

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

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

VOL. 75, No. 18.

BATTLE CREEK, MICH., MAY 3, 1898.

WHOLE No., 2270.

## The Review and Herald,

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,  
 BATTLE CREEK, MICHIGAN.

Terms, in Advance, \$1.50 a Year.

Address all communications and make all Drafts and Money-Orders payable to

REVIEW & HERALD, Battle Creek, Mich.

[ENTERED AT THE POST-OFFICE AT BATTLE CREEK.]

### CALVARY.

YEA, all the paths of earth lead up to thee,  
 O Calvary!  
 The sad, the pleasant,  
 The bond and free,  
 The prince and peasant,  
 As equals meet around thy tree.  
 The past and present,  
 Merged into one, are found  
 Upon thy holy ground.  
 Darkness and light  
 Are on Christ's left and on his right,  
 But we ourselves must place  
 In judgment or in grace:  
 We may in darkness stand,  
 Or kneel in light at his right hand.  
 Unheeding of his wistful cry,  
 We cannot pass Christ by;  
 We must "Hosanna" sing, or "Crucify,"—  
 Confess him, or deny.

—Selected.

### GOD'S STANDARD OF CHARACTER.

MRS. E. G. WHITE.

THE law of God is binding on all human intelligences. "Think not," said Christ, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

God requires obedience to his law. But Satan, ever since his fall, has been working against this law. He created disaffection in heaven by his ambition to be higher than Christ, the Commander of the heavenly host; and then he attacked the law of Jehovah. He held a position next to Christ, and in his rebellion he carried the angels with him. With their leader, these were expelled from heaven; and when Christ came to this earth to live the law that Satan had declared could not be kept, Satan followed him from the manger to the cross, doing all in his power to render his work a failure.

Many mistakes were made by the Jewish teachers in regard to the true character and far-reaching principles of the law. Its relation to sin was misconceived and misapplied. The outward action was dealt with, but inward sins were not touched. Those who did not allow the defilement of the soul to develop into outward defilement, were looked upon as righteous, while in their hearts they cherished thoughts of

the most sinful character,—thoughts that were earthly and sensual.

In his sermon on the mount, Christ made known the comprehensive and far-reaching character of the law of God. He applied its great principles to the thoughts and the desires. He taught that all wrong thoughts and feelings, though unknown to any human being, are a transgression of the law of God, and that those who cherish them must suffer the penalty. Thus the law was shown to reach the inner life.

Christ presented the truth as a sharp sword, which cut to the soul. He flashed the divine requirements upon the secrets of the perverted heart. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

In the Old Testament and the New the law is shown to be God's standard of character. A lawyer came to Christ with the question, "What shall I do to inherit eternal life?" "What is written in the law? how readest thou?" the Saviour asked. The lawyer had been urged by Christ's enemies to ask him this question, that they might find something where-with to accuse and condemn him. In his wisdom, Christ referred the question back to the questioner. This was so unexpected that the lawyer did not study how to evade the matter, but answered him honestly, in accordance with the light that he had. He was acquainted with the principles of the law, and he replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," said Christ; "this do, and thou shalt live." To love God with all the heart is the first great law of the universe. When the love of God fills the heart, love to our fellow men will flow forth in words and deeds as the fruit of that love.

From the pillar of cloud the Lord gave the same lesson to Moses, to be given to the people. "The Lord spake unto Moses, saying, . . . Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them. I am the Lord."

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by

the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

To-day Satan's influence is great, and it is his special work to make void the law of God. Those who place themselves under his control he leads to do this also. The work he began in heaven he has zealously carried out on the earth. The war between the two great armies is waged upon the commandments of God and the faith of Jesus. Satanic agencies are united with human agencies in an effort to make void the law of God, and to teach for doctrines the commandments of men. Two contending forces are striving for the mastery. Shall we allow our influence to swell the tide of iniquity and transgression? Every soul that believes the word of God should arise and shine because his light has come, and the glory of the Lord has risen upon him. Shall we not study the word of God critically, refusing to trust to our own intelligence, which may be under the control of a masterly tempter?

It means everything to us on which side we place our influence. It makes all possible difference what we believe. The falsehood maintained by Satan, that the law of God is abrogated, will be accepted in all honesty by those who have not walked in the light as it has shone upon their path. They have turned aside to falsehood, and they wrest the Scriptures to maintain their false theories. The more sincerely a man believes falsehood, the more fatal it is to his own soul. He earnestly advocates this falsehood, and those who have not been sanctified through the truth accept it. The more he advocates error, the more certain he becomes that it is truth, and that truth is error, and must be exposed and denounced. He is imbued with a zeal that is in accordance with the zeal of his leader.

A striking contrast is seen between those who practise the truth and those who have joined the ranks of the apostate. Meek and lowly will those be who follow the Lamb of God. Boastful, denunciatory, and lawless in word and deed will those be who war against the commandments of God. They are thus because they have the spirit and attributes of the dragon, who was wroth with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus.

God's law is immutable and eternal; for it is the transcript of his character, and by it God designs to bring the family on earth into harmony with the family in heaven. God has made it possible for men to obey his requirements, by making it possible for them to be partakers of the divine nature. Thus our characters may be molded in accordance with the law of God. And by willing obedience to this law our characters are conformed to the character of God.

Obedience to the law of ten commandments is the condition of salvation. This is

God's positive requirement. The Bible declares that no one can truly love God and yet refuse to obey his law, after receiving light in regard to its immutability. Many attempt to justify their disobedience by distinguishing between God's commandments and Christ's commandments. This they do, that they may bear the name of Christian and yet live in violation of God's law. But those who plead thus place their faith in a falsehood devised by the father of lies.

God's commandments are indeed the commandments of Jesus. "If a man love me," Christ declared, "he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."

"He that saith, I know him," John wrote, "and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning."

Through Jesus there is divine sympathy between God and the human beings who, through obedience, are accepted in the Beloved. Thus humanity conforms to the will of divinity, fulfilling the words, "If ye love me, keep my commandments." The commandment-keeping people of God are to walk in the sunlight of Christ's righteousness, their countenances expressing cheerfulness and thanksgiving, joyful in the assurance, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

#### HEARKEN.

*The King's Messenger.*

"HAVING ears, hear ye not?" said Christ to his disciples in the face of an awful blunder in their understanding of some things he had said and done. And again, years afterward, when talking with John alone on the Isle of Patmos, he repeatedly uttered the cry, "He that hath an ear, let him hear what the Spirit saith." Then it is possible to have ears and not hear, not because he is not speaking, but because our ears are given to other sounds, to other voices. Pathetically does he plead, "Hearken diligently unto me."

It is his business to speak; it is ours to listen, in the stillness of all flesh, and the clear understanding will follow. Listening involves absolute silence on our part. We may never hope to have all the din about us cease, nor all clamoring voices hushed; but if silence reigns in our hearts, we shall hear; for he speaks within, and the clashing of wildest elements outside will not confuse us. It is not outward silence he is asking for, but inward quietness. It is the inward tumult that drowns his voice. You may be perfectly serene outwardly, and your lips smile, while there is the wildest noise in your spirit.

If you would hear him, be silent in yourself. Let every self-centering desire subside into passiveness. Let your reasoning cease. Let your judgment keep silence. Let there be no rising up to do or to be. Let there be no resistance in your heart. Let your very desires lie down quietly. Let all your hopes

of happiness stay calmly at his side. For if any of these are active, their noise in the spirit dulls the sensibility of your ear, and you miss his voice.

Self always produces discordant sounds, which lead us out of harmony with Christ's will. And out of harmony with him, our lives become an unpleasant discord, that wears on us, exhausting our strength, and spoiling our very powers of service. Be still, beloved, and you shall know God.

Hearken, hearken diligently, and you shall hear his voice, and your following will be easy and complete; for he has said, "My sheep hear my voice, and I know them, and they follow me," and they will not follow a stranger, for they know not the voice of strangers. Cease to know so many voices. Cease to know the voice of your own self-life. Hearken, be still, and you shall know his voice.

#### SUNRISE.

VIOLA E. SMITH.

A KING comes in state from the Orient;  
Hear you his foot's royal tread?  
He throws out before him his banner  
Of purple and crimson and red.

Far up the sky toward the zenith  
He lifts his bright scepter of gold.  
With warm arms of light he embraces  
The earth, erst so somber and cold.

The wondering world waiteth to welcome  
This glorious prince from afar,  
And light from his countenance streaming  
Has quenched every heralding star;

All nature is waking to greet him,  
And dark shades of night flee away,  
As forth from the lands of the Orient  
Comes rolling the beautiful day.

Thou Sun of my soul, blessed Saviour,  
Rise thou on my spirit's dark night,  
And with the bright light of thy presence,  
Put sorrow and doubting to flight!

O, scatter the mists of the lowlands,  
That hide from my vision the sky,  
And strengthen, with life-giving glances,  
The things that are ready to die!

Then shall life blossom out in its beauty,  
And every dark cloud flee away,  
As into my heart's dim recesses  
Comes sweeping thy beautiful day.

#### LIGHT FROM THE WORD.

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

In the preceding article it was shown that sunlight is a revelation of the character of God; it is a manifestation of his divinity and eternal power; it is a revelation of God. In this article let us take up another line of reasoning, which will lead to the same thought.

In Ps. 119:130, R. V., we are told that the opening of God's word gives light. And in verse 105 of this same psalm we are told that the "word is . . . a light." In the beginning, the earth was without form, and void, and darkness was upon the face of the deep. But God said (this was the opening, and the letting free, of his word), "Let there be light: and there was light." God commanded the light to shine out of darkness; and, obedient to his word of command, it shone.

It is an axiomatic truth that like begets like. Something cannot come from nothing; and a thing which does not possess a given quality cannot impart that quality to something else. The foundation of the gospel rests on this truth. Adam lost his righteousness, and hence he could not impart righteousness to his children. "As is the earthy, such are they also that are earthy." But Jesus Christ had a righteous character, and to his children he imparts this righteous character; and as he had

no sin, it is manifestly true that he cannot impart sin to his children. "As is the heavenly, such are they also that are heavenly."

Now, the word of God gives light. All light is given through the word of God. I care not whether the light be that of a candle, or of the hearth, or of the lamp, or of the electric battery, or of the electric dynamo, or of the firefly, or of phosphorescence, or whatever else, still its origin and activity are due directly to the word of God. And I believe that every one of my readers is sufficiently well informed in Bible truth to trace back to that origin any one of the sorts of light named.

And now, since it is true that like begets like, this light which is begotten by the word of God must partake in some measure of the qualities and character of that word. The word gives to light that which the word has to give. Light receives from the word that which the word has to give. And to the extent that the word gives to light its properties,—to the extent that light receives from the word,—just to that extent will light be like the word; and just to this extent will light be a revelation and a manifestation of the word. And as we have shown that to some extent, light must receive from the word, it follows that to some extent, light must show forth the character of the word.

Then a study of light in its true sense must be and is a study of the word of God. A study of the nature of light is a study of the nature of the word; a study of the character of light is a study of the character of the word. And he who studies light only for light's sake, is not studying it for all that it is worth. He who has seen no farther than this has not seen, by any means, so far as he ought. He has failed as yet to see the real object of his study of this particular manifestation of the word. It is well to study light,—to study it carefully, scientifically, to learn all we can about it. Sometimes we can hardly see wherein it reveals the character of God and his word. But even then we should study it, knowing that in time we shall see farther,—that sooner or later, behind every peculiar property of light, we shall be able to see the love and goodness of God.

#### THE BAPTISM OF THE HOLY SPIRIT.

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

THE conditions upon which God has promised to baptize his people with the Holy Spirit and with power are overlooked by many who expect this wonderful blessing. They wait, and wonder why it does not come, in some cases accepting the counterfeit. We are asked to receive the Holy Spirit, but the way is not clear to many how this blessing is to come. Before we can receive the Holy Ghost, we must know that he is. We cannot receive him for what he is, unless we know something about who he is, and what he is. We must also feel the need of him, and make the necessary preparation on our part, in order to receive him.

Many overlook the work that must first be done for us before the Lord can trust us with the power that comes with the baptism of the Holy Spirit. "Ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8. The disciples were commanded to wait for the promise, and to tarry in the city of Jerusalem, until they should be "endued with power from on high."

Those days of waiting and tarrying were not days of idle expectancy. No, no! they were days of earnest work, self-examination, consecration, and a coming into the unity of the Spirit, so that when the day of Pentecost had come, the disciples were all of "one accord." This is one of the conditions of receiving the Spirit. See 2 Chron. 5:13, 14.

## PROGRESSIVE WORK.

The divine order of the progressive work for the child of God is: (1) Justification, or the new birth; (2) consecration; (3) sanctification. There is much confusion in the minds of many concerning these terms and their meaning. By some they are supposed to mean about the same thing. In this they are mistaken. I can only briefly notice each point, but hope to make clear the distinctive work of grace embraced in each step.

The first step, the new birth, is the beginning of the new life. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." This is received by confession and faith. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." This, then, is the first step in the onward march of the child of God, but we must not stop simply with being born. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

No one can advance far in the "new and living way, which he [Christ] hath consecrated for us" (Heb. 10:20), unless he takes the second step, which is to *consecrate himself* fully to God. This is essential; yea, it is the point upon which all progress in the spiritual life and power turns. Without consecration, the new-born child dies, and is a Christian only in name.

Consecration is *our* part of the work, and means much more than many suppose. "For Moses had said, *Consecrate yourselves* to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day." Ex. 32:29.

This means that we are to devote, set apart, dedicate, *all* our powers to the service of God. That leaves no room for a person to have "his own way," or to choose his own work, or where he shall go. The consecrated person has turned that over to God, and God has already "*consecrated the way*" for him. The *will* is on the altar of consecration. This is the secret that opens joy, peace, and the fruits of the Spirit to the child of God. Through consecration we are enabled to be so surrendered to God and to one another that the *unity* and *oneness* born of heaven are ours.

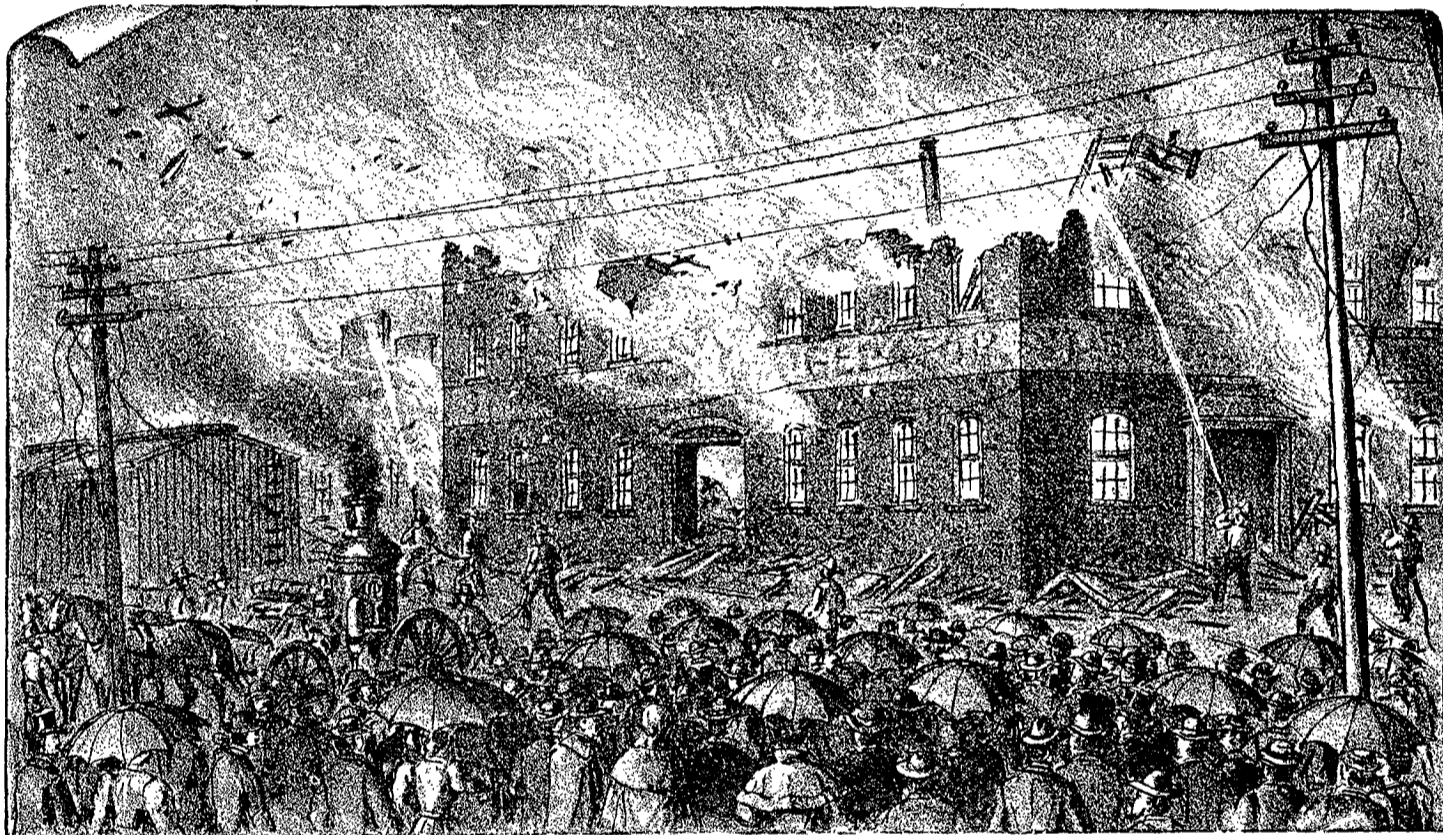
"And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:22, 23. Those who have not done this, or who are unwilling to do it, need not expect the baptism of the Holy Spirit. The consecrated man has given up his will, his life, his honor, his glory, his time, his *all*, to seek

the glory of God only. Such a one can *believe* for the baptism of the Holy Spirit. Says Christ, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him."

Some are praying for the baptism of the Holy Spirit who know nothing of what it means to be consecrated, or to be sanctified by the truth. Those who simply have been justified, and know nothing of consecration, cannot exercise intelligent faith in praying for the baptism of the Spirit. Let us begin at the right place, and we shall not be deceived nor disappointed.

## SANCTIFICATION.

It is our part to do the consecrating, and it is God's part to do the sanctifying. God cannot sanctify a person who is not consecrated. Should the Lord baptize an unconsecrated person with the Holy Spirit and with power, it would be simply confirming that soul in sin and death.



The St. Louis cyclone, May 27, 1896. Ruin and burning of the refrigerator building.

In every successive step of sanctification, which is a *life-work of cleansing us from all sin, known and unknown* by us, the Lord will bring us to a *test* of our consecration. When Christ brings his word to us by whom he will, revealing some unknown sin, the consecrated soul will say, I have given up *my way* to walk in your *living, consecrated way*, and I accept the light. And thus he will walk out into new revelations of truth. "If we walk in the light [that means to accept every ray of light God sends], as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son *cleanseth us from all sin.*" 1 John 1:7.

Thus the work of sanctification is carried on by God for every one who will consecrate himself to God. "Who then is willing to consecrate his service this day unto the Lord?" 1 Chron. 29:5.

If seeds planted in spring need showers to make them germinate and grow through summer, much more when the time comes for the grain to mature. The day of Pentecost represents the spring-time of the Christian age. The present is the time for rains to mature the grain for the harvest. M. M. JACKSON.

## "THERE SHALL BE SIGNS UPON THE EARTH."

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

THE intense war spirit among the nations of the earth is only one of the many signs given by which we may plainly know when the Master's coming is near. For in this, the last generation before the coming of our Lord, he fills the world with evidence of his advent. And the evidence is so conspicuous and clear that every one must see it, even with his physical eyes.

God will have every one know what he is about to do for this sin-cursed earth, because his great love leads him to seek to save every person who can be won by his grace. Hence he places signs in the earth all about us, so that we must see them. And as we see these signs, the impression comes irresistibly upon us that they betoken the end, and admonish us to get ready.

Perhaps there is no sign of his coming that

more forcibly impresses itself upon the mind than the rapidly increasing storms, cyclones, pestilences, etc., that are devastating so many parts of our earth. The Lord gives these things as a sign of the approaching end of time, and the Spirit of God invariably impresses the mind with just what they mean.

If people only realized how fully the evidence of the second coming of Christ has been given in the last half-century; if our eyes were only open to the fact that millions of Bibles are being circulated every year, and that in many different ways our God has caused the light of his word to enter the minds of men; if we could only know how many millions have already had the scriptures that give the evidence of his coming impressed on their minds and hearts, we would not be surprised when men, terror-stricken and filled with awful forebodings of danger in the presence of an approaching storm, are heard crying out, "The end of the world is come! the end of the world is come!"

The Lord has said: "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst

of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isa. 24:17-20.

How forcible is this language of inspiration! "The earth is *utterly* broken down." And again, "The earth is *clean dissolved*;" and further, "The earth is *moved exceedingly*." Any one of the expressions from this scripture is most impressive in its statement of the breaking up of this sin-cursed earth; but the prophet adds one forcible statement to another as he brings before our minds what this earth is to pass through as it nears its end. And not only is it to be "broken down," "clean dissolved," and "moved exceedingly," but "the earth shall reel to and fro like a drunkard, and shall be removed like a cottage."

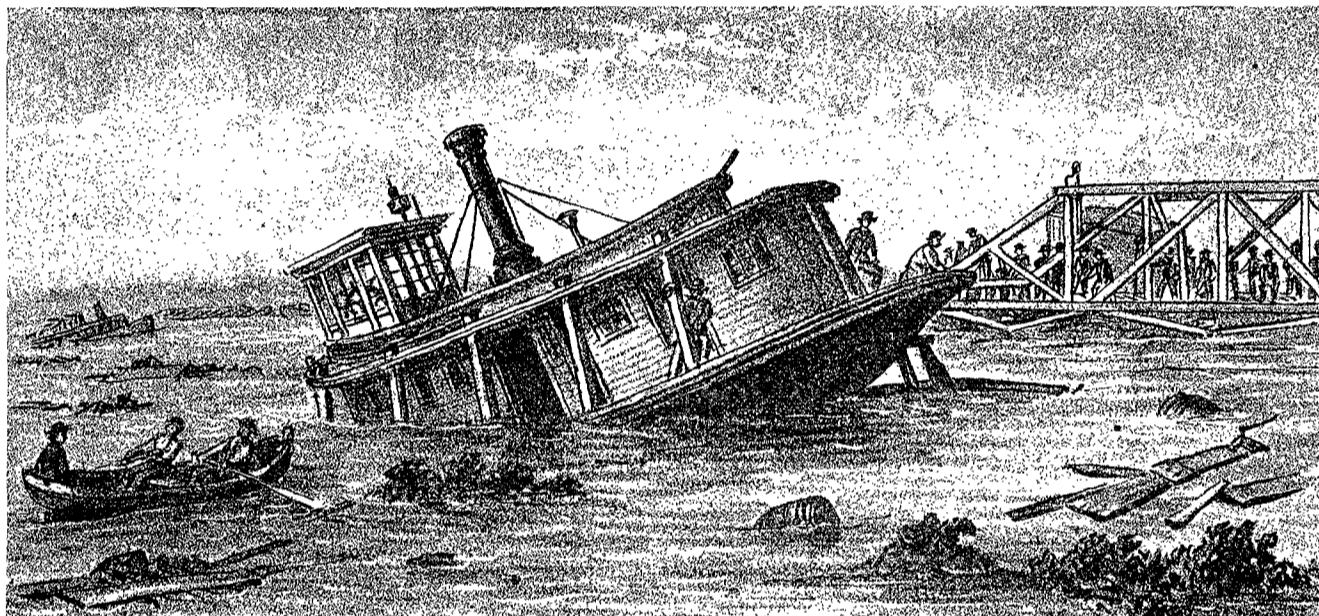
As we read the foregoing picture that our Lord gives of what the earth itself is to pass through; how truly can we say that the Master will leave no one without the clearest evidence

thousands of others, quietly, gently, unostentatiously,—come to stay, to enlarge, to multiply, to increase. Witnesses are abounding,—clear, cheery, loving, sweet baby witnesses. How they are drawn to one another, and how they are bringing his coming nearer! What fortunes are gathering for his work, what precious lives are laid for his disposal, what hearts and hands and brains are emptied for his infilling! Halleluia! He is here. Jesus is coming! We are in the appointed days, we are nearing the end; it is surely coming, it cannot delay.

'Tis coming up the steep of time,  
And this old world is growing brighter;  
We may not live to see the dawn sublime,  
But high hopes make our hearts throb brighter.  
We may be sleeping in the ground  
When it awakes the world with wonder;  
But we have felt it gathering round,  
And heard its voice of heavy thunder,—  
'Tis coming! Yes, 'tis coming!

— Selected.

"SILVER and gold may canker, and garments become moth-eaten; but the indwelling of the Spirit produces living branches, which must and will bring forth fruit. John 15: 2-5."



Tugboat and other wreckage after the St. Louis storm.

that the end of all things is at hand. And do you and I, as Seventh-day Adventists who profess to believe these things, realize that we are even now in the very midst of these fulfilling prophecies? Our literal eyes are now looking at the veritable signs of Jesus' coming, that the prophets saw only by vision. O that we, as we see these things, may be filled with the thought of their great and solemn reality! May we, morning, noon, and night,—yes, continually, every moment,—pray that our Heavenly Father will baptize us anew, and with power, for his service.

Certainly we can say that "prophecies are being fulfilled, and stormy times are" around us. Let us not make the mistake of allowing our hearts to become hardened against this overwhelming evidence, and so be lost despite all the Lord's efforts to save us. The Lord's coming is imminent. Get ready; and as you get ready, devote yourself also to telling others, that they may be ready.

#### "TIMES OF REFRESHING."

"THE times of refreshing shall come from the presence of the Lord." The set time to favor Zion, the promised time for the outpouring of the Spirit in the last days, the sound of his coming in the tops of the mulberry-trees, is here. He has come, and has entered upon his work; marvelous results are to take place, nations are to be born in a day. Yes, he is here! he has come,—come into my heart and into

#### SCIENCE AND INFIDELITY.

O. C. GODSMARK.  
(Los Angeles, Cal.)

THE scientist who views the works of nature, and does not take into account the intervention of divine power, must have many difficult problems presented to his mind. Scarcely can we look in any direction without seeing things accomplished that are in direct opposition to all known laws of so-called science.

True science, or a proper understanding of the manifestation of God's power, is beautifully harmonious, and is intended to draw the mind of man into sympathetic action with the laws of his Creator. The science of astronomy is said to be the most exact of all branches of classified knowledge; yet in this field of observation we find the most perplexing complications arising, by which, were it not for the overruling power and care of a living God, the whole universe would be brought into complete ruin.

When he who says that "there is no God" has explained, to his own satisfaction, the origin of matter in its different manifestations, he further calmly declares, confining his observations to our solar system, that these worlds and satellites are so evenly poised in their relation to one another and their great center—the sun—that they move on in their yearly courses, held in position by the great law of gravitation. Now, gravitation is that force by which all particles of matter in the universe tend to-

ward, or attract, one another; and in this case it is said to be so strongly exerted by the sun over each mighty world as to hold it firmly in its own orbit, and to keep it from being carried, by its own momentum, into the fathomless depths of space unknown. All this might do were it not for a further application of the same law,—that each planet powerfully attracts, and is attracted by, each of the other members of our system. This tremendous force exerted by the different worlds over one another, which can scarcely be computed in millions of tons, increases as they draw near one another and decreases as they separate in their courses, according to the squares of their distances. And right here the whole theory of the solar system's being so evenly balanced in the scales of gravitation comes to naught.

Take, for instance, the condition of our solar system at the beginning of the present year, when all the planets in our system, with the single exception of Neptune, were practically huddled together on one side of the sun. Each of these worlds was tugging away, with a force inconceivably strong, to draw all the other worlds to itself, and the whole number were being more powerfully influenced by the sun to draw them all to itself. Neptune, on the opposite side of the sun, was adding his force to that of the sun, to draw these all into one general mass of ruin. Now, according to all the known laws of science, what kept these worlds from entering upon a general solar stampede? Why was not Uranus, the one farthest from the center, while undergoing the combined strain of all the other worlds, with that of the sun's, drawn from his path? And why did he not, in obedience to the law of gravitation, attract to himself the other worlds in a mad flight of destruction to the sun, thus causing the eternal ruin of this portion of God's universe?

The solution of this problem is not found within the pale of science. To say that centrifugal

force preserved our solar equilibrium, in no sense answers the question. This force in no way affects the present proposition. Here the man who believes not in the existence of a God must stop in his reasoning. Here the one who, while admitting the existence of a Creator, tries to believe that all things go according to given laws established in the beginning, and are not now under the continual watch-care and guidance of our Heavenly Father, must lay aside his infidelity, or stand without any foundation for his belief.

The power of God, and that alone, controls and guides these mighty worlds in their unvarying course around the sun. The words, "Upholding all things by the word of his power," and, "By him all things consist," contain deep truths, that the mind of man has not yet fathomed. The same kind Father who hears the cry of the orphan and widow, and who watches the sparrow in its flight, guides, with unerring care, the worlds his hands have formed.

"A LITTLE fellow at church with his mother observed that she put a penny in the collection-basket. On the way home she was expressing dissatisfaction with the sermon. The child met her complaint by saying, 'Well, mother, what could you expect for a cent?'"

THE fireside, the pulpit, the school, and the shop must be linked and leagued together.—  
John H. Vincent.

## THE ANGELS CAME TO TOWN.

PEOPLE tell the story yet,  
With pathos of regret,—  
How along the streets, one day,  
Unawares, from far away,  
Angels passed, with gifts for need,  
And no mortal gave them heed.  
They had cheer for those who weep.  
They had light for shadows deep,  
Balm for broken hearts they bore,  
Rest, deep rest, a boundless store;  
But the people, so they say,  
Went the old, blind, human way,—  
Fed the quack and hailed the clown,  
When the angels came to town.

It has been and will be so;  
Angels come, and angels go,—  
Opportunity and light,—  
'Twixt the morning and the night,  
With their messages divine  
To your little world and mine;  
And we wonder why we heard  
Not a whisper of their word,  
Caught no glimpse of finer grace  
In the passing form and face,  
That our ears were dull as stones  
To the thrill of spirit tones,  
And we looked not up, but down,  
When the angels came to town.

— Alfred J. Hough, in *Christian Herald*.

## 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.

(Continued.)

THE third angel's message, that mighty three-fold message of the everlasting gospel (Rev. 14:6-12), is the only salvation for men that there is in this world. That is the only thing that can save men from the evil tide, which, under the very profession of Christianity, is against Christianity,—which, under the profession of Protestantism, is against Protestantism,—the evil tide that is sweeping the world into the vortex of wickedness and weakness, where, knowing their wickedness, they are so unmanned that they have not the ability to stand up and oppose their own wickedness, but depend upon a figment to save them.

The third angel's message is to be given with a loud voice to every nation, and kindred, and tongue, and people in the world, to convey to them the only genuine principle of manliness that there is, and to "establish Christianity upon an eternal basis." It is to persuade men everywhere to accept that principle of manliness, and by it to stand up in the midst of the wickedness of the world, and conquer it, however deeply they may have gone into it themselves. It is to bring to men this principle of Christian manliness that will cause them to stand up face to face with themselves, and put underfoot the weakness that is in themselves, and make them strong, manly man. That is what the third angel's message is put into the world to do, and that is what it will do.

Now, this third angel's message, this message of Christianity for this day, which is needed in this day, and which alone can meet the issue in this day, is to be preached to just *this kind of people*,—to people who have been taught to look to, and to trust in, a figment. Of course when the everlasting gospel is preached to them, many of them will see the principle involved, they will see the tide that is running the wrong way, and what it is doing for themselves and everybody who has paid any attention to it, and they will accept this call to Christianity, and will turn away from that evil thing.

Then when they have accepted this call to Christianity, it is essential that they be taught to allow that principle of Christianity to be their *life* all the way that they are to go. They must be taught to depend upon Jesus Christ, that manliest of men, to make, and to keep, them manly men. They must not be babied nor allowed to become weaklings, but must be taught to depend upon God alone. It is just as essential to teach them this after they have turned away from the other, as it is to teach them the true principle to get them to turn away from the other; because people whose lives and minds have been molded upon that false model must, when they turn away from it, be built up, educated, and caused to grow according to the right Model. If this is not done, they will become formal Christians; they will be Seventh-day Adventists by name and profession, but will be just as babyish Seventh-day Adventists as they ever were any other kind of people. If this true Christianity, this true Christian manliness, is taught to them in the beginning, and kept before them all the way along, so that this shall be the only kind of Christianity they will adopt, they will develop into real Christian, manly men. They will despise the very idea of depending upon anything or anybody but Christ, and he will be *in themselves* the hope of glory.

Now nine tenths of the brethren of the ministry, if not *all*, will recognize as the truth what I am going to tell you,—that many times—not every time—when the third angel's message is first preached to the people, and they are convinced by it of what they should do, about the first thing they say is: "I know that I ought to serve the Lord; I ought to be a Christian; I ought to keep the Sabbath. But if I do, I shall lose my place; I shall be thrown out of work. If I shut up shop on the Sabbath, I shall lose my business. Do you know of any place where I can get a position, or a place for my business, so that I can be a Christian, and keep the Sabbath?" You know this is so. And the answer to it is, and always should be: "No; there is no place in this world where you can get a position so you can be a Christian. You are to be a Christian, anyhow. Your Christianity is not to depend upon *position*, but upon *Christ*. Your Christianity is not to depend upon your position; your position is to depend upon your Christianity. And what I mean by Christianity is Sabbath-keeping Christianity. Your Sabbath-keeping is not to depend upon position nor upon work, but upon Christ. Your Sabbath-keeping must not depend upon position; but your position must depend upon Sabbath-keeping. If you cannot be a Christian where you are, you cannot be a Christian anywhere else."

I am not saying that when people do lose their situations,—as many times they do when they accept the third angel's message,—no care should ever be taken to put them in the way of work, if it is possible to do so; but I am saying that until they have Christian manliness enough to be Christians, work or no work, position or no position, they are not manly enough to be Christians when they have work, *upon that issue*. In that case their Christianity—their Sabbath-keeping—depends upon their having work, and then when their work is gone, their Christianity is gone. Therefore, the only answer we can make to these persons—these weaklings—is: "No; there is no place in this world where you can secure work so that you can be a Christian. Be a Christian, and keep the Sabbath; then there will be plenty of work for you. And if somebody else does not furnish it, you yourself will make it."

It is Christianity itself—it is the very property, and power of life, of Christianity itself—to take people who are unable to make a living

in this world, and make them such independent, free, manly, Christian men that they will make a living right along anywhere. We are not to judge Christianity by the people who profess it: we are to measure the people who profess it by Christianity. There are many people who cannot make a living any better after they have accepted Christianity than they did before; but this shows that with them Christianity is only a profession. But any profession of Christianity that does not make a man more than he was before he made it, is a fraud. He may have it professionally, but he has not the real thing. What he has is a fraud, by which he is deceiving, not others, but himself. I know this is so. Christianity, when a man really gets it, is able to take him and make him such a manly man in the world that he can make his way in spite of the world, the flesh, and the devil. Such a Christian never goes around complaining that he cannot get work. If he cannot get it, he will bestir himself and make it. That is Christianity.

"But stop," says one; "have you considered this point? Does not the Bible say that the gospel is to be preached to the poor?"—Of course it does; but it does not say that they shall forever remain poor. Listen: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." It is equally true, though, that while they will never be poor as the world regards poverty, they will never be rich as the world regards riches.

Yes, Christianity is preached to the poor,—to those who are in poverty because they have been so weakened and unmanned by the evil tendencies and teachings of the world that they have not been able to hold their own against the world. And because of their unfortunate position, the Lord singles them out first; he looks upon them in pity, and says, "Join yourselves to me, and win against the world." And there is nobody who has any respect for God or for Christianity, who will for a moment think that when such a one joins himself to God, he is not stronger than ever he was before, and stronger than he ever could be without joining himself to God. If I have been robbed of my manliness, so that I cannot hold my own against the world, and my children are in want, and I am in absolute need of help from others, I want to know what kind of God that would be who would call me to himself, and yet give me no more than I had before. No, sir; I will not disgrace the Lord by any such way of thinking.

God has chosen the poor of this world, that is true. He sees them beaten back, and cast off, and unable to make their way; and in his loving manliness he wants them to have a chance. He therefore calls them to join him. And he does so for a purpose. That purpose is that he may implant and cultivate in them that genuine principle and power of manliness that will enable them to go through the world dependent upon no man, but depending altogether upon God.

Understand, again, that this is not to say that all poverty will be done away with,—that there will be no such thing as a poor man any longer, among Christians. No; for constantly the gospel will be preached to the poor, and they will be coming in. But it *is* to say that after the poor who have joined themselves to Christ have learned how to make a living for themselves, they will help others who are still coming in to do as they have done. All will be constantly growing from helplessness to helpfulness. Whether you believe that or not, it is everlastingly true. It is a basic principle of Christianity.

(Concluded next week.)

"AND ye are complete in him."

\* Preached in the Tabernacle, March 19, 1898. Stenographic-ally 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.

### PUSSY-WILLOWS.

A soft gray sky, with a hint of blue,  
A wistful wind a-blowing,  
And hemlocks, whitened here and there  
With flakes of last night's snowing.  
The yellow grasses bow and bend—  
Poor, withered things! left over  
From summer's happy revelings  
With honey-bees and clover.

It is the hopeless time of year,  
When all the world is weary  
Of waiting through the winter months,  
So long and cold and dreary.  
But nature, smiling to herself,  
A secret safe is keeping;  
She knows her children are not dead,  
But only softly sleeping.

She knows the thrilling flood of life  
Within the forest welling;  
And sees the branches blushing red  
With longing to be telling.  
She feels the Mayflowers lift their heads  
From off their mossy pillows;  
And now, *the smallest tree has told,*  
For here are pussy-willows!

You dear, wee, furry, silvery things!  
We touch you with caressing,  
And pluck your sprays with eager hands  
And many a whispered blessing.  
A robin chirrups on the hill,  
A bluebird in the hollow;  
For these are pussy-willow days,  
And spring 's sure to follow.

—E. K. Stevens, in the Household.

### THE ARGUMENTATIVE CHILD.

MRS. S. M. I. HENRY.  
(*Santarium.*)

"WHAT would you do with a boy who will argue about everything that comes up? If I give him a piece of work to do, he wants to do it in his own way, and will stand and argue longer about every point than it would take to do it, if it is of no more importance than the best way to pile the wood in the wood-box."

Arguing is reasoning aloud with an antagonist, who also reasons aloud; lacking the antagonist, it will soon die out. It is sometimes a sign of ideas, sometimes of self-will, sometimes of a desire to hear one's self talk.

The argumentative, or reasoning, trait is one of the most necessary, and yet is capable of becoming the most troublesome, of all the mental faculties. It is that by which evidence is weighed, and conclusions are reached; and a conclusion must always be more or less aggressive. Its legitimate place is at home, in the seclusion of one's own breast. Its processes should never be compelled to be made public; for the method by which one arrives at a conclusion must be anything but quieting; it is like the leavening of the lump. It means disturbance, such as had better be behind the closed door of one's own consciousness. Argument is almost always best met by silence. Silence is the "soft answer" that turns away, or discourages, this wrathful spirit.

The habit of arguing, once formed, cannot be corrected by counter-argument. No one can argue alone; so the first step in the process of cure is to let the child find out, as soon as he begins to argue, that he is ignored.

If he is given a piece of work to do, he must be allowed to do it in his own way, unless time is taken to teach him your way so that he will comprehend it. You cannot teach him by words until he has come to years of understanding, and perhaps not then by words alone. Your words will very often not mean to him just what they mean to you, so that even if you give him the most minute instructions, in

so simple a thing as piling wood in a box, he will find ample opportunity for misunderstanding. Even our most common English words have many shades of meaning to the child who is learning their use.

Let him learn how to do things first by helping you. If he wants to try new, strange, and utterly childlike ways of doing, do not arbitrarily interfere by word or act, such as will bring replies and retorts, unless you are prepared to take time and the necessary patience to make him fully understand you and your methods. But let him experiment; accept his original efforts; and by easy, natural stages lead him on to the more perfect way, even of laying sticks of wood. Do not despise his log-house plan, even if it cumpers the floor for a little while, nor object if he prefers to stand the sticks on end in the box, instead of laying them cord-wood fashion. Until you can lead him to see, by actual demonstration, that your way is best, you had better leave him to discover that fact by observation.

But any child who is on confidential terms with his father and mother can soon be aroused to the spirit of emulation which will make him anxious to acquire the best possible manner of doing whatever comes to his hand.

As to the habit of arguing, refuse to answer him in the same spirit; refuse to answer him at all, if necessary. Leave him to talk it out alone to the wood-pile, teaching him by both precept and example, as opportunity affords, how to think it out alone, keeping the reasoning process to himself, and publishing only the conclusions to which he comes by his reasoning; and how to publish them by true and generous acts, and kindly, courteous statements, instead of by brute force, and loud, angry dispute.

The better nature must be nourished and strengthened for conquest in this matter as truly as any other. The lust of notoriety, which is the basis of much public argument, must be as truly crucified as any other appetite, and in the same way, and for the same reason.

But I believe most earnestly in the work of the Holy Spirit on the childish nature, for its renewal and sanctification, so that in all tempers of the mind, as well as all appetites of the body, the young may be kept from ever falling to the low level of wordy contention.

In a family of children where the habit of arguing has developed until all have become involved in a constant war of words, which not infrequently breaks down into actual quarrelling, the only hope is in the direct work of the word and Spirit of God, together with proper instruction in politeness and good manners. Children are easily taught in those things that constitute "good form" if they have half a chance to learn. "Be kindly affectioned one to another with brotherly love," is the Scriptural method; "in honor preferring one another." Rom. 12: 10. "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another; tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4: 31, 32.

Children are copyists always; and of all things, words, tones, and manners of speech are the most readily imitated; and, taking advantage of this fact, any purely external evils can be remedied, even if they have already begun to crystallize into habits, especially if the moral nature has been at all aroused to aid in the work.

The argumentative disposition can be harnessed into parliamentary usages, and so be held by the bit and bridle of the "motion," the "second," the discussion "according to rule," and the final determining power of the vote. The more aggressive the children are in their disputings, the more probable will it be

that they can be easily brought under this restraining power; for the whole system of "rules of order" grew out of the necessity, which just such belligerent spirits realized, of making for themselves some sort of harness in which to "work off their steam."

Some special time, once or twice a month, might be set apart, to which all questions in dispute could be referred for proper discussion; while father or mother might take the chair as "moderator of the meeting" until the children grow up to such dignity.

Discussion among the children need never become offensively aggressive as long as father and mother remain quiet, patient, and just. The children should have such training in these points, while still at home, that as they go out into the world, they will both respect the rights of others to express their beliefs and firmly but kindly speak whatever truth requires of them.

I MAY not do much, with all my care,  
But I surely may bless a few;  
The loving Jesus will give to me  
Some work of love to do.  
I may speak his name to the sorrowful  
As I journey by their side;  
To the sinful and despairing ones  
I may preach the Crucified.

—Marianne Farningham.

### WORDS TO MOTHERS.

MRS. J. S. OLIVE.  
(*Battle Creek, Mich.*)

SOMETIME ago it was my privilege to listen to a discourse in which the speaker referred to a man she had known, who, though rich, let his little daughter run about barefooted, bare-headed, untaught, unwashed, and utterly neglected. "This man was a miser," said the speaker. "Though he had plenty of money, he hoarded it up, and would not use it to supply the needs of his child." After showing how wrong this was, she said: "Many parents who spend money freely for their children are yet misers,—misers of love. They do not give freely of the love that the children need so sorely."

Many things previously said had made me feel keenly my failures in regard to bringing up my own children; but here I drew a long breath of self-satisfaction: *here*, at least, I had been blameless. Whatever my faults otherwise, I had *loved* my children deeply and devotedly. Had I not toiled early and late to nurse them when sick and care for them when well? Had I not denied myself in all possible ways that they might be fed and clothed and educated?—O, yes! I knew that I had lacked patience, and tact, and wisdom, and knowledge; but I had never lacked love. That, at least, I had given in large measure.

But as the speaker went on to explain what it was to be a miser of love, the unwelcome conviction forced itself upon me that it was just because I had this love, that I could be a miser. It was because I had the love, and had hidden it in my own heart, not showing it, that made me a miser. If I had had no love, I could not have been a miser.

Alas for my one self-satisfied moment! As memory recalled the vanished years, I saw plainly how often, with a heart full of love, I had been silent and absorbed in my work for my children. When my little ones came around me, hungry for love, I had kept it hidden in my own heart, instead of pouring it out, as I ought to have done, in tender words and loving sympathy. While that love was nerving me to bear pain, and fatigue, and loss of sleep, and unremitting toil, I saw as by a flash-light that I had failed in pouring it out upon them in the only way they could understand and enjoy it,—in smiles and loving words,—

and that I had been a miser, hoarding up my abundant love.

It is too late for the lesson to help me: nearly half my children are sleeping their last long sleep. "Till the heavens be no more, they shall not awake, nor be raised out of their sleep." And though "our children are generally lenient in regard to our shortcomings," and often seem to "have entered into a conspiracy to save us from the consequences of our faults toward them," I know my children can never realize my love as they would have done if I had taken more care to manifest it. They did not know that it was love that prompted the toil that kept me silent. How could they, unless I expressed it in a way they could understand? I see, now, that I did more for their physical needs than for their spiritual welfare. Constant devotion to toil, subject to innumerable interruptions, made me nervous, impatient, almost beside myself; and then would come the severe rebuke, and sometimes the cruel and perhaps unjust punishment.

Instead of saying, with smiles, to a loitering child, "O, I am so glad you have come! I have been anxious about you," I would often say, sharply, "How slow you are! I am fairly worn out waiting for you." Alas, she never comes at all, now!

To another, who never makes any noise now, I would say, "Do be still; you will drive me crazy with your noise."

Or I would say, "How dreadfully careless you are, always tearing your clothes; you do not seem to care how much work you make me." I never have to mend for her now; what a privilege it would be if I could!

Nearly thirty years ago some of the blue eyes closed forever. I am never bothered now with childish mischief and disobedience. I have time enough; my things stay where I put them; nothing is misplaced, lost, or broken by dear little hands.

But there are mothers standing to-day where I stood then. Yours little ones are still with you; it is not too late for you to use your love. I entreat you to pour it out upon your children freely, as God gives air and light. No doubt you often feel discouraged when you see so much to do, and so little time in which to do it; but I entreat you to labor more for the souls of your children, and less for the meat that perisheth. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Reduce your household work to its minimum, and let the children help in everything. Of course they will make much more work than they do, at first, but never tell them so. They will enjoy "helping." Praise the *intention*, even if you cannot praise the result. At least they will be helping to take care of themselves, and be safe while with you; the work will occupy them so you will not have to provide amusement, and it will fully satisfy every healthy impulse which demands activity. Show them *how*, over and over; be patient, and it will pay. Soon they will be a *real* help to you.

When you find yourself getting worn out and impatient, stop an hour; take the children into the fresh air, or read to them; sing with them, or tell them stories. Do something for a change, even if you have to say, afterward, "Well, children, we have a very plain dinner to-day; but we have had a good time, and I am so rested and happy."

Better this than so to exhaust your strength that patience is impossible, and you cannot discern between accidents and carelessness, between childish ignorance and intentional disobedience.

O mothers, standing to-day at the parting of the ways, choose well and wisely! You may say, "Who is sufficient for these things?" God will give you all needed help, if you will seek first his kingdom. Though you may have

failed often, "God's hand will cover the mistakes of the past, if we repent and do our best now;" and "the promise is unto you, and to your children." So be of good courage, and redeem the time.

#### SCRIPTURE CAKE.

AUNT SUSANNA was troubled,  
Worried as she could be;  
The ministers were coming,  
What should she have for tea?

She'd heated well the oven,  
The bread and pies to bake;  
"I guess," said Aunt Susanna,  
"I'll make a 'Scripture cake.'"

So while the bread was baking,  
Intent on kitchen lore,  
Her cook-book Aunt Susanna  
Was conning o'er and o'er.

And then from out her pantry,  
When bread and pies were done,  
She took, with careful fingers,  
Ingredients, one by one.

From Kings, first, twenty-second,  
And chapter fourth, she took  
Four cups, one half; then lightly  
This in a pipkin shook.

One cup, one half, 5 Judges,  
Verse 25 (last clause),  
She next put in the pipkin,  
And stirred without a pause.

Of Jeremiah 6:20,  
Two cups she now did take;  
First Samuel 12:30,  
Two cups went in the cake.

Then two she took of Nahum,  
Verse 12, and chapter third;  
And one of 17 Numbers,  
Verse 8, with these she stirred.

And now, if you had watched her,  
My aunt you might have seen  
Two tablespoonfuls taking  
Of Samuel 25:14.

She put this in the pipkin,  
Sure not a bit to waste;  
Then with 9:9 of Chronicles,  
She seasoned all to taste.

The prophet Jeremiah  
Then helped the cake to mix,  
From chapter 17:11,  
I saw her beat up six,

And heard her say to grand'am,  
"I'm sure this won't be bad."  
Leviticus then, 13, second,  
A pinch I saw her add.

From the last clause of Judges,  
The fourth, and verse 19,  
She took just half a cupful,  
And stirred it in, I ween.

Two teaspoonfuls of Amos  
4:5, to make it light.  
"I'm sure," said Aunt Susanna,  
"This cake will be just right."

"And now, as I am meaning  
To make it extra nice,  
I think I'll have to follow  
Old Solomon's advice.

"What's that?—O, look in Proverbs  
14, and twenty-three,  
And there, for cake and children,  
You'll find the recipe."

*Sub rosa*, let me whisper,—  
Be sure you keep it mum,—  
The ministers all liked it,  
And ate up every crumb.  
—Helen B. Loring, in *Good Housekeeping*.

"If one ounce of quicksilver, beaten up with the white of an egg to a stiff froth, is applied with a feather to the cracks and corners of bedsteads, it will keep them entirely free from insects during the hottest weather. Before applying the quicksilver, the bedsteads must be washed with cold water and soap, and well dried."

#### THE THIN BANANA.

WHEN you are buying bananas, never purchase the long, thin ones, unless you want fruit which will pucker your mouth. No matter how well ripened these thin bananas may appear to be, they will always be found sour and acrid. This is because the bunch which contained them was picked too soon. The banana grows fastest at first in length. When it has reached its full development in that direction, it suddenly begins to swell, and in a few days will double in girth. It is at the end of this time that it begins to ripen naturally, and the effort of the banana importer is to have the fruit gathered at the last possible moment, and yet before the ripening has progressed enough even to tinge the bright green of the fruit with yellow. A difference of twenty-four hours on the trees at this time will make a difference in the weight of the fruit of, perhaps, twenty-five per cent., and all the difference in its final flavor, between a puckery sour and the sweetness and smoothness which are characteristic of the ripe fruit. To get the bananas to our market in good condition requires fast steamers, which must be provided with ventilation and other means of keeping the fruit from ripening too fast in the hold. In spite of all precautions, much of the finest fruit does ripen in the few days of passage, and this is sold to hucksters for street sale.—*New York Sun*.

IN a survey of gastronomic fashions, one cannot but remark the passing of the waffle. A little while ago the waffle gave distinction to many a luncheon and high tea, and few breakfasts were complete without it. First cousin to the English crumpet, and own sister to our muffin, it had, nevertheless, a flavor all its own, undoubtedly imparted to it by the fantastic irons in which it was baked. Waffle batter has, upon occasion, been put into muffin-rings; but the product so baked has an entirely different taste from that stamped with the curious little square holes dotting the three sections of the regulation waffle-iron's circle. Though of strictly Southern origin, the waffle was at one time in high favor in the North. Most localities, in whatever part of the country, boasted a hotel or railway station of waffle-making fame. Springfield, Mass., was for many years celebrated for its waffles, as was also Hornellsville, N. Y. Travelers in those parts counted that trip lost in which they failed to stop and indulge in the noted viand of the vicinity. Many a tourist has gone miles out of his way, in order to strike some famous waffle center. But to-day this is all changed. In railway stations, at hotels, and upon private tables the waffle is rarely seen. Even in the South it is much less in evidence than formerly. Only upon the most unprogressive menus does one encounter it. No one seems to know why the waffle is no longer fashionable, but it is certain that many would be glad to know.—*Harper's Bazar*.

"THE key to the training of children is the study of their individuality. Every child in the home is an individual problem. One child requires to have a certain trait developed; his brother may need to have the same trait gently and lovingly held in check, to prevent its over-development. Mothers sometimes say, 'I treat all my children exactly alike.' Therein is a mistake. One nature is helped by a course of discipline that injures another. As a gardener gives to each flower in his charge equally loving care, yet varies the treatment of each, so should the mother treat the human flowers entrusted to her care. Individuality should always be recognized. The same sun that melts wax, hardens clay."

# The Review and Herald.

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

BATTLE CREEK, MICH., MAY 3, 1898.

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THE "Holy Spirit of promise" "is the earnest of our inheritance until the redemption of the purchased possession."

An "earnest" is "a part paid beforehand on a contract, as security for the whole."

God in Christ has contracted to give us an eternal inheritance in "a better country" than this, "that is, an heavenly," having for its capital a glorious city, "whose builder and maker is God."

This inheritance is all bought and all paid for, *for us*. But the time has not yet fully come for the full redemption of the purchased possession.

But he who has contracted to give it to us when it shall have been fully redeemed, pays us a part beforehand, gives us an earnest, as security for the whole eternal possession.

That earnest, that part paid beforehand on the contract, is the Holy Spirit. That security for the eternal possession is the eternal Spirit.

If you have that eternal Spirit, and as long as you have him, you are sure of that eternal inheritance. If you have not that Spirit, you have no surety at all of the inheritance.

But the inheritance is a free gift to all; and so is the earnest, the surety, for it, a free gift to all. And that security is "that Holy Spirit of promise."

"Ask, and it shall be given you." "Receive ye the Holy Ghost."

## ARE YOU DEAD?

"HE that is dead is freed from sin."

Are you freed from sin? If not, do you not see exactly where the difficulty lies?

There stands the truth of God, that "he that is dead is freed from sin." Then if you are not freed from sin, the only cause of it is that *you are not dead*.

Jesus says, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

Again he says, "Herein is my Father glorified, that ye bear much fruit."

As the Father is glorified in your bearing much fruit, and as it is only "if it die," that it "bringeth forth much fruit," it certainly follows that herein is the Father glorified, that ye die.

Are you dead? Are you freed from sin? Will you glorify the Lord by bearing much fruit? Will you die?

"Except a corn of wheat fall into the ground and die, it abideth alone."

Do you want forever to abide alone? "Without me ye can do nothing."

Without him you can do nothing; without him you abide alone: "except it . . . die, it abideth alone;" except you die, you can do nothing.

But, bless the Lord, "if it die, it bringeth forth much fruit."

In being dead, then, there is freedom from sin; there is abiding with the Lord; there is the bearing of much fruit to the glory of God; and the end, *eternal life*.

In not being dead, there is bondage to sin; there is abiding alone; and the end, *eternal death*.

Thus he that will save his life shall lose it; but he that will lose his life for Christ's sake shall keep it unto life eternal.

Will you lose your life and save it? or will you save your life and lose it?

"It is appointed unto men once to die." And in the gospel, God has fixed it so that every man can die that "once," so as to live forevermore.

Except it die, it abideth alone; but when we choose to die that we may bring forth much fruit, he does not leave us alone, nor ask us to die alone. He only asks us to die *with him*. Bless his name!

Then "if we be dead with Christ, we believe that we shall also live with him." He does not live in sin. And living with him, we shall not live in sin.

Are you freed from sin? Are you dead? Are you dead with Christ, so that you live with Christ?

## STUDIES IN THE BOOK OF DANIEL.

SOCIETY in Babylon and the characteristics of that last night of Belshazzar and of the kingdom of Babylon, are representative of society and its practises in the last days. This would be plain, if from nothing else, from the fact that the term "Babylon" is used to describe the society and the practises of the last days. And the practises of Babylonian society that night were feasting, and drunkenness, and loose relations between the sexes.

And such is precisely the description which Jesus gives of things in the last days. He says they will be "eating and drinking," and "eating and drinking with the drunken;" there will be "surfeiting and drunkenness;" and like as it was in the day when Lot went out of Sodom, "even thus shall it be in the day when the Son of man is revealed." Luke 18:30.

If these things were only confined to the confessedly wicked world, it would all be bad enough; but the faithful Word certifies that these things are practised by, and among; those who profess to be the servants and people of God. "In the last days," men will have "a form of godliness," but will deny the power, and will be "lovers of pleasures more than lovers of God." 2 Tim. 3:4, 5. It is even these who will be surfeiting and drinking. It is even the professed servant of the Lord, though an "evil servant," who says "in his heart, My Lord delayeth his coming," and begins "to smite his fellow servants, and to eat and drink with the drunken." Matt. 24:48, 49. It is even professed churches, "mother" and daughters, that are designated in the Scriptures as "Babylon."

And to-day it is sorrowfully a matter of serious consideration with the most spiritually minded in the churches, how much further the churches can go in their feasting and festivity; their fish-ponds, grab-bags, and kissing-bees;

their auction sales—at "foot socials" and "ankle auctions"—of the young women of the congregation, the price invited by sensual suggestion,—before they arrive at the point where, like Babylon indeed, they, too, shall be weighed in the balances, and, because utterly wanton, found utterly wanting. Such proceedings cannot possibly have any other effect than to destroy in men that properly chivalrous and manly respect for women, and for themselves with women, that is the honor of a man; and to break down in woman that womanly modesty and reserve that everywhere are the perfect defense of a woman; and so to produce a looseness of relations between the sexes such as characterized Babylon itself.

Such is the inevitable tendency in society to-day, both in the church and in the world,—altogether toward Babylon, as portrayed in the book of Daniel the night of her dreadful fall. Yet as, in that ancient Babylon, people were scattered whom God recognized as his, and to whom, just before her destruction, he called, "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord" (Jer. 51:45); so now, in these last days, there are people scattered in this Babylon whom God recognizes as his, and to whom, just before her destruction, he calls: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

And now God sends forth that call. Those by whose voices it is sounded forth must go everywhere, among all people, to find them, so that they can hear "the voice from heaven," ringing with the sweet tones of the voice of the Good Shepherd. These messengers must go into the very streets and alleys of the "high-viced cities," into the highways and hedges of the country places,—everywhere,—to save people "with fear, pulling them out of the fire." Jude 23.

And of all things, those who go thus everywhere among Babylonian evils, must themselves be spiritual, must themselves be pure, must themselves be strong. They must so truly know the way of true holiness that, while loving the lost sinner overwhelmed in the lusts of the flesh, and in compassion pulling him out of the fire, they will so hate sin as to hate "even the garment spotted by the flesh." "Be ye clean, that bear the vessels of the Lord."

All this can be done. In Christ, men can find perfect temperance; that perfect purity that will enable them to walk in white wherever they may go; and that manly integrity that will protect every woman in the world,—protect her even from herself, if need be. In Christ every woman can find perfect temperance, and also can find and preserve that genuine womanly modesty that is her full protection and sure defense everywhere she may be called to go. And thus Christian men and Christian women can live as did Daniel and his companions, not as Belshazzar and his crowd, and can and will preserve propriety of personal conduct and the proper relations between the sexes, wherever they may be called of Christ to go, even amid the corruptions of this last-day Babylon, and even to her last day of grace.

"Come out of her, my people." "Be ye clean, that bear the vessels of the Lord." "Dare to be a Daniel."



## GOD'S LESSON-BOOKS.

WHEN the disciples sought an understanding of the parable of the sower, the Saviour replied; "Know ye not this parable? and how then will ye know all parables?" Again he said, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables." Mark 4:13, 11. From these scriptures we learn that a correct understanding of the parable of the sower is a key to the understanding of all parables, as well as to all the mysteries of the kingdom of God revealed in the Bible. These parables open to our understanding not only the simplest spiritual truths, but also the deep, hidden mysteries of the kingdom.

God intended the wonderful book of nature to be to man an inexhaustible source of research, from which he should learn scientific truths that would teach him to know and to love the power and wisdom, as well as every other attribute, of God, whom to know is life eternal.

Had not man wandered from God, and given up his mind to the direction of Satan, he would have received this true wisdom from nature. Now Christ, in whom are hidden all treasures of wisdom and knowledge, is himself wisdom. The gospel, which reveals Christ, is also the wisdom of God. Thus in nature, in the written word, and in Christ, is all the hidden wisdom of God; and each of these was given to reveal what is contained in the other two.

In the kingdom of God it will be as it would have been if man had never sinned; and yet redemption will be the science and the song of the redeemed throughout eternity. In order to know that science, and sing that song, *there*, we shall have to learn it *here*. This is the special object of our schools. And as no one can teach that which he has never learned, it follows that teachers in our schools must have a personal, practical experience in the science and song of redemption.

God created man in his own image. "In the image of God created he him; male and female created he them." This image is both moral and intellectual. Of those who put on Christ, it is written that they put on the new man, "which is renewed *in knowledge* after the image of him that created him." When Christ exhorted his followers to be perfect, even as their Father which is in heaven is perfect, he not only presented his own life as the perfection of God, but illustrated the same thing from nature, by saying, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." When the apostles sought to turn the idolatrous Lycaonians from the worship of Jupiter,— "from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein,"—he appealed to nature, as follows: "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Thus through nature he carried their minds up to nature's God.

It was not until man became so blinded by sin that he could not recognize the voice of God in nature, but worshiped nature as God, that God gave him the Bible. And when that word became nothing but a dry form,

Christ, who is the living Word, the Word made flesh, appeared, and by his life and teachings opened the darkened understanding of men to the written word in the form of parables, which are the language of nature.

Thus in three distinct ways God is speaking to the human family,—first, in nature; second, in the written word; and third, in the life of the Son of God. S. N. H.

THE awful possibilities of naval warfare in this day are forcibly suggested in the following passage from Park Benjamin, in the *Independent* of April 21, on "The Dangers of a Sea Fight:"—

The huge shells will begin to come on board from the high-power guns when the contending vessels are nearly three miles apart. The largest guns, twelve and thirteen-inch caliber, can be loaded and fired almost once every three minutes. At a little less than two miles' distance the five- and six-inch rapid-fire guns will begin to pour in their projectiles, and these weapons can be loaded and fired at the rate of from seven to fifteen aimed shots a minute. Then come the six-pounder guns, delivering forty shots a minute; the one-pounders, throwing a shot a second; the machine one-pounders (Maxim-Nordenfeldt), two hundred shots a minute; and so on up to the Gatlings, fed automatically by electric motors, and projecting bullets at the rate of three thousand a minute. A man *might* brave a storm of grape and bullets with a chance of escape; but the battle of the Yalu River showed that under the quick-fire hail of the Japanese ships, the slaughter on the Chinese ships was so frightful that the Chinese, with all their stolid contempt for death, could hardly be kept at their posts. So fierce was the storm of steel around the attacked vessels, that the sea was literally lashed into foam by it.

Surely every soul can sincerely pray that all men may be preserved from war; and when war must come, that peace may most speedily return. To-day, more than ever before in the world, it is terrible when—

"War lifts his helmet to his brow,"

and more deeply can all Christians pray—

"O God, protect thy people now!"

## REMEMBER YE.

"REMEMBER ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." The expression, "the great and dreadful day of the Lord," has a well-understood and definite meaning; it refers to the day which marks the close of human probation,—the day in which the Saviour will be seen coming in the clouds of heaven with power and great glory, to introduce a new cycle of the ages,—a new and better dispensation. All who are interested in that event find an attractive field of study in the prediction of those movements which are the precursors of its approach. Among these is the prophecy given in the scripture before us: "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

When views on any point directly contradict each other, of course only one can be correct. But when we allow prophecy to explain itself, no conflict can arise; for the word of God is not yea and nay. The prophecy of Malachi concerning the coming of Elijah the prophet, so important because connected with the great day of the Lord, is made the subject of a great deal of speculation, some persons even claim-

ing to be themselves the predicted Elijah, and a still greater number supposing that some person will yet appear who will be the one intended in the prophecy, and that then we may know that the great day is near.

Thus a prominent journal in New York recently gave utterance to the following speculations on this subject, as if they were the truth in the matter: It declared that Elijah, in fulfilment of this prophecy, is yet personally to appear again upon the earth. Enoch, also, it declared, is again to return; and the predicted antichrist is likewise to appear as a personal power among men.

That all such conjectures are groundless, may be learned from Christ's own comment upon the prophecy concerning Elijah, in Matt. 11:7-15. He says that John the Baptist was the Elias which was to come. But when John himself was appealed to by the priests and Levites from Jerusalem, and asked directly if he were Elias, he answered, promptly and positively, "I am not." John 1:21. The apparent conflict of his testimony with the words of Christ is harmonized by a heavenly messenger who, in predicting the birth of John, said: "And he shall go before him [Christ] in the spirit and power of Elias." The word "Elias" in the New Testament is the same as "Elijah" in the Old. The Jews were evidently looking for Elijah to return in person to this world. But John was not Elijah in person, as he declared to the Jews. But going forth on a special mission, Elijah's spirit being his motive force, and Elijah's power his panoply, he fulfilled the words of the angel in Luke 1:17, and justified the application of Christ in Matt. 11:10, 14.

But the work of John did not meet the prophecy in full; for that reaches onward to the great day of the Lord, which has not yet come. But that which was fulfilled by John, as recognized by Christ, is sufficient to show to any student of prophecy that what remains is not to be fulfilled by any personal Elijah, or by the ancient Elijah appearing personally again among men. How, then, is the prophecy to be fulfilled?—This question is easily answered, as follows: When John the Baptist appeared in the world, in the spirit and power of Elias, he was doing a necessary work of preparation for the first advent of Christ. But it is just as necessary that there should be some movement to prepare a people for the greater and more decisive event of his second advent; and as what was necessary at the first advent was not fulfilled by Elijah in person, but by another individual, who went forth in the spirit and power of Elijah, and did thus partially fulfil the prophecy, so what is necessary to prepare a people for the second advent is not to be fulfilled by Elijah in person, but by individuals going forth in the spirit and power of Elijah, to prepare a people for the second coming of the Lord,—an event connected with the great day of the Lord. But that which is to prepare a people for the coming of Christ is a solemn announcement that that event is near, and a proclamation to all the inhabitants of the land to prepare for that day. It is to be by the preaching of a people occupying a position similar to that of John the Baptist, and to that of Elijah of old. Such a work, faithfully done, will prepare a people for the Lord, bring us to the great day of the Lord, and fulfil to com-

pleteness the words of the prophecy. More than one must be called to this work,—a work of which the work of John the Baptist and Elijah the prophet was the prototype. But no one will be Elijah in person, any more than John the Baptist was Elijah in person.

It is a high privilege to be called to a work which Heaven ordains to be accomplished at a certain time upon the earth,—a work with no less an object than to prepare a people for the coming of the great day of the Lord. But remember,—and here is where the injunction of the prophet, “Remember ye,” has its strongest application,—remember, that the work must be done in the *spirit* and *power* of Elias. To have a genuine part in that work, one must have that spirit and power. The form, without the power, counts for nothing. “By my Spirit, saith the Lord of hosts.”

Under Christ, the course of Elijah is to be emulated by us in the work we have to do. Elijah ever stood as a minuteman, ready for his Lord's bidding. Thus he boldly declared to the tyrant Ahab: “As the Lord God of Israel liveth, *before whom I stand.*” “Thou, and thy father's house,” he said to the same wicked Ahab, “[have troubled Israel] in that ye have forsaken the commandments of the Lord.” He had the boldness, apparently alone, though knowing that God was with him, to challenge the eight hundred and fifty prophets of Baal and the groves. Think how he might have reasoned under such circumstances: Here I am, one man against such a multitude. This is certainly presumption. All the nation—the wise, the wealthy, the great, the priesthood, and all people of influence, the court, and even royalty itself—are against me. The odds are too great. Better yield, and give up the struggle.

What was his answer?—Numbers are not the test of truth: “If the Lord be God, follow him: but if Baal, then follow him.” The world against Elijah! Well, then, in the name of truth and the God of truth, Elijah against the world!

For a time, while the frenzied and infatuated multitude of priests leaped upon their altar, and shouted, and cut themselves, to draw some response from Baal, Elijah looked on in silence, but at length he spoke; and what would we have had him say? What would be fit language to such insulters of Jehovah?—“It came to pass . . . that Elijah *mocked* them,” not in any light and bantering tone, as if he would amuse himself at their unsuccessful impiety, but in a stern and bitter rebuke, in the form of sarcasm, surcharged with propriety and truth, without which sarcasm and irony have no point.

Though he once lost his faith, and fled to Horeb from the high priestess of evil,—one wicked woman, Jezebel,—he soon learned, at the mouth of his cave, from the wind, the earthquake, the fire, and the still, small voice, to return to the source of his strength; and he retraced his weary way back into the presence of the tyrant, to brave again his wrath. His power was to shut heaven that it rain not, and again to open the fountains on high, and let dew and rain descend upon the parched ground, when the honor of God could be upheld thereby; to divide the Jordan when it impeded his way; and to ascend to heaven in a chariot of fire when his mission had come to an

end, as a church now living, foreshadowed by him, hope to ascend when their work is done, and the Master shall return. But “*remember ye*” the essential element in all this experience,—“the *spirit and power*” of Elijah.

U. S.

#### WORK AMONG THE NATIVES OF AFRICA.

SINCE coming to Africa, I have been much exercised over the spread of the truth among the native tribes, which compose by far the greater part of the population of this country. As yet, but little has been done by our people in this work. Other Christian denominations and mission boards have made some headway, so that a good proportion of the natives in Southern Africa, say south of Kimberley, have something of an education. As yet, we have but one mission station in Matabeleland; and the missionaries there, on account of the difficulties brought on by war, pestilence, and famine, have hardly got started in the work they came to do. Aside from this, we are doing almost nothing in the way of bringing the light of God to this people.

While visiting Kimberley in company with Elder A. T. Robinson last August, I met Brother Moko for the first time. He has been at work there for about one year, conducting an evening school for the natives and circulating literature. He has also, with the aid of Brother J. G. Rogers, held some gospel meetings. This effort is not without fruit. A number have become interested in studying the Scriptures, and some philanthropic work has been done. On account of the rinderpest, which killed the cattle, and the drought, which destroyed the crops, many of the natives were reduced almost to starvation; and in this condition they appealed to us for help. I am glad to say that it was furnished. Our brethren made arrangements to buy wood of the poor natives, paying them in grain and provisions; and in this way many were helped over a period of need and distress. While we were assisting them in this way, some began to appeal to us for spiritual food. Thus the way was opened for gospel work; but owing to the lack of laborers, not much could be done.

On my recent visit to Kimberley, while conducting a series of Bible studies with the natives who came together, I became fully convinced of the importance and absolute necessity of opening a Bible school for the training of native brethren preparatory for work among their own people. Already we have a number of applications for admittance to such a school. As mentioned above, a goodly portion of the native population of South Africa have a fair education. Now some of the people are beginning to inquire after the truth for this time; and as they receive it, they feel a burden to take it to their own people.

At the present time, “Steps to Christ” is being printed in the Basuto language, and it will soon be issued in the Kafir tongue. Thus we shall soon have publications in two of the native languages spoken in South Africa. Already we have some brethren who are ready and anxious to be at work circulating these books among their own people. In course of time we shall also have other publications. Thus the way is open to begin earnest work for these people.

The day before leaving Kimberley, an interesting incident occurred. Some of the native brethren were out looking for a house to rent, and at the same time took occasion to call on some of their acquaintances. While doing this, they came to a house where a chief, together with some members of his tribe from another part of the country, was making a visit. Being slightly acquainted with one of the brethren, the chief inquired what he was doing, to which the brother replied that he was conducting an evening school and circulating religious literature. He further stated that he and other natives were attending a Bible study conducted by one of their ministers. Then the chief, referring to the other brother, asked, “And what is he doing here?” It was answered that he came over from Basutoland to attend the Bible study. “Come so far to attend Bible study, and no other business?” asked the chief. That was cause for great wonder to him. Then the chief wanted to know what they had been studying, and the brethren began to speak of the different Bible subjects that they had been considering. To all this the chief and his friends listened with marked attention, some of them being affected to tears. After listening for a while, the chief wanted to know why our brethren were not among the natives, going from one place to another, and telling them these precious truths. Said he: “I profess to be a Christian, but I have never heard about the things that you are telling me now, nor have any of my people. If you will come to where I live, we will open our churches to you, and the people will be glad to hear these things.” Before they parted, the chief requested the brethren to come again on the morrow, and write down all the Scripture references, so that he might have them to study.

This little incident will give the reader some idea of how the way is opening for the message of God to go among this people. Is it not time that we become fully awake to the great responsibility resting on us to give the message to every nation, kindred, tongue, and people?

It must be evident to every one that we are in great need of a school where we can receive the native brethren, young and old, and aid them in obtaining a preparation by which they can, in turn, go to work among their own people. This question should receive immediate attention; for we have no time to lose. As it is, we are far behind the providence of God. My mind is also exercised over the matter of securing proper teachers for such a school. I trust this important subject will receive immediate attention, and that the way may soon open to begin such a work.

While visiting our mission in Matabeleland, the greatest need seemed to be suitable teachers, who understand the native tongue. We need many such teachers at once. Why delay any longer the opening of a school where native teachers and gospel workers can be trained? Already I see difficulties arising which will make our work among the natives harder even now than it would have been a while ago. How true is the word that has come to us from the Lord, that “what we might have done under favorable circumstances, will now have to be done under many difficulties.” The longer we delay, the greater will be the difficulties, and the shorter the time in which to work.

The requirements for such a school need not stand seriously in the way. It is best to begin small, and gain experience as the work advances. A piece of land, some little distance from the city, would be one of the first things needed. The land should be suitable for the raising of grain and fruit. The school should be an industrial Bible school. Such a farm will necessarily cost something, and this will be the largest part of the outlay to begin with. No extensive buildings are needed, and what will be required can be provided from time to time at comparatively small expense.

In closing, I reiterate the hope that this matter will receive the attention it deserves. In no other way can we do more to spread the gospel among the native tribes of Africa than by educating and instructing people from among them, who, in turn, will carry the message to their own people.

I venture to suggest that those especially interested in this work should correspond with the secretary of the Foreign Mission Board, and from him receive what further information may be desired.

#### AFTER ARRIVAL AT LONDON.

Since writing the foregoing report, while en route to London, in company with Mrs. Olsen, I received word of the death of Elder Tripp and Dr. Carmichael. The sad news reached us on our arrival in England. When we left Africa, we had not heard of their being seriously ill; therefore the news of their death was very unexpected. The first question asked me was if I thought their death was caused by any trouble from the natives, to which I answered, No, as our missionaries were on the most friendly terms with all the natives, who would do anything in their power to protect them. The deaths were the result of fever.

I have already stated that while I found our brethren at the mission in health and of good courage, they showed signs of the terrible strain they had been passing through; and at that very time they were putting forth Herculean efforts to bring up the work and the general condition of things to what they thought it ought to be. Elder Tripp, especially, was very much worn; and he also felt keenly the weight of the responsibility resting upon him. At the time of my visit, he was ailing from a cold; but as neither he nor any of the others regarded it as serious, he did not feel free to lay his work aside and take treatment, because there was so much that needed to be done. Dr. Carmichael was getting along in years. He, too, worked to the utmost of his ability.

I do hope that the needs of this mission will receive immediate attention. Now that two of the workers have fallen, more help is needed, and it should be furnished without delay. As to the general healthfulness of the climate, I can say that by taking those precautions which are always necessary in going to live in a new country, with a different climate than what they have been accustomed to, people will get along without any serious difficulty. Therefore there is nothing in the climatic conditions that need stand in the way of any one who wishes to go there, provided he is otherwise properly fitted for such missionary work.

O. A. OLSEN.

#### THE TRUE EDUCATION.

WE read that whenever Jesus could, he went "out alone into the fields and on the mountainsides to commune with the God of nature. When his work was done, he wandered by the lake-side, among the trees of the forest, and in the green valleys, where he could think about God, and lift his soul to heaven in prayer." Jesus did not make the written word the end of his study, but he made the Bible a means to reach the end, which was to see God's love written in all nature. He used the Bible as a search-light to turn upon nature to reveal the character and love of God in the things which had been created. God's image was completed in his soul. He stood where man stood before the fall, without a veil between his Maker and himself. By this method, which must be the method for us to pursue if we are to be successful, Jesus pierced through the gloom and darkness which surrounded fallen humanity, and saw God as every one who is translated must see him.

By the scribes and Pharisees, Jesus was not considered a learned man. We read that "Jesus and John were represented by the educators of that day as ignorant, because they had not learned under them." It is plain that the educational system that Jesus used is, and always has been, opposed to the education of the world and nominal Christianity. The only way we shall ever be successful in our educational work is to begin it on right principles, and continue it as it was carried on by the parents of Jesus and by Jesus himself.

In the first place we see that Christian parents, to be in harmony with this plan, must begin the education of their own children. Then when the children are old enough to go to school, if parents follow the example of Christ, a Christian teacher will be provided, who believes that the character of Jesus Christ is the only true end of education. They will have church schools, and the children will be taught to combine labor with study. The teacher will not conduct the school after the plan of the world, but will study the life of Jesus, and educate the children as Jesus was educated.

The Bible "should hold the first place in the education of children and youth. The book of nature is next in importance." "It is a mistake to put into the hands of the youth, books which puzzle and confuse them, and the study of which will only confuse their minds. The reason given for this study is that the teacher has passed over the same ground, and the student must follow."

This does not mean that we should have no books to study but the Bible, but it means that "those who are preparing for heavenly abodes should be recommended to make the Bible their chief book of study." "Books should be prepared to place in the hands of students that will educate them to have a sincere, reverent love for truth and steadfast integrity." "The class of studies which are positively essential in the formation of character and to give them a preparation for the future life, should be kept ever before them." "The prophecies are to be studied, and the life of Christ is to be compared with the writings of the prophets." "The Bible is the one book giving a positive description of Christ Jesus; if every human being would study it as his lesson-book, and obey it, not a soul would be lost."

"What book can begin to compare with the Bible? It is essential for every child, for the youth, for those of mature age, to understand; for it is the word of God,—the word to guide all the human family to heaven. Then why does not the word from God contain the chief elements which constitute education? Uninspired authors are placed in the hands of children and youth in our schools as lesson-books,—books from which they are to be educated.

They are kept before the youth, taking up their precious time in studying those things which they can never use. Many books have been introduced into the schools which should never have been placed there."

"The whole line of study in our schools should be to prepare a people for the future, immortal life." "The Bible should ever have been made the great, grand book of study, which has come down to us from Heaven, and is the word of life." "The word of God is to stand as the highest educating book in our world, and is to be treated with reverential awe. It is our guide-book." "We need to present the Bible as the great lesson-book to place in the hands of our children and youth, that they may know Christ, whom to know aright is life eternal." "Why, then, should not the Scriptures be ennobled and exalted in every school in our land?"

It surely must be evident to all Christians that it is impossible to develop the character of Christ in the student where the Old and New Testament Scriptures are not studied daily, and all instruction is not based upon the word of God. The word of God must be the essential element in an education whose end is the restoration of the image of God. If a lower standard than this is placed before the students, the writings and thoughts of men will be the chief study. Will those who believe that the last generation is living upon the earth, see that their children are placed in schools where God's plans can be fully carried out?

If the end of education with us is to prepare men for the state, then let the state educate them. If it is to prepare men to be Christians, then let us employ teachers who are Christians, and who can teach unhampered by any system opposed to Christian education. Let us not continue to try to blend these two systems, and bring about a confusion of principles, which is Babylon. We are warned not to make an image to the beast. The beast was the product of uniting Christian with worldly education, by sending youth to the secular schools, where they freely imbibed false philosophy. These same persons then perverted the Scriptures, so they appeared to be in harmony with their pagan ideas. If we continue as we have been going, we shall simply be helping in the formation of an image to the beast.

Is it not time for all loyal Seventh-day Adventists to arouse, and build up a system of instruction which will provide for their children, from their infancy to the end of their lives? Must we not, as a people, if we do the work assigned us by Jesus Christ, begin at once to have the home school, the church school, the intermediate school, and the school of the prophets? E. A. SUTHERLAND.

In an article on "European Diplomacy," in the *Independent* of April 21, George Washburn, president of Robert College, Constantinople, writing from a wide experience and a wide knowledge of diplomatic history, says, with the certainty of truth, that "the powers of Europe are engaged in an unceasing secret warfare, under the direction of their foreign ministers; and the methods which they employ do not differ essentially from those of the last century, when a distinguished statesman said that the object of diplomacy was to deceive everybody else and not be deceived yourself. The motive is the same now that it was then,—the reason of state, the aggrandizement of the state, selfish interest. The triumph of diplomacy is to win victories without coming to open war; but it finds its force in the enormous armaments which are the burden and terror of Europe. The ambassador who has no such force behind him will win no victories, no matter how just his cause. Right and justice are words to juggle with, not motives of action, in diplomacy."

"THE law of man lays hold on the sinner, but the gospel lays hold on the sin."

## 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.

### THE COLLEGE VIEW MEETINGS.

SINCE leaving Battle Creek, January 4, I have labored in Topeka, Kan.; Keene, Tex.; College View, Neb.; Denver and Boulder, Colo.; and am now on my way to College Place, Wash., where I expect to remain until May 11.

My experience during this time can be summed up in the words, "A battle and a march." The message, "Receive ye the Holy Ghost," grows in importance, clearness, and power. At each meeting there were special features of interest; "there were diversities of operations, but it is the same God which worketh all in all."

From the similarity of the workings of the Holy Spirit, I have discovered a spiritual thermometer, graduated thus: First, repentance of sin; second, a claiming of pardon, or the *imputed* righteousness of God by faith; third, the claiming of the keeping power of God, or *imparted* righteousness by faith; fourth, the claiming of "the promise of the Spirit through faith;" fifth, the claiming of the gift of healing by faith. This, in brief, is a description of the way the Lord has been working; but there are special features that may interest the readers of the REVIEW.

Others have reported the Topeka and Keene meetings, and this report will deal with the College View meeting.

Early in the year the Lord began to work in the College View church and school, through the earnest efforts of the brethren and sisters. This work was largely confined to the children. When I arrived at College View, it was at a time when the reaction caused by the stony and thorny-ground hearers, who are to be found in every meeting, had come; and it required persistent work to revive the interest. Slowly but surely the enemy retreated from stronghold to stronghold before the consuming fire of the Holy Ghost, and finally made one last desperate stand behind the entrenchments of politics.

Though I was ignorant of the local political situation, and had forgotten the political troubles that had formerly vexed the College View church, I was deeply impressed one night, while Elder Brunson was speaking, that I ought to bear a testimony against the political spirit in the church. But it seemed like a leap in the dark, as I was unacquainted with the situation. The impression deepened during the discourse, but I tried to throw it off as inopportune. However, I could get no relief; and between the closing prayer and the benediction, I yielded, and sounded the warning in words given by the Spirit.

The next day, when I learned the facts, I could understand it all. Right at the time when, night after night, we were seeking God for his Spirit, some of the brethren resolved themselves into two hostile political camps, put two tickets into the field, and began working for their election. If, on the typical day of atonement, when the children of Israel were kneeling around the tabernacle, and during the awful solemnity of that occasion, two Jews had arisen from their knees, and gone among the worshiping host, urging them to vote their opposing political tickets, it would not have been much worse than the situation at College View, as seen by the writer.

All the ministers were united in the belief that a straight testimony must be borne against this enemy in the path of progress. Several nights had to be devoted to the work. The preaching was in power, as one after another of the local

ministers sounded the warning. Some heeded the call to come out of Egypt; but all were compelled to halt on the journey and wait. Some who had witnessed the power of God manifested as we moved step by step in the direction of the land of promise, now grew discouraged, and began to wonder whether, after all, this was the work of God. Some who had been wonderfully blessed before the halt was made, realized the spiritual death in delay, and begged us to go on. There was death in delay, and death for some if they failed to move with the body. It was a trying hour, as we looked first on the stragglers and then at the hills of the promised land. Finally the trumpet was blown, and those who were ready moved on, amid shouts of victory. It was a beautiful sight to see one buried in baptism whom the brethren, as officers of the city government, with revolvers in hand, had once chased over the corn-fields for some crime committed against the law. God himself arrested him without a revolver.

A praise meeting was appointed to close the meetings; and though the night was wild with wind and rain, four fifths of the regular audience attended; and for two hours the shouts of victory over sin were heard.

Much time was spent in praying with the sick near the close of the meetings, and several marvelous cases of healing were witnessed. The Lord is in the midst of his people.

A. F. BALLENGER.

### THE DENVER MEETING.

FROM the first, the Lord manifested himself through his representative, the Holy Spirit. The ministers led the people in putting away their differences, by confessing their faults to one another. In no meeting that I have attended, were the ministers more united in their hearty response to the message, "Receive ye the Holy Ghost," than at the Denver meeting. As from night to night the reception of the Holy Spirit by faith was held forth as the duty and privilege of the hour, the work of repentance went deeper and deeper. Among the sins repented of were those of robbing God in tithes and offerings, criticizing the brethren and sisters, harboring malice against one another, violating the principles of healthful living, pride, love of the world, dishonesty, etc.

The meeting lasted ten days; and though the people stepped fast, the time was too short to see all that we wanted to see; but He that "hath begun a good work . . . will perform it until the day of Jesus Christ."

It was planned to have a church festival, or "festival of rejoicing," at the close of this meeting, such as was held at the close of the College View meeting; consequently the service was introduced with appropriate scripture and songs. But the Spirit of the Lord wanted the meeting to take another course, and we, having committed the work to him, were willing to have our plans changed. One man arose and confessed that twenty years ago, through dishonesty in buying tickets to a neighboring station, and then riding a long distance without paying, he had robbed the railroad of ten dollars; also that while clerking in a grocery store, he had stolen from his employer, in small sums, the amount of one hundred dollars. He said he could carry the load no longer, and would make restitution if it took all he had. Other confessions followed, and the deepest searching of heart continued for two hours. O, how much iniquity is hidden in the hearts of God's people! May this cleansing go on:

A number who had come among us through the work of the Denver mission, were present at the meetings. These joined in seeking the Lord for the baptism of his Spirit, and we had before us the fulfilment of the promise that

some would come in at the last hour, and learn as much in a few months as we have learned in years. But the sad side of this is that they are taking the places of those who have long been with us, but who are now being shaken out because they will not heed the message of the True Witness, and repent.

From Thursday to Monday, April 14-18, was spent with the Boulder church, and the Lord wrought swiftly and thoroughly. Elder F. M. Wilcox will report this meeting, and it will be of interest to read what the Lord did for the people in the church and sanitarium there. The Lord is working still. There is a "sound of a going in the tops of the mulberry-trees," and this is a time for the people of God to go up against the enemy; for the Lord has gone up before us. "Receive ye the Holy Ghost." A. F. BALLENGER.

### COLORADO.

BOULDER.—We are glad to report that the shout of victory is in the camp of Israel in this place. The Lord has come graciously near to his people, and they have received copious showers of his blessing. Following the good State meeting at Denver, Elder A. F. Ballenger, assisted by Elder Luther Warren, began meetings in the church in Boulder. From the beginning the Lord came near. The preaching, though simple and unaffected, was accompanied with the power and demonstration of the Lord's Spirit, and sent conviction to the hearts of the people. All felt that the Lord was calling, and that in order to stand in the great day of his preparation, and receive his waiting power and Spirit, sin must be put away, and a deeper consecration made to the Lord. Differences between brethren were confessed, wrongs were righted, and sin was put out of the camp. It is the feeling of all that the Lord never came so near us, nor manifested himself so graciously, as at this time; and we can say, to the praise of his holy name, that where coldness and formality did exist, life and spiritual warmth are now found. Love has taken the place of hatred, zeal of indifference.

Nor did the Lord, in his compassion, pass by our sanitarium family. In the lives of our young people, and for that matter, in the lives of our entire church membership, the one discouraging feature in Christian experience has been the lack of victory over sin, giving away under temptation. But we believe that every helper in our family is now rejoicing in the victory that God has given. Here, as in the church, confession of sin was made, and wrongs were righted.

After a four days' visit, Elder Ballenger proceeded on his way to the Pacific Coast. We are still favored with the labors of Elder Warren, who will remain with us a few days. The good work is still going on. Every night witnesses confession of sin, and, best of all, victory, peace, and rejoicing in the Lord. We are not having a sorrowful time, but a joyful time. It is true that the remembrance of sin brings sorrow; but O, with the joy and peace to be found in the welcome home to our Father's house, the shame and sorrow of sin are forgotten! The Lord has done wonderful things for us, and to him we give glory and praise. F. M. WILCOX.

### PENNSYLVANIA.

I HAVE been in Washington about four and one-half months, and have held about seven meetings a week, amid the clashing sentiments of the Christian Alliance, Salvation Army, Spiritualist, and Millennial Dawn sects, besides all the regular churches. Over forty have made a start in the new life. Eighteen

have joined the church, twenty-six are keeping the Sabbath, and we hope for more soon.

J. G. SAUNDERS.

#### LOUISIANA.

SINCE December 13, at the suggestion of the superintendent of this district, I have been visiting the companies of Sabbath-keepers and scattered brethren throughout this State. Elder Evans, of New Orleans, was with me at Welsh, Lena, and Marthaville. At Lena a church was organized; and at Welsh, church officers were elected and ordained. In one place I met three families that had never heard the truth preached, but had accepted it through reading-books sold them by a canvasser. In another place a man of influence, who has owned considerable land near that town for years, accepted the truth through reading books sold him by the same canvasser.

In harmony with the Testimony about the work in the South, several families of our brethren have moved to this State from other States; and their thrifty way of farming interests the neighbors so much that they are glad the brethren have moved among them. There is room for many more families in this State. Land is cheap, ranging in price from one dollar an-acre upward. One brother bought one hundred acres, with house and barn that are considered as good as the average in this State, for one hundred dollars. Around Hammond, where we live, land is poorer than in other places, but it is higher in price on account of its situation. It is settled principally by people from the Northern States, who fertilize the land. Their principal crop is strawberries, which they have been shipping to Chicago since January. Those of our brethren who have moved to Louisiana are not sorry they came. In one place they intend to have a church school, with a teacher from one of our colleges. As there are but few laborers in this State, we hope the Lord will put it into the hearts of other families to come here to hold up his truth among the people.

ISAAC MORRISON.

#### NEBRASKA.

It was my privilege to attend the convention in Chicago last December, where I received blessings that I shall ever cherish. Since that meeting I have visited Central City, Cairo, Grand Island, Shelton, and Peckham, presenting the subject of hygiene in each place. Almost without exception, the brethren have walked out in all the light given, adopting the health reform without reserve.

The work in every church has been attended with special blessing. Eight or ten have yielded to God's requirements, and are happy in the Lord. I am now holding a short series of meetings at Loup City. Some have already taken their stand on the Lord's side at this place. If the Lord wills, I shall spend the summer in Kearney. We desire to send the *Signs of the Times* to five hundred families there. Who will help us do this? Write to me at Grand Island for names.

E. L. STEWART.

#### ARKANSAS.

ROCKY COMFORT.—Last April Brother Holbrook came to Star of the West, where I then lived, and held a series of meetings, as a result of which seventeen persons were added to the company at that place, my wife and I being among the number. At that time I was a minister in the Methodist Protestant Church, and had always taught the people to keep the commandments, and thought I was keeping them; but Brother Holbrook's preaching con-

vinced me that I was not doing so. Then I went to the Lord, and he gave me the blessed light I so much needed. Since that time I have been preaching present truth. My wife and I came to Rocky Comfort in September, and have been doing all we could for the Master; he has blessed our labors. April 2 we organized a Sabbath-school, with an attendance of sixteen. The same day a family, with their hired man, accepted the Sabbath. At present there are eight adult Sabbath-keepers at this place, and the work is still going forward.

L. W. MITCHELL.

#### MISSISSIPPI.

SINCE coming to this State, I have held meetings with the believers and their neighbors at Amory, Tupelo, and Burnsville. Steps were taken during these meetings for the organization of churches, which we hope to see effected soon. In each of these places, Sabbath-schools and Sabbath meetings have been kept up, and a good influence is being exerted for the truth.

I began holding meetings near Amory in schoolhouses, but through the influence of a few the houses were closed. This was contrary to the wishes of the majority, as was shown by liberal contributions toward a house of worship, which will soon be ready for use. I have corresponded with brethren in other parts of the State, and shall visit them as time and other duties permit. So far as heard from, I believe all are of good courage.

My permanent address is Box 161, Amory, Miss.

R. S. OWEN.

#### ILLINOIS.

FEBRUARY 24 I began meetings in a country schoolhouse near Palestine. At first the attendance and interest were good, but the weather became rainy and the water high, seriously interfering with the success of the meetings. I continued them five weeks, when other appointments prevented my using the house longer. Some seemed favorable to the truth, and I expect to return soon to finish the work.

E. A. CURTIS.

#### IN THE STATES.

(Compiled from the State papers.)

##### Atlantic Conference.

NORTH PATERSON, N. J.—Seven were received into church membership at our late quarterly meeting.

##### Colorado.

OURAY.—The interest is good. The people are not prejudiced, and readily read all matter placed in their hands. Tangible results are hoped for soon.

##### Dakota.

BELFIELD.—This is an out-of-the-way place, and the country around it is wild and barren. However, there are honest souls here who are opening their hearts to receive the "good seed."

MITCHELL.—A lively interest is manifested in the health work; thirty-five are attending the "school of health."

##### Illinois.

CHICAGO.—The Chinese school started some years ago has been regularly maintained, and has borne fruit. One man has gone from it to China to teach his own people God's truth, and another is a faithful member of one of our churches. Still another, in Joliet, is living up to the light. The school is now attended by some of the most prominent Chinese in the city.

POTTSTOWN.—Meetings held in a large schoolhouse developed a good interest, and some have taken a stand for the truth.

##### Iowa.

ALBANY.—Interesting preaching services lately have strengthened the church; four were baptized.

ROCKWELL.—Meetings have been held here for six or seven weeks, with good congregations from the first. Considerable opposition has been manifested, and sermons were preached against our work. However, a few are rejoicing in the truth, and we hope for others.

SANDYVILLE.—This is about the oldest church in this section of the State, and at one time it was one of the strongest; but removals, deaths, etc., have reduced its numbers materially. However, the people are friendly, and a recent series of meetings resulted in several additions to the company. This is a source of gratitude and encouragement.

VILLAGE CREEK.—A short series of meetings has resulted in four requests for baptism.

WINTERSSET.—Two were baptized, and eight united with the church, at the time of the quarterly meeting. Four more are awaiting baptism.

WINTHROP.—Four recently united with the church, and there is an interest to hear the message.

##### Minnesota.

LAKE BENTON.—Two have been baptized, and steps have been taken toward the organization of a church and missionary society, as the result of earnest and faithful service from visiting brethren.

MOTLEY.—Five were baptized at the general meeting recently held here, and are now rejoicing in the truth.

REDWOOD FALLS.—Public and private work has resulted encouragingly in this church, one of the oldest in the State.

##### Ohio.

BEAVER.—Several additions have lately been made to this company; and the church, organized with eleven members, has increased to nineteen. They are alive to the work, and are doing what they can to hold up the light before their neighbors.

FREEDOM.—Four or five are keeping the Sabbath at this place as the result of meetings held during the winter. Further meetings, just closed, were well attended.

SPRINGFIELD.—This church is zealous for the Master. The spirit of love is among them, and the outside interest fairly good. Two were recently added to the church by baptism, and one subject to baptism.

TOLEDO.—The work is still onward. There is an earnest seeking after truth and the power to transmit it to others. Some are accepting the light of the message as the result of cottage meetings.

##### Oklahoma.

COOPER.—Six young people were baptized, and united with this company, April 2.

OKLAHOMA CITY.—At the McCracken schoolhouse, near here, a good work is being done. From seventy-five to two hundred and fifty attend the meetings regularly, and some of the most intelligent people of the community have decided to walk in the light. Twenty dollars' worth of books has been sold; and so greatly stirred were the ministers of the Christian Church that nothing would satisfy but a debate, which is being held. Some of the people come from six miles away to attend the meetings.

**PERRY.**—This church is in a prosperous condition spiritually, and is much interested in missionary work. Four were lately added to the church.

#### Tennessee.

**COVINGTON.**—Before an effort was begun six weeks ago, only four were keeping the Sabbath. Now twenty-five are rejoicing in the truth.

#### Wisconsin.

**WEST SUPERIOR.**—Eighteen Sabbath-keepers of sufficient age to unite with a church reside here now, and a Sabbath-school of thirty-eight members is in a flourishing condition. This is wholly the result of the earnest work of a few consecrated brethren who recently moved to this place.

## News of the Week.

FOR WEEK ENDING APRIL 30, 1898.

—Krupp uses 1,000,000 tons of steel annually.

—The United States has already spent \$90,000,000 in war preparations.

—The "Paris," for which grave fears were entertained, also the "Oregon," are both safe.

—More steel is used in the manufacture of pens than in all the sword and gun factories in the world.

—The Jefferson Davis memorial window was unveiled April 20 in St. Paul's Cathedral, Richmond, Va.

—One hundred Seminole Indians have tendered their services to the United States to fight in the war with Spain.

—Burglars entered the foundry office of O. W. Werntz, at Warsaw, Ind., April 20, drilled the safe, and secured \$1,000.

—The city treasurer of San Francisco, Cal., is \$116,000 short in his accounts. It is supposed that he lost the money on the races.

—A. B. Rorke, of Philadelphia, has been awarded the contract for rebuilding the Pennsylvania capitol, destroyed by fire, his bid being \$325,000.

—The birth-rate among the very poor of Paris is three times greater than among the very rich, according to statistics compiled by Bertillon.

—A fire broke out in the Clyde Side district of Liverpool last week, which spread until about \$1,000,000 worth of property was destroyed.

—Negotiations to consolidate the Goodrich, Good-year, and Butler hard rubber companies have been successful. The deal went into effect, April 26.

—The Santa Fé Pacific west-bound passenger-train was held up at Oro Grande, Cal., April 20. The engineer was killed, and a passenger injured.

—The "New York," on Friday last, shelled Port Cabanas, twenty-five miles west of Havana, and in twenty minutes silenced all the guns of her batteries.

—John and James Roddy, brothers, were hanged at Somerset, Pa., for the murder of David Berkey, a farmer. Both protested their innocence on the scaffold.

—Lewis Layton, of May's Landing, N. J., was convicted, April 21, of atrocious assault upon his wife, and sentenced to imprisonment at hard labor for ten years.

—Rev. T. De Witt Talmage will probably be appointed army chaplain over an entire division of the army, such as the gathering at New Orleans or Chickamauga.

—The adoption of the universal suffrage bill in the Storting, Norway, makes voters of 100,000 more men in that country than had heretofore been accorded franchise.

—Russia has ordered from the United States manufacturers, two battle-ships of 12,000 tons' displacement, to be the most complete and fastest of any like vessels afloat.

—A heavy rain- and hail-storm visited eastern Nebraska on the afternoon of April 21, doing much damage. In some places as much as three inches of water fell in an hour.

—Seventy-four submarine torpedo mines have been placed in the New York Bay, and about three times this number are to be planted from Fort Wadsworth to Sandy Hook.

—The flag in which Booth, the assassin, caught his heel after shooting Lincoln, is still in existence; but the heat of the Treasury building, where it is kept, is causing it to decay rapidly.

—The English government was questioned, April 26, in the House of Commons, as to whether Señor Polo y Bernabe is at liberty to use Toronto as a base for supplying Spain with information.

—Mrs. Nellie Grant Sartoris, daughter of President Grant, was by recent act of Congress restored to American citizenship, which she forfeited by her marriage to a subject of Great Britain.

—Railway rates for the transportation of the mails are being investigated by a Senate committee. It is claimed that the present rate should be reduced from twenty to thirty-three per cent.

—Captain Ray, U. S. A., just returned from Alaska, will recommend to the War Department the sending of troops into the interior of Alaska, and the establishment of a military government on the Yukon.

—By means of a rope ladder, suspended through the skylight, burglars at Cedar Rapids, Iowa, entered the jewelry store of H. L. Chase & Co., April 25, and stole from the safe \$5,000 worth of watches, diamonds, etc.

—Albert Noble, the man who invented dynamite, was an advocate of universal peace, and sincerely regretted that his invention should be used to take human life. A monument has been erected to his memory in Hamburg.

—At Grand Rapids, Mich., there was recently held a meeting of furniture men, at which arrangements were made for incorporating the American Furniture Co., which will control nine tenths of the output of case goods.

—Grain exporters are agitated over the scarcity of vessels in which to send grain across the ocean. There is a shortage of the cereal crop in Europe, and a bread famine is feared unless supplies can be forwarded from this country.

—Ex-president Crespo, of Venezuela, was lately killed in a conflict with the forces of Rebel Hernandez. He was without doubt the most prominent figure of his country, and perhaps the largest cattle-owner in the world.

—A recent despatch from Assuan, on the Nile, says that a gunboat that has returned to Dakala from Shendy reports that it had an engagement near El Aliab with fugitives from Mahmoud's army, killing 200 and capturing 70.

—While the engine drawing a train of empty cars on the New York Central Railroad was taking water at Fairport, N. Y., April 21, a second train dashed into its rear, killing three men, and setting fire to the first train. Ten cars were burned.

—In order to provide for war revenue, the Ways and Means Committee has considered the placing of a tax on beer, tea, coffee, bank paper, mortgages, etc. The tax on beer is to be \$2 a barrel, which alone will yield an annual revenue of \$30,000,000.

—Secretary Gage has issued a circular in which he states that in case any officer, clerk, or employee of the Treasury Department desires to leave the service temporarily to engage in the military service, he may be reinstated at any time within one year.

—A careful estimate places the value of the food products consumed by the people of the United States at \$4,500,000,000 a year. For some time before pure food laws came into effect, it is stated that ninety per cent. of the goods thus sold were adulterated.

—Henry U. Johnson, of Richmond, Ind., representative from the sixth Indiana district, voted against the Cuban resolutions. The Republicans of his neighborhood at once met, and nominated someone to succeed him, and he has been obliged to give up his seat.

—Premonitory evidences of yellow fever have appeared on board the vessels of the blockading squadron at Havana, and Dr. Eugene Warden, a government specialist in yellow fever, has been detailed for the purpose of looking carefully into the situation. He will first board the "Iowa."

—In order for the United States government to secure money to prosecute the war, it is proposed to issue bonds to the amount of \$600,000,000, of which \$100,000,000 will be raised by popular bond issue, the same amount by taxation, and \$400,000,000 by loan. Secretary Gage is negotiating with a syndicate of Wall Street bankers for the latter amount.

—In eighteen minutes on Thursday last, the "New York" and two other vessels completely silenced the batteries at Matanzas, the second town in importance in Cuba, about fifty miles east of Havana. Just the extent of the damage is not known. It is thought that many Spaniards were killed, but in Spain it is reported that the only damage done was the killing of a mule.

—Whatever is done with the dozen or fifteen prizes captured by United States vessels in Cuban waters, under the ruling of the President, it is practically decided that the "Panama," with her passengers, and cargo valued at three quarters of a million dollars, will be held as contraband, and disposed of as such. She was captured by the little "Mangrove,"—a piece of daring such as is rarely witnessed in a naval engagement.

—Spurgeon's tabernacle in London was destroyed by fire, April 20. The audience-hall proper would seat 6,000 persons. There was also a lecture-hall, with a seating capacity for 900; a schoolroom, with accommodations for 1,000 children, and other rooms. Besides all these, it had thirty mission halls and schools, and several almshouses. These all grew up around the personality of Mr. Spurgeon, who was, before his death, one of the national characters of England.

—A company of about sixty women, all expert horseback-riders and markswomen, are drilling nightly at Chadron, Neb., and have asked to be recognized by the government and sent to fight the Spaniards. The bronchos to mount the company will be furnished by the G. A. R. post there. The company is led by Miss Girlie Adams, a sturdy frontier-woman, who has spent the last ten years in the saddle, and is counted one of the best shots in the country.

—It is reported that a man, while chasing a wounded deer in the heart of the Sierra Madre Mountains, Mexico, accidentally discovered the famous lost gold-mine of Tiofa. This mine was fabulously rich; and in 1819 its owners were driven out of the country by the Indians, and it was walled up. Since that time, repeated efforts to find it have proved unsuccessful. The discoverer, Mr. J. Newton Fowler, of Brooklyn, N. Y., will, in case further investigation proves the discovery to be what it is supposed, receive \$15,000 in gold from the Mexican government, the reward offered for it.

—As we go to press, the keenest interest is felt in the receipt of the result of the naval battle that has probably taken place off the Philippine Islands. No one knows for certain where the squadron that left Cape Verde Islands is headed for. In Spain the feeling is strong that the United States can be easily routed, while in this country every one thinks it will be an easy matter to drive the Spaniards out of Cuba, and demolish their war vessels. Active preparations are making to occupy Cuba by both land and water forces; and within the next week there will doubtless be some startling developments.

## Special Notices.

THE annual session of the Minnesota Conference of Seventh-day Adventists will be held in connection with the State camp-meeting at Minneapolis, May 31 to June 6. Aside from the regular business of the Conference, many matters of importance will be considered. It is hoped that there will be a full attendance of the delegates from the first meeting, which will convene at 9 A. M., May 31.

C. W. FLAIZ, Pres. Minn. Conf.

### ONTARIO CAMP-MEETING.

THIS meeting will be held at St. Thomas, Ontario, June 9-19. This will be as central as any place we can find for our brethren in this province. We hope an earnest effort will be made on the part of all in the province to attend this meeting. Family tents will be furnished at a reasonable rental. St. Thomas has a good railroad connection with all parts of the province, so all can attend at a moderate expense. Where there are several coming from any part of the province, excursion rates can probably be had, if application is made early. Please order your tents of Mrs. E. L. McCormick, 613 Church St., Toronto, Ontario. Order early, to be sure of a tent.

J. H. DURLAND.

### MICHIGAN LOCAL CAMP-MEETING.

A LOCAL camp-meeting will be held at Paw Paw, Mich., May 26 to June 6. This meeting will be held to accommodate the Sabbath-keepers in the southwestern part of the State. We have not had a camp-meeting in that part of the State for some time, and many who live in that part of the Conference are not able to attend the general meeting. We hope all our brethren will plan to attend this meeting. Tents will be provided for those who order them before they are shipped. Please send your order to R. E. Taylor, Battle Creek, and your tent will be on the ground when you arrive. The S. H. & E. Railroad offers reduced rates.

J. H. DURLAND, Pres. Mich. Conf.

CAMP-MEETINGS FOR 1898.

DISTRICT ONE.

Table listing camp-meeting dates for District One: Quebec, Standstead Plain, June 1-6; Pennsylvania, Harrisburg, June 2-13; New England, Beverly, Mass., June 9-19; Atlantic, June 23 to July 3; Virginia, Aug. 11-22; Maine, June 25 to Sept. 5; Vermont, Sept. 1-11; New York, June 8-18; West Virginia, June 8-18.

DISTRICT TWO.

Table listing camp-meeting dates for District Two: Alabama, June 24 to July 3; Mississippi, July 6-12; Louisiana, July 13-20; Georgia, July 22-31; North Carolina, Aug. 5-14; Cumberland Mission Field, Aug. 19-28; Tennessee River Conference, Aug. 26 to Sept. 4; Florida, Aug. 26 to Sept. 4.

DISTRICT THREE.

Table listing camp-meeting dates for District Three: Wisconsin, June 7-13; Ohio, Aug. 11-21; Michigan (local), Paw Paw, May 26 to June 6; Michigan (general), Lakeview, June 16-26; Michigan (general), Aug. 18-28; Indiana, Sept. 1-11; Illinois, Sept. 1-11.

DISTRICT FOUR.

Table listing camp-meeting dates for District Four: Iowa, May 26 to June 5; Minnesota, Minneapolis, June 31 to July 6; South Dakota, June 21-27; North Dakota, June 7-13; Manitoba, June 30 to July 8.

DISTRICT FIVE.

Table listing camp-meeting dates for District Five: Texas, July 21-31; Arkansas, Aug. 4-14; Missouri, Aug. 11-22; Colorado, Aug. 25 to Sept. 5; Kansas, Sept. 8-18; Oklahoma, Sept. 22 to Oct. 2.

DISTRICT SIX.

Table listing camp-meeting dates for District Six: California (central meeting), May 5-15; Upper Columbia, May 12-22; North Pacific, May 19-29; California (State), June 2-12; California (northern), June 23 to July 3; California (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.

THE COLLEGE FARM.

THE readers of the REVIEW are doubtless familiar with the history of this farm. To those who are not, as well as to those who are, the writer wishes to say that about one year ago, the board and faculty of the College, seeing the necessity of a farm, in order for the College to carry out the ideas of industrial work taught by the Spirit of prophecy, began to plan to obtain one. Eighty acres of good land was found a little less than a mile from the College, at \$56 an acre. The plan was suggested by some members of the board, that brethren in Michigan, Indiana, Illinois, and Wisconsin, be asked to take a share, or fraction thereof, or more than one share, in the farm, an acre representing a share. Last fall this matter was presented at the camp-meetings in these States, and nearly all the shares have been taken. Persons taking shares were asked to pay one half down, and the remainder in one year; or all might be paid at any time. Half the price of the farm has already been paid.

The farm has been deeded to a committee of five, consisting of the presidents of the four Conferences mentioned, who chose the fifth member. These persons hold the deed in trust. The farm is leased to the College as long as the College management will work and improve it. The College has the entire use of the proceeds of the farm, paying nothing but the taxes. The farm will give employment to worthy students, thus assisting them to get an education which will enable them to become practical laborers in the cause.

The farm is now being improved by the students. Fifteen hundred fruit-trees—peach, cherry, plum, and pear—and three thousand grape-vines, are being set out. A small building for the tools and

wagons, also a hennery, should be built. The work will be done by the students.

The College is indeed grateful for the teams, cows, and fowls already given, yet to pay for trees and vines, also to set out an acre or two of strawberries and a large asparagus bed, some ready money is needed. We wish to inquire if there are not persons in the States mentioned, or elsewhere, who would esteem it a privilege to aid in this work? If so, it will be much appreciated by the managers of the College, and will be a help to worthy students who may attend the school.

Let all contributions be forwarded to C. M. Christiansen, Battle Creek, Mich., who has charge of the industrial department of the College. The writer knows that the calls for money are many, but this is one of the surest evidences that we are connected with a growing cause. The faster the growth, the sooner the consummation will be reached, and the reward given.

Will you not send a liberal gift? The writer has been well acquainted with the College since its earliest inception, and takes pleasure in saying that its prospects of carrying out the principles of practical education were never better than now. Those helping now will not help in vain. S. H. LANE.

Publishers' Department.

HAVE YOU READ IT?

HAVE you read No. 11 of the Words of Truth Series,—"The Law in Christ, or the Relation between the Law and the Gospel"? What is Christ's attitude toward the ten-commandment law? Did he abolish it, or any part of it, at the cross? Are we under obligations to keep it? This tract answers these and scores of other questions on this important subject. 32 pages; price, 2 cents.

ELDER H. P. HOLSER, writing for Imprimerie Polyglotte, Basel, Switzerland, April 3, 1898, says:—

"DEAR BRETHREN: We duly received copies of the new book, 'The Coming King.' So far as I have had time to read it, I am pleased with the book. The style in which it appears is such as to insure for it a large sale. We shall keep this book on exhibition, and lose no opportunity to circulate it." Cloth, plain, \$1; gilt top, \$1.50.

"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. Bible history and secular history are both given, showing the various apostasies from God and his law in the history of the church, and clearly demonstrating how the Sabbath has been preserved, notwithstanding the many attempts that have been made to destroy it. It should not only be read, but studied, by all who wish to become thoroughly intelligent upon this important subject.

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.

"BELL'S LANGUAGE SERIES."

"PRIMARY LANGUAGE LESSONS, FROM LIFE, NATURE, AND REVELATION," by Prof. G. H. Bell, Review and Herald Publishing Co., Battle Creek, Mich., and Chicago, Ill. This work is the first of a series of language books by the same author. From a thorough acquaintance with this book and the author's methods of teaching, we have no hesitancy in saying that the series of five volumes, of which this book is one, constitutes the best set of text-books for thorough instruction in the English language with which we are acquainted. Professor Bell has a genius for teaching, and his work as a teacher has borne the test of time. During the last generation and a half, he has been hard at work in the schoolroom. His method is natural, simple, easy of comprehension, interesting. The senseless brain-fatigue, formalities, and drills of the old-style text-book are conspicuous by their absence in this series of books. The aim of the author has been to give the student a practical command of the English language. His aim is not to teach grammar, but to develop in the pupil the capacity to make correct use of the English language in writing and speaking, in such a manner as to express his thoughts fluently, lucidly, and clearly.

We would be glad to see this book introduced into every public school. J. H. KELLOGG.

NOW READY!

No. 52 of the Religious Liberty Library, entitled, "The Workingman's Rest," is now ready. Just the thing to circulate among the laboring classes. 16 pages; price, only 1 cent. Write to your State tract society for it.

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.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect November 21, 1897.

Table for EASTBOUND trains: Bay City, Detroit, Port Huron, and East; Bay City, Detroit, Port Huron, and Int. Stations; Port Huron, Susp. Bridge, New York, and Montreal; Detroit, Port Huron, Susp. Bridge, New York, and Boston.

Table for WESTBOUND trains: South Bend, Chicago, and West; Chicago and Intermediate Stations; Mixed, South Bend, and Int. Stations; South Bend, Chicago, and West; South Bend, Chicago, and West.

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 vestibuled 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.

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

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

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 21, 1897.

Large table showing train schedules for Michigan Central, including times for EAST and WEST directions to various stations like Chicago, Detroit, and Buffalo.

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

## The Review and Herald.

BATTLE CREEK, MICH., MAY 3, 1898.

Will some of the sisters try our cake recipe in the Home department this week, and let us know how the cake tastes?

Now the question that should come home to every heart is, "Am I doing my duty?" not, "Is my brother doing his?"

Our brother in Denmark, who was having such a hard time in prison for his faith, was released the other day because of the king's eightieth birthday.

The czar of Russia gave to the prince of Montenegro an Easter present of 30,000 repeating-rifles and 25,000,000 cartridges. We suppose this was intended as a peace-offering.

The three reports of the meetings in College View, Denver, and Boulder, printed in this number, were all received at once, and so we are obliged to print them all at once. They are all good, though.

Ferdinand of Bulgaria, who not long ago caused his four-year-old boy to abandon the Catholic Church and enter the orthodox Greek Church, has been excommunicated by the pope. He is now suing for pardon.

In the last minutes of our closing up this number, a telegram came from Matabeleland announcing, "Sister Armitage is dead." No other words are given. "Blessed are the dead which die in the Lord from henceforth."

At the late annual meeting of the Central W. C. T. U. of Chicago, of which Sister S. M. I. Henry has been long a member Sister Henry was elected a vice-president to represent the Seventh-day Adventist denomination.

An exchange speaks of the death of "a prominent churchwoman;" and on reading the article, we learn that the thing that made her "prominent" was that she was "the best authority in the country upon church embroidery and vestments."

In a social meeting recently we heard a man say, "I haven't much heart to say anything here, because you all know me." Is there not, in this statement, at least one reason that many are so much more anxious to do *foreign* than *home* missionary work?

The *Scientific American* says: "By the first of June next, there will be completed a telephone system from San Diego, Cal., to Nelson, B. C., a distance of 2,225 miles. This will make a line about twice as long as the longest line now in use,—that from Boston to Chicago, by the way of New York."

We are glad to learn of the good work wrought by the Lord for his people at recent meetings held with the churches at College View, Denver, and Boulder. The gift of the

Holy Spirit is the message for to-day, which follows that of righteousness by faith. May the good work spread throughout the whole country, and even beyond, to meet the wave of the same that is rolling out from New Zealand.

The Spanish governor of the Philippine Islands, in announcing to the people there that war exists between the United States and Spain, makes religion an issue of the contest. He exclaims: "American seamen undertake, as an enterprise capable of realization, the substitution of Protestantism for the Catholic religion. You will not allow the faith you profess to be made a mockery, or impious hands to be placed on the temple of the true God, or the images you adore to be thrown down by the unbelief of the aggressors."

A prominent Christian teacher says: "The prophets are dull reading to many lovers of God's word." But how can the prophets be dull reading to anybody who loves God's word, when the prophets are God's word? In other words, How can God's word be dull reading to lovers of God's word? Do you not see, then, that anybody to whom the prophets—God's word—are dull reading, is not, in truth, a lover of God's word at all? He is a lover of his own notions and his own preferences more than a lover of God's word.

Do not cheat the people. It is an injustice to a Sabbath or mid-week congregation for the leader to pretend to stand before them as such, and not be able, for lack of preparation, to give them "meat in due season." Now as never before every church elder and every church leader should study 2 Tim. 2:15. The man who accepts ordination, accepts the charge to "be instant,"—to be ready on the instant,— "in season, out of season," and never has any right to plead lack of preparation. He is to be *always prepared* to "preach the word."

The superintendent of public instruction of Michigan has handed down a decision overruling the board of education in a school district of the city of Corning, where certain teachers are employed in one of the public schools, who wear the distinguishing dress, or garb, of a religious order to which they belong. He holds that the school board has "no right to lease for school purposes a building belonging to the Roman Catholic Church, so connected with the church property as to bring the school under sectarian influence." He is right.

Some of our ministers have, in some wild way, got the idea that since we have begun our compiled reports of progress "In the States," they are not to send reports any more direct to the REVIEW. In announcing that we would publish compiled reports from the States, we said these words: "Now that we make a compiled report of work in the States, we do not say at all that our workers in the States should cease to send reports direct to the REVIEW." Now we wish that somebody would tell us how he, or anybody else, could get from *that*, that he was not expected to send reports any more to the REVIEW. But lest some should get, even from this note, the notion that they are not expected to send reports direct to the REVIEW, we say to all, Send your reports to the REVIEW just as you always have—unless more.

A wave of patriotism is sweeping over the land, and thousands upon thousands are eager to do valiant service for their country; but here, as everywhere else in worldly enterprises, self-exaltation plainly asserts itself. A correspondent of the *Chicago Times-Herald*, writing from Washington, D. C., says:—

Everybody that is anybody wants to go to the war, but nobody wants to go as a private. The War Department despairs of finding offices for the distinguished applicants. Everything is applied for, from a major-generalship and brigadier-generalship down.

The *New York Independent* of May 5 will be a special number on Africa. There will be eleven articles, written by specialists in the affairs of Africa, discussing "Africa in the Twentieth Century," "German Empire in Africa," "French Empire in Africa," "England in Egypt and the Sudan," "English Empire in Africa," "Railroads, Telegraphs, and Commerce in Africa," "The Future of Nigeria," "The Partition of Africa," "The New Abyssinia," "The Kongo Free State," and "The Kingdom of Uganda." In addition to all this, there will be a six-color map of Africa, about fourteen by twenty inches in size. This number of the *Independent* will be of the greatest value to all our missionary societies, and to every individual who is interested in mission work, or in any other way, in Africa. And the price, map and all, is only *ten cents*. Send your ten cents to the *Independent*, 130 Fulton St., New York City, and in return you will get more than ten times ten cents in value.

The *American Journal of Education*, published at St. Louis, Mo., gives the following list of questions, which it says was part of the examination of the public-school teachers of Canada for a first-grade certificate:—

1. Write out the verses of the sermon on the mount that refer to almsgiving and treasure-storing.
2. What is the "golden rule"? What was the "new commandment" Christ gave to the world? Is there any corresponding commandment in the decalogue?
3. Repeat the story of the "prodigal son."
4. Write out the words of the fourth commandment. What does Christ say about the keeping of the Sabbath?
5. Compose five sentences of twenty words each, narrating separate events in the life of Christ.
6. Name five of Christ's miracles, and describe any one of them.

The *Journal* adds: "These are very practical questions, and the answers will show a knowledge of the one great Book and the great Teacher. Can you answer them correctly? Try it."

We knew that they have a union of church and state in Canada; but before this we did not know that the public school is considered a church, the school sessions religious meetings, and that the teachers must be evangelists, missionaries, and preachers.

### "ALARM OF WAR" IN GERMAN.

BEFORE this paper reaches its readers, the tract entitled "The Alarm of War" will be ready for circulation in the German language. One church has already ordered one thousand copies, and much interest is being manifested in its circulation. Write for terms and further particulars to Review and Herald, Battle Creek, Mich.