12),—is the only consistent, reasonable, and Scriptural view of this subject. And any and all attempts to mar or misrepresent the uniform Bible view of God's relation to the government of his intelligent creatures will be found to be only quibbles and perversions; and those who use them will have a serious account to give when God shall make inquisition for his truth, by challenging an answer to the question, Who hath required this at your hand?

U. S.

THE men who act as presidents of State Conferences should be carefully selected. Then let these men bear the responsibilities of the Conference in a most thorough, earnest, God-fearing manner. If they are not qualified to do the work thoroughly and successfully, do not keep them in that position. A mass of matter is laid before the General Conference; every burden is carried to Battle Creek. This makes the presidents of the State Conferences very irresponsible. Many are not growing in aptitude and in judgment. They make mismoves, when they should have advanced experience sufficient to enable them to make right moves, because they seek counsel of God. As presidents of their several Conferences, they should realize that they must be faithful in positions of trust. These Conferences are to be to them a school, in which they are to reveal managing ability. They are to learn, learn, and educate, educate. They are to do firm, Christ-like work, binding it off, so that it shall not ravel out.—*Testimony*.

NO MAN LIVETH TO HIMSELF.

THE declaration is made in Rom. 14:7 that "none of us liveth to himself, and no man dieth to himself." Most impressively does this set forth the fact that we all, whether consciously or unconsciously, are continually exerting an influence upon all with whom we come in contact. And surely God never designed that religion should terminate upon itself, and lose itself in itself. "Arise, shine," God tells us by the prophet; "for thy light is come." He enlightens us, that we may enlighten others. And that we should do this, ever ministering to others, he seeks to impress upon us by the object-lesson of all nature. No force in nature, and no gift of God, manifested in his works, expends itself upon itself alone. God, above all, does not do that; for he is the Father of mercies, and is constantly ministering of his stores of blessings to all his works: Christ did not do that; for he taught by precept, and manifested in his life, that "it is more blessed to give than to receive;" the Holy Ghost does not do it; for this Spirit is ever enlightening and comforting the people of God: the angels do not do it; for they are all ministering spirits, sent forth to minister for them who are heirs of salvation.

Nothing in nature is shut up to itself alone. Rivers are not; for, after serving the lands through which they pass, they give back their treasures to the sea: the sea is not; for it gives forth from its broad bosom the vapors that water the earth: the land is not; for it gives its bounteous fruits and harvests for the suste-

nance of man: the air is not; for from its ever-present storehouse it gives forth the vital breath for everything that breathes: sun, moon, and stars are not; for they shed forth their beams to lighten and gladden all lands.

When, therefore, God shines into our hearts, to give us the light of his glory, shall we selfishly shut it up and hide it? This would be to follow the evil example of the modern trust, and shut up for our own greedy selves the blessing that God designs for the good of all, and which he desires, through us as channels, to spread abroad for the good of all. U. S.

HOW SHALL I STUDY NATURE?

WHILE our attention is being turned to the study of the open book of nature, the question as to how we shall begin is one of primary importance. The answer to this question is, Do the same as in studying any other truth—go to the Bible. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." If it is a good work to study nature, we shall find a key to this matter somewhere in the Scriptures.

In the study of Scriptural truths, we recommend, first of all, that the pupil come to the Scriptures without any preconceived ideas, so that the Spirit of God can impress his mind with the truth; for "if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." "It is written, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent." "For after that in the wisdom of God, the world by wisdom knew not God." Every truth here stated applies as much to the study of nature as to the study of the written Word; for each is an expression of the character of God.

Secondly, it is necessary that we should have confidence in our Teacher, the Holy Spirit. "The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

Thirdly, it is necessary to believe that nature is the voice of God speaking to us; for "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Now if we have an unction from on high, can we not, with these facts before us, expect the Scriptures to furnish us the key to the study of nature? We might rather say, Can we expect otherwise?

God has laid down in his word two principles that should guide all Bible students desiring truth. To the inquiring lawyer the Saviour said, "What is written in the law? how readest thou?" Two words should here be emphasized, "how" and "readest." An answer to this is found in Neh. 8:8: "They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." When we read the Bible in this way, we shall have the key to all truth.

Another principle is, Compare spiritual things with spiritual. "For precept must be

upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." All truth, as well as every individual branch of knowledge, is found scattered throughout the Bible.

Let us look at a few scriptures, and see what the Lord has said upon this subject. Does not Christ give the key-note when he says, "Consider the lilies of the field, how they grow"? What shall we consider?—The *lilies*. Does this mean that we shall go to some author first, and learn what he has said about the lilies? or does Christ, who taught as never man taught, and whom the common people heard gladly, mean what he says? If we take him to mean what he says, we must go directly to the lily, and observe its growth. Then let him who created the lily have an opportunity to teach us the spiritual lesson he designed us to learn,—that of simple, childlike trust, without being trammelled with false theories.

Take another text: "Go to the ant, thou sluggard; consider her ways, and be wise." Shall I take some book, and see what some one has said about the habits of the ant? What says the Bible?—Go to the *ant*! If we do as God says, and then let his Holy Spirit teach us, we shall "be wise," and our wisdom will bear the "image and superscription" of God.

Again: "Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee." Job 12:7-9. What is the "sense" of these readings?—If we are not pointed directly to nature herself, if this is not the meaning of God's word, the language is not to be personally applied. If learned men who have written about animals and flowers received their information from close observation of nature, with the help of only their human minds, what greater inducement to go to nature have we, who have the Bible and the Holy Spirit to enlighten our minds and teach us the truth. "We are not to go through human wisdom, which is termed foolishness, to seek true wisdom. For men to learn science through men's interpretation is to obtain a false education; but to learn of God and Jesus Christ is to learn the science of the Bible." The science of the Bible is the science of God, and the science of God is found in his created works,—the world and all that is therein. This embraces all the science there is.

We do not say that no text-book should be used. Books can be used for the study of the sciences, but they must be second to the Bible; for the Bible is the standard. God is the author of science. Rightly understood, science and the written Word agree, and each sheds light on the other. Scientific research opens up to the mind vast fields of thought, and enables us to see God in his created works. But if we do not know the Scriptures, how can we know whether the text-books are in harmony with that word? If we do not know the true coin, how shall we detect the counterfeit? The present confusion in education is the result of studying the counterfeit instead of the true. Again we ask, Where shall we begin, with the Bible or with human text-books? [And every Christian must answer: With the Bible. And let all the people say Amen.—ED.] S. N. H.

"DO THOU LIKEWISE."

Few indeed there are who appreciate the value of the secular press in spreading the light of truth. The field is an immense one, and is practically unoccupied. Young men and women with ready pens and sanctified judgment can enter it and do a good work. The door is open.

Elder H. F. Phelps, of St. Paul, Minn., has devoted much of his time during the past six years to this work, and with excellent results. In a letter to this Office he says that during this time over one thousand of his articles have been published, an average of one every two days. These have appeared in upward of a hundred different papers, from a county sheet, with a circulation of from one thousand to twenty-five hundred, to the metropolitan dailies, with one hundred thousand or more readers. The articles have discussed the various phases of the principles of the rights of conscience, and have been from one-half column to a column and a half in length.

Of course discretion is to be exercised in what shall appear, and tact must be used in securing its insertion. This work presents an excellent opportunity to develop these gifts. There should be in every Conference those who can prepare acceptable matter for the press; and who, when important issues are before the public, can use these as occasions to direct the attention of the people to sound principles. Conference officials should see that those who have a burden to do this work, and whose efforts meet with reasonable success, are encouraged in the effort.

The psalmist says, "Thy word have I hid in mine heart, that I might not sin against thee." Not long ago we saw an ordinarily even-tempered young lady almost in a rage of passion because of some sharp retorts that had passed between her and a friend on a matter of difference. We gently reminded her that she was a Christian, and that the Bible says, "A soft answer turneth away wrath." Without thought she quickly replied, "I don't care what the Bible says—I won't be talked to that way!" Right there is the secret of nine tenths of the failures in Christian living,—instead of letting the Word do the work, self crops out, the "don't-care" spirit comes in, and the battle is lost. W. E. C.

The apostle Paul, giving instruction to the church, through Timothy, says: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." This shows what objects have the first claim upon whatever ability we have to bestow in the way of support. While we should extend our assistance as widely as possible to all who are in need, there are certain ones who must not on any account be passed by. To the Galatians, the same apostle goes beyond the sphere of natural relationship, into the spiritual field, and says: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Does not the same principle apply in our denominational work? and when measures are to be supported, and work carried forward, for which the church has been especially ordained and made respon-

sible, has not such work the first claim upon us? While there are many philanthropic and charitable organizations in the field, to all of which we should extend help as far as in our power, do not the needs of our own church work, when set forth in appeals from those who have been appointed to attend to such matters, present claims which are entitled to first consideration? U. S.

THE TRUE EDUCATION.

The true object of every educational effort should be to prepare the student to live on this earth as Jesus Christ lived when he was here. Any educational system which is satisfied with a lower standard, or ideal, is not a proper one for those who believe they are sons of God, and are preparing themselves to live in the heavenly family. Any system which falls short of this grand purpose is an injury to the development of Christian character.

To make education effective, the teacher must have an ideal, model, or pattern, of mind and character, to which all his teaching shall conform. The successful teacher will continually hold up this ideal, and will use such principles as will enable his pupils to attain it. If a teacher has no such object, his work will become merely mechanical; his pupils will pass through a grind, learn by rote, having their minds crammed with facts, but will never learn to think for themselves.

Some of the ancient nations, the Spartans, for example, were very successful in bringing their children up to what they considered the true standard of education. Their object in education was to train men for the state. To do this successfully, the boys, at the age of seven, were placed in state educational establishments, where they were subjected to the most severe discipline. Their food was coarse and meager, their clothing scanty, and their whole school life was a struggle for existence. More attention was paid to the physical development than to the mental. They were taught to maintain absolute control over their appetites, and to be temperate in all things. When these youth reached manhood, they were so thoroughly trained that body and mind were brought into complete subjection to the state, making them most powerful warriors, which placed them at the head of Greece for a number of years.

This illustration is given to show that in order to reach a certain object, it is necessary to keep that object constantly before the pupils, and then take such a course of instruction as will never allow them to lose sight of the goal for which they have started.

The Athenian system is another good example of this method of training. With the Athenians the great object of education was the development of the beautiful, and they were successful in developing what they considered a perfect man.

The ancient Romans educated men to be practical and servants of the state. The training was severe and serious. The object was not forgotten by the teacher, and although the facilities for carrying on educational work were far inferior to those of the present time, they were successful in training their young men to be practical Romans.

These examples show that the world has been successful in reaching the object for which it used education. In all this pagan education, man was deified, his self-righteousness was the perfection of character, and his mind supreme, thus making fallen man the absolute end of perfection. When the end of such an educational system was reached, man was only a trained, practical, polished sinner; he was not saved.

Jesus Christ gave to this fallen world a system of education that would raise us far above our sinful selves, to "sit together [with him] in heavenly places." His perfection of character, his lovely life, is the end and prize of the high calling toward which we press. If the plan which the Lord has given us is strictly followed, it will be just as easy for us to reach the end of Christian education as it was for the Spartans, Athenians, and Romans to reach the end of their worldly education. They turned out soldiers by thousands, who were willing to endure hardship for their country, and serve it unto death. There should be thousands to receive a Christian education, who would be willing to give their lives to God's cause, to "endure hardness, as good soldiers of Jesus Christ," and to be "faithful unto death" for him.

The reason there are not more such people now is because Christians have not had Jesus Christ as the definite end of education; they have not kept Jesus—his life, his character, his teachings—before the minds of the children, so that they would constantly be studying the Saviour, seeing him, growing up into his likeness, and becoming Christlike and ready to work for him. In order to make it so simple that every parent and teacher might know from beginning to end the way of Christian education, Jesus Christ laid aside his divinity, took upon himself humanity, became as a little child, and was educated in this system. In his humanity he passed over every step of the way, that we might know how to reach the true end, just as he did.

Therefore to know what Christian education is, we must study the life of Jesus. Jesus was taught by his own parents while he was a child. From his earliest babyhood he was taught the goodness and greatness of God, as revealed in his law and shown in the history of Israel,—"through song and prayer and lessons from the Scriptures adapted to the opening mind." "Every child may gain knowledge, as Jesus did, from the works of nature and the pages of God's holy word." His parents taught him how to work, and required him to assist in the home duties and to bear responsibilities. He made the Scriptures his constant study. "He seemed to know the Scriptures from beginning to end, and repeated them in such a way that their true meaning shone out." The Jews had lost sight of the true object of education, and had set up a false standard. Jesus "did not become a student in their schools." "Busied with the round of forms, students in these schools found no quiet hours in which to commune with God, and hear his voice speaking to their hearts."

"That which the rabbis regarded as superior education was in reality the greatest hindrance to true education. It was opposed to all real development. Under their training the powers of the youth were oppressed, and their minds cramped and narrowed." Jesus "would give no place for these things to influence him. Thus he taught that it is better to prevent evil than to attempt to correct it after it has gained a foothold in the mind. Jesus would not, by his example, lead others to place themselves where they would be corrupted." "Instead of poring over the learned lore handed down by the rabbis from century to century, Jesus, under the divine Teacher, studied the words of God, pure and uncorrupted, and studied also the great lesson-book of nature."

We see that Jesus made the Bible the foundation for all his study. He believed that "the first great lesson in all education is to know and understand the will of God." "Searching the Scriptures alone will bring the knowledge of the true God;" so Christ studied the written Word, in connection with nature, so thoroughly that it became a part of his being; it was written in his heart.

E. A. SUTHERLAND.

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.

BRAZIL.

RIO GRANDE DO SUL.—Since my last report, I have labored in Taquari and Santa Cruz, in company with Brother Graf. In Taquari, two persons were baptized. In Santa Cruz the Baptist minister, with some of the members of his congregation, withstood the truth; but the living word of God overcomes all opposition. Ten were baptized, and a church of nineteen members was organized, with good prospects for additions soon. The elder of this church gives promise of becoming a useful worker in this field. He speaks the Portuguese language fluently, and has had several years' experience in teaching in a public school.

At the close of the work in Santa Cruz, we returned to Taquari, intending to go from there to Nova Petropolis; but on arriving in Taquari, word was received that Elder Graf's little boy was lying at the point of death. This changed our plan, and brought our journey together to an end. Elder Graf left immediately to visit his family in Curitiba, and I visited the believers in Nova Petropolis.

A. B. STAUFFER.

NEW BRUNSWICK.

ST. JOHN.—Since my last report I have held meetings in this place, and a few in Milkish, about nine miles away, also in Colebrook, about three miles from this city. At Milkish the people seemed anxious for the truth, and expressed a desire to have more meetings; but because of the danger of crossing the river on the ice, it was thought best not to hold any more there at present. Should the way open, however, we shall continue the work there.

We have organized a tract society in St. John, and purchased twenty-five dollars' worth of reading-matter. The brethren have decided to take a club of fifty *Signs* to distribute to the people. Two have recently decided to obey the Lord, and we hope for still others. The work has to be carried on here at a disadvantage, as we can have the hall in which we hold our meetings only Friday nights, Sabbath afternoons, and Sunday nights. If we had a place in which to hold a series of meetings, a number might be brought into the truth. A house of worship would place the cause on a better standing than it now occupies, and would remove the feeling that the work is only transient. It is to be hoped that the cause here may soon be placed on a more permanent basis than it occupies at present. The hall is well filled Sunday nights with attentive listeners, and on Friday evenings there is a fair attendance. Nothing but the power of God will move the people, and never did I feel the need of it as now.

S. J. HERSUM.

IN THE STATES.

(Compiled from the State papers.)

Florida.

BROOKSVILLE.—The county court-house has been secured for a series of meetings, which it is hoped will soon be held.

FORT OGDEN.—A tent effort is under full headway here, and good audiences are present every night. Many come on foot from miles away.

MIAMI.—Through the labors of a Bible worker from another Conference, three are awaiting baptism. A good interest is reported, and a call is made for a minister.

TAMPA.—Much interest has of late attached to this place, because of the work attempted here among the Cubans, a large share of whom are in the direst want. Our workers are co-operating with other agencies for the relief of these unfortunate people, and to good effect. A mission under our direct supervision should be established here.

Illinois.

ELGIN.—Two have lately decided to serve the Lord as the result of meetings held here. Others are much interested.

Indiana.

ELWOOD.—A house-to-house canvass for the *Signs* has awakened a lively interest in the study of the Bible. A reading-rack is being supplied, and many papers and tracts are taken from it and read. The field here is ripe for the harvest.

EVANSVILLE.—A mission has been established here that is doing much good. More help is needed, also provisions, clothing, etc. The work is attracting the attention of the people. From three to five Bible readings are held weekly, besides the regular meetings of the mission.

FORT WAYNE.—An efficient German worker is laboring successfully among the Germans here.

TIPTON.—A Sabbath-school of twelve members has just been organized here.

Iowa.

DAVIS CITY.—The meetings held here during the past few weeks have come to a close. Thirteen were added to the number of believers. An excellent spirit prevails, and their hearts are aglow with the love of the truth as it is in Jesus.

OSAGE.—Three sisters have recently stepped out on the promises, and taken their stand with us. The recent meetings here have been a source of strength and encouragement to all. We hope and pray that others who acknowledge their duty will have the courage to obey their convictions.

PARKERSBURG.—Six days' labor was recently bestowed upon this company by a minister, with good results spiritually. At the close of the meetings two were baptized.

SIoux CITY.—Since the last report, two more have requested baptism. The work here is prospering. One brother has offered the church all the land it will work for missionary purposes. The book work is being carried on successfully.

Maine.

CLIFF ISLAND.—A "Willing Hand" service has been begun here, which includes children as well as adults. Articles are made to sell, and the proceeds are used to buy necessaries for the poor. The results of this work are, of course, excellent.

PORTLAND.—During the last three months four have united with the church, one of this number accepting the message as the result of Bible readings.

Minnesota.

DULUTH.—As the result of a two weeks' effort among the Scandinavians here, six were baptized and received into church membership.

EAGLE BEND.—Much interest is manifested in the meetings here, and it is hoped that many will be brought to Christ through the message for this time.

MANKATO.—A brother recently took his stand with us. The occasion was one of rejoicing. The people of the city have shown a marked interest to hear the message.

MINNEOTA.—The work here is moving along, and every night the house is full of interested listeners. There is evidence that some will follow in the light. The people are studying the Bible for themselves, to see if these things are so. Some opposition is manifested, but it only brings the truth to the front.

RAPIDAN.—One family has accepted the truth for this time, and others are investigating, as the result of the meetings lately held here.

ROCK CREEK.—Two families have lately begun the observance of the Sabbath, and taken their stand with us.

SABIN.—Work here among the Germans has developed some interest, and one has signified his desire to walk in all God's commandments.

Michigan.

ANN ARBOR.—The workers in this city are using three hundred copies of the tract entitled "The Alarm of War," lending them for a short time from house to house. They report that there is an increase in the attendance at the Sunday evening meetings.

BURLINGTON.—Four were recently baptized here. All are of good courage, and are working with a will.

BUTMAN.—A series of meetings has recently been started at this place. There is a fair interest to hear the truth, and the workers report that they are of good courage.

EAST TAWAS.—A three-months' series of meetings at this place was closed April 10, resulting in a company of fifteen Sabbath-keepers well organized for energetic missionary work.

MARQUETTE.—A gospel mission has just been opened at this place. It is evident that the Lord led in this move, and we hope a good work will be accomplished.

MUSKEGON.—Two have begun to keep the Sabbath at this place, and a number are deeply interested.

PETOSKEY.—Brother Mackey, of Chicago, is holding revival services with this church, and the Lord is working in a wonderful manner. Several have been converted, and others request the prayers of God's people. Two united with the church at its last quarterly meeting.

Missouri.

JAMESTOWN.—A church of twelve members has just been organized here, and several others are keeping the Sabbath. A missionary spirit is among them, and they are preparing to do practical Christian work.

Montana.

BUTE.—The seating of the church has been accomplished, and the building will soon be ready for dedication. The mission is also about ready for opening, with a prospect of doing the good Samaritan's work. A canvassers' and Bible workers' institute will open here May 1, at which a large attendance is expected.

GREAT FALLS.—The work here still continues, with gratifying results. Two more have taken their stand for the truth. It is refreshing to see these feed on God's word.

MILES CITY.—As the result of a series of meetings held here, the church has been greatly revived. Three persons have offered themselves for baptism.

Nebraska.

ALLIANCE.—The good work done here last winter is still bearing fruit. One has lately begun to observe the Sabbath, and others are on the point of yielding.

ALMA.—Interesting meetings have been held here in the county court-house. The hearts of the people have been stirred. There have been hindrances, but in spite of them the work has prospered. The company has been greatly strengthened, and some additions have been made to it.

CAMERON.—One lady and her two daughters have accepted the truth here as the result of the meetings held, and others are interested.

CHENEY.—Meetings are in progress here, with a fair degree of interest.

NEBRASKA CITY.—One more earnest worker has decided to unite with the company at this place since the last report.

PLAINVIEW.—Meetings have been held here with a good interest. A Sabbath-school of twenty members has been organized, and supplies have been ordered.

Pennsylvania.

PITTSBURGH.—Twenty-five are rejoicing in the light of the third angel's message as the result of ten weeks' work in this field, and others are deeply interested. Four were recently baptized; and in a praise meeting that followed, many remarked that that day was the happiest of their lives.

SCRANTON.—Seven have recently united with the church here. All are of good courage.

A LETTER.

COVINGTON, TENN., March 28, 1898.

DEAR BRETHREN IN CHRIST: At the request of Brother J. D. Pegg, I write to inform you that through an investigation of the case of Brother R. M. King, who was arrested, tried, and fined for working on the first day of the week, after having conscientiously kept the Sabbath of the Lord, the precious truth of God reached me.

It was my good fortune to serve on the grand jury of the United States Circuit Court when this case came up for investigation. The case was argued at considerable length by different jurors, some holding that Sunday was the "Lord's day," and should be observed because God had so commanded, and a few claiming that Saturday was the seventh day, and, consequently, ought to be observed as the Sabbath. Not being well informed in the law of God on the subject, but having read the constitutional standpoint that the fundamental law of the State guaranteed to every citizen the right to serve God according to the dictates of his own conscience, and that the constitutional law of a State was paramount to any statutory law that might or could be enacted by the legislature of the State.

This noted trial was the beginning of my investigation of the Scriptures, in order to ascertain if the keeping of Sunday was in accordance with the law of God. From time to time I would study the subject a while, and then think, Can it be that my ancestors for generations back have committed so grave an error as to overlook this express command of the great Jehovah?—Certainly they could not. Then I would drop the subject for a time, and go about my secular affairs. But Brother King's case kept coming up in my mind, and after a while (by accident, I came near saying, but I do not think it was an accident), a friend handed to me "The Marvel of Nations," by Uriah Smith, which I read and reread with the

most intense interest. Then I began to see what God had commanded in regard to this matter, and was "almost persuaded" to keep the Sabbath, when Brother J. D. Pegg came here to hold a series of meetings. By his presentation of logical arguments and deductions, I, with a number of others, became fully convinced that the seventh day is the day that God requires shall be kept as his holy Sabbath. Last Sabbath, in accordance with our convictions, we organized a Sabbath-school, which I feel satisfied will be well attended.

Brother Pegg, under God, has done a good work here, the result of which will be manifested when the Lord shall come again to call the redeemed to sit on thrones prepared for them, in "that house not made with hands, eternal in the heavens."

THOS. W. WINN.

News of the Week.

FOR WEEK ENDING APRIL 23, 1898.

—The New York post-office pays an annual net profit of nearly \$5,000,000.

—Massachusetts voted \$500,000 in twenty-five minutes for a war fund, one day last week.

—Since the beginning of the year, England has sent to the United States \$45,000,000 in gold.

—The law against butterin enacted a few months ago by the Illinois Legislature, has been declared invalid.

—Two miners in the Klondike region were recently found frozen to death, with \$160,000 on their persons.

—The public debt of France is the largest in the world, and amounts to something like \$8,000,000,000.

—Edward Bellamy, the famous author of "Looking Backward," is now dying in Denver from consumption.

—A glass firm in Indiana has received an order for 500 glass fence-posts, to be of the usual size, and grooved for the reception of wire.

—Fire on April 15 caused a \$30,000 loss to the Combined Locks paper-mill at Appleton, Wis. The mill is the largest of its kind in the West.

—No fewer than fifty-nine ships have been added to the navy since the passage of the \$50,000,000 appropriation, and more are being added every day.

—It is said that since the birth of Christ, 4,000,000,000 men have been slain in battle. This is nearly three times the present population of the earth.

—The New York Life Insurance Company sent a telegram to the President, offering, in case of war, a loan of \$10,000,000 on such terms as the government may deem just.

—The Mexican government has ordered the eleventh regiment to the American border to prevent any uprising against the United States in case of war with Spain.

—April 21 an infernal machine was discovered by the police in the President's mansion. It was found to contain dynamite. No clue to the perpetrators has been found.

—Joseph Leiter, the wheat-gambling operator of Chicago, is unloading his vast holdings of (wind) wheat, to his great financial benefit. He disposed of 5,000,000 bushels last week.

—As the result of a freight-train collision near Libertyville, Iowa, on the morning of April 16, caused by forgetting orders, two persons were killed, and two were seriously injured.

—Twenty students were suspended from the Grinnell (Iowa) College, April 15, for attendance at a dance at the armory. The action of the authorities has caused a considerable sensation.

—Twenty-thousand pounds of powder exploded at the Miller Powder Works, at Summeytown, Pa., on the morning of April 13, totally destroying all the buildings, and doing serious damage in the town.

—"Diana," a pet dog belonging to Mr. A. J. Chevalier, a prominent business man of Columbus, Ohio, was poisoned the other day. He provided for it a beautiful white coffin, with a silver name-plate, placed crape on his front door, closed his place of business until after burial, and a funeral oration was pronounced by a dog-fancier. The remains, however, were denied interment in the city cemetery.

—Peace negotiations between Costa Rica and Nicaragua have failed, and war is imminent. All business there is at a standstill.

—On account of failing health, Secretary of State Sherman will, without doubt, resign his position within a few days. Assistant Secretary Day will probably take his place.

—April seems to be an eventful month in the history of the United States as far as war is concerned. It was in April when both the Mexican and the Civil war opened, and also when the latter closed.

—General Woodford, U. S. minister to Spain, was given his passports, and he left Madrid for Paris on the afternoon of April 21. The Spanish government refused to allow him to deliver the President's ultimatum.

—A despatch from Berlin, under date of April 23, says: "The German press of every stripe is condemning the United States. All the newspapers impute selfish and base motives to America, and praise the attitude of Spain."

—Mrs. Henry H. Pawling, owner and operator of a large hosiery mill at Haganan, N. Y., was one of the prominent factors in a late gathering in New York City where fifty knit-goods manufacturers entered into a \$30,000,000 combine.

—Six men, with much counterfeit money, were captured one day last week in Chicago. It is believed they belong to the gang that has lately put out so many bogus dollars. A desperate struggle ensued before they were captured.

—Polo y Bernabe, the Spanish minister to the United States, has been given his passports, and has gone to Canada, where, it is reported, he will remain until after the war. He expresses himself as confident of the ultimate success of Spain.

—The lock gates on the canal at Winchester, Ohio, were blown out with dynamite just before daylight, April 15. There is no clue to the perpetrators. The people of the village are in arms against the canal, and demand that it be abandoned.

—Secretary Alger has ordered the immediate purchase of 1,000 mules for war service. The intention is to use them for packing in case Cuba is invaded. The mule-dealers are said to have combined, and raised the price 25 per cent., in anticipation of this demand.

—The grandsons of the famous John Brown, of Harper's Ferry fame, Gerald and Jay, of Akron, Ohio, have organized a military company among the students of Buchtel College, and have asked the governor of the State to accept their services among the first.

—Postmaster-general Gary has resigned, and Charles Emory Smith, editor of the Philadelphia Press, has been nominated in his place. Mr. Gary is not in favor of war, and this is given by some as a reason for the resignation, although the official reason assigned is poor health.

—To indicate something of the slaughter of seals by the vessels that go in search of them, it is said that when the ill-fated "Greenland" returned, she had on board 14,000 seals, and reported that when she left the hunting-ground, the "Aurora" had already secured 18,000 seals; the "Diana," 12,000; and the "Iceland," 11,000.

—The New York World declares that during the past ten years it has paid one firm \$5,438,286.63 for paper, nearly \$1,000,000 of it being paid last year. It now desires to make a new contract for ten years with a mill that is not in the trust; and, if necessary, is ready to advance one-half the sum that may be needed for the construction of a new mill. This is practical antimonopoly work.

—News is just at hand that by a serious fire in Tokio, Japan, 1,111 houses were destroyed, resulting in death and injury to the natives. The fire started in the Harukicho theater, and owing to a defect in the water system, fifteen streets were burned. It is estimated that 11,100 people were rendered homeless by the fire. A fire also destroyed the Modykhana hospital, erected by Europeans for plague patients. Out of ninety-eight patients, six lost their lives.

—A cave was accidentally discovered in Harlem, a suburb of New York City, recently, that proved to be the headquarters of a youthful band of desperadoes. They call themselves the "Hot Touch" gang, because the solemn oath they take not to betray one another to the police is sealed with a brand on the right ear from a red-hot iron. Their victims were principally women, from whom they snatched watches, purses, etc. Two of the boys, aged 12 and 14 years, respectively, were captured, tried, found guilty of some misdemeanor, and committed to the house of correction. They showed no compunction of conscience, and seemed to glory in their organization.

—Rev. J. E. Conant, pastor of the Rogers Park Baptist church, of Chicago, is creating some notoriety by persistently refusing to accept a stipulated compensation for his services. In this course he declares he is following the example of the apostles.

—Hon. John Wanamaker, the merchant prince of Philadelphia, who is now making a canvass for governor of Pennsylvania, ordered posted in his store last week a notice to the effect that positions vacated by any of his employees to enlist for military duty would be retained for them on their return; that their regular salaries would go on just the same during their absence as before; and that he would present each of them with a \$1,000 life-insurance policy, which, in case of death, would be paid to whomsoever they might designate. Mr. Wanamaker also notified the War Department that he would raise a regiment of Pennsylvanians for military duty, and go with it for service.

—At last we are confronted with war, although at this writing much is in circulation that may not be true. Minister Woodford was not permitted to deliver President McKinley's ultimatum to Spain, and this was taken as a declaration of war, and both sides acted accordingly. The American squadron is blockading Havana harbor. Several captures have already been reported, the most notable being that of the "Alfonso XII," valued at \$1,000,000, with 1,000 Spanish soldiers. It is feared that the American ship "Paris," with 150 passengers, and munitions of war, has been captured by a Spanish cruiser off the English coast. Four of the Spanish ships are on their way west from the Canary Islands. The plan is to mass at Cape Verde Islands, and then sweep the Atlantic Coast and shell American cities. The President has issued a call for 125,000 volunteers to serve two years, or until discharged.

Special Notices.

TEXAS, NOTICE!

Owing to failing health, Brother T. T. Stevenson, secretary of the Texas Tract Society, has resigned; and Brother C. N. Woodward has been appointed to fill his place, and will take charge of the office.

NOTICE!

We have discontinued binding "Healthful Living" in paper covers. In the future it can be had only in the cloth binding, which will be forwarded, post-paid, on receipt of 50 cents.

GOOD HEALTH PUB. CO.

INDIANA, NOTICE!

As it has become necessary for me to remove my family to a higher altitude this spring, I have, after counseling with the General Conference Committee, resigned my position as president of the Indiana Conference and Tract Society. For the present, Elder I. D. Van Horn will have the oversight of the work, and all Conference mail should be addressed to him at 1311 Central Ave., Indianapolis, Ind.

W. B. WHITE.

A WORD TO THE WYOMING BRETHREN.

THE State of Wyoming (except a small portion), is General Conference territory. The General Conference is paying the expense of advancing the message in this field. It is always expensive to open up a new field. Therefore we are very desirous that all shall be faithful in the payment of the Lord's reserve, the tithes. This is important under any circumstances; and just now it will be a great help. Send it to A. G. Adams, Battle Creek, Mich.

All First-day offerings, and offerings for foreign missionary work, should be sent to W. H. Edwards, 1730 N. Fifteenth St., Philadelphia, Pa.

O. S. FERREN.

GENERAL MEETING AND COUNCIL.

THE annual general meeting and council of the brethren in the Maritime Provinces will be held May 25-30, at Moncton, N. B. Elder H. W. Cottrell and the writer will be present to assist in this meeting. We hope to see a general attendance of our people, as the work for the coming year will be largely shaped at this council.

The spring meeting of the trustees of the South Lancaster Academy will be held May 17-24, at South Lancaster, Mass. We hope a full attendance of the members of the board will be present, as many questions of importance connected with the school will be considered.

R. A. UNDERWOOD.

MICHIGAN LOCAL CAMP-MEETINGS.

THERE will be two local camp-meetings in Michigan this spring. The first one will be held at Paw Paw, May 26 to June 6; and the second at Lakeview, June 16-26. Both these meetings may be made precious seasons for our brethren, and the means of reaching many who do not know the truth.

The Testimonies tell us that we should make a greater effort at these meetings to reach the people who live in the vicinity of the camp-ground. This cannot be done unless all who attend take an interest in working for souls. A large amount of work will have to be done in order to reach the people. We expect to use the *Camp-meeting Journal* this year, and a large number of workers will be needed to circulate this paper. Then we want to give the country around the camp-ground a thorough canvass for the Signs. This will be an excellent opportunity for our brethren and sisters to get some experience in this work.

In order to accomplish all we ought to do, it will be necessary for our brethren to come at the beginning of the meeting, and remain until the close. We hope all the churches that are in reach of these places will begin at once to work up this matter, that there may be a good representation at these local meetings.

Family tents will rent for the same price as last year at the annual meeting. Send all orders for tents to R. E. Taylor, Review and Herald, Battle Creek, Mich.

J. H. DURLAND.

CAMP-MEETINGS FOR 1898.

DISTRICT ONE.

Quebec, Standstead Plain,	June	1-6
Pennsylvania, Harrisburg,	"	2-13
New England, Beverly, Mass.,	"	9-19
Atlantic,	" 23 to July	3
Virginia,	Aug.	11-22
Maine,	" 25 to Sept.	5
Vermont,	Sept.	1-11
New York,	"	8-18
West Virginia,	"	8-18

DISTRICT TWO.

Alabama,	June 24 to July	3
Mississippi,	July	6-12
Louisiana,	"	13-20
Georgia,	"	22-31
North Carolina,	Aug.	5-14
Cumberland Mission Field,	"	19-28
Tennessee River Conference,	" 26 to Sept.	4
Florida,		

DISTRICT THREE.

Wisconsin,	June	7-13
Ohio,	Aug.	11-21
Michigan (local), Paw Paw,	May 26 to June	6
" " Lakeview,	June	16-26
" (general)	Aug.	18-28
Illinois,	Sept.	1-11

DISTRICT FOUR.

Iowa,	May 26 to June	5
South Dakota,	June	21-27
North Dakota,	"	7-13
Manitoba,	" 30 to July	8

DISTRICT FIVE.

Texas,	July	21-31
Arkansas,	Aug.	4-14
Missouri,	"	11-22
Colorado,	" 25 to Sept.	5
Kansas,	Sept.	8-18
Oklahoma,	" 22 to Oct.	2

DISTRICT SIX.

California (central meeting),	May	5-15
Upper Columbia,	"	12-22
North Pacific,	"	19-29
California (State),	June	2-12
" (northern),	" 23 to July	3
" (southern),	July	21-31

The arrangement indicated above for the time of the camp-meetings is the recommendation of the committee appointed for that purpose. The committee consulted with about fifteen Conference presidents before the report was submitted. Should there be any changes in the dates, they should be made in consultation with the district superintendent.

The arrangements for laborers for the camp-meetings have been left with the respective Conference presidents and their district superintendent.

L. A. HOOPES, Sec. Gen. Conf.

NOTICE!

WANTED.—By the New York Tract Society, 317 W. Bloomfield St., Rome, N. Y., the address of Rose Garvin.

Publishers' Department.

"HISTORY OF THE SABBATH," BY ELDER J. N. ANDREWS.

THIS book is the most complete treatise on the Sabbath that has ever been published. Beginning with creation, where the Sabbath was first instituted, it traces its history down through the ages, showing the attacks that have been made upon it by the arch-deceiver, in his efforts to overthrow it.

We have only a limited number of copies left; but while they last, we will fill orders at the following reduced price: cloth, \$1.50; former price, \$2.

SUN WORSHIP.



- What is its true significance? To what does it lead? How does God look upon the system? How did he arrange his worship to show his disapproval of it?

These questions are all explained in chapter 5 of Empires of the Bible. Have you the book? Only \$1.50, post-paid.

Review and Herald Publishing Co., Battle Creek, Mich.

Obituaries.

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

EVANS.—Died near Lowell, Mich., Dec. 14, 1897, of consumption of the bowels, Sister Dora Evans, aged 16 years, 6 months, 7 days. She was a faithful member of the Lowell church.

E. R. WILLIAMS.

WILSON.—Died at Bauer, Mich., March 16, 1898, Nellie B., daughter of H. B. and Clara H. Wilson, aged 13 years, 7 months, 20 days. We believe she will come forth at the last day to immortality.

A. SMITH.

STAFFORD.—Died at Benton, Ill., April 8, 1898, of pneumonia, Edward F. Stafford, aged 25 years, 3 months, 15 days. He walked in the full light of present truth. Words of comfort were spoken by Brother J. F. Ammon.

W. W. CHURCH.

ALKIRE.—Died near Bear Lake, Mich., Nov. 7, 1897, of pneumonia, Brother Albert Alkire, aged 48 years. He united with the Bear Lake church about eight years ago, and bore a leading part in the work to the time of his death.

E. R. WILLIAMS.

GOTTFREDSON.—Died at Denmark, Wis., April 12, 1898, Sister Laurentine Gotfredson, aged 74 years, 1 month, 4 days. She had been a believer in present truth for about thirty years, and was a member of the church at Green Bay.

GEORGE M. BROWN.

PHILPOTT.—Died near Murfreesboro, Tenn., April 13, 1898, of typhoid fever, Sister Ida A. Philpott, aged 35 years. She passed away in triumphant hope of eternal life. Funeral attended by the writer. Text, Isa. 57:1, 2.

F. D. STARR.

MATTHEWS.—Died at Cairo, Neb., April 10, 1898, Mrs. Jerusha Matthews, aged 84 years, 1 month. She had been a faithful Sabbath-keeper for twenty-six years. Words of comfort were spoken by the writer, from 1 Thess. 4:13-18.

E. L. STEWART.

LYONS.—Died at Mattoon, Ill., April 3, 1898, of cancer and rheumatism, Sister Sarah Jane Lyons, aged 50 years. She fully accepted the Adventist faith about a year ago, and was a member of the Mattoon church. Funeral services were conducted by the writer.

E. A. CURTIS.

CURTIS.—Died at Chicago, Ill., March 15, 1898, Elsie Curtis, daughter of Elder W. D. Curtis, aged eighteen years. Funeral services were held in Chicago, after which the remains were brought to Sheridan, where we laid her to rest to await the coming of the Life-giver.

IDA B. HIBBEN.

SLAYTON.—Died at Tyrone, Mich., March 14, 1898, Sister Melinda Slayton, aged 78 years. She was a member of the Seventh-day Adventist church for over forty years, and died with a bright hope of a part in the first resurrection. Funeral services conducted by Rev. J. L. Walker (Methodist).

Mrs. G. W. BARNES.

JONES.—Died at Unity, N. H., Feb. 19, 1898, of pneumonia, John G. Jones, aged 102 years, 1 month, 10 days. Although he was so old, he retained his physical strength and mental faculties to a remarkable degree until his last sickness, which was of short duration. He was one of the pioneers of the Advent faith, having accepted it in 1842, and the Sabbath truth in 1851, to which he has strictly adhered for nearly half a century. Words of comfort at the funeral were spoken by Rev. O. C. Sargent (Baptist).

H. E. SMITH.

The Home School.

NEW TESTAMENT GREEK.

LESSON XVII.

General Review.

AFTER reviewing all the preceding lessons, write from memory the following:—

- 1. Write all the Greek words that you have learned, with the meaning and pronunciation of each. 2. Give the rules for accent, and illustrate each by at least two words from the list just given. 3. Write in Greek from memory the following:— (a) God is love. (b) God is faithful. (c) I am the vine. (d) I am the way, the truth, and the life. (e) So that the Son of man is lord also of the Sabbath. (f) Love is of God. (g) Blessed are the poor in spirit: for theirs is the kingdom of heaven.

LESSON XVIII.

General Review (Continued).

- WHAT is meant by nouns of the first declension? Decline, giving stem and meaning, the model nouns of the first declension,—the nouns declined in the paradigms of the first declension. 2. In like manner explain nouns of the second declension, and give the paradigms. 3. Decline αγαθος and φιλιος. Explain them. 4. Decline and explain pronouns as far as you have learned them. 5. Conjugate in the present and imperfect indicative: (1) λivo. (2) γραφω. (3) φημι. (4) δεικνυμι. (5) ειμι. (6) τιθημι. Separate by hyphens each form into its elements. 6. What is meant by (1) theme; (2) stem; (3) variable vowel; (4) personal endings? Illustrate. 7. Explain the difference between μι-verbs and ω-verbs. 8. Give, if you can, a list of English words that are derived from the Greek words which you have learned.

THE GREEK LESSONS.

THE present Greek lessons are probably the last that will appear in the REVIEW. Arrangements have been made to continue the lessons in the May number of the Christian Educator, and thereafter in the same paper until a more satisfactory medium is found. The back lessons will be printed in pamphlet form as soon as there is a sufficient demand to warrant the expense of publication. A circular letter giving fuller explanations will be sent to all who are following these lessons, or who desire to do so.

There is no design in this arrangement to make the Greek students subscribers of the Educator, and its editor would be glad to use its space for other purposes; but in order to make the expense as light as possible to those who are not now taking the Educator, it will be sent one year to all who

will pay their Greek tuition five months in advance. There will be four lessons in each number of the Educator, so placed that they can be removed for preservation without mutilating the paper. The answers to questions in each lesson will be promptly corrected, and sent back to those who pay tuition.

We trust all the Greek students will accept this arrangement as the best means at present of continuing the lessons. Next week a price will be announced for all the back lessons bound together in pamphlet form. These would enable new students to begin at the beginning, and continue the work in the Educator. At the same time, announcement will be made concerning the Greek lexicon and New Testament which we wish to recommend to the class.

In the new arrangement the Educator will be a thirty-two-page illustrated magazine for parents and teachers, having the same cover design and general appearance as the Youth's Instructor. The Educator alone will be fifty cents a year, or \$1.25 with the Instructor. Active, intelligent agents are wanted to circulate both these journals in every teachers' institute and school district in the land. Fuller explanations will appear later.

GRAND TRUNK RAILWAY SYSTEM.

Table with columns for DEPARTURE OF TRAINS AT BATTLE CREEK, EASTBOUND, WESTBOUND, and 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.

MICHIGAN CENTRAL

"The Niagara Falls Route." Corrected Nov. 21, 1897.

Large table showing train schedules for Michigan Central, including times for various routes and stations.

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.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 26, 1898.

THE tocsin of war has sounded. Now that it must come, let us hope that it will be short and decisive, at once putting a stop to the horrible barbarities of Spanish rule in Cuba.

DON'T murmur at God's providences. When he shuts one door, it is because he has another standing open before us.

THE total population of the Russian Empire is 126,411,000, of which 63,253,000 are males and 63,158,000 are females.

A LITTLE steamer, forty-five feet long, and ten feet wide, runs on the Dead Sea, and up the Jordan, about twenty miles.

A LEADING French writer says, "Wherever I have passed, I have been able to see that Catholicism is France, and France is Catholicism."

THE supreme court of Ohio has just handed down a decision reversing that of a lower court, which decided that the law prohibiting Sunday baseball was unconstitutional.

IN these days of activity no one man can do everything. If he undertakes it, he will make a miserable failure. Half the success of life comes from knowing what *not* to do.

THE late Spanish minister to the United States, just as he was leaving this country, said that the war "will last till Spain has shown her superiority over the United States."

"THERE is much study *about* the Bible. There is much study of the Bible as "literature." But the persistent, prayerful study of the Bible as God's message to our own hearts is sadly neglected."

THANKS to the friends of the REVIEW, our subscription list has increased nearly twenty-five hundred in six months, and still continues nicely to grow. There is room for a good many more before the proper limit is reached.

TO-DAY, as of yore, the church has an army of muck-rake Christians: instead of dwelling in green pastures and beside living waters, they content themselves with spending all their time scraping around in the quagmire of doubt, evil-surmising, jealousy, and talebearing.

IN New Zealand and Australia the long spell of intense heat, with its damaging fires, has been followed by torrents of rain, that have interrupted every form of communication, and wrecked whole villages. In one place, twenty-seven inches of rain fell before the storm ceased.

IN times like these, God's people should press close together. Let the Spirit have free intercourse; then all will see eye to eye, and differences will be put away. Talk often with one another about the coming King. "Strengthen ye the weak hands, and confirm the feeble knees."

By the way, we are not making any very great ado over our illustrated articles on the signs of the soon coming of the Lord, nor over our fulfilment of the promise we made last November. But we are going straight along in just what we promised; and we are prepared to keep it up. Storms will be treated of next.

FROM a private letter to Dr. A. S. Carmichael's mother, written from Matabeleland, Africa, we learn that the doctor died on the evening of February 26, from fever, after an illness of only a few days. At that writing (February 28), Brother G. B. Tripp was very low with the fever. We hope soon to have fuller particulars of this sad taking away.

A GOOD sister this week was fretting herself nearly sick, because, as she said, "I am afraid the plans I have laid will miscarry." Why worry? What has a Christian to do with plans that *must* go through?—No more than has a private in the army. Christ is our leader; and when we are under his command, we are simply to obey orders, and then "all things" will "work together for good."

THERE are many church-members who are spiritual dyspeptics,—whose relish for "things above" is so small that a very little conversation on the coming of the Lord satisfies; but when neighborhood gossip is touched, their appetite suddenly returns, and to see the avidity with which they devour every morsel would lead one to believe they were reconcentrados just from the Island of Cuba.

IT is not everybody who can write of an earthquake, from personal experience. Our illustrated article this week was written by such a person, however. This gives it the more value. Are you ready to be perfectly calm and collected when there shall come that greatest earthquake "since men were upon the earth," when every island shall flee away, and the mountains will not be found?

THE submarine boat "Holland" has been officially tested, and pronounced a success. This is a boat that actually runs under the water when it is wanted to; or it will run on the water as do other boats; or it can run on the water and then dive and run under the water, then come up and run on the water, just as is desired. It also carries a dynamite gun, with which it can make havoc of things.

THE only standard of judgment that the world has for Christianity in general, and the profession of Seventh-day Adventists in particular, is its *practical*, not its *theoretical*, results. This being everlastingly true, the professed followers of Christ everywhere, and Seventh-day Adventists particularly, should see to it that in their *daily lives* that which they have in *theory* bears out practically the "fruits of the Spirit."

WRITING from Paris of "The French Republic and French Religion," a correspondent of the *Independent* very truly says that "a reform which would do away with the ten commandments among a great part of the people, can hardly serve as a basis to Christianity

under any form." This sentence can be, and needs to be, commended to the thoughtful consideration of a great many preachers in the United States.

THE celebration of the fiftieth anniversary of the rise of Spiritualism in America was a memorable occasion. It took place at Rochester, N. Y., and closed April 3. Representative Spiritualists were present from all parts of the country. A pilgrimage was made to Hydesville, the home of the Fox sisters, and memorial services were held. One speaker said, "In spite of all opposition, there are to-day twenty million Spiritualists."

AN exchange tells of a simple-minded but devoted church-member whose only knowledge of infidelity was what she had gained through her pastor's sermons. Cannot a large share of the distrust of the work and workers that sometimes exists in our churches be traced to unintentional but insinuating, detrimental remarks of the visiting ministry? Why not seek to hold up the hands of those on whom rest heavy burdens, rather than to create distrust of their efforts?

IN one of our familiar hymns there is a line reading, "Judge not the Lord by feeble sense." An anecdote with a good point, on this line, is laid at the door of a colored preacher, on this wise: In reading the line he mistook the word "sense" for "saints," and so, with much unction, rendered it, "Judge not the Lord by feeble *saints*!" Alas! that there are so many who do judge the Lord by feeble saints, and thus form a very erroneous judgment. He should not be judged by any such standard.

ONE speaker at the late Spiritualist convention at Rochester, N. Y., said: "The intelligence back of those rappings in that little cottage at Hydesville had something to give to the world. . . . They brought *knowledge* instead of *faith*." *Knowledge* is what the serpent told Eve she would have after she had partaken of the forbidden fruit, and she got it, but at how dear a cost! So to-day those who accept as truth the "knowledge" that Spiritualism brings, instead of that which the Bible reveals, make precisely the same mistake.

MANY professed Christians ought to have more religious liberty than they possess. "All have sinned, and come short of the glory of God." This means us individually; yet we will not allow that this is a barrier to *our* working for Christ. At the same time, we often find ourselves attempting to obstruct others in their working for the Master, simply because their sins happen to be of a kind particularly offensive to us. Is not all sin offensive in God's sight? Why, then, should we disallow in others what we allow in ourselves?

THE New York *World* says: "Rev. Dr Parkhurst on Sunday afternoon last caused the arrest of a twelve-year-old boy who was selling newspapers on the streets of New York." We thought the reverend doctor had gone out of this kind of business; at least we heard him tell his congregation, a few months ago, that henceforth his entire energies would be directed toward legitimate church work. Does he think such things as this are legitimate church work? It may be that he does; for that seems to be the idea entertained nowadays by most of those who are zealous for Sunday.