

The Advent REVIEW And Sabbath HERALD

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

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CHRIST'S DAY IS NEAR.

THE time is short!

If thou wouldst work for God, it must be now;
If thou wouldst win the garland for thy brow,
Redeem the time.

Shake off earth's sloth;
Go forth with staff in hand, while yet 't is day;
Set out with girded loins upon the way;
Up! linger not!

Fold not thy arms:
What has the pilgrim of the cross and crown
To do with luxury or couch of down?
On, pilgrim, on!

With his reward
Christ comes; he tarries not; his day is near:
When men least look for him, he will be here.
Prepare for him!

Let not the flood
Sweep thy firm feet from the eternal Rock;
Face calmly, solemnly, the billows' shock,
Nor fear the storm.

Withstand the foe;
Die daily, that forever thou mayest live;
Be faithful unto death; thy Lord will give
The crown of life.

—H. Bonar.

WORDS OF WARNING.—NO. 2.

MRS. E. G. WHITE.

"THEN shall they deliver you up to be afflicted," Christ continued, "and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." All this the Christians suffered. Fathers and mothers betrayed their children; children betrayed their parents; friends delivered their friends to the Sanhedrin. Until he himself was converted, Saul of Tarsus was exceedingly bitter against all who believed in Christ. He then began to preach Christ and him crucified, and the enemies of the gospel caused him and Silas to be whipped, and thrown into prison.

Through the apostles, God gave the Jewish people a last opportunity to repent. But they turned away from every entreaty. In the arrest, the trial, and the imprisonment of his witnesses, God manifested himself. He gave them words to speak, and a tongue and voice with which to vindicate the truth and acknowledge him as the Son of God. They were men of whom the world was not worthy, yet their judges pronounced on them the death sentence. They were not allowed to live and serve their God. By killing them, the Jews crucified afresh the Son of God.

So it will be again. But it is over the seventh-day Sabbath that the battle will be fought. The authorities of this world will rise up in their pride and power to make laws to restrict religious liberty. They will assume a right that is God's alone, and, like Nebuchadnezzar, will think that they can force the conscience, which only God can control. Even now they are making a beginning, and this they will carry forward till they reach a boundary over which they can not step. Then God will interpose in behalf of his loyal, commandment-keeping people.

Christ told his disciples that they would be delivered up to councils; but he told them, also, that they were not to be anxious as to how they should vindicate the truth; for he would give them a mouth and wisdom that all their adversaries could not gainsay nor resist. These words were fulfilled at the trial of Stephen, and at the trial of Paul, who made Felix tremble as he reasoned of righteousness, temperance, and judgment to come.

Whenever persecution takes place, the spectators make decisions either for or against Christ. Because of persecution, many will be offended. The principles of the truth cut directly across their practise, and they will stumble and fall, apostatizing from the faith they once advocated. Many who have professed to love the truth will then show that they have no vital union with the True Vine. They will be cut away, as branches that bear no fruit, and will be bound up with unbelievers, scoffers, and mockers.

Those who apostatize in time of trial will bear false witness and betray their brethren, to secure their own safety. They will tell where their brethren are concealed, putting the wolves on their track. Christ has warned us of this, that we may not be surprised at the cruel, unnatural course pursued by friends and relatives. "Little children, it is the last time," John writes, "and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

"And many false prophets shall rise, and shall deceive many." False Christs did arise, deceiving the people, and leading great numbers into the desert. Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitudes. But this prophecy was also spoken for the last days. Companies inspired by Satan will be formed to deceive and delude. This will be a sign of the second advent.

"And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet,

stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains [let there be no presumptuous dallying]: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day." Forty years afterward, at the siege of Jerusalem, the Christians obeyed this warning; and not a Christian perished in the destruction of the city.

"Pray ye that your flight be not in the winter, neither on the Sabbath day." Christ made the Sabbath, and he never abolished it. The Sabbath was not rendered null and void by the crucifixion, as many claim. Christ's death on the cross is an unanswerable argument in favor of the changeless character of every precept of God's holy law.

"Think not that I am come to destroy the law, or the prophets," Christ said; "I am not come to destroy, but to fulfil." As the head of the human family, he lived every precept, every jot, every tittle, of the law. He lived in humanity the life that he requires his followers to live, and therefore there is no excuse for any one to fail of reaching the standard of perfection.

Christ emphasizes his words: "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." So long as the heavens and the earth remain, so long will the Sabbath of the fourth commandment hold its claim on the human family.

The Sabbath was given to the world as the memorial of creation. "Remember the Sabbath day, to keep it holy," God says. "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

God gave explicit directions concerning his Sabbath. "Verily my Sabbaths ye shall keep," he declared; "for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh he rested, and was refreshed."

But human lawmakers speak, saying: Verily, the first day of the week shall ye keep, because

it is the world's sabbath. The churches keep this day holy, and those under our supervision shall keep it also, because it is so ordained on our statute-books. We have chosen Sunday as the sabbath, and men must keep it.

But this day so universally exalted is a spurious sabbath, a common working-day. It is accepted in the place of the day that the Lord has blessed and sanctified; but the sure result of this course may be seen in the punishment which fell upon Nadab and Abihu, the sons of Aaron. As priests of God, these men had been commanded to offer always the fire of God's own kindling, which was kept burning before God day and night. This was ever to be strictly observed. But Nadab and Abihu drank wine too freely; and because of this their minds were not keen, but confused, and they were unable to distinguish between the sacred and the common. They took their censers, "and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord."

God has given full directions regarding his law, so that none need be left in darkness, unless they choose darkness rather than light. But the apostasy of the Jewish nation represents the apostasy that will be made by the world in the last days. Just as the Jews chose darkness in regard to the message that Christ came to the world to bring, so men to-day are choosing darkness. Sanctified and blessed by God, the Sabbath was designed to be the great memorial of creation, and a blessing to mankind. But men are trampling it underfoot. It is the test of to-day, as Christ was the test when he was in our world in human form. It will ever stand unmoved, a rock of offense to the Christian world, as was Christ to the Jewish nation. As the rejection of Christ decided the eternal destiny of the Jews, so the rejection of God's holy memorial will decide the fate of many professing Christians.

Men may ignore the Sabbath, they may trample it under their feet; but they can not make it less binding upon them. No one has any excuse for accepting the rubbish that has been piled upon the Sabbath of the Lord. No one has any excuse for accepting a human sabbath, created by him whom God designates as the "man of sin," who shall *think* to change times and laws. He *thinks* to, but he does not do it; although he may think thus to show his supremacy over God, he can not change God's law; this is God's prerogative only. God is over all kings and rulers. He is God, and besides him there is none else.

The statutes of the Lord are to be revered and obeyed. God is supreme authority; and when his law is set aside as a matter of no consequence, the transgressor must surely bear the results of his own sin, though God bears along with him.

GENEALOGY OF SUNDAY LAWS.

California Missionary.

1. *Younger States of America.*—"In Sunday legislation we have followed the example of the older States."

2. *Older States.*—"In Sunday legislation and judicial decisions we have followed the example of the oldest States."

3. *Oldest States.*—"In the matter of Sunday legislation we have followed the example of the original colonies."

4. *Original Colonies.*—"In the matter of Sunday legislation we have followed the precedents and example of Old England, which had an established religion,—a church-and-state system."

5. *Old England.*—"In the matter of Sunday laws and religious legislation, they are

relics of the Catholic Church, incorporated among us when that church was the established church of the empire. When Henry VIII, about 1544, renounced allegiance to the pope, we retained, and are still cherishing, these papal relics."

6. *Catholic Church.*—"Sunday laws and religious legislation were incorporated into our church by the craft, flattery, and policy of Constantine and the ambitious bishops of his time, together with decrees of the popes and councils of later date, by which we transmuted the 'venerable day of the sun,' the 'wild solar holiday of all pagan times,' into the Christian sabbath of all papal times, which is conceded by all Protestants who follow our example."

INSPIRATION.

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VERY often great truths in the spiritual world are beautifully illustrated by what we might call their counterpart in physical things. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Especially is this true in the study of this wonderful temple in which we dwell,—the human body. No one need want for a text-book; for we each have one with us every moment.

Every human being, from Adam's day to ours, has been inspired by God. When Paul stood "in the midst of Mars Hill," and talked to the Stoics, the Epicureans, and other Greek philosophers, he told them that the God who made the universe dwells not in temples made with hands, but in living temples,—in the bodies of the very men to whom Paul was speaking. As God is the author of life, and as he dwells in every human being, it is he who "giveth to all life, and breath, and all things."

Every breath that we breathe, God gives to us. He furnishes us with power to make the muscular exertion, and then supplies us with the vital oxygen. In every breath we receive an inspiration, being inspired with more of the life of God. We are inspired from fifteen to twenty times a minute; and if a person lives fifty years, God inspires him more than four hundred and eighty million times! God gives us life every moment; for he is trying us every moment (Job 7:18), developing our character.

When "the Lord God formed man of the dust of the ground, he breathed into his nostrils the breath of life; and man became a living soul." This is a fact well worthy to be remembered by every one. The God who breathed this life into Adam, and continued to breathe it into him for nine hundred and thirty years, was the same God who gave to the heathen to whom Paul was speaking, "life and breath," and is the same God who still gives life and breath to us. God is no respecter of persons.

"All Scripture is given by inspiration of God." All Scripture is "God-breathed," as one translation gives it. When Jesus met with the disciples that Sunday evening in the upper chamber, he gave them his last commission, and then "breathed on them," and said, "Receive ye the Holy Ghost." He inspired them with more of his life, in order that they might work as he had worked. This clearly shows that the inspiration of the Scriptures and of the disciples is one and the same thing, and consisted in Christ's breathing his life into each. If Christians to-day would breathe right, and ask God to inspire them with more of the fresh, vitalizing air of heaven, we should be in a much better condition to appreciate the further inspiration which he so desires to give to us at this time. A brain that is full of poison from inactivity, improper breathing, and wrong hab-

its of living, is in no condition to receive or to appreciate the Holy Ghost.

We have learned that man is breathed into—inspired—by the Lord, and given life, even as God has breathed into the Word, and inspired it with life and power. Now in normal inspiration we take in about thirty cubic inches of air at each breath, or inspiration. This is called the "tidal air." Like the tide, it comes and goes without any voluntary effort on our part. By making an effort, man is able to breathe out an additional cubic hundred inches of air, which is called the "supplemental air." But after the most violent exertion in expelling the air from the lungs, there still remains another hundred cubic inches, called the "residual air;" for that amount, though constantly changing, always resides in the lungs, and no one can deprive himself of it by the exertion of his will. By practise, one can learn to hold the breath for a few moments; but he must finally breathe, in spite of himself.

Thus there are ordinarily in the lungs one hundred cubic inches of residual air, one hundred of supplemental air, and thirty of tidal air; but God has so arranged the lungs, as well as all the other organs of the body, that they are prepared to do an additional amount of work if an emergency arises. Therefore after breathing the tidal air, we can, by voluntary exertion, take in another hundred cubic inches of air, or the complementary air. What a wonderful provision is this! How marvelously our lives are protected! If we could breathe in only the ordinary supply of air, what would become of us if we should forget our limitations, and run up-stairs, or perform some vigorous exercise? All the organs of the body are capable of doing more than their usual work; but our breathing is doubly protected, the lungs being always supplied with a reserve of air, and a reserve capacity for any emergency.

CHRIST AND SCIENCE.

L. A. REED.

In studying science, Christians should follow the example of Christ. How did he study?

First of all, "Jesus brought into his teaching none of the science of men." "His majesty could not mingle with human science, which will disconnect from the great Source of all wisdom in a day. The topic of human science never escaped his hallowed lips." In the text-book quoted in the previous article, we have an example of human science; and the mark by which, always and forever, we may know it, is that it disconnects from the great Source of all wisdom; for it teaches the student to ignore God. But the things that Christ taught also disconnect from something. Let us read further: "The topic of human science never escaped his hallowed lips. By believing in and doing the words of God, he was severing the human family from Satan's chariot-car."—"Special Testimonies on Education," page 7.

What Christ did *not* teach disconnects from God in a single day; it separates us from God. What he *taught* was that which severs us from Satan's chariot-car. The thing he ignored was human science, the science of men. What he taught was the words of God, true science. But the question may be asked, Was there any science of material things in what he taught? In other words, Is human science the science of material things? and does the word of God teach nothing of them, and only of salvation?

"The stores of wisdom and the scientific knowledge Christ displayed in the presence of the wise men, were a subject of surprise to his parents and brothers; for they knew he had never received from the great teachers instruction in human science."—*Id.*, page 174. Christ displayed stores of scientific knowledge,

yet not once did the topic of human science pass his hallowed lips, and he was not instructed by the great men in the science of men. Did these stores of scientific knowledge which Christ displayed have aught to do with the material world?

"And day by day he gained knowledge from the great library of *animate and inanimate nature*. He who had created all things was now a child of humanity, and he studied the lessons which his own hand had written in earth and sea and sky. The parables by which, during his ministry, he loved to teach his lessons of truth, show how open his spirit was to the influences of nature, and how in his youth, he had delighted to gather the spiritual teaching from the surroundings of his daily life. To Jesus the significance of the word and the works of God unfolded gradually, as he was seeking to understand the reason of things, as any youth may seek to understand. . . . Every child may gain knowledge as Jesus did, from the works of nature and the pages of God's holy word." — *Id.*, pages 158, 159.

This is science of the material world; but it is not human science, which disconnects us from God. Rather, it is divine science,—the science which leads us to God, and which severs us from Satan's chariot-car. One, though it deals with the things of the material world, the things about us, leads us away from God and into slavery to Satan; the other, dealing with the same things in a different way,—in a rational, scientific manner,—leads us to know God, and severs us from the chariot-car of Satan.

We study in order to know; but what shall we know? what is the thing of all things to know? what should be the object of all study? —The all-wise God. "And this is life eternal, that they might *know thee* the only true God, and Jesus Christ, whom thou hast sent." This, and this only, is what we should know, and it is what our study should teach us. Such study, such knowledge, such science, will not separate from God; no, it is life eternal.

Is this your study? When you study physics, chemistry, biology, sticks, stones, worlds, or stars, does your study teach you to know God? It may, it can, it will, if rightly pursued. And pursuing such study, you will receive a Christian education. You should see God in every fact of this natural world; for the truth of God is written in indelible characters on every fragment of the material world.

If you do not learn of God in every spear of grass, in every bursting bud, in every branching tree, in the flash of a match or the blaze of the candle,—in everything about you,—then you have missed the most that is there revealed, the one all-important thing that you should have learned.

You may learn as many facts as you please; but if these facts have in your mind nothing to do with God, you have but looked to see what wheels were rolling, and which way they turned, and have not cared to know of the great Motive Power behind all and moving all.

If your science-teaching has no basis in the word of God, you had better cast it out. "The Bible must be made the foundation for all study." — *Id.*, page 156. "It is the foundation of all true knowledge." — *Id.*, page 17. And all your high and learned statements on science or any other topic "are a delusion and a falsehood if not found in the inspired lessons of Christ. He is the Source of all wisdom; for he placed himself directly on a level with the eternal God." — *Id.*, page 4.

"In Germany when the vote of the jury stands six against six, the prisoner is acquitted; a vote of seven against five leaves the decision to the court; and in a vote of eight against four, the prisoner is convicted."

THE ORIGIN OF LOGIC.

J. O. CORLISS.

(Battle Creek, Mich.)

THE tendency of the human mind is to reject every proposition not sustained by the clearest evidence. In other words, every doctrine to be received must be an unquestionable conclusion, reached by the most direct line of logic. If for some reason any mind is obscured, so that the deduction is not the most convincing, the whole thing is rejected as an idle fancy. Men insist that they must *see* the thing, in order to accept it. Indeed, this is considered so important a matter that schools of logic are established, where the most subtle lines of reasoning are taught; and every question, however simple, is settled by the law of human deductions.

By those who are educated to any degree in this line, even the positive statements of Inspiration are submitted to the process of "logical analysis;" and if any one of the statements is not by this process rendered discernible to the natural mind, it is at once discarded as untenable. Thus many feel justified in the position that they must not receive anything that they can not clearly *see*, forgetting that in things spiritual one is to *walk by faith*, and not by sight. 2 Cor. 5:7. This method followed for a time, human reasoning becomes the basis of what many suppose to be faith, though it is as far removed from faith as heaven is from the earth.

In fact, what the world now terms "logic" is responsible for the present terrible condition of the world. All the suffering, of every kind, now known to the human race, is traceable to man's fall from his original estate. Created in the image of his Maker, and knowing nothing of evil, he was prepared to receive every statement from Heaven without question. In that condition, implicit faith was all the evidence needed of God's faithfulness, and there was therefore no vacancy for logic to occupy.

Had man maintained that attitude, no place would ever have been formed for distrust and questioning. The basis of logic is distrust in some certain existing proposition, and is therefore a supposed necessity by which to test the stability of any proposition under consideration. But had nothing ever entered man's mind to create distrust in God, logic would have been a thing unknown.

Distrust is the fruit of suspicion, or unbelief; and these are but synonyms of hostility, or resistance. To suspect and distrust another in anything, is really to oppose him in that thing. So when the first pair were placed in their Eden home, and the test of loyalty was given, by which they might retain their first estate, their quiet faith in God's word was destroyed by a suggested suspicion that he was not true to them. The word of the Eternal was, "Neither shall ye touch it, lest ye die," referring to that test which would prevent the race from receiving the admixture of good and evil. Up to this time the terms "good" and "evil" were unknown to them, because their simple faith and trust discerned only the power of God's love and faithfulness. Had they remained true to the test given, the antagonistic conditions represented by these words would never have been known to the race of which our first parents were the earthly head.

When questioned by the representative of Satan concerning this test, the woman's simple, unaffected answer showed that she was in perfect harmony with the mandate from heaven, as if there was no other way. The attempt of Satan was, therefore, to create distrust in her mind, which would be to array her against the restriction of the test. So he said: "Ye shall not surely die." This was a plainly contradictory statement to the one made by God; and

unless in some way substantiated, it would, to the mind of the woman, fall to the ground before that word which her faith had taught her to revere.

The only way to do this was to array logic against the simple word of God; so the word from Satan was that the Lord had uttered an untruth, which could be easily proved by a little reasoning. This was to the effect that God, knowing that the mind of the woman was capable of great expansion, even to the attainment of infinite understanding, had restricted her freedom, in order to prevent the unfolding of her powers. By this process of treating the divine injunction, suspicion of God's integrity was produced in the woman's mind, and became a fixed determination to oppose what was made to appear to her an unwarranted restraint of freedom. In other words, the woman was made to *see*, by the logic of Satan, that God's word to her was not only untrue, but that the requirement it enjoined was a hardship to be renounced.

Thus self was exalted, and the word of Jehovah was dethroned in the inclination of the earthly race. This was the entrance of sin, by which the whole lineage of God's creation was corrupted and lost. Ever since that era the natural man has placed every statement of God under the microscope of human logic, with the result that few now follow, or even believe, the word of Inspiration beyond the point of selfish convenience. In fact, much of the ancient volume known as the Bible has, by the aid of the "higher criticism," been rendered obsolete; and the world is left to formulate countless theories based purely upon logic, which was invented by Satan for the purpose of introducing sin, and the consequent destruction of God's image in his earthly representatives.

The less, then, that one argues with another concerning those things which have been forever settled by the word of God, the more Christlike he will be in all his deportment. But the immediate results of arguing on these things will be noticed in another paper.

THE WORLD'S LETTER-BAG.

TWO THIRDS of all the letters that pass through the post-offices of the world are written by, and sent to, people who speak English. There are substantially 500,000,000 persons speaking colloquially one or another of the ten or twelve chief modern languages; and of these about twenty-five per cent., or 150,000,000, speak English. About 90,000,000 speak Russian, 75,000,000 German, 55,000,000 French, 45,000,000 Spanish, 35,000,000 Italian, and 12,000,000 Portuguese; and the remainder speak Hungarian, Dutch, Polish, Flemish, Bohemian, Gaelic, Rumanian, Swedish, Finnish, Danish, and Norwegian. Thus while only one quarter of those who employ the facilities of the postal departments of civilized governments speak English as their native tongue, two thirds of those who correspond do so in the English language.

This situation arises from the fact that so large a share of the commercial business of the world is done in English, even among those who do not speak English as their native language. There are, for instance, more than 20,000 post-offices in India, the business of which, in letters and papers, aggregates more than 300,000,000 parcels in a year; and the business of these offices is done chiefly in English, though of India's total population, which is nearly 300,000,000, fewer than 300,000 persons either speak or understand English.

Though 90,000,000 speak or understand Russian, the business of the Russian post department is relatively small, the number of letters sent throughout the czar's empire amounting to less than one tenth the number mailed in Great Britain alone. — *Selected*.

The Sermon.

"HE THAT OVERCOMETH SHALL INHERIT ALL THINGS."*

CORNEILLE the French dramatist, Goethe the German, and Shakespeare the English, never incorporated, in all their literary productions, a sentence so emphatic, so encouraging, so promissory, as the divine Messenger did to John, in the drama of the Apocalypse on Patmos. Cromwell, Washington, and Napoleon could call councils of war; but not one of them could throw out such an inducement to the victor as this. It is only the Christian warrior who is willing to confront every opposition, face every foe, and measure his sword, and test his battle-ax, with those of the enemy, refusing to give quarter until he triumphs over his antagonist, as David did over Goliath.

"He that overcometh." In order to overcome, there must be contact with some resisting force. Science teaches that a kite can not be flown without opposing winds. War demonstrates that bullets are useless, cannonballs worthless, only as they strike the enemy or the enemy's fortresses. Good intentions and fine resolutions are mere ciphers, only as they act as battering-rams against contemptible habits and destructive influences.

Paul said to the brethren of Colosse: "I would that ye knew what great conflict I have made for you." Col. 2:1. "Great conflict." Mark that. Great victories are the result of great conflicts. It is great conflicts that bring out the grit, the strength, the endurance, of the individual, adding greater influence every time they are brought into operation, and conveying to intelligent minds the opposite truth,—little conflict, little strength; little conflict, little grit; little conflict, little religion.

"He that overcometh." Conquest must naturally follow conflict. In this connection it means in personal combat, a kind of spiritual dueling between the Christian soldier and the enemy. Not in *prælio*, but in *bello*; not in a *particular skirmish*, but in the *whole war*.

Of King Stephen of England we read that when he was surrounded by his foes at Lincoln, he stood firm, swinging his battle-ax, striking down some and driving back others. It was *bello*—in the whole war. At length his battle-ax was shattered; but drawing his sword, he wrought wonders till that was broken, when he was captured. But such firmness followed by defeat is unknown in the annals of the Christian conflict. The battle-axes of our fine talents may be shattered, but the "sword of the Spirit" can never be broken.

To overcome implies enemies. In fact, we are encompassed by them. They are marshaled in three battalions, keeping step to hell's music, and resorting to the most infernal strategy and fiendish methods to succeed.

BATTALION ONE—SIN.

External and internal, the latter being the most dangerous. It startles the warrior with its bloody trophies of a six-thousand-years' campaign. It has patent weapons for making every heart a hell, and every soul a charnel-house of rottenness. It affects with a hostile miasma the air we breathe, and distils into every being its virulent poison, which will eventually bring forth death unless counteracted by something, that *something* being blood; for as the Word declares, "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. By that blood we overcome sin; for though it might live in the Christian, the Christian does not live in it. Sin overcomes the child of nature, but that same sin is overcome in the child of grace.

BATTALION TWO—THE WORLD.

False, treacherous, and diabolical is the world in every phase and aspect. Sometimes it menaces by threats; sometimes it allures by smiles; sometimes it gratifies by pleasure, constantly decoying hundreds by baits of ambition, snares of fame, and traps of wealth. But hear the words of the disciple of love, if you would conquer: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15, 16. The world must be conquered,—not in monkish separation from it; but in collision with it,—in resistance, in protest, in spiritual victory over it. For "this is the victory that overcometh the world, even our faith" (1 John 5:4),—a faith that shines in loving obedience and strict fidelity to God, and that is made visible in our dealings with our fellow men.

BATTALION THREE—THE DEVIL.

He is a host in himself, with vast powers, with malignity equal to his might, with cunning equal to his treachery, and with perseverance equal to his enmity. "He varnishes vice with 'virtue'; covetousness with the aspect of 'economy'; pride with that of 'self-respect'; revenge with 'righteous retribution'; and rejection of the gospel with 'consideration.'" None escape his attention, and few there are who are not scarred by his attacks. Like a bloodhound, he follows the trail of his victim. Like a Joab or a Brutus, he courts the opportunity when he can commit murder. He is a coward. "Resist the devil, and he will flee from you." James 4:7. Flee from him, and he will harass you at every point. Give him battle wherever you meet him, in whatever dress you find him. Show no quarter, remembering that God will give you the victory through Jesus Christ; for "whosoever," said John, "is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John 5:18.

A REWARD.

"Shall inherit all things." I like the emphasis laid on that word "shall," and the extent of that word "all," and the rendering of the Revised Version of the phrase "all things," which makes it more like the original, specific and clear; for it reads: "Shall inherit *these* things,"—the things promised to the seven churches of Asia, which represent every kind of conflict and trial in Christian experience.

Let us glance at them for a moment; for they will induce us to fight more manfully the "good fight of faith." The first promise is to the church at Ephesus. Ephesus means "desirable," and stands for the purity of the church in its infancy. The promise is found in the second chapter and the seventh verse: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." What was for Adam in Eden (Gen. 2:9) is for the saints in glory,—the fruit of immortality.

The second promise is to the church of Smyrna. Smyrna means "myrrh," and applies to the period in which millions suffered martyrdom under pagan Rome, and when Polycarp was burned at the stake. The promise is in the second chapter and eleventh verse: "He that overcometh shall not be hurt of the second death." Turn to Rev. 20:14, and you will find its meaning: "And death and hell were cast into the lake of fire. This is the second death." But in heaven, and on the earth made new, bless God, "there shall be no more death." Rev. 21:4.

The third promise is to the church at Pergamos. Pergamos means "elevation," and represents

resents the time when Constantine professed conversion. It was a worldly church, and full of form. The promise is found in the second chapter and the seventeenth verse: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Here food and friendship are promised. The white stone was a type of intimate and exclusive regard. It is said that at the ancient feasts, each guest had a marble tablet given him, with his name upon it, which he took away as a memorial. Among the Greeks, a white stone was a token of absolution, as a black stone was of condemnation. "There is therefore now no condemnation to them which are in Christ Jesus." Rom. 8:1. "And they shall see his face; and his name shall be in their foreheads." Rev. 22:4. Glory to God!

The fourth promise is to the church at Thyatira. Thyatira means "song of labor." This church is an exact representation of Christianity in the age of corruption, seduced by Romanism. The promise is found in the second chapter and the twenty-sixth to the twenty-eighth verses: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations. . . . And I will give him the morning star." "All power" (Matt. 28:18) is Christ's, and he is the "morning star" (Rev. 22:16); so the overcomer will share his power and his light.

The fifth promise is to the church at Sardis. Sardis means "song of joy,"—a joy that came to the world at the time of the Reformation. The promise is found in the third chapter and the fifth verse: "He that overcometh, the same shall be clothed in white raiment [righteousness]; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." A glorious prospect, my fellow saints! Should it not induce us to confess Jesus before men, remembering that the hardest times in our experience are the times when the grandest blessings and the greatest grace are bestowed?

The sixth promise is to the church at Philadelphia. Philadelphia means "brotherly love." Our Saviour has nothing but praise for this church. It was weak, but very devoted. It typifies the "little flock" (Luke 12:32), who are watching and praying for the coming Christ. The promise is found in the third chapter and the twelfth verse: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." Honor, distinction, permanency, and glory to the faithful child of God are promised here. Beloved, "be thou faithful unto death." Rev. 2:10.

The seventh promise is to the church at Laodicea. Laodicea means a "just people,"—a people who will exist at the time of the Judgment. It was a church, however, full of self-confidence, indolence, and pride, just like many churches of to-day. It had lost its "first love." Rev. 2:4. The promise, if it overcame these faults, is found in the third chapter and the twenty-first verse: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Blessed privilege!—to sit in a throne before which all the thrones of earth sink into insignificance.

O, what blessed promises are here given to the overcomer! "Shall inherit all these things." These promises, as Dr. Cummings said, "are as true as history." They are "yea, and in him Amen, unto the glory of God by us."

* A sermon by Rev. W. P. Pearce, of Goshen, Ind.

Home and Health.

BE LIKE THE FLOWERS.

Be brave as the little snowdrop,
That comes alone in the cold;
And pure as the stainless lilies,
With their pensive eyes of gold.

Be bold as the honest sunflower,
That stands so straight on its stalk;
And lowly-wise as the violet,
That hides by the woodland walk.

Be gay as the golden buttercups,
That live but a summer's day;
And simple-sweet as the daisies,
That grow by the common way.

Be true as the constant heather,
That clings to the moorland wide;
And kind as the gentle moss, dears,
That covers the rock's bare side.

And you shall be fair as the roses;
For those who are kind, and true,
And brave, and pure, and lowly-wise,—
God makes them beautiful, too.

—Lucy Harley.

GOOD FORM.—NO. 6.

MRS. S. M. I. HENRY.

Good form requires that in passing through a door or a gate, the younger shall always stand aside for their elders, and that care shall be taken to open and hold the door, especially if it swings both ways, so that it shall not hit any one in coming to.

I was forcibly reminded of this article of the good-form code only a few days ago, by seeing a vigorous young college student rush through a door without any regard to an elderly woman whom he met in the passage, and whom he almost knocked off her feet in the encounter, leaving the outside door to swing back against her slender hand as she caught it to prevent it from hitting her in the face. He was evidently utterly oblivious to the fact that he had met any one; and by this unconscious rudeness, he published abroad the fact that he had been reared in utter disregard of ordinary courtesy. This young man is trying to do what is right, he wishes to do a good work in the world; but he is destined to feel the handicap of bad breeding, for which he is not responsible.

Teach your boys and girls this principle of deference to their elders, by example as well as precept. Bring them up to practise it among themselves, as brothers and sisters; the elders never demanding it, of course; for it would be the worst of all bad forms for any one to notice such an expression against himself; but each should be ready to recognize that those who are older have always that special right of seniority which it is at least graceful for the younger ones to remember and practise as regards their elders. To demand this recognition, or to manifest resentment at its omission, is almost to forfeit one's claim to it. A well-bred girl or woman will open and hold the door for an old, elderly, or feeble man, will enter after him, and close the door herself, although he, if he has been trained in the habits of the "old school" of gentlemen, might insist on rendering to her the courtesy due her sex, even if she should be young enough to be his granddaughter; but it will be a gracious act for her unobtrusively to hold the humble place that properly belongs to her, and wait until he passes in, unless, as might sometimes happen, she would be in danger of attracting undue attention by making longer effort to thwart his courteous designs, as well as possibly cause delay to others. In such a case she should quietly thank him, and pass on as quickly as she can without haste, so as to get out of the way.

Among men and women of the same generation, it is expected that a man will be always ready to perform those little chivalric courtesies for women everywhere which he would like other men to tender to his own mother, sister, wife, or special friend, and *no more*. For a boy or a man to treat any other woman of the same age better than he treats his own mother, sister, or wife, reveals the bad, disloyal heart, that will taint the very best social good form with corruption; and to demand from others for these personal friends better treatment than he himself gives, is at once to publish that he is guilty of the most contemptible form of selfishness.

"I let no one abuse my folks but myself!" was the frank confession of a young man who was always ready to fight any one who would treat his "folks" with anything like the neglect and disrespect that was his constant habit.

THE BENEFICIAL EFFECTS OF FRUIT-EATING.

Philip W. Muskett, M. D.

As an every-day article of diet, fruit has a special usefulness, which can not be over-estimated. It is particularly valuable for its beneficial effects upon the blood. Fruits are said to be antiscorbutic in their action; that is, they maintain the quality of the blood at its proper standard, and prevent its becoming impure. Like vegetables, they increase the alkalinity of the blood, while at the same time they diminish the acidity of the secretions of the body. As we might expect, therefore, fruits are of signal service in gouty disorders, and in those conditions where there is an excess of uric acid in the system.

Fruits furnish nutriment to all the different tissues of the body. They convey water to the system, thus relieving thirst. They introduce various salts, or organic acids, which improve the quality of the blood, and beneficially influence the secretions. They are simply invaluable for their laxative and aperient action; and they stimulate the appetite, improve digestion, and give variety to the diet.

For people who are disposed to rheumatism or gout, cooked fruit forms a particularly suitable food. And what is even more important, it gives to growing children a form of nourishment that should be daily employed. Apart from its dietetic advantages, stewed fruit is very palatable, and forms an agreeable accompaniment to rice and other foods.

PNEUMONIA.

A. W. Semmens, in Herald of Health.

It may be well to utter a word of warning to those who are careless in regard to their wearing-apparel during this season of the year, when the winds are sharp and piercing, and the atmosphere is often damp and foggy. Not infrequently, exposure, especially of the lower extremities, results in a simple cold, followed by a well-defined attack of pneumonia. The aged, and those susceptible to chest troubles because of weakness from some previous disease, are the ones most likely to succumb to this condition.

Pneumonia is a germ disease; but the apparent causes are cold and dampness. According to many eminent authorities, a special kind of disease-producing germ is primarily responsible for the malady.

The onset of the disease is very sudden. The patient at first experiences chilly sensations, but soon develops a high fever. The breathing becomes rapid and laborious, and there is usually pain in the lower portions of one or both lungs. A distressing cough adds much to the discomfort of the invalid. After

a few days, rusty-colored mucus is coughed up from the lungs.

One of the prime factors in lessening the danger of this truly critical malady is absolute rest in bed. In the earlier stages, a clear knowledge of the condition present, with good nursing, will mitigate, if not entirely relieve, many of the distressing symptoms.

Drawing the blood from the congested lungs to the surface of the body will do more to shorten the attack than all the wisdom of the most eminent physicians, who employ nothing but drugs to allay the symptoms. It is a well-recognized fact that no drug has the power to shorten the course of pneumonia.

How can the blood be drawn from the lungs to the exterior of the body?—A hot full bath, hot hip-bath, hot foot-bath, or any measure which produces perspiration, will bring about the desired result. To relieve the pain in the chest, apply hot fomentations several times a day, and keep the extremities warm. The fever can be kept within bounds by sponging with tepid water whenever the temperature rises above 102° F.

It is of vital importance that the sufferer be nourished with suitable food. Milk, gruels, egg albumen, malted milk, and the fruit juices should be employed. Beef extracts and meat broths are positively injurious, and must not be allowed, even when the patient calls for them.

Great care must be exercised that the sick-room is provided with proper ventilation; for in no disease is fresh air a greater necessity than in pneumonia.

Let these simple remedies be carefully carried out, and the death-rate from pneumonia will be reduced at least one half.

To CATCH Dame Fortune's golden smile,
Assiduous wait upon her,
And gather gear by every wile
That's justified by honor;
Not for to hide it in a hedge,
Nor for a train attendant,
But for the glorious privilege
Of being independent."

FEW GIRLS KNOW HOW TO WALK WELL.

A WELL-KNOWN writer has said that few girls know how to run well, and that "nothing so develops the lungs and legs, and so adds to the latent strength of the body, and is so productive of an easy, graceful carriage, as running; yet how many girls run?" Then he goes on to say that their brothers run naturally; and consequently baseball, football, and other rather rough-and-tumble sports are easy to them. Now, my desire for my girls is that they may cultivate health. Therefore I have asked many questions of good physicians; and instead of running, they all advise, especially for the girl who can get little exercise, systematic walking. Oftentimes a girl has inherited from a delicate mother a weak heart, which palpitates too quickly when she runs, but which produces an even throb when she walks, and walks with interest. "Walking with interest" is my way of describing the right kind of walking. Walking for mere walking's sake does nobody any good. You should walk with an object at the end of your walk, walk for the sake of a pleasant companionship, walk so that you may feel invigorated by the exercise.—Ruth Ashmore.

"SHE only is beautiful externally who cares for herself internally, and who, while cultivating the graces of the body, does not fail to remember that smiles drive away wrinkles, a happy heart makes one's life-work easy, and a sympathetic nature aids in making the pleasant look come upon one's face. There have been beautiful women who were bad women, but their beauty faded away more quickly than a flower; for, after all, real beauty is a combination of both health and goodness."

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 20, 1898.

ALONZO T. JONES, } EDITORS.
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WHEN the centurion said to Jesus that he need not "come and heal" his servant, but that if he would "speak the word only," the servant would be healed, Jesus "said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel."

Here was a Roman, by Israel despised and shunned as a heathen and held to be hated of God, who had spent his life among heathen influences, with no Bible advantages, yet who had discovered that when the Lord speaks, in that word itself there is power to do what the word says, and who depended on that word to do what it said.

And there were the people of Israel, who all their lives had been in daily connection with the word of the Lord, who prided themselves on being "the people of the Book," and boasted of their knowledge of the word of God; and yet had not learned that in the word there is power to accomplish what that word says.

All this lack on the part of Israel prevailed, too, when that very word in which they boasted said to them plainly, and showed over and over, that such is alone the character of the word of God: and that word was read in their synagogues every Sabbath day.

That word had all their lives said plainly to them: "*As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*" Isa. 55: 10, 11.

Nature itself held constantly before them the instruction that the earth of itself could produce nothing; that it was the moisture of rain and snow, from heaven, that made it bring forth and bud, and produce fruit.

And the Lord said, "*So shall my word be.*" As the earth of itself can do nothing, so you of yourself can do nothing. And as the moisture of rain and snow from heaven makes the earth bring forth, and bud, and produce fruit, so shall *my word* make you bring forth the fruit of righteousness to the glory of God. "My word, . . . IT shall accomplish that which I please."

Many and many a time had Israel read this scripture. And year in and year out they had read the word of God, and had said: *I will do what that word says; I will accomplish that which pleases him.*

And that they might be the more certain that they should do exactly what the word said, that word was separated into parts, and each part drawn out into many fine-spun distinctions. Then they set about diligently to do, carefully and particularly, *themselves*, each specification of the word, as thus set forth.

True, nowhere in all this did they find any peace, much less any joy. With all their doing, they never found the things done. Always they found themselves far short of having done what the word said,—so far short, too, that it was the despairing cry of Israel that "if but one person could only for one day keep the whole law, and not offend in one point,—nay, if but one person could but keep that one point of the law which affected the due observance of the Sabbath,—then the troubles of Israel would be ended, and the Messiah at last would come." Yet still they slaved on in the treadmill round of their own fruitless doings,—all of works, and none of faith; all of themselves, and none of God; all of their own doing, which was not really doing at all, and none of the word itself doing, which is the only real doing of the word of God.

How refreshing it was to the spirit of Jesus, in the midst of this desert waste of Israel, to meet a man, whoever he might be, who had found the word of God indeed; who knew that when the word was spoken, that word itself would accomplish the thing spoken; and who would depend upon "the word only." This was faith. This opened the life to the power of God. And as the consequence, there was accomplished in the life that which pleased God.

"My word, . . . IT [not you] shall accomplish that which I please." "The word of God . . . *effectually worketh* also in you that believe." 1 Thess. 2:13. To depend upon it to work in you that which is well pleasing in his sight—this is faith. To cultivate this dependence upon the word is to cultivate faith. And "the knowledge of what the Scripture means when urging upon us the necessity of cultivating faith, is more essential than any other knowledge that can be acquired."

"The time has come when all who work in Christ's lines will have the mark of God, in words, in spirit, in character, in their honor of Immanuel."

The man who was to set the mark of God upon the people "was clothed with linen." And "the fine linen is the righteousness of saints." Rev. 19:8.

This mark, then, which he sets upon the people, is the mark of the righteousness, the character, of God, "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Rom. 3:22.

This mark is set alone by means of the Spirit of God. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death, . . . that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:2, 4.

Again: "Christ hath redeemed us from the curse of the law, . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. 3:13, 14.

The blessing of Abraham is the righteousness of God. The righteousness of God comes only by faith. And when it had come to Abraham, he then received the sign of circumcision, a "seal of the righteousness of the faith which he had."

True circumcision is "that of the heart, in the spirit." Accordingly, the gift of the Holy

Spirit is the seal of the righteousness of the faith which we have. He is the seal of the righteousness of God *imputed* to us by faith *before* we are circumcised, and also the seal of the righteousness of God *imparted* to us through faith *after* we have been circumcised.

This is plain from the fact that the very object of this circumcision of the heart, in the spirit, is that we may love the Lord our God with all the heart and with all the soul. Deut. 30:6. To love God with all the heart and with all the soul, is charity—the bond of perfectness. It is the love of God, which is shed abroad in our hearts by the Holy Ghost, which is given unto us. And "this is the love of God, that we keep his commandments." And as all his commandments are righteousness; as the keeping of his commandments is the manifestation of the love of God in the life; and as this love of God is shed abroad in the life by the Holy Ghost, this is the righteousness of the law, which is fulfilled in us, who walk not after the flesh but after the Spirit.

Thus, as the Holy Spirit is the seal of righteousness, it is only by means of the Holy Spirit of God that the mark of God can be set upon us in our words, our actions, our characters, in our honor of Immanuel. And in truth it is indeed the Holy Spirit of God whereby we are "sealed unto the day of redemption." Eph. 4:30. And "the time has come when all who work in Christ's lines will have the mark of God."

Have you the mark of God? Have you the seal of the righteousness of God? If not, why? When the righteousness of God is a free gift to everybody, why do you not accept it—if so be that you haven't it? You never find any difficulty in accepting a free gift that is bestowed by a man: why should you find any difficulty in accepting this free gift bestowed upon you by the Lord?

Accept, then, in all its fulness, the righteousness of God, which is freely given. Then, upon this, receive the promise of the Spirit through faith. Then still look to that Spirit, and depend upon him to impart to you the righteousness of God, to perfect in you the work of Christ, and to seal you "unto the day of redemption."

And the day of redemption is at the doors. This is certain; for when the man clothed in linen, with the writer's inkhorn by his side, was commanded to "go through the midst of the city, . . . and set a mark upon the foreheads of the men that sigh and cry for the abominations that be done in the midst thereof," to the others who had the destroying weapons in their hands it was said, "Go ye *after him* through the city, and smite: . . . but come not near any man upon whom is the mark; and begin at my sanctuary." Eze. 9:1-6. The ones with the destroying weapons follow shortly, if not closely, "after him" who sets the mark of God. And as "the time has now come when the mark of God" is being set, it can not be long ere the ones with the destroying weapons will pass through also.

Have you the righteousness of God imputed and imparted, which God can seal by his Holy Spirit? It is a free gift to every one who believes.

"Ask, and it shall be given you." "Receive ye the Holy Ghost." "Be filled with" "the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

A POOR RULE.

It is said to be a poor rule that will not work both ways. Judged by this standard, most of the arguments for the observance of the first day of the week in place of the Sabbath must be poor; for if there are any rules which persist in working in only one direction, we find them here.

To illustrate, we find an article in the *Detroit Sunday News Tribune* of November 27, which presents a long and labored attempt to prove that the Sabbath, as set before us in the Bible, was given only to the Jews; and that the law by which it was enjoined could not be applicable to all men in all places, and under all circumstances. There are certain situations in travel, and conditions of the industrial world, for instance, which, it is claimed, can not be suspended to make way for a day of rest in the brief interval of seven days. Would a steamship, the writer asks, in its course across the ocean, lay by, midway in its course, and endeavor to drop anchor in mid-ocean, or drift helplessly about, for twenty-four hours, to accommodate the law of the Sabbath? Could foundries and paper-mills, whose success depends on the unbroken continuity of their operations, suspend work one day in every seven, without destroying the very existence of their enterprises? He argues that the Sabbath law can not possibly apply to such conditions; and hence it follows that God did not know that such conditions were to exist in this world, or that he did not design the Sabbath law to be of universal application. He endeavors to place trip-hammer emphasis on these propositions, for the purpose of erecting great barriers of impossibility behind which to hide his fondly cherished conclusions. And what are these conclusions?—Simply that a sabbath is an impossibility; at least that this is so as far as the particular seventh day enjoined in the Scriptures is concerned; all of which is claimed to show that that day must have been designed for the Jews alone, and to be observed only on one particular meridian of longitude.

But does he believe, or design to teach by this, that there is no Sabbath now?—Not at all. There is a sabbath still, just like that of the Jews; but it does not come on the same day, and is therefore, by some sublime hocus-focus, relieved of all the embarrassments that cling to the former. But hold! it must come every week, and must appeal for its authority to the fourth commandment, which is the only warrant, in nature or in revelation, for a weekly Sabbath. But that commandment, if it means anything, requires the observance of the seventh day in regular succession as a period of rest.

But how does the newly ordained sabbath avoid or overcome the giant bugbears conjured up to drive out the old? How can a regularly recurring first-day sabbath, no matter if it is merely a seventh part of time, or a church institution, or on whatever ground it may rest,—how can this, if there is a particle of obligation to it, adapt itself to the demands of travel or business any better than the seventh day can?—It surely can not.

This theory, then, is only a complete abandonment of the whole Sabbath question; for the objections named stand precisely as much against any regularly recurring day that comes

within the period of seven days, no matter what day of the week it may be, as they do against the seventh day, which the Bible specifies. Then if our friend will stick to his rule, which he seems to think is so good against the seventh day, away goes his first day as well. Whatever reason may be given for the introduction of such an institution, it is too loose on the handle to be a sabbath, and can maintain no appeal to the fourth commandment. Just as this rule works on the seventh day, so it works also on the first day; and as its working on this latter destroys its working on the former, it is shown to be worthless for the service required of it.

While it is true that it is a poor rule that does not work both ways, it does not follow that it is a good rule if it does work both ways; for, as in this instance, it may work nothing good in either direction. No man can succeed with it in creating an objection against the seventh day. Suppose there may be circumstances where necessity requires, and mercy demands, a continuance of work on the seventh day; these in no wise interfere with the Sabbath law. The same authority that endowed the Sabbath law with its power has plainly stated its limitations. Christ, in healing the impotent man on the Sabbath day, and by his instruction in regard to the sheep and the pit, and by what he said about David and the priests on the Sabbath day, showed that the rights of mercy and necessity are not to be trenched upon by any other service whatever. With all the claims of mercy, even the Sabbath law is in harmony. If a rule not only spoils the theory of some one else, but, when reversed, and working in just as legitimate a way, spoils our own, it had better be abandoned.

U. S.

WHAT WILL THE PEOPLE SAY?

THE remaining portion of that remarkable letter of the Washington Bureau of the *Baltimore Daily American*, published Oct. 15, 1898, is as follows:—

The administration fully realizes the objections that will arise in this country, from certain sources, against even a temporary sustenance of the Catholic Church in Cuba. But it has been given ample assurance by the Catholic authorities that the church shall be placed on a self-supporting basis as soon as it is possible to establish the new order that has been brought about by the Spanish evacuation.

Archbishop Chappelle will be entrusted with liberal powers to institute such of the reforms as demand immediate introduction. It is likely that the responsibility of supporting the church in Cuba will eventually be assumed by the Catholics in this country.

In determining to support the Catholic priests in Cuba until their church can take care of them, President McKinley has acted wisely from other points of view than mere humanity. The Cuban priests, as in all countries whose population is densely ignorant, exercise complete control over their parishioners. Apart from the cruelty of withdrawing all aid from these priests, it is easy to believe that the new American government in Cuba would have at its very inception built up a dangerous set of enemies if the priesthood of Cuba were given reason to regret the presence of the American flag on the island. The Spanish government at Madrid could easily give the American government some dearly bought information as to the malign influence that is in the power of a hostile clergy to exercise. Ever since the first Carlist uprising in 1833, every movement directed against the government of Spain has found its principal support in the clergy of Spain, who, almost to a man, are Carlists.

Is it true that objection will arise only “from certain sources” against governmental “sustenance of the Catholic Church” and “the vast number of priests and high church dignitaries” in Cuba? Is it true that the *whole people* of the United States have so far forgotten the fundamental principles of the nation, or else have so far fallen under the influence of the Catholic Church, that against the government’s undertaking “the entire responsibility” for the support of the Catholic Church in Cuba, objection will arise only “from certain sources”? Why will not objection arise from the whole people everywhere?

All money given by the United States government for keeping open the Catholic churches, and providing for public worship in those churches in Cuba,—all money paid by the United States government to “the vast number of Catholic priests and high church dignitaries” in Cuba,—must be obtained by taxation, must be raised by revenue, laid upon all the people. Of the money now being paid by all the people for revenue—stamps on drafts, deeds, mortgages, and what not—a portion must go to the “support of the Catholic Church,” and “the vast number of priests and high church dignitaries” in Cuba. For is it not published by this Washington Bureau that “it is the determination of President McKinley,” coached by Cardinal Gibbons and Archbishop Ireland, that “sufficient money shall be advanced by this government to support the Catholic Church” in Cuba? Will all the people of the United States allow this thing to be carried on at their expense without protest? Our fathers, who made this nation, said that “to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical.” They therefore abolished the practise and repudiated the principle. Will the people *now* sanction the revival of the practise and the re-establishment of the principle?

The second time in this letter we are told that assurance is given “by the Catholic authorities that the church shall be placed on a self-supporting basis as soon as it is possible to establish the new order.” And again we inquire, What confidence can be placed in any such assurance, in presence of the fact that this governmental support is of the same identical priests and high church dignitaries, and the same identical system, that, though having had “complete control over their parishioners” for four hundred years, yet have never taught them to support their church and clergy, but have kept them “densely ignorant,” as this correspondent declares them to be to-day? When this is the record for four hundred years of governmental support, what is the value of “ample assurance by the Catholic authorities that the church shall be placed on a self-supporting basis” *while governmental support is continued*? In view of such a record, no assurance, by the Catholic authorities nor by anybody else, can be ample that the church shall be placed on a self-supporting basis while governmental support is continued.

Another, and the final, consideration, which shows that no such thing as the self-support of the Catholic Church in Cuba can ever be expected, is that while it is *promised* by the Catholic authorities that “when law and order are fully re-established on the distracted island,

the Catholic Church will be expected to support itself," yet, at the same time, there is presented the abominable *fact*, which amounts, in effect, to a threat, that "the Cuban priests exercise complete control over their parishioners," who are "densely ignorant," and would prove "a dangerous set of enemies if the priesthood of Cuba were given reason to regret the presence of the American flag on the island"!!

That is to say, the government of Spain has always supported the Catholic clergy and the Catholic churches in Cuba. And now, the United States having supplanted the government of Spain in Cuba, if *this* government does not "undertake the entire responsibility for their support," "the priesthood of Cuba" will be "given reason to regret the presence of the American flag on the island." Then, having *such* "reason to regret the presence of the American flag on the island;" and having "complete control" of their "densely ignorant" parishioners, "the new American government in Cuba would have at its very inception built up a dangerous set of enemies." Therefore, to placate this "dangerous set of enemies," the government of the United States must "undertake the entire responsibility for their support." And accordingly "President Mc Kinley has acted wisely" in determining that "sufficient money" shall "be advanced by this government to support the Catholic Church"! And if anybody does not believe that it is wise thus to placate these "dangerous enemies," then "the Spanish government at Madrid could easily give" him pointers in "some dearly bought information as to the malign influence that is in the power of a hostile clergy to exercise"!!!

Then with "the vast number of priests and high church dignitaries" composing a clergy of such a "dangerous" and "malign" disposition as that, having "complete control" of their "densely ignorant" parishioners, and, upon such considerations as this, demanding governmental support *until* "law and order are *fully* re-established," what prospect can there be that governmental support will ever cease? because what prospect can there ever be that law and order will ever be *fully* re-established while the cessation of the governmental support of such a priesthood must be the sure consequence of the full re-establishment of law and order; and the prevention of the full re-establishment of law and order rests completely with the "dangerous" and "malign" priesthood, who receive the governmental support that is to continue only until law and order are fully re-established?

Again we must remark that this argument in behalf of governmental support of the Catholic priesthood of Cuba, based upon the "dangerous" and "malign" disposition of that same priesthood, is, for cool and essential iniquity, surely entitled to the palm.

But are the people of the United States ready for all this? Will they all bear it all without protest?

"GRIEVE not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." When anything is sealed, it is made secure; and God by his Holy Spirit is now sealing hearts for eternity. Will you let the Holy Spirit do his work on your heart? Let him, let him!

RECENT LABORS IN EUROPE.

I CLOSED my previous article with an appeal for assistance to enlarge our work in connection with the Skodsborg Sanitarium. I should be glad if all our Scandinavian friends in America could become better acquainted with the interests and real needs of the work in their mother country.

With the beginning of this health work, a new era has opened to the work of present truth in Denmark, and the same will no doubt be true also in other countries. While this work is still in its infancy here, it is no longer an experiment. The people are much more ready to receive than we are to give. It has been a matter of the greatest interest to see so many people of prominence in society, and even in the government, show their interest in, and appreciation of, the principles that God has given to his people.

Persons in Finland, Sweden, and Germany, as well as in Denmark, have asked the privilege of taking a course of instruction in the principles of right living and hygienic cooking. We should be glad to have all these come, but we have not the room nor the necessary facilities. These must be provided; for it is not right that we should say to those who are anxious to learn, No; you can not come.

We have decided to appeal to our brethren and friends in this country for help to build, and have already begun. The churches at Copenhagen and Skodsborg have done nobly, and others will do something. We shall also look for help from friends in America, and any upon whose hearts the Lord may move to help forward this work. It is now high time to make preparations for the coming season. I shall be glad to correspond with any who may wish to write to me concerning any of these matters.

October 11, in company with Elder Lewis Johnson, I went to Nyhyttan, Sweden, to be present at the opening of the school. I remained there two weeks. The dedication took place on October 16, and the school opened the 18th. The first few days were spent in consultation with the Conference Committee in planning for the work of the Conference, making arrangements for the school, etc. While I was there, I conducted Bible and Testimony studies every evening. Twelve young men and women were in attendance at the opening of the school, and more were expected in a short time.

No new buildings have been put up. The school is held in an old two-story farmhouse. The sitting-room, sixteen by twenty-six feet in size, is the chapel and schoolroom. With the other buildings on the place, eighteen students, besides the farmer and the teachers, can be accommodated. There is also opportunity to rent rooms in adjoining farmhouses; indeed, I think one was rented before I went away.

Brother Jerspersson is principal of the school. He teaches Bible, physiology, and hygiene, and gives instruction in practical nursing. Brother Carlson will teach the other branches. Besides the work on the farm, a carpenter shop and a sewing-room will be carried on; and Sister Carlson, who is a graduate nurse from the Battle Creek Sanitarium, will give instruction in healthful cooking. It seemed providential that the Lord opened the way for

Brother Jerspersson to connect with this school, as he brings to the work an experience that will be very helpful. The outlook is encouraging. Those who have charge of the school are carrying it on as economically as possible.

I spent Sabbath and First-day with the church at Grythytted, Sweden. This is the oldest church in the Conference; but its members are not making the spiritual advancement that it is their privilege to make.

I then went on to Christiania, and spent five days with the brethren. They have not as yet been able to effect a sale of the property. Many different firms have had, and still have, it under consideration. I hope the way will open to sell at least a part of it. While I was there, a firm was talking of buying the rear lot. The sale of this lot at the figure named to this firm, would place us very favorably financially.

The health work has been begun in Christiania. Three graduate nurses from the Battle Creek Sanitarium have returned to Norway. One of these, with another sister, began work last summer, soon after the Conference, hiring one room and a kitchen. In October some more nurses joined the work, which was then moved to a location in the western part of the city, where three rooms, with bath-room and kitchen, were rented. They are enjoying excellent success. Over twenty persons come regularly for treatment. Though no physician is connected with this work, the girls have really all they can do. While I was there, we decided to open up a work in the eastern part of the city, among the poorer classes. Two of the present band, with another sister, remain to carry on the work already started, and the other two will take up the work among the poor. The church raised sufficient money to begin this work, and promised to stand by it, and see it through. Brother Kahlström is working in the same line in Gothenburg, Sweden. He, too, is having good success.

I returned from that tour to Copenhagen, November 6. Since my return, I have been busy conducting meetings and writing. The brethren in Norway and Denmark have decided to unite their interests in one paper for next year, thinking that such an arrangement will be better than the present one, where one paper is published for each country. November 24 I expect to start, with Elder Conradi, on a tour through Germany, to attend some general meetings there. O. A. OLSEN.

An excellent illustration of the fact that what is first learned remains longest, and is last thought of, is furnished in the fact that as Gladstone's life was fading out in the fulness of old age, during the last two days, unconscious of all else, his broken sentences and muttered prayers were spoken in *French*. And this was because, in his earliest childhood, his nurse was French, from whom he had not only learned the language, but had learned to pray in that language. What a beautiful thing it was that she taught him to pray, instead of teaching him Mother Goose, High-diddle-diddle, and fables generally! Parents, what are the first impressions made upon the minds of *your* children? Are they such that the last lingering flashes, as life fades away, will be of holy prayer?

Why may not home be heaven here on earth?

SOMETHING GREAT AND DECISIVE.

A Glorious Opportunity.

NEARLY seven years ago the Lord said to us, through his servant:—

We are standing upon the threshold of great and solemn events. The whole earth is to be lightened with the glory of the Lord as the waters cover the channels of the great deep. . . . The angels are holding the four winds, that they shall not blow, until the specified work of warning is given to the world. . . . All heaven is represented to me as watching the unfolding of events. A crisis is to be revealed in the great and prolonged controversy in the government of God on earth. Something great and decisive is to take place, and that right early. If any delay, the character of God and his throne will be compromised. . . . The people who will now see what is soon to come upon us by what is being transacted before us, will no longer trust in human inventions, and will feel that the Holy Spirit must be recognized, received, presented before the people, that they may contend for the glory of God, and work everywhere in the byways and highways of life, for the saving of the souls of their fellow men. —“An Appeal to Our Ministers and Conference Committees.”

Three years before this, the special preaching of righteousness by faith began in a way that we as a people never knew it before; and then should have followed the message, “Receive ye the Holy Ghost,” but we were not ready. Right among God’s own people, controversy was “prolonged” over the very blessing purchased by Jesus Christ, and freely held out to every one. And for seven years God has mercifully waited for his people to become righteous with the righteousness which is wholly of him,—to put on the garments woven without seam in the loom of heaven.

Last year began the message, “Receive ye the Holy Ghost.” Thank God, there are many hearts open to the blessed Presence. Would that all were wide open to receive this blessing, which will “bring all other blessings in its train.”

IN THE WORK OF GOD

It is time for “something great and decisive” to take place; and this not simply in the way of judgment or punishment, but especially in the work of God for lost souls. For years and generations and centuries, the controversy has been prolonged between the church of Christ and the hosts of evil, the church during the greater part of the time acting the part of an apologist, and using, at her very best, weapons and means wholly inadequate to her conflict with the powers of darkness and the work God had given her to do.

Long years of elaborate training have been given her workers in the semi-pagan schools, and they have come forth worse fitted to wage the spiritual conflict and do the spiritual work than when they entered them. The same ideas have been carried out among the heathen; and the confessed result in the oldest great mission field—India—is that there is not a single self-supporting native church or congregation among its millions to-day. The missionary plans and schemes of to-day are largely only a modified form of evolution, which seeks to change the character through human effort and education rather than by the regenerating power of the gospel, carried home by the Holy Spirit. And heathen teachers and infidels are asking the reproachful question, “Where is their God?”

The reproach will be swept away when the Holy Spirit is received and recognized. Then will power be with God’s people; “something great and decisive” will take place in God’s work for the salvation of souls. This must be so, “or the character of God and his throne will be compromised.”

But it will not be by great pomp and show that the great things of God will be done. It will not be by great learning or wealth, as the world regards these things, that the great and decisive thing will be wrought. It will

be wrought by few and simple means, through consecrated, Spirit-filled men and women.

GOD’S “PIONEER.”

Here, again, must we recognize the Spirit. That Spirit says that the *Signs of the Times* is a “pioneer paper, to do a special work.” A pioneer is one who goes ahead to blaze the way, to explore, to remove obstacles,—a leader in a work. Such the Lord designed the *Signs of the Times* to be; and he has never removed his signature from his design.

“Something great and decisive is to take place, and that right early.” Have we not looked upon this too much as referring to coming judgments? Does it not rather refer to the witnessing for God which is to take place in mighty power over all the earth before the Lord shall say, “It is done”? God has promised this mighty work and power through his people when the latter rain shall be poured out. “All that God has said of the future will surely come to pass; not one thing will fail, of all that he has spoken.”

Do we not see the beginning of this great and decisive work in the circulation of a million copies of a paper that contains a sufficient amount of God’s saving message, with illustrations, to fill a dollar book? Never was such a thing undertaken before in the presentation of the truth of God. Never was such an opportunity presented before our people to utilize the unused ability and the buried talents.

The paper should be sold everywhere. If persons have not the money, trust them, even if you never expect to receive it, but sell it for its price. It should be sold by children and women especially. Two inexperienced boys in a city of fifteen thousand inhabitants sold one hundred and sixty copies of the Thanksgiving issue of the *Signs*. They were at first given ten copies as an experiment.

Here is an opportunity for thousands of our sisters. “But it is such a small thing, selling papers.” Yes, from a worldly point of view; but it is a part of God’s great and decisive work. What if the paper you sell shall save a soul? That would be worth more than a whole world. Jesus preached to one soul whenever opportunity offered, even to the outcasts of society. Can not you do the same?

He took all his disciples to the coasts of Tyre and Sidon to help one soul. Will you not follow him by placing his pioneer instrument in the hands of souls, to whom it will preach many sermons? Women in fashionable churches oftentimes do much more humiliating things to raise a church debt. “But they make a fad of it, and it is easy to follow a fad.” Yes, but why should not thousands of Seventh-day Adventist women make God’s glorious work a fact, instead of a fad, in sending forth his light and truth? In speaking of God’s mighty power in judgment and to save, the psalmist thus sings:—

“The Lord giveth the word:

The women that publish the tidings are a great host.
Kings of armies flee, they flee:
And she that tarrieth at home divideth the spoil.”

What do you see in this, sister? I see thousands of our sisters consecrated to God, carrying the glad tidings; one assisting another in her work, so that that other may go out among the people; and God faithfully rewarding both.

A glorious opportunity presents itself in this quarto-centennial number. Here are illustrations and matter for a dollar book, to be sold for ten cents. Shall the presses stop when one million copies are printed?—That will depend upon our people. Here is one of the great and decisive things. Think of it,—the scattering of a million copies of a thirty-six-page paper filled with blessed truth! What will be its effect?—That will depend upon our people, upon the consecration put into the work, upon the measure of recognition and reception of

God’s Spirit. If we are consecrated; if we realize that it is not the Pacific Press but God’s pioneer, that it is his truth and our opportunity; if we first give ourselves, and pray that God will use the imperfect human effort put forth for him, and then accompany our effort with our prayers, we shall see this country stirred with the message; souls will be converted, and waves of spiritual blessing will flow back upon our own souls, hitherto altogether too barren.

It is God’s time to work; it is our opportunity to let him work through us. It is the opportunity of each one of us in the field God has given to each one. All may not sell the *Signs*, but all may further the gospel in some way. “If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise . . . from another place; . . . and who knoweth whether thou art come to the kingdom for such a time as this?”

BROADER WORK.

What more?—Well, if only the one work of circulating a million copies of the Lord’s pioneer was accomplished, it would be a great work. But this is only the beginning. “Like the leaves of autumn,” the truth is to fall; and the leaves of autumn fall and keep falling. This effort will be followed by others; and the regular list of the *Signs* will go up among the hundred thousands, not because the Pacific Press is behind it, but because it is God’s pioneer, and his people are willing in the day of his power.

What more?—A reviving of souls and an enlargement of the work everywhere will follow, till waves of glory roll over the land, and thousands of workers are developed in this country.

What more?—There are millions waiting in the Old World as well as the New for light. Many of these can read, and many read the English language. The success of God’s work here will mean the success of God’s work there. It will mean that thousands of workers will go to other lands, or be raised up there,—to Australasia to scatter the *Bible Echo* and follow it; to India to scatter the *Oriental Watchman*; to Africa to spread abroad the truth through the *South African Sentinel*; to England to scatter the *Present Truth*; to foreign lands (and here also) to publish and sell the papers in foreign tongues, till righteousness and its message shall be seen in all the earth.

Following this will go all forms of Christian Help and missionary work; for that work should be combined with the proclamation of the third angel’s message.

Is this too much to expect?—“Something great and decisive is to take place, and that right early. If any delay, the character of God and his throne will be compromised.” Are we not in the beginning of the development of the message, “Receive ye the Holy Ghost?”

Brethren, sisters, the message has come. Recognize it, receive it. “Sow to yourselves in righteousness, reap in mercy [God’s abundant mercy]; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you.” O, the fallow ground that is lying idle among God’s people,—the ability that is dormant, the talents that are buried! “Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.”

God does not work by halves. He does not move upon his servants in California to publish to the nation a message, without preparing the nation for it. He already has his people to give it. Will they give it?—Yes, they will. “The Lord is among them, as in Sinai, in the holy place.” “Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.” M. C. WILCOX.

The Institute.

HOW CAN THE COLLEGE BEST TRAIN YOUNG MEN FOR THE MINISTRY?

GEO. A. IRWIN.

(Continued.)

It would be especially profitable to make a study of the temptations in the wilderness. We may think it is hardly necessary to pick out certain portions of the Bible for special study; but the Spirit of God has called our attention to certain portions, and there is a reason for this. We are to learn the significance of these temptations. When we know their significance, we can make it plain to somebody else.

The prayer before the crucifixion can be read and studied with profit. The incarnation of Christ is but dimly understood. A correct understanding of this subject is essential; for we are to carry about the dying of the Lord Jesus Christ.

We are called to be students of the subject of prophecy. The third angel's message has to do largely with prophecy, and that is the best kind of ministry for young men to train for, that they may go out to give the last message of mercy to the world. As that message has to do largely with prophecy, we are called individually to study the prophecies. We can not be too earnest students of prophecy.

We should also become intelligent on the subject of the sanctuary, as it is brought out in the visions of Daniel and John. In the Spirit of prophecy many subjects are mentioned that can be but briefly referred to. The book of Ezekiel is deeply interesting. The fifty-eighth chapter of Isaiah is to be read, and studied, and practised. The whole of the seventh chapter of Deuteronomy is to be studied. It is wonderfully interesting, and has a direct bearing upon our time, as has also the eighth chapter. The sixth chapter of John contains most important lessons for those who are studying for the ministry.

The books of Daniel and Revelation should be studied. You know how much has been said about these books during the last year. This is because they have to do with the third angel's message,—the message for this time. The parables and maxims of Jesus can not be too thoroughly dwelt upon. Other scriptures mentioned are Malachi 3; Psalms 103, 106, 107; James 2, 4, 5; Matthew 7; Philippians 2, 3; Colossians 1; Ephesians 3; Zechariah 3, 4; 2 Corinthians 2, 8.

The writings to Timothy can be studied with profit by young ministers, because they contain Paul's instruction to Timothy, a young minister. There is one thought of especial interest in the second chapter of the second epistle: "Therefore, my son, be strong in the grace that is in Christ Jesus." We should teach these young people to be strong in the grace that is in Christ Jesus, not strong in themselves and in intellectual power. Notice the third verse: "Thou therefore endure hardness, as a good soldier of Jesus Christ." There is a tendency on the part of young people in the ministry to have rather an easy time; there is a disposition on the part of some young ministers to become exalted and "puffed up," and think that because they hold credentials, and the word "Elder" has been placed before their name, they are not to stoop to do manual labor. In other words, they hold themselves up above ordinary people. I have seen young ministers on the camp-ground who acted as if they thought it would lower their dignity to drive stakes or do similar work. When asked to do such work, they would say, "I didn't come here to drive stakes; I am a minister," etc. I believe that all such dispositions should

not only be curbed, but should be decidedly rebuked. We are to teach these young men that they are to "endure hardness," as good soldiers. The thought should be kept before young ministers that when they enter upon their calling, it is not for ease and comfort, but that they may really minister to the needs of the people. They must expect to serve.

The case of Elijah in his dealings with Ahab, as recorded in 1 Kings 18, should be studied in this connection. This was an eventful day in the history of the prophet. He had passed through great labor and excitement in the execution of the idolatrous priests. In response to his prayer, the long drought was about to be broken by a heavy storm of wind and rain; and in the dense darkness and blinding rain that followed, the king's life was in danger as he rode to Jezreel. But the mighty prophet, who had humiliated the king before his subjects, and slain his prophets, was humble enough to perform the office of a menial, and run before his chariot, guiding him safely inside the gate of the city.

"Here is a lesson for young men who profess to be servants of God, bearing his message, who are exalted in their own estimation. They can trace nothing remarkable in their experience, as could Elijah, yet they feel above performing duties which to them appear menial. They will not come down from their ministerial dignity to do needful service, fearing that they will be doing the work of a servant. All such should learn from the example of Elijah. His word locked the treasures of heaven, the dew and rain, from the earth three years. His word alone was the key to unlock heaven, and bring showers of rain. He was honored of God as he offered his simple prayer in the presence of the king and the thousands of Israel, in answer to which fire flashed from heaven, and kindled the fire upon the altar of sacrifice. His hand executed the judgment of God in slaying eight hundred and fifty priests of Baal; and yet, after the exhausting toil and most signal triumph of the day, he who could bring clouds and rain and fire from heaven, was willing to perform the service of a menial, and run before the chariot of Ahab in the darkness, and in the wind and rain, to serve the sovereign whom he had not feared to rebuke to his face because of his sins and crimes. The king passed within the gates. Elijah wrapped himself in his mantle, and lay upon the bare earth."—*Testimonies for the Church*, Vol. III, pages 287, 288.

(Concluded next week.)

Progress of the Cause.

DENMARK.

RANDERS.—It is now a little over a year since I, with my wife and Sister Lindberg, came here to proclaim the truths that are so precious to us. Sister Lindberg was with us for nine months as a Bible worker; but she has now gone to Skodsborg, where she was called to take up work at the sanitarium.

We had no friends nor acquaintances at this place when we arrived; but we knew that God had sent us to Randers,—and we are acquainted with him. He never fails those who put their trust in him, but is their refuge and strong tower. Nor has he failed us. Satan has attempted to hinder and overthrow the work, and at times the outlook has been dark; but at such times the word of the Lord has been very precious to us.

Oct. 3, 1897, we held the first meeting in the temperance hall, which we had rented. Everything went slowly in the beginning. The interest was not the best, but it increased steadily. We held three meetings a week, be-

sides giving several Bible readings. At the beginning of the year, the interest began to be more encouraging. It was then decided to hold the annual meeting of the Danish Conference at Randers, and this gathering was a great help and blessing to the work here.

June 12, fourteen persons from Randers were baptized, and on November 16 I had the privilege of baptizing three more. Besides these, two others, who had been baptized, united with us. On the evening of November 16 Brother M. M. Olsen arrived at this place, and a church was organized. It was a precious evening. A sense of deep solemnity rested upon all. God was with us, and his presence made the place sacred and the service impressive. We knew of whom we had learned and in whom we believed. The thought of being allowed to sing the song of Moses and the Lamb, on the sea of glass before the throne of God, came into our minds, and filled all with an earnest desire to be faithful till the end.

There was one thing that made us sad,—we missed some who ought to have been with us. Where were those dear friends for whom the Saviour also gave his life, and who so often had heard the "everlasting gospel"? They have acknowledged that this is the last message of mercy that God has given to a fallen world. Is it possible that we shall look in vain for these friends in the last great day? May the Lord lead them, and all of us, into the unity of the faith.

The Randers church has eighteen members besides the four mentioned above. Several others are greatly interested, who, we hope, will soon unite with the church. We have rented a little hall, where we assemble several times a week. The Lord is with us, and we thank and praise him.

JULIUS CHRISTENSEN RAFT.

November 30.

ITEMS FROM OAKWOOD.

It was my privilege to spend two happy weeks at the Huntsville Industrial School, laboring with my hands during the day, and ministering the message of truth in the evening. Here I met Brother and Sister Shaw, from Illinois, my home Conference; Brother and Sister Jacobs, from Iowa; and Sister Hattie Andre. All these are now giving their lives to the work for our colored brethren and sisters in the South. They received the present message with gladness. It was a pleasure to labor with the students on the farm during the day, picking cotton, pulling peanuts, digging sweet potatoes; and then to seek the Lord with them at night for victory over every besetment as a preparation for the latter rain.

The following extracts from a letter, from Sister Andre, received a month after leaving the school, will describe what the Lord is doing for our school at Huntsville:—

"DEAR BROTHER: I can not forbear writing to you concerning the wonderful things the Holy Spirit has wrought, and continues to do, for our school. The work begun during your visit has never stopped, but has gone on with increasing power. The blessed Comforter has become the abiding guest of many at Oakwood, and O, what a precious companion he is! It really seems as if every student here is converted. I believe I never saw greater changes for the better in a short time than have appeared in our dear students here. Little's tongue, which seemed to be almost beyond control, behaves all right since she gave it into the Spirit's keeping. It is wonderful to see how these students have been kept from falling, and the progress they are making. Their loud, boisterous, rude, foolish conversation has given place to quiet, sensible words. No more fights have occurred. — is yielding to the influence of the Spirit, and his growth in grace

is apparent to all. Poor — had to be sent away. While we were sorry that this had to be so, the Lord set his seal to the move. — for whom, you will remember, we felt a special burden, has obtained marked victories, and it would do you good to hear his testimonies, and see his changed life. —, —, and —'s lamps are burning brightly, and they give every evidence of becoming useful laborers in the needy harvest-field. The same Sabbath of the wonderful meeting in Battle Creek, not long ago, we had a special season of refreshing in Oakwood. In fact, it seems as if we have had a continual blessing since your visit here. Truly the work of the Holy Spirit is lasting.

"The week of prayer was a good time for us. At the close of the meeting on Sunday night, sixteen students, after having, unsolicited, seriously and thoughtfully talked with the Lord all alone, publicly expressed themselves as having especially dedicated their lives to the missionary work. The Lord is giving — a burden for Brazil. His consecration, humility, earnestness, and faithfulness are noticed by us all.

"I have neither the time nor the ability to begin to write what God has done for me, personally. It is so satisfying to claim the victory at the beginning of the battle, rather than at the close. What friends trials become when we learn to trust the Spirit!"

While visiting the South, I became burdened for the colored people. It seems too bad that all the girls at Oakwood are compelled to sleep in one room, and nearly all the boys in another, because of a lack of proper buildings. Brother Jacobs has done all he can do, and so has the General Conference, to provide for the school.

I believe the Lord has given me a plan to build a real industrial school, and I will submit it to those who are sufficiently interested to write for particulars.

If any of the readers of the REVIEW know of a large tract of land in the South (from five hundred to one thousand acres), that can be bought cheap, or that will be given for such an enterprise, on which may be found timber for building, clay for brick, and good soil for farming and fruit-raising, I wish they would write to me regarding it, giving a description of the property as to price, kind of soil, kinds of timber, location, etc., etc. Address me at 39 Bond St., New York City. Please attend to the matter promptly, so that a matured plan can be presented to the General Conference at its next session for consideration.

A. F. BALLENGER.

BATTLE CREEK COLLEGE ADVANCES.

"God moves in a mysterious way his wonders to perform;" and the work of the last week can be best understood by giving results.

It was a week of seeking the Lord in a way never hitherto experienced, and great results were seen. Day by day students and teachers drew nearer together, until all were willing to do just what God by his Spirit might dictate. Then it was that he revealed his purpose concerning the school.

Often have we read, in "Special Testimonies on Education," page 29, that "there is need of heart conversion among the teachers. A genuine change of *thoughts* and *methods of teaching* is required to place them where they will have a personal relation to a living Saviour. It is one thing to *assent* to the Spirit's work in conversion, and another thing to *accept* that Spirit's agency as a reprover, calling to repentance."

Though we had often read these words, we were unable, until brought through the experiences of the last few weeks, to know how to make the move indicated. Further than this,

had the work been attempted earlier, the students would have been unprepared to co-operate. When the move did come, there was unity.

The changes indicated were decided, especially in certain directions. On the teaching of English, Professor Tenney took a decided stand. He told the students that God had shown him that every part of grammar, rhetoric, comparative literature, and higher English can be taught from the Bible and the Testimonies. Taking examples from No. 31 of the Testimonies, he illustrated the truth of the statements made. Here are sentences laden with soul-strengthening thought, which may be analyzed. Spelling, punctuation, figures of speech, gems of thought, form and arrangement of sentences,—in fact, all the topics discussed in English classes,—find material here. His talk was an illustration of the truth of the statement, "Here in the Word are wisdom, poetry, history, biography, and the most profound philosophy."

Professor Cady took a position equally strong concerning the science work. Making the first chapter of Genesis the basis, he teaches all branches of science—physics, chemistry, geography, geology, botany, and biology—in their relation to physiology,—that highest representative of the life of God. Christ is in it all; and as the student holds converse with the flower, he is led to exclaim, "O Lord, how great are thy works! and thy thoughts are very deep."

Perhaps the most surprising thing, however, was to have Professor Gardner tell us that he believed the principles of bookkeeping are in the Bible; and that since we have been told that every student should know how to keep books, he thought it possible to give a short, but comprehensive, course on the principles of bookkeeping, which could be put into practise by every student at present, and carried with him on leaving school. His Bible-lesson on the subject, showing that Paul understood the principles of debit and credit; that a banking system is carried on between earth and heaven; that interest is paid, and sight-drafts demand attention, proved to all that God is coming in to enlighten minds.

Other lines of instruction were discussed before the students, and it was decided to hold an institute for the benefit of those who wish a speedy preparation to go out into the field. God is calling the students out to work for others, and they wish light on many subjects. The institute opened December 14, and will last two weeks. For the students who are unprepared to go into the field, regular class work is conducted; but in these classes each instructor feels that he must teach according to the light now shining on our College.

M. BESSIE DE GRAW.

THE *Life Boat*, in its December issue, which is just at hand, gives the monthly summary of the work of the Chicago Medical Mission, as follows:—

Treatments given,	475
Baths given,	2,140
Examinations,	45
Surgical operations,	20
Admitted to the surgical ward,	30
Visits by visiting nurses,	106
Days' nursing,	74
Garments given away,	110
Cottage meetings held,	33
Meals served,	41,775
Lodgings given,	4,885
Newsboys given baths,	464
Using free laundry,	1,800
Attendance at gospel meetings,	10,500
Gospel meetings held,	145
Testaments and Bibles given away,	215
Pages of literature distributed,	240,000
Professed conversions,	312
Total cost of the work,	\$2,571 44
Total earnings of various departments,	1,834 65
Net deficit,	736 79

JAMAICA.

THE little company at Golden Grove, St. Ann's, had the privilege of joining in the week of prayer. Although some had to come from three to six miles, their voices could be heard early in the morning rising in praises and thanksgiving to God. The Spirit of God was manifested throughout the meetings. Deep interest was shown in the readings; and the time for testifying to God was readily responded to. As the people considered what they had heard, reviewed their past lives, and submitted themselves anew to God, eyes were bathed in tears. May the Lord bless the offerings, petitions, and consecration of all who have united in this week of prayer.

HUBERT FLETCHER.

GENERAL MEETINGS.

SINCE my last report, I have attended general meetings in West Virginia, Pennsylvania, New York, and at South Lancaster, Mass.

I was with Elder S. M. Cobb at the meetings held in West Virginia. Elder Cobb had just reached the State, and entered upon his work as president of the Conference. He was heartily welcomed by the brethren and sisters of that Conference, and they entered into the plans proposed to push the work into new fields with a commendable spirit of sacrifice. The openings for labor in West Virginia are tenfold more than can be supplied, even with a large increase of laborers. At each meeting the people seemed hungry for the bread of life.

The meeting at Wrights, Pa., was attended by the members of the Conference Committee. The Lord was present in the seasons of the council as well as in the devotional meetings. The various lines of missionary work received attention. The United Brethren meeting-house, in which the meetings were held, was well filled nearly every evening, and a good interest was manifested.

The meeting in New York was held at North Creek during the week of prayer, and lasted three days longer than the regular time for the week of prayer. Elder G. B. Thompson was present, and labored with his usual freedom in presenting the blessed word of truth. Some came from fifty to sixty miles by team over the mountains in the storm to attend the meetings. They received a rich blessing.

In all these meetings the subject of personal missionary work in bringing the gospel of peace in all its fulness to suffering humanity, was largely dwelt upon. Our brethren generally responded nobly to the efforts to organize for a thorough canvass for the special number of the *Signs of the Times*.

December 1-6 the annual meeting of the stockholders of the South Lancaster Academy was held at South Lancaster, Mass. The presidents of six Conferences in the district were present. Important matters in connection with the school and the proposed sanitarium were considered. Something like twenty thousand dollars has been raised in the district, in cash and pledges, to establish the sanitarium. The primary steps have been taken to sell the east home of the academy, for a sanitarium, to the International Medical Benevolent Association, or such other organization as may be formed for that purpose. We hope to see the sanitarium work begun at South Lancaster soon.

In addition to the local work of the school and the proposed sanitarium, we had the privilege of counseling together concerning other work in the district. Of all the councils held in the district during the last two years, this was characterized by most of the presence of God. The brethren are looking forward to the General Conference with the expectation of receiving great blessings. R. A. UNDERWOOD.

ARIZONA.

PHOENIX.—My wife and I came to this field, October 27, after having spent three years and a half in the South, laboring in Louisville, Ky., and New Orleans, La. We enjoyed the work in the South, and would have been glad to remain in that field except for the dampness of the winter and spring. My health was materially improved by the change from Michigan to Louisiana; but the cool, damp weather of the winter made it necessary to seek a dry, as well as warm, climate.

August 12, while I was laboring at Bastrop, La., Mrs. Evans was taken violently ill with intermittent malarial fever, and for nearly four weeks I was unable to leave her bedside. The fever continued so long, and brought her so low, that we were obliged to leave the State earlier than we expected.

We left for Battle Creek, Mich., September 8, to go to the Sanitarium; but Mrs. Evans could not be received into the Sanitarium at once. The care of a good nurse did much to aid in her recovery; but the fever still remained at the danger-point. The elders were called, and the instruction found in James 5:14 was followed. The result was that the fever disappeared, and recovery was so rapid that we were able to start for this field, October 17, spending one week in Chicago. During our stay in Battle Creek, I visited my parents, whom I had not seen for nearly six years.

I am now engaged, with Elder States and others, in a tent effort at this place. We rejoice that it is our privilege to have a part in the work of God at this time. No rain has fallen, and but few clouds have been seen, since we came here. I am able to sleep in a tent every night,—something I have not been able to do at this time of year for more than eight years.

J. E. EVANS.

COLORADO AND MONTANA.

LAST April, while I was laboring in the Indiana Conference, I was advised by physicians to remove to a higher altitude, on account of my wife's failing health. Soon afterward we settled at Canon City, Colo., about forty miles west of Pueblo, where we remained nearly five months, during which time my wife's health greatly improved, the lung difficulty seeming almost wholly to disappear. This change for the better we can not attribute wholly to the climate, although that was favorable; but we know that God's healing power was manifested in her behalf.

In June, at the invitation of the Colorado Conference, I began labor in that State, first going to Salida, where I spent a month in the city and country round about, canvassing for the *Signs*, holding Bible readings, and visiting from house to house. During this time I held quarterly meetings with the Alamosa, Howard, and Salida churches. At this time five persons received baptism and united with the church. The good Spirit of the Lord was present on all these occasions, and all seemed encouraged to press on in the narrow way. About the middle of July, I united with Elder G. W. Anglebarger in a tent effort in Canon City. We had a fair interest, and were rejoiced to see some good souls take a firm stand for the truth. May they ever prove faithful.

In August I was invited by the General Conference to go to Montana, and connect with the Conference, which would be organized there the last of September. As a family, we made this request a special subject of prayer, finally deciding to go.

At Helena, Mont., I met Elder A. J. Breed, superintendent of District 6, and counseled with him in regard to the work. I was also glad to meet Elders C. N. Martin and W. J. Stone,

who for years have labored in this section. The general meeting at Helena was an occasion blessed of the Lord. A good representation was present from all parts of the State, and all were greatly encouraged. At times the Spirit of God came in with power, wrongs were confessed and made right, and some who came to the meeting in a backslidden condition returned to God with all the heart. The Conference was organized with twelve churches, and a membership of three hundred and eight. It has four active ordained ministers, three licentiates, and three Bible workers.

I have settled my family in Missoula, a city of five thousand inhabitants. Elder H. Grant and his wife (my wife's parents) are with us; and while old age is pressing heavily upon them, their hope and courage in God were never better. For about a month I have been laboring in Butte, which contains about one third of all the population in Montana. I am now preparing to visit the churches in the State. My courage is good, and I desire to press forward in the heavenly way.

W. B. WHITE.

TEXAS.

SINCE the close of our annual camp-meeting, nearly all the churches in the Conference have been visited. This work has been done largely by the ordained ministers, who have also labored in several new places. The message, "Receive ye the Holy Ghost," has been given, and a goodly number have accepted it in a practical manner. A new church was organized at Payne Spring by Elder H. B. French, and one by Elder J. B. Beckner at Adhall. The church at Pleasant Bayou has received an addition of eight new members; the Fort Worth church, four or five; and the Levi church, four. Two or three were added to the company at Whitesboro by the labors of Elder Huguley and Brother Conway; and a new company of six or seven was brought out at Collinsville. A new company of eight or ten has been raised up at Webster by Brother Sommerville. This is down near the Gulf Coast, where Sister Wellburne, of the Nebraska Conference, has been living for two years. A good church can soon be organized there. As Brother Eriksson, formerly of Chicago, lives near there, with others who have been in the truth for years, we need not long delay organization. Four or five have been added to the company at Tharp, where Brother Beckner sowed the seed more than two years ago. About the same number have been brought to take a firm stand to obey the truth in Waco, by the labors of Sister Hayen in Bible work; and one person was brought into the light in Dallas by the same kind of labor.

The little company at Brenham had its numbers more than doubled by the addition of fourteen, brought out by Bible work done by Professor Kunze and his wife. One of these is a German minister, Brother Gellert, who speaks French, English, Polish, Bohemian, and German, and who has already held a very successful meeting at Hutto. That is our only German church in the State. The enemy had worked hard to break it up, and the members had become so divided that they had disbanded. The Lord blessed Brother Gellert, and the church was brought into harmony and re-organized. As the meetings progressed, seven adults were converted, and added to the church by baptism. One of these was the elder of the German Lutheran church. Many more are interested, and the prospect is good for a large German church. They will soon build a house of worship.

Brother O. Glass and Elder T. W. Field are holding a series of meetings near Grand Prairie, where nine or ten have just accepted the truth. A family at Morgan have decided to

walk in the light, and from one to three have accepted the truth at two or three other places.

Our colored brethren have also had some success, and a few have been added to the number of obedient believers among that people.

Thus it is seen that since our camp-meeting, over one hundred have been brought in; and all along the line, evidences of the presence of the Spirit of God are seen.

I have attended two camp-meetings in Kansas and one in Oklahoma, and visited the churches at Dallas, Pleasant Bayou, Brenham, Peoria, Hutto, and Levi, and preached at Keene on two Sabbaths. The Spirit has witnessed to the message given; and in some of these places, special victories have been gained.

Keene Academy is doing better than ever before in its history. The home is filled to its utmost capacity, and room is being made for more students, who are coming in a few days. Room will be made for all who come. A brother in Indian Territory has given one thousand dollars to start a health food bakery, and the building for it will soon be erected. A much larger building will be put up at once for the Keene Sanitarium, the old one being sold. The new building will be situated on a more desirable lot.

We praise the Lord for all these blessings, and give him the honor for what he has wrought.

C. MC REYNOLDS.

NORTH CAROLINA.

LEGO.—According to appointment, I held meetings with the church at Lego, November 12–20. Elder R. D. Hottel was with me part of the time. All were much encouraged by his faithful and earnest labors. On account of rain and muddy roads, the attendance was not large, but those who came seemed to appreciate the truths they heard. On Sabbath, November 19, the quarterly meeting was held, and the blessing of the Lord was enjoyed by all present. Several members were received into the church, and a considerable amount of tithe was paid in.

On Sunday, November 20, the new church building at that place was dedicated to the service of God. All the expenses of the building had been paid except a few dollars. This amount was provided for. In the future this church will be known as the Seventh-day Adventist church of Lego, N. C.

B. F. PURDHAM.

ON THE WAY TO MEXICO.

WE left Battle Creek the night of November 17, starting for Guadalajara, Mexico. Our car was so close and warm that we could not sleep, so I soon began conversation with a pleasant-faced lady across the aisle from us. She told me of her work in the interests of the W. C. T. U., and asked minutely concerning our training-school at the Sanitarium. I gave her all the information I could, and she asked me to have circulars sent to her daughter and a young friend who are anxious to become nurses. Before we separated in Chicago, she asked me to write to her, continuing the information I had begun on the train in regard to health reform. She appeared to be really anxious for truth.

On the way from Chicago to Albuquerque, our company in the car did not change much, and we had the pleasure of becoming well acquainted with our fellow travelers. We had with us two copies of *Good Health*. Those two copies were nearly worn out when we finally left them in the car.

We were able to give several persons instruction in regard to their diet, and some said they would follow our advice.

Our journey through Mexico was not very pleasant the first two days, but the latter part

of the trip was enjoyable. We arrived at Guadalajara on Wednesday. On the whole, we are much pleased with our new field of labor. The new sanitarium is nearly completed, and will certainly be a credit to the cause it represents. It is a beautiful building, situated in a promising part of the city.

MRS. LEONE MONNING.

Arpartado 138, Guadalajara, Mexico.

MICHIGAN.

PETOSKEY.—For some time nothing has been said of the work in District 12, but we are glad to report that the work in Petoskey is onward. After coming here in December, 1897, I labored among the churches until spring, when Mrs. Leland and I opened meetings in a school-house ten miles west of Petoskey. The interest has been good. One family has accepted the truth, and united with the church. Others are investigating, among whom is a young man who has studied for the ministry. Elder T. M. Steward is now assisting us in the meetings.

The work here is steadily growing. Since we came here, fourteen persons have united with the church, eight of whom have accepted the truth and been baptized. The church has at present sixty members, with a flourishing Sabbath-school.

It was thought advisable to open a church school in Petoskey; and after carefully considering the matter with a member of the Conference Committee, we decided to open a boarding-school, using the mission house as a home for students from other churches. Brother Wm. Potter and his wife have the care of the home, acting as father and mother to the children. Their services are greatly appreciated. The school is held in the vestry of the church, but this is too small to accommodate the thirty students already attending; and as more are expected, the basement is being fitted up for the school.

The Lord has blessed the work from the first; and during the week of prayer, several of the students gave their hearts to God for the first time, and nearly all expressed a desire to be Christian missionaries. We feel sure that God is preparing the hearts of these young people to carry the loud cry.

We opened the school by faith, having no money to pay the teacher, nor to purchase supplies for the school and home, such as desks, stoves, wood, etc. The school has been running less than a month; but the teacher's salary is paid, the bills were all paid as fast as we made them, and the school is out of debt. During this time we have also bought and paid for an organ for the church.

Brother A. L. Bramhall, our teacher, has rendered valuable assistance in connection with the church work, as well as in instructing the young.

C. E. LELAND.

News of the Week.

FOR WEEK ENDING DECEMBER 17, 1898.

—It is said that President McKinley intends to visit Cuba and Porto Rico soon.

—Major-general John R. Brooke has been selected by the President to act as governor-general of Cuba.

—Secretary Bliss, of New York, Secretary of the Interior, will resign from the presidential cabinet, January 1.

—The amount realized from the sale of the captured Spanish vessels and cargoes during the late war is \$701,000.

—A "corner" on the broom-corn of the country, has just been made. This will materially raise the price of that product.

—Smallpox is raging in the town of Bedford, Pa. Twenty cases have been reported, and there are several others in the surrounding country.

—A vein of gold, assaying \$500 to the ton, is reported to have been discovered in Auburndale, Ohio. A company has been organized to develop the vein.

—The River Neva, in Russia, suddenly rose nine feet at St. Petersburg recently, inundating the lower quarters of the city, and causing great loss of property.

—General Fitzhugh Lee and his staff sailed for Cuba, December 11, from Savannah, Ga. Great enthusiasm was shown on shore as he passed down the river.

—General Ludlow has been designated by Secretary of War Alger as the first military governor of Havana, with full authority to deal with all local questions.

—Three men killed, two fatally injured, and \$15,000 worth of property destroyed, is the result of a gas explosion, December 12, in a shoe store at Connersville, Ind.

—George Ogle, convicted of murder by perjury, was released from prison at Sing Sing, N. Y., December 7, after serving eleven years for a crime he did not commit.

—The new Russian minister to China, on arriving at Peking, refused to present his credentials to the dowager empress, but presented them to the deposed emperor.

—A few weeks ago the roof of the Wonderland Theater, of Detroit, Mich., collapsed, and twelve lives were lost. The verdict of the coroners places the blame on the architects.

—On account of the sudden closing of navigation on the Great Lakes, many vessels have become ice-bound. Heavy loss is feared, not only to vessels, but also to the cargoes.

—The result of the fire in the Home Life Insurance building in New York City has been materially to advance the rates of insurance on the high so-called "fire-proof" buildings.

—In a riot in Havana, Cuba, December 12, when an attempt was made to close the Tacon Theater on account of the death of General Garcia, three Cubans were killed, and fifteen injured.

—An autopsy on the late William B. Smallbridge, of Glenville, W. Va., a veteran of the Civil war, revealed a bullet that he had carried in his heart for thirty-seven years without inconvenience.

—At the present there are ninety-seven high schools in Michigan and sixty-seven in other States, whose graduates are admitted to the University of Michigan, at Ann Arbor, without examination.

—The fastest boat in the United States navy is the "Farragut," which has a record of 30.6 knots, or about thirty-five miles, an hour. This is nearly equal to the average speed of the fast railroad trains.

—Five thousand dollars has been appropriated by the International Typographical Union, of Chicago, to be used in organizing unions of book agents to assist in boycotting publishers who employ non-union labor.

—As the war-ship "Massachusetts" was leaving the navy-yard near Governor's Island, for Hampton Roads, she struck ground, owing to low water, and was injured in the "buckling" and loosening of her armor-plates.

—The sultan has assured the American minister that a satisfactory settlement of all pending questions between the United States and Turkey, including the payment of indemnity for American losses in Armenia, will be made.

—Six damage suits, for false imprisonment, resulting from the strike in the pressrooms of the W. B. Conkey Company, of Hammond, Ind., last summer, were filed December 12 by members of the Chicago printing trade-unions. The claims were for \$10,000 in each case.

—Nine men were killed, and three injured, near Corfu, N. Y., on December 13. They were shoveling snow, and stepped from one track to another to avoid an approaching train; and before they were aware of their danger, they were struck by a fast express, and ground to pieces.

—Five American war-ships—the "Texas," the "New York," the "Brooklyn," the "Topeka," and the "Resolute"—have been ordered to appear in the harbor of Havana, to preserve order in that city; and before another week passes, they will be assembled near the wreck of the "Maine."

—By the bursting of a forty-eight-inch water-main in Brooklyn, N. Y., over twenty blocks were covered with a rushing flood, which could not be stopped till the main water-supply was cut off, leaving a large section of the city without fire protection. Houses and pavements were undermined, trolley-poles and street-car tracks were torn up, and basements and first floors were flooded, causing damage amounting to \$800,000.

—By the collapse of a gasometer in New York City on the evening of December 13, 8,000,000 gallons of water was released, and rushed in a raging torrent through the streets, dealing death and destruction on every side. Fully twenty lives were lost, and \$500,000 worth of property was destroyed.

—Col. W. J. Bryan has resigned his position in the army, his reason being that now that the peace declaration has been signed, his services are no longer needed. Since his resignation, he has made some ringing utterances in opposition to the imperialism to which the United States is being committed.

—Haverhill, Mass., has elected to the office of mayor a young man twenty-eight years of age, who is a socialist. Six other members of that party have also been elected to municipal offices. This is the first time that socialism has won any election of importance in this country, and much interest is manifested in the outcome.

—A syndicate has been formed for the purpose of draining a district containing 120,000 acres of marsh land in Newton, Jasper, and Lake counties, Ind., to be used to raise sugar-beets. This will require the dredging and straightening of the Kankakee River for a distance of forty miles, at a cost of \$300,000. Work on the project has already begun.

—A "corner" has been secured on wheat-screenings by prominent Twin City millers, and the price has been raised from \$5 to \$8.50 a ton. This has resulted in turning from St. Paul, Minn., over 1,000,000 sheep that have been taken there heretofore to be fed. The railroad men and stock-yards people are up in arms against the screening combination.

—The Volunteers of America in Chicago, propose to feed 15,000 poor people on Christmas day. For this purpose they have arranged for 5,000 loaves of bread, 2,000 pies, 1,000 turkeys, 1,000 pounds of meat, 500 pounds of butter, 400 pounds of coffee, 300 pounds of tea, 500 gallons of milk, 400 barrels of apples, 400 barrels of potatoes, and 2 barrels of pickles.

—The Peking correspondent of the London *Mail* says: "An imperial rescript, just issued, sentences to death a Chinese who wrote threatening letters to a foreign missionary in Kiangsi, and confers high Chinese honors on the missionary for his tact and forbearance in the matter. The edict astonished the Chinese, and the action of the empress is likely to have a salutary effect."

—A special despatch from South America says that the clergy in Ecuador are actively conspiring to re-establish the religious duties that existed under colonial conditions; and are doing their utmost to prevent further work on the new railway line, which is being built by an American syndicate, and which will invade some of the districts in which they have great influence.

—A bicycle has just been finished at a gun factory in Vienna, for a rich South African diamond king, which he is to present to his wife on her next birthday, and for which he paid \$275,000. Aside from having upon it the most exquisite workmanship possible, it is inlaid with precious stones and diamonds. She will no doubt require a body-guard to protect it from highwaymen while riding it.

—General Garcia, the Cuban patriot, died in Washington, D. C., December 11. He outlived the peril and privation of two wars; but fell before pneumonia, after an illness of only a few days. However, the fatal illness of his favorite daughter with consumption, of which he was not aware till he came to the United States a few weeks ago, so preyed on him that his spirit was broken. He was buried with military honors.

—A formidable movement has been set on foot by prominent negroes in Kansas to leave the United States, and settle in Cuba, Porto Rico, Hawaii, and Africa. A very large petition has been forwarded to the Kansas delegation in Congress, asking for an appropriation of \$100,000,000 to pay for transporting 2,000,000 negroes who desire to go to these newly acquired possessions. The petition declares that "the future prosperity of the negro race in the United States is seriously threatened by probable dangerous and unprecedented legislation against them."

—Representative Hepburn, of Iowa, has introduced into Congress a bill contemplating that the United States shall annex part of Nicaragua and Costa Rica, and build its own canal, with its own money, through its own territory. That is, that the United States shall buy a strip of land through which the canal is to run, and not only gain a title to the land in fee simple, but acquire sovereignty over it by cession from Nicaragua and Costa Rica. The bill appropriates \$140,000,000 for the construction of the canal. This is in lieu of the Nicaragua Canal bill, championed by Senator Morgan, which, it is believed, is doomed to defeat.

Special Notices.

NOTICE TO ALL CHURCHES IN DISTRICT 3.

THE winter term at the Battle Creek College, a training-school for Christian workers, will open Dec. 28, 1898. Every effort is being put forth to provide the best instruction that has ever been given. The Spirit of God has opened up new methods and ways of teaching.

There are many who should be in school this winter term, in order to prepare themselves for usefulness in God's cause. The young people are to have a prominent part in this message; and the older brethren and sisters have a part to act in seeing that these young people have an opportunity to obtain this brief fitting-up.

In a recent Testimony this instruction is given to the churches: "The churches have a part to act. They should see that those who ought to receive its benefit, attend the school. They should assist worthy persons who have not the means to obtain an education. If our church-members were awake, they would multiply their resources; they would send men and women to our schools, not to go through a long course of study, but to learn quickly, and go out into the field. Through a vital connection with God, men and women may quickly gain a knowledge of that great text-book, the word of God, and go forth to impart what they have received. Let workers enter the field without going through many preliminaries. Teach them that they are to walk humbly with God, and to begin labor just where they see it is needed. Thus our working force may be greatly increased.

"When we see a young man of promise, we should use our influence to get him into the College. If young men have not any money,—young men seldom if ever lay up money,—do not say, 'Go and work a year, and then go to the College.' No; but try to help them; present them before the churches; bear a decided testimony, and say, 'Brethren, we want you to help these individuals through college.' And all the time you keep your eye on them, just as if you were their guardian."

A real blessing will rest upon the church and its members when this instruction is followed. In Haggai we learn that every man looked after his own house and his own affairs, and the result was that God's curse rested upon the people, and they had no prosperity; but when the people turned from their foolishness and wickedness, and began to build a temple to the Lord, prosperity began to come. These young people are the temple of the Lord, in them his Holy Spirit should dwell. They are to go forth, with faces lighted up, to all parts of the world, telling people of the soon coming of Jesus, and presenting the Sabbath in Christ, because all must be brought to take a stand on the Sabbath question.

If we use the money that we would naturally take for ourselves, and invest it in these young men and women, we shall not lose anything. May there be heavy investments made now in this enterprise. For information write for announcement.

E. A. SUTHERLAND.

THE rent of the Lighthouse Mission, at Toledo, Ohio, is \$30 a month, instead of \$80, as stated in last week's paper.

FOOD REFORM BUREAU.

FRIENDS of dietetic reform have organized a Food Reform Bureau, the purpose of which is to supply, at cost, all the necessary articles of food, and such appliances for cooking and otherwise preparing food as are essential for the carrying out of the most thoroughgoing dietetic reform. The time is fully ripe for those who are enlightened on this subject to take a firm and straightforward stand upon sound principles. It is not easy for everybody to do this. Many persons are isolated, and do not know how or where to obtain the articles of food that are essential to complete success in reform. The prices at which many especially healthful foods are held are necessarily high, because of the fact that they are chiefly sold through dealers, and pass through several hands before reaching the consumer.

The Food Reform Bureau proposes to supply those who are in earnest in their efforts to reform, and who have taken their stand upon sound principles, with health foods, nut foods, foreign and domestic dried and otherwise preserved fruits, and whatever else is necessary to enable them to carry out the principles of hygienic diet in the most satisfactory manner, at the actual cost of producing and shipping. All who are interested in this idea, and who would like to take advantage of such a plan, should address the Food Reform Bureau, Battle Creek, Mich.

P. S.—It may be remarked that this Food Reform Bureau is organized by the International Medical Missionary and Benevolent Association, and is under the supervision of committees chosen from among leading and well-known brethren.

RAILROAD PERMITS FOR 1899.

I DESIRE to call the attention of our ministers to the manner in which application should be made for annual clergy permits for the year 1899 over the lines of the Central, Western, and Southwestern Passenger Associations. Application blanks may be secured of local railway agents. The form of blank used by the Western and Southwestern Passenger Associations is identical; the form of the Central Passenger Association blank is the same as last year, but the rules governing the issuing of permits have been changed so as to conform more closely with the rules of the Western and Southwestern Associations. In making application, the following points should be observed:—

1. Read the entire blank over carefully.
2. Notice if you are a resident of one of the States mentioned on the blank; if not, a permit can not be granted you.
3. If you are an ordained minister, apply under one of the following rules: 1, 7, 9, 10, 11, 12, or 13, noting carefully which rule applies to your work. Do not send your ministerial credentials with application.
4. If you are a licensed minister, apply under rule 15 of the Western or the Southwestern Association, and rule 16 of the Central Passenger Association, and enclose your ministerial license with application.
5. On the blank of the Western and Southwestern Associations this question is asked: "Do you sell, establish agencies for the sale of, or canvass for, books or publications of any description?" If you can not answer "No" to this question, your application will not be granted. This question is understood in a limited sense by the associations; hence I think our ministers can conscientiously answer this question in the negative, except those who are acting as State canvassing agents.
6. In stating what denominational publication shows your appointment or church relationship, say, "General Conference Bulletin, Vol. II, No. 8," a copy of which is on file in the office of the chairman of each association. Do not refer to your local Conference paper.
7. Be sure to give your permanent address on the blank the same as that given in the *Bulletin*; or if a change has been made, explain it, and thus identify yourself as the person named in that paper, thereby avoiding the delay that might ensue in issuing your permit.
8. If your application is made to the Western or the Southwestern Association, secure endorsement of the same by a resident clergyman and the nearest local railway agent; if application is to the Central Association, it is necessary to secure only the endorsement of the local railway agent.
9. If a resident in Western Passenger Association territory, your application, with a remittance of \$1, should be sent direct to B. D. Caldwell, 801 Great Northern Building, Chicago, Ill.
10. If you reside in Alabama, Arkansas, Indian Territory, Kentucky, Louisiana, Mississippi, Missouri, Oklahoma Territory, Tennessee, or Texas, your application, with remittance of \$1, should be sent direct to C. M. Pratt, chairman Southwestern Passenger Bureau, Room 1320, Union Trust Building, St. Louis, Mo.
11. If you reside in Central Passenger Association territory, your application, with remittance of fifty cents, should be sent direct to F. C. Donald, Monadnock Building, Chicago, Ill.
12. The associations require that the "blank be personally signed in ink, and forwarded direct by applicant to the proper office."
13. Licensed missionaries are not entitled to annual permits, but may be accommodated at any time with trip permits, upon application to the nearest denominational transportation agent.

A. G. ADAMS, Transportation Agent.

CHRISTMAS AND NEW-YEAR'S HOLIDAY RATES.

THE Grand Trunk Railway system will issue holiday excursion tickets at the rate of one-and-one-third fare for the round trip to and from all stations on their system west of the Detroit and St. Clair rivers, and will also sell to all stations of connecting lines. These rates will include Canadian points west of and including Toronto, Niagara Falls, and Buffalo, also Chicago. Selling dates for Christmas are, Dec. 23, 24, 25, and 26, 1898; for New-year's, Dec. 30 and 31, 1898, and Jan. 1 and 2, 1899; all being valid to return up to and including Jan. 3, 1899.

Call on agents for time-tables and information.

Obituaries.

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

SCARBROUGH.—Died at Louisville, Kan., Dec. 7, 1898, of inflammation of the bowels, William E. Scarbrough, aged 14 years, 3 months, and 7 days.

A. W. SCARBROUGH.

DEKY.—Died at Mongaup Valley, N. Y., Nov. 5, 1898, Sister Nellie E. Deky, aged 23 years, 11 months, 17 days. She leaves a husband and an infant child. Discourse by Rev. Edwin Corneille, from Eccl. 9:5.

Mrs. CARRIE SIMPSON.

LANE.—Died at Cortland, N. Y., Nov. 27, 1898, Brother Ezra Lane, aged 74 years. He accepted the truth over forty-five years ago, and has walked in the light ever since. Funeral services conducted by the writer.

WM. A. WESTWORTH.

PACKARD.—Died at San Bernardino, Cal., Oct. 10, 1898, after over thirty years of faithful, loving service in the message, Sister Elmira M. Packard, aged 74 years. Her hope was bright, and her faith strong, to the last.

GEORGE A. SNYDER.

McDOWELL.—Fell asleep Nov. 17, 1898, at Los Angeles, Cal., of Bright's disease, Brother Wm. J. McDowell, aged 42 years, 4 months, 25 days. His hope was bright. Funeral services were conducted by the writer.

A. M. WAY.

HOLCOMB.—Died at Watertown, N. Y., Nov. 6, 1898, Brother Elam Holcomb, aged 94 years. Brother Holcomb accepted present truth ten years ago, and died rejoicing in it. Words of comfort were spoken by the writer.

W. A. WESTWORTH.

TROWBRIDGE.—Died near Wilsonville, Neb., Nov. 26, 1898, Sister N. J. Trowbridge, aged 55 years, 6 months. At the age of sixteen she joined the United Brethren, and thirty-seven years ago accepted the Adventist faith.

Mrs. E. B. JENKINS.

HOLLIS.—Died in Cleveland, Ohio, Nov. 16, 1898, Sister M. Hollis, aged 49 years, 15 days. She was a devoted Christian, and will be greatly missed by her family and friends. The funeral services were conducted by the writer.

J. W. COLLIE.

COLLINS.—Died at Vermontville, —, Nov. 10, 1898, of organic disease of the heart, Sister Ada Collins, aged 63 years. She bore her long illness without a murmur. Her last words were, "It is all right; Jesus is with me."

POLLY M. JORDAN.

PAXTON.—Died in Chicago, Nov. 18, 1898, Sister Margaret M. Paxton, aged 62 years. She accepted present truth seventeen years ago, and remained steadfast to the end. Words of comfort were spoken at the funeral by the writer.

WM. SHAEFER.

MERRICK.—Nov. 29, 1898, Brother Charles Merrick, aged nearly 34 years, was instantly killed by an engine at Knapp, Wis. He was brought up a Sabbath-keeper, and was a faithful Christian. Remarks by the writer, from 1 Peter 1:23.

J. C. MIKKELSEN.

GRAHAM.—Joana Dickson Graham was born in Newcastle, England, Aug. 4, 1878. Last year she went to Graysville, Tenn., to prepare for work in the Master's vineyard; but failing health compelled her to return to her home in Waco, Tex., where she fell asleep, Nov. 30, 1898.

MAGGIE HAYEN.

BERRY.—Died Nov. 21, 1898, at Milton, Ore., Frances E. Berry, daughter of Elder J. W. Bartlett, aged 33 years. Her last words were, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." She leaves a husband and two children.

G. W. REASER.

GRIFFIN.—Died —, 1898, at the home of his daughter, Mrs. E. Tickner, in Chicago, Daniel Brayton Griffin, aged 84 years, 3 months, 14 days. He was a great sufferer from heart trouble for about four years. At the age of sixteen he united with the Freewill Baptist church in Whitingham, Vt., the place of his birth. In 1893 he accepted present truth.

SUSAN B. W. GRIFFIN.

BAKER.—Died at Bastrop, La., Oct. 31, 1898, my father, Rufus Baker, aged 71 years, 6 months, 17 days. He had been an Adventist for forty-one years, being the first local elder ordained in Wisconsin. While we are called upon, in less than three months, to mourn the loss of both father and mother, we are comforted with the thought that they both sleep in Jesus.

IRVING E. BAKER.

HOUSE.—Died in Battle Creek, Mich., Nov. 8, 1898, Mrs. Statira Colver House, aged 86 years. The funeral was held November 10, as many being in attendance as the residence would accommodate; for she was highly esteemed by those who knew her. Words of hope and comfort were spoken by the writer, from Ps. 127:2: "He giveth his beloved sleep."

U. S.

Publishers' Department.

YOUR USE OF THE ENGLISH LANGUAGE.

Whether in talking or in writing, is a sure index to your literary attainments. The much-to-be-desired habit of using correct English can be formed in two ways, and in two ways only: (1) By constant association with those who use the language correctly; (2) by a diligent and careful study of the writings of standard authors. As but few have the privilege of forming this habit in the way first mentioned, the next best thing is to obtain and carefully study the best grammar text-books. We know of no better guides to the use of correct English than the five books contained in "Bell's Language Series." These meet the needs of both young and old. The scope of the series is fairly indicated by the titles of the books, which are as follows:—

BOOK ONE.—"Primary Language Lessons from Life, Nature, and Revelation." 272 pages; cloth, 65 cents.

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BOOK THREE.—"Complete Grammar." 224 pp.; cloth, 80 cents.

BOOK FOUR.—"Rhetoric and Higher English." 375 pages; cloth, \$1.25.

BOOK FIVE.—"Studies in English and American Literature." 599 pages; cloth, \$1.75.

If you wish to know more in regard to these books, send for our little booklet, "Bell's Language Series." It is free. Order of your State tract society, or of the publishers.

"TAKE AND READ."

A Remarkable Testimonial for "Daniel and the Revelation." Written by a Lutheran.

TRANSLATED from *Fredrikstads Dagblad*, Oct. 21, 1898, Fredrikstad, Norway.

"The most remarkable and best book ever written by man on Biblical themes since the days of the apostles is undoubtedly 'Thoughts on Daniel and the Revelation,' critical and practical, by Uriah Smith. His store of knowledge is overwhelming: he cites from two hundred and twenty-one authors, in all branches of science. Note carefully his masterly description of the career and fall of the old-world powers,—Nineveh, Babylon, Palestine, Egypt, Greece, and Rome. All who have an interest in the history of mankind will here find much to edify and enlighten their minds. His Christian views of the human race, and of God's dealings with it, are unlike anything I have found in any historian or the church Fathers; and with the best of these I have made myself acquainted. Even if one can not exactly agree with his views on the future of America, or the development of the fifth universal kingdom, he can read the book with great profit. Never has any Lutheran theologian been able to produce any commentary on, or explanation of, these books, that in any sense whatever can compare with Smith's work; and it is not to be wondered at, because our theologians are enshrouded in the dark paths of the systematic theology.

"There must come a spring-time, an advent-time, to fearful hearts, to troubled consciences, that can alleviate all pain, solve all mysteries, when the time comes that all priestly tyranny is swept from the earth,—I mean the priestly tyranny that will keep mankind down in spiritual darkness, in spiritual ignorance. Away with the proud theology,—the theological pride which stupefies and brings destruction to both priest and church!

"There must come and will come a spring-time, an advent-time; and who knows? perhaps it is nearer than any one expects. Therefore I say, once more: Take and read this book; read it many times; you will never regret it. It will be a light to your path as no other book in all the literature of the world (the Bible excepted) can be. The writer of these lines has read it through at least ten times, each time with increased interest.

"There comes a spring-time, an advent-time, in your soul by reading this book; it is inspired from the everlasting dwelling-place above, from the kingdom of light beyond the shining stars; and if the author's prophetic views on the fifth great universal kingdom are fulfilled, he must be counted among the prophets.

A LUTHERAN."

Ought not the thought that these words of commendation come from one who does not profess our religious belief, to awaken in many readers of the REVIEW an intense desire to help in the sale of this excellent book? We have been repeatedly and recently admonished, through the Spirit of prophecy, to study, as never before, the books of Daniel and Revelation. Shall we not heed the admonition, and

also give to unbelievers the benefit of the light that God has so graciously given to us? "Daniel and the Revelation" has had an enormous sale, one hundred and forty thousand copies having already been printed. It is sold only by subscription. Those desiring descriptive circulars of the book may obtain the same by addressing the publishers. Those desiring a prospectus, assignment of territory, etc., with a view to canvassing, should write to their State tract society. Those in Michigan may write to the Review and Herald Pub. Co.

PLEASE EXAMINE THE LABEL

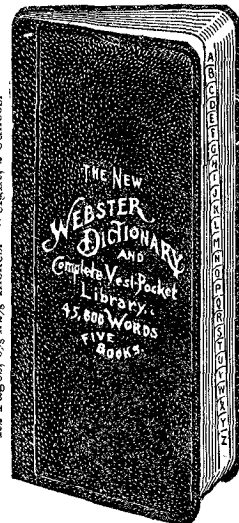
On the latest copy you have received of the *Youth's Instructor*. If it tells you that your subscription expires in December, please favor us with your renewal. The publishers are planning to make the *Instructor*, during the coming year, even better than it has been during 1898. But in order to make all the improvements desired, we need more subscribers. Will you not, in addition to your own renewal, also send us one or more new subscriptions? We shall be pleased to furnish you with sample copies to show to your friends.

Rates, as usual, \$1 a year, 50 cents for six months, or 25 cents for three months. Address the *Youth's Instructor*, Battle Creek, Mich.

"THE ABIDING SPIRIT."

SUCH is the title of a timely book that will be issued from the press in a few days, written by Mrs. S. M. I. Henry. From the following chapter-headings our REVIEW readers will gain something of an idea of the purpose and scope of this excellent work: I. The Sword of the Spirit; II. The Breath of Life; III. The Signal; IV. The Spirit of Wisdom; V. The Spirit of Burning; VI. With Other Tongues; VII. The Unity of the Spirit; VIII. The Message of Liberty; IX. The Likeness of the Heavenly; X. The Spirit of Peace; XI. The Spiritual Birthright; XII. Points of Light. The book will consist of over 300 pages, and will be attractively bound. Cloth edition, 40 cents; presentation edition, 75 cents. Address your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

OUR new 80-page catalogue of English and foreign publications will be sent you free of charge for the asking. Address the publishers.



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REVIEW AND HERALD PUB. CO.,

Battle Creek, Mich.

"A GRAND, GOOD LITTLE MAGAZINE."

FROM a letter just received from one of our agents in Lemoore, Cal., we quote the following:—

"I am going to canvass this territory for the 'Desire of Ages,' and shall take the *Youth's Instructor* with me, and do all I can to secure subscriptions for it. It is a grand, good little magazine."

OUR NEW PROPHETIC CHART.

THE Review and Herald Pub. Co. has just issued a new prophetic chart, which by far excels anything of its kind heretofore published. The engravings represent the highest skill of the best artists, and are more in accordance with the Biblical descriptions than any previous designs. The chart is beautifully lithographed in colors, and is just what every minister, colporteur, canvasser, church-school teacher, and Bible worker should have. The chart is printed on extra fine cloth, and is sold for the remarkably low price of \$1, post-paid. Address your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected August 14, 1898.

EAST.	3	12	6	10	14	20	36
	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*All'ndg Express.
Chicago.....	pm 9.35		am 6.50	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.45	pm 12.08	4.40		am 1.30
Niles.....	am 12.40		10.15	1.00	5.37		am 2.30
Kalamazoo.....	2.10	am 7.15	11.55	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	7.55	pm 12.50	2.42	7.28		5.00
Marshall.....		8.25	1.20	3.09	7.51		5.27
Albion.....	3.50	8.50	1.45	3.30	8.11		5.50
Jackson.....	4.40	10.05	2.35	4.05	8.50		6.30
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.23		pm 4.13
Susp. Bridge.....					5.38		4.33
Niagara Falls.....				am 12.20	5.53		4.43
Buffalo.....				5.13	6.45		5.30
Rochester.....				5.15	pm 12.15		8.40
Syracuse.....				9.05	4.20		10.45
Albany.....				pm 3.25	8.15		am 2.50
New York.....				12.16	8.34		7.00
Springfield.....				3.00	11.35		7.40
Boston.....							10.34
WEST	7	13	3	5	23	13	37
	*Night Express.	*N.Y. Ros. & Chi. Sp.	†Mail & Express.	*News Express.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....		am 10.30			pm 3.00		pm 7.15
New York.....		pm 1.00			6.00		am 12.10
Syracuse.....		8.35			am 2.10		pm 12.25
Rochester.....		10.37			4.15		pm 2.25
Buffalo.....		11.50			5.35		pm 3.50
Niagara Falls.....					6.23		4.32
Falls View.....					6.54		5.12
Detroit.....	pm 8.20	am 7.15	am 7.50		pm 12.40	pm 4.35	11.25
Ann Arbor.....	10.00	8.13	9.13		1.38	5.45	am 12.32
Jackson.....	11.15	9.15	11.10	am 3.35	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.30	pm 12.55	5.00	3.50	9.08	3.00
Kalamazoo.....	1.35	11.05	2.13	5.40	4.28	10.00	3.40
Niles.....	3.15	12.31	4.00		6.05		5.08
Michigan City.....	4.25	pm 1.28	5.20		7.05		6.06
Chicago.....	6.30	3.00	7.15		8.50		7.50

*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. R. N. R. WHEELER, Ticket Agent, Battle Creek.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect May 15, 1898.

EASTBOUND.

MONTREAL, NEW YORK.

LEAVE.

Bay City, Detroit, Port Huron, and East..... * 7.00 A. M.
Bay City, Detroit, Port Huron, and Int. Stations..... * 3.45 P. M.
Port Huron, Susp. Bridge, New York, and Montreal..... * 8.27 P. M.
Detroit, Port Huron, Susp. Bridge, New York, and Boston..... * 2.25 A. M.

WESTBOUND.

South Bend, Chicago, and West..... * 8.52 A. M.
Chicago and Intermediate Stations..... * 12.15 P. M.
Mixed, South Bend, and Int. Stations..... * 7.10 A. M.
South Bend, Chicago, and West..... * 4.05 P. M.
South Bend, Chicago, and West..... * 12.55 A. M.

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.

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

2.25 A. M. train has Pullman sleeper to Bay City via Flint; F. & P. M. R. R. Pullman buffet sleeping-car to Detroit and Mt. Clemens via Durand; daily to Detroit. Daily except Sunday to Mt. Clemens. Through coach to Niagara Falls.

7.00 A. M. train daily, through Pullman, wide vestibule sleeping-car to Montreal; also wide vestibule sleeping-car to New York via Niagara Falls and L. V. R. R. Also wide vestibule coach to Port Huron, and Port Huron to New York.

WESTBOUND.

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

CONNECTIONS AT DURAND.

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

* Daily.

† Except Sunday.

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

The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 20, 1898.

THE December number of *Good Health* is out, and makes a magnificent offer for 1899. Have you seen it?

THE *Scientific American* says that "it is probable that there are in this country more structures, in both civil and mechanical engineering, that can claim the distinction of being 'the biggest in the world,' than in all the rest of the world put together."

THE *Missionary Review* for December is an exceptionally good number. The leading article, on "The Problem of Educational Missions," should be read by every Seventh-day Adventist teacher and missionary. It is valuable for the information imparted as to educational missions, and also as to things in educational missionary work that should be avoided.

THE United States now has armor-plate that resists all that is shot against it. This enables the government to reduce the armor on its battle-ships from eighteen to twelve inches in thickness. The next thing, of course, will have to be a shooting apparatus that will penetrate this armor. And so the disarmament of the nations comes on apace!

THE souvenir, which a large number of our subscribers haven't got, we are happy to say is in existence. We have sent out about half of these souvenirs. The others we sincerely hope will reach the subscribers before the end of 1899, though we fear they will not before the end of 1898. Those who have received the souvenir are much pleased with it; and we are sorry that all the others are obliged to wait so long that they become displeased before they can be pleased, too.

IN his notable speech at the lord mayor's banquet, Lord Salisbury, referring to the czar's proposal as to the disarmament of the nations, asked the people "to look at the state of the world;" and then said: "The czar has invited a congress to provide for the disarmament of the world; but while we offer our heartiest tribute to his motives, and are willing to assist and sympathize with them in every way until the happy day when his aspirations are crowned with success, we must still provide precautions needful to counteract the dangers surrounding us." "The nations are angry;" and all human proposals or projects for peace are vanity.

THAT million-copy edition of the *Signs of the Times* is now being issued. We have received copies of it,—perhaps you have, too,—and surely it is a grand production, both in matter and in workmanship. A million copies of that paper, distributed, means more than five million people reached by it. That is about one in every sixteen of the people of the whole nation. And how can this do anything else than give a mighty impulse to the third angel's message? Can it be possible that any Seventh-day Adventist will let this opportunity, this grand work, go by, and have no hand in it? How many more such opportunities can there be?

It is now announced from Washington that the pope is strongly in favor of the annexation of Cuba to the United States; and that Archbishop Ireland is his representative to work for it in the United States. Accordingly, Archbishop Ireland is spending considerable time talking to senators and representatives in Congress on the subject. He says that he speaks for a majority of Cubans, too. Considering the success of Cardinal Gibbons, Archbishops Ireland and Chapelle, *et al.*, in getting the support of the Catholic Church in Cuba by the United States government, we would not wonder if they should succeed in their scheme of annexation. And if they do, it will be simply because annexation will be more to the Church of Rome than would be the independence of Cuba.

IN the REVIEW AND HERALD of January 3, we shall present to our readers, for their convenience and the benefit of others, a *facsimile* reprint of the *Baltimore Daily American's* report as to governmental support of the Catholic Church in Cuba, which we have discussed in this and the two preceding issues. If you miss the issue of Jan. 3, 1899, you will lose this thing that you ought to have, and that you ought widely to use. And that you may be sure not to miss it, it will be well to renew your subscription at once, if it expires this month. Can you not also get your neighbor to subscribe, so that he can have this document? We have several excellent sermons, too, which we shall begin to publish in the REVIEW very shortly.

Also, beginning next week, we shall set apart a page to the new work among our women. Each Seventh-day Adventist woman, therefore, must have the REVIEW now, even if she never had it before. If you know of a woman who does not take the REVIEW, will not you be so kind as to see that she shall have it?

IN view of all this, and much more that will be in it in 1899, which of your neighbors, friends, or brethren do you think can be without the REVIEW in 1899, for his good?—None, of course. Then please give each one a fair chance to subscribe or to refuse. Surely not till this has been done, can you be clear.

REFERRING to the universal thought of war; Lord Salisbury, in his remarkable speech, Nov. 9, 1898, said that "what has been impressed upon us is that the subject-matter of war is terribly prevalent on all sides. We see nations decaying whose government is so bad that it can neither maintain the power of self-defense nor retain the affection of its subjects; and when this occurs, there are always neighbors impelled by some motive—it may be the highest philanthropy, or it may be the natural desire of empire—to contest as to who shall be heir to the falling nation; and that is the cause of war." He then alluded to "the rapidity and unexpectedness with which wars break out," and continued: "If Great Britain should ever permit her sea defenses to weaken, her whole empire would come clattering to the ground. It is therefore impossible, in the present state and temper of the world, to intermit our naval and military precautions." Joel

3:9-16 is being fulfilled: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up." And when they *do* come up, it will be to "the battle of that great day of God Almighty;" and thither will he cause his "mighty ones to come down." "But the Lord will be the hope of his people, and the strength of the children of Israel."

TUESDAY night, November 15, Right Honorable Joseph Chamberlain, secretary of state for the colonies of Britain, in a speech at Manchester, England, gave notice to the world that "pressure" can not safely be put upon Britain. He declares that "if the Fashoda incident only serves to disabuse foreign statesmen of the erroneous conception that the British will yield anything to pressure, it will be a blessing in disguise." And continuing, he paid the following tribute to American friendliness for Britain:—

Thorough and complete sympathy is noticeable between the mother country and her colonies. What is of equal consequence, our American kin [loud cheers] have begun to understand us better. If we have had differences in the past, I believe they have arisen entirely from the want of proper mutual understanding. But now the Americans know that in the late trouble our hearts went out to them, and they heartily reciprocate our good feeling. I shall not attempt to predict what may follow this better feeling; but I may at least hope that in the future the understanding of which I have spoken may be perfected, and that in the face of that understanding we two may be able to guarantee peace and civilization to the world. [Prolonged cheers.]

Harper's Weekly says that instead of entering seriously upon the problems of statesmanship involved in dealing with the new island possessions of the United States, "the expansionists are devoting their minds wholly to land-grabbing." Every item in this American Republic's new experience shows that she is following exactly the course of the Roman Republic. Three hundred years before Rome's course had been passed over by her, it was sketched in the book of Daniel, and was then closed up and sealed till "the time of the end." And now that we are in the very time for which that was written, and unto which it was sealed up, that prophecy and that history are *present truth*, by whose light we may discern the true meaning of what is passing daily before our eyes. Are you studying that *prophecy* in which is sketched the course of the Roman Republic? Are you reading the *history* that is sketched in the prophecy, that you may know what these things mean to-day in the American Republic? The story as it is so far to-day, you can read in Chapter XIX of "The Great Empires of Prophecy." The price of the whole book, containing 712 pages, is only \$2. Order from your tract society, or from this Office.

THE estimates for the military department of the government are a striking example of the great changes that take place in the world in a comparatively short time nowadays. While a slight increase is noticed in nearly all the estimates, this is nearly six times as large as the estimate for 1899, being \$145,119,431 against \$24,620,043, the latter being made a year ago, with the possible and quite probable event of war ahead, and the present recommendation being made after the war closed. The total increase of proposed appropriations is \$130,400,493, that of the military department alone being \$120,499,388. The estimates just sent to Congress aggregate \$593,048,378.