

The Adventist Review and Sabbath Herald

HOLY BIBLE
IS THE FIELD
OF THE WORLD

Emma B. Craig box

"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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LORD JESUS, QUICKLY COME.

THOU who from Olive's brow didst rise,
Before the rapt disciples' eyes,
In glorious triumph to the skies,—
Lord Jesus, quickly come.
For thine appearing, all things pray;
All nature sighs at thy delay;
Thy people cry, "No longer stay;
Lord Jesus, quickly come."

Shine forth, O lustrous Morning Star!
And let thy flaming sign appear;
Flush the dark firmament afar;
Lord Jesus, quickly come.
Break through the lowering clouds of night;
Put these sepulchral clouds to flight;
Flash out, O resurrection Light!
Lord Jesus, quickly come.

Come, with thy beauteous diadem;
Come, with the shout of seraphim;
Lord Jesus, quickly come.
Come, on thy seat of radiant cloud;
Come, with the archangel's trumpet loud;
Come, Saviour, let the heavens be bowed;
Lord Jesus, quickly come.

And when the astonished heavens shall flee;
When powers of earth and hell to thee
Shall bend the reverential knee,
In that great day of doom,—
Be ours the happy lot to stand
Among the white-robed, sanctified band,
And hear thee say, with outstretched hand,
"Ye blessed children, come."

—Selected.

HOW OFT SHALL I FORGIVE MY BROTHER?

MRS. E. G. WHITE.

"THEN came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

"But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down

at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee? and his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

This parable is designed to show the spirit of tenderness and compassion which man should manifest for his fellow man. The pardon of this king represents a pardon that is supernatural,—a divine forgiveness of all sin. Christ is represented by the king who, moved with compassion, forgave the debt of his servant. Man was under the condemnation of the broken law. He could not save himself; and for this reason, Christ came to this world, clothed his divinity with humanity, and gave his life, the Just for the unjust. He desired to give in his own life an example of the forbearance that man should exercise toward his fellow man.

When the debtor pleaded for delay, with the promise, "Have patience with me, and I will pay thee all," the sentence was revoked; the whole debt was canceled; and he was soon given an opportunity to pattern after the master who had forgiven him. Going out, he met a fellow servant who owed him a hundred pence. But he who had been so mercifully treated dealt with his fellow laborer in an altogether different manner. His debtor made an appeal similar to that which he himself had made to the king, but without a similar result. He who had so recently been forgiven was not kind, and tender-hearted, and pitiful. The goodness, mercy, and love shown to him he did not exercise in dealing with his fellow servant. He heeded not the request to be patient. The goodness shown to him only hardened his heart. The small sum owed him was all that the ungrateful servant could keep in mind. He demanded all that he considered his due, and carried into effect the sentence which had been so graciously revoked for him.

The lesson to be learned is that we must have the spirit of true forgiveness, even as Christ forgives the sinner, who can in no case pay his enormous debt. We are to bear in mind that Christ has paid an infinite price for the souls of men, and we are to treat them as Christ's purchased possession.

It is not to be thought that this parable teaches indolence. The word of God teaches that if a man will not work, neither shall he eat. The Lord does not require the hard-working man to support those who are not diligent. There is a waste of time, a lack of effort, which brings to poverty and want. If

these faults are not seen and corrected by those who indulge them, all that might be done in their behalf is like putting treasure into a basket with holes. But there is an unavoidable poverty; and we are to manifest tenderness and compassion toward those who are unfortunate.

In the prayer which Christ taught his disciples, he said: "Forgive us our debts, as we forgive our debtors." By this he did not mean us to understand that in order to be forgiven, we are not to require our just dues from our debtors; but if through unwise management they have been placed where they can not pay, they are not to be treated harshly, oppressed, nor placed in prison.

There is no virtue in advocating that theft or fraudulent actions shall go unpunished; but there are matters connected with the church that are to be kept within its own borders. Personal revenge is not becoming to a child of God. If he is abused, he is to take it patiently; if defrauded of that which is his just due, he is not to appeal to unbelievers in courts of justice. Rather, let him suffer loss and wrong. The one wronged may feel injured, and may be tempted to cause oppression to his fellow man; but if he follows this course, he reveals that he has not the Spirit of Christ.

Christians need not contend for their rights. They stand under the protection of the banner of Christ. They are to acknowledge the supreme authority of the King of kings and Lord of lords. In matters of difficulty between them and their brethren, they are not to appeal to Caesar or to Pilate. An account is kept of all these matters; and in his own good time, Christ will avenge his own elect. God will deal with the one who defrauds his brother and the cause of God. "Vengeance is mine," he says; "I will repay."

The apostle Paul charges us: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same mind, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel. . . . For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

Too often when wrongs have been reprov'd again and again, and the wrong-doer confesses his fault, the one who has suffered becomes weary, and thinks he has forgiven quite enough. But the Saviour has given us an example how we should deal with those who err. "If thy brother trespass against thee," he says, "re-buke him; and if he repent, forgive him." Do not hold him off as unworthy of your con-

fidence. Consider "thyself, lest thou also be tempted."

The spirit of forgiveness is to be cherished; yet the Lord says, "If thy brother trespass against thee, rebuke him." The trespass may be against ourselves, or against some other soul whom Christ has purchased with his own blood. These wrongs are not to be passed by. The Lord has commanded us not to suffer wrong against our brother. It is only right that indignation be felt against wrong-doing; for by it Christ is dishonored. Sin is to be called by its right name, and is to be plainly laid out before the wrong-doer. "If thy brother shall trespass against thee," Christ said, "go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: and if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

In his charge to Timothy, Paul says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Again he says: "There are many unruly and vain talkers and deceivers. . . . Wherefore rebuke them sharply, that they may be sound in the faith."

Christ knew the perversity of the hearts of men, even of those who should be brought into church capacity, and he outlined the course to be pursued. He knew that this, if followed, would close the door to misunderstanding, alienation, and strife. But these directions have been largely disregarded by the professed people of God, and dissension is the result.

Christ is the instructor of his people. He would have them sit at his feet as little children, and learn the lessons that are so essential for them to know. "Verily I say unto you," he said, "except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Strife for superiority is the result of yielding to the temptations of the enemy. No man should cherish the idea that he must be first; that he must be above his brethren; that his voice must be the voice in counsel, and in the plans laid. When man places himself where God should be, he is just where Satan is pleased to have him. And by exalting himself in those who will listen to his suggestions, Satan is carrying forward the same work that he began in heaven.

It takes time and patience to grow in Christ-likeness of character; but it is a very easy matter to accept the attributes of Satan, and fall into his ways. It is an easy matter to become accusers of the brethren, and to set ourselves up as a standard of character; and the deception of Satan will be complete unless decided resistance is made against the first approach of the enemy. Unless God is sought in prayer, unless his converting grace comes to the soul, there will be no inclination to oppose Satan's wily temptations.

Paul asks, "Is Christ divided?" Have we not one spiritual Head? Christ has been the

uniting stone, the chief corner-stone, in all ages. The patriarchs, the Levitical priesthood, and Christians of to-day, all have their center in him. He is all and in all. "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The cross of Christ is the pledge of our fellowship and union. The time must come when the watchmen shall see eye to eye; when the trumpet shall give a certain sound; when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim" any more.

BEGIN WITH GOD.

BEGIN the day with God:
He is thy sun and day;
He is the radiance of thy dawn,
To him address thy lay.

Sing a new song at morn;
Join the glad woods and hills;
Join the fresh winds, and seas, and plains;
Join the bright flowers and rills.

Take thy first meal with God:
He is thy heavenly food;
Feed with and on him; he with thee
Will feast in brotherhood.

Take thy first walk with God;
Let him go forth with thee:
By stream, or sea, or mountain path,
Seek still his company.

Thy first transaction be
With God himself above;
So shall thy business prosper well,
And all the day be love.

— Selected.

THE SPIRIT OF PROMISE.

J. N. LOUGHBOROUGH.

THE Spirit of God is called the "Spirit of promise." In the Ephesian letter the apostle says: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph. 1:13, 14.

This is called "that Holy Spirit of promise," because it is the Spirit which the Lord promised to send upon his believing people. In the prophecy of Joel, we find the promise of the Father in these words: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; . . . and also upon the servants and upon the handmaids in those days will I pour out my Spirit." Joel 2:28, 29.

As our Saviour was about to ascend to heaven, he referred to this promise, as follows: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. Reference is made to this promise in Acts: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. [He was probably referring to what he had said respecting the sending of the Comforter.] For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:4, 5. Again, in the second chapter: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Verse 4. Of this wonderful manifestation of the Spirit, we

read still further: "But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." Acts 2:16, 17. Again, in the same chapter: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Verse 33.

In the same discourse Peter's words show conclusively that this promise of the Spirit is not confined to the time of those apostles, but that it extends to the very end of probationary time: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39.

Alexander Campbell, one of the founders of the Disciple denomination, in his work on baptism, says of this promise: "The promise is expressly said by Peter to be the promise of the Holy Spirit, which is extended to all that are 'near,' and 'afar off.' . . . The gift of the Holy Ghost is the immediate antecedent to the promise, as any one may see from the slightest attention to the passage."—*"Campbell on Baptism,"* edition of 1853, page 383.

Mc Garvey, a commentator of the same denomination, says: "That we are right in referring the word 'promise' in this sentence to the promise of the Holy Ghost, just made by Peter, is evident from the fact that this is the only promise made in the immediate context."—*Mc Garvey, on Acts 2:29.*

From the reading of Paul's letter to the Ephesians, we see clearly that by the expression "afar off" he refers to the Gentiles. So, then, the promise of the Holy Spirit is for the people all through the Gentile dispensation. We read: "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. . . . Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Eph. 2:12, 13, 19.

HOW TO DEAL WITH LOGIC IN THINGS SPIRITUAL.

J. O. CORLISS.
(Battle Creek, Mich.)

ONE who publicly advocates unpopular truth expects nothing less than opposition at every turn. When the truth so upheld is but the repetition of the clearly expressed words of Jehovah, whatever denial is met must be based upon one of two antecedents; namely, an absolute rejection of the Bible as a complete exponent of truth, or the maintenance that it is but a single factor in the discovery of truth.

So far as the first of these premises is concerned, no amount of human argument was ever known to overbalance it. The reason for this is obvious: when one ignores the Bible as the standard of appeal, he refuses to accept any other rule than his own opinion; and thus logically fortifies himself, behind this, against every form of reasoning. It matters not how logical that reasoning may be, the conclusions reached are to be rejected at all hazards if they do not coincide with his opinion. It is worse than useless to employ time in combating such elements; for in so doing, one not only wastes the time so applied, but jeopardizes his own usefulness by the habit he is certain to form, of making himself attorney for Christ, when he has only been commissioned to be a sincere but faithful witness.

To argue against the second of these positions brings the same results, though perhaps in a less degree; for it is of the same order as the first, though somewhat modified. One might nearly as well at once make the whole Bible dependent on his opinion for its standing, as only a part of it, since the boldness to question a part leads, in time, to a rejection of the whole. It is just as useless to argue with one who contradicts a portion of the Bible because it does not agree with his personal opinion, as with the one who rejects the whole book for the same reason; the principle in both cases is the same.

Then why argue with any? Is it not far better to bear the testimony of Christ before all, in both word and action? There is something in the life of an individual, when he is in harmony with righteousness, that tells upon the mind of the beholder; and in spite of his opposition draws him toward Christ, so that he has at least secret longings to be changed in heart and life. On the other hand, an argument never wins the friendship of those engaged in it, but rather, estranges them. The reason is clear,—argument is opposition, resistance, and hostility, in a more or less modified form. It is incompatible with human nature to be won by this spirit; hence all argument should be avoided.

Many are familiar with the story of the young minister who preached several sermons to meet the arguments of an infidel, who regularly attended services with his church-going wife. At length the infidel appeared in a prayer-meeting, and testified to the saving power of Christ. The minister was greatly delighted, and immediately upon the close of the meeting, took the hand of the newly converted one, congratulated him upon his rescue from infidelity, and asked what points in the recent sermons had convinced him of the folly of unbelief. The convert turned to him with the words, "Why, sir, nothing you said had any effect upon my mind: I could have quickly answered every one of your arguments. The thing that convinced me was the simple testimony of Christ's saving power, in last week's prayer-meeting, from the old colored woman standing yonder."

There is a lesson in this for every worker in the Lord's vineyard. Arguing against unbelief never subdues it. The only power able to do that is the word of God itself, which is freighted with his Holy Spirit. To appeal from this to words of human argument is to leave the strength of Jehovah for the weakness of sinful dust. It is but the use of human strength in an attempt to break the selfish desire of a resistant mind,—the marshaling of the forces of one human will to coerce those of another. What can be expected from the clashing of such elements but bitter strife and hatred, which will steel the heart against every differing sentiment? Who can measure the eternal results accruing from such a course, if long-continued?

At this point it may be asked whether one should never reason with another concerning Bible truth. Reasoning, in the true sense, is one thing, while human logic is another. Reason is a gift of God, to be used on all occasions; but the allurements of sin has corrupted the wisdom of this God-given reason as surely as the wisdom of Lucifer was corrupted by reason of his brightness. Eze. 28:19. When his wisdom was corrupted, his brightness served only to push him to wrong methods of reasoning, which not only proved his downfall, but also that of others with him. Those who depend on their *brightness* for success in meeting the enemies of truth will fail just as surely as did the author of sin.

The ambassador of Christ is permitted to reason, but only according to the mind of God. "Come now, and let us reason together," says

the high and holy One. Isa. 1:18. To reason *together*, as in the sense of this text, is to *reason as one*; that is, according to God's reasoning. In other words, this text is an invitation to bring our reason into harmony with God's reason. When one's reason coincides with the Lord's, its powers will be used with sinners in the same way as is the Lord's. Does God spend time logically demonstrating his truth to those who are opposed to him?—No, indeed. He says: "I am the Almighty God; walk before me, and be thou perfect;" that is, upright, or sincere. Gen. 17:1.

"TAKE up thy cross; let not its weight
Fill thy weak spirit with alarm;
His strength shall bear thy spirit up,
And brace thy heart, and nerve thy arm."

"Take up thy cross, and follow Christ,
Nor think till death to lay it down;
For only he who bears the cross
May hope to wear the glorious crown."

OUR VISITING PASTOR.

West Virginia Monitor.

"Do you know that arrangements have been perfected whereby an able minister is to visit you frequently?" remarked Elder Jones to Brother Blodget, one day. Elder Jones was holding some meetings with the Ridgeville church.

"No," replied Brother Blodget; "I thought our workers was to go to new fields. But the Conference 'orter send somebody here every little bit; for I tell you, elder, this church needs a stirrin'."

"No doubt. But say, Brother Blodget, how much will you give a year toward the traveling expenses of a live minister to come and stir up the church every little while? It costs something to travel, you know."

"I dunno. 'Spouse I might manage to raise five dollars durin' the year, if the man is a good one. You see, we have it pretty hard to get along. [But Elder Jones didn't see, nor did anybody else.] The boys wear out a heap of clothes, and the girls are terribly expensive, a-n-d,"

"Then you will pay five dollars, will you?"

"Y-e-s."

"And pay it right now? We propose to pay before we go."

"Well, here it is," taking from his pocket a good-sized roll of bills.

"Now, brother, I am going to surprise you by saying that we propose sending our minister to you every week."

"Indeed! Just the thing. None too often."

"Yes; and he will tell you many things you do not now know. We hope you will use him well. Don't keep him in the parlor. He will not tire your wife cooking for him, nor take your time carrying him to and from the station. He has an excellent record, and has had more experience than any other minister in the denomination. He never debates, nor talks loud. Perhaps you have met him before. His labors always seem new and fresh to those whose hearts are linked to the Lord. Sinners are also touched and converted when they hear him. He——"

"Who *is* he?" interrupted Brother Blodget.

"Elder Review and Herald, of Michigan. He travels all over the world, and I am glad you are so highly favored as to have his services the coming year. This extra \$3.50 will pay his traveling expenses to the homes of some poor brethren and sisters in your church. When I come again, I shall expect to find the church in Ridgeville in a better condition spiritually. Good-by."

"Say, Meranda," said Brother Blodget, turning to his faithful old wife, "I've been terribly deceived by the old serpent. I

thought I was too poor to take that paper; but Brother Jones has set me to thinking in another way. How powerfully selfish I've been. You remember just 'tother day how Widder Simson called in, and asked, kinder timid like, if she could take our REVIEW, if we had read it. I tell you, Meranda, Elder Jones will never catch us again without that paper,—the good 'preacher,' as he called it."

And he didn't; neither were the poor sisters at Ridgeville without it.

"FRUIT IN OLD AGE."

F. D. STARR.

It was lately my privilege to hold a meeting with what was to me a remarkable audience. It was small, numbering only five persons; but the unique feature was that the average age of these five listeners was *eighty years*, ranging from a little below seventy to above ninety. These were all Sabbath-keepers, and in command of their physical and mental powers to a good degree. They much appreciated the truth spoken, and their ringing testimonies brought to mind the promise of Ps. 92:13, 14.

Among these were the oldest man and the oldest woman in the township. All of them had been observers of the truths of the third angel's message for more than twenty years, and, with one exception, for more than forty years. The experience of one goes back even to the first angel's message. These are all total abstainers; and the benefits of health reform are surely manifest in the cases of these octogenarians.

It is sometimes argued that temperate habits and carefulness in diet are no advantage; because persons of intemperate habits often reach an advanced age in life. But when we find the oldest inhabitants of an extensive community not only observers of the laws of health as pertaining to matters of drink, diet, etc., but also observers of all the requirements of the higher, moral law,—the decalogue,—we are forcibly reminded of the fact that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8.

May Heaven's blessing still rest upon the aged veterans who are valiant for the truth. The generation that saw the stars fall in fulfillment of Matt. 24:29, still has its representatives, though the fast-revolving wheels of time will soon bring us to the border-line. Till then, we prize the company of the active sentinels of former days.

"In God's own might,
We gird us for the coming fight;
And strong in him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons he has given,—
The light and truth and love of heaven."

Love to the unlovely is a characteristic of true, godlike love. Loving the lovely is not unknown among the heathen, and even the godless may practise it. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." "Herein is love, not that we loved God, but that he loved us." "Every one that loveth" with this godlike love "is born of God, and knoweth God." In the measure that we love the unlovely as God loves them, and because God loves them, we show our godlikeness, and give evidence that we are begotten of God. It is in our bearing and in our feelings toward those who are yet sinners, and most unlovely sinners, that we manifest our Christlikeness, and that we so far represent God before believers, and show to those who are without what manner of spirit we are of.—*S. S. Times.*

The Institute.

COLLEGE COURSES AND DEGREES.

DAVID PAULSON, M. D.

I AM asked to write a short paper on the subject of the history of the developing of courses and degrees in the educational world; but I see little advantage in going back into the dim and dusty pages of the past to ascertain how this custom was borrowed from the heathen, and gradually developed during the reign of the papacy, which made the Dark Ages. It matters not so much to us who developed or used that which we handle to-day; the great question is, Is it right in itself? Is it good? Does it furnish the highest incentive and the best opportunity for our young men and women to be prepared to take their places in this closing age of the world's history?

We have been told that we should let the students "advance as fast and as far as they can; let their field of study be as broad as their powers can compass."—*"Special Testimonies on Education,"* page 216. We are also told (*Id.*, page 213) that each student should feel that, under God, he is to have a special training, an individual culture. These two statements have impressed me as furnishing the key-note on the subject of courses and curriculums. The individual student is not to be hampered with a stereotyped mold, into which he must be placed, no matter how bright and shining he may come out when he has finished. He is to be allowed to advance as far and as fast as his own individual capacity will allow him. On the other hand, he is to have, under God, a special training, an individual culture; this presupposes that the teacher who works in harmony with God will endeavor to carry out that plan with reference to the student. It becomes clear that the student can never be put through a stereotyped course that has been marked out years in advance, which he must follow unquestioningly, as the water of the river follows the river-bed, and yet work in harmony with the Teacher who has enunciated these simple principles.

Professor Dewey, of the University of Chicago, gives the same idea in the following language:—

Our study is to find out what the actual interests of the child are; what it is, in the world of objects and persons, that attracts and holds the child's attention, and that constitutes for him the significance and worth of his life. This does not mean that these interests, when discovered, give the ultimate standard for school work, nor that they have any final regulative value. It means that the final standard can not be discovered nor used until this preliminary inquiry is gone through with. Only by asking and answering such questions, do we find out *where the child really is; what he is capable of doing; what he can do to the greatest advantage, and with the least cost of time and strength, mental and physical.* We find here our indicators, or pointers, as to the range of facts and ideas legitimate to the child. While we do not get the absolute rule for the selection of subject-matter, we do most positively get the key to such a selection.—*Educational Review*, April, 1897.

Any one who has had any experience in teaching, or in the schoolroom, knows that a large percentage of students take a number of studies merely because they belong to a certain course; and can assign no other legitimate reason for so doing. It is not enough to say that it is a good thing that the students are made to take these studies, as they will need them afterward; for it is a common experience that a study which has been pursued with no higher object than this does not prove to be the right kind of discipline to the mind, so that it can be used to any particular advantage in after-life.

"The pursuit of knowledge merely for its own sake, diverts the mind from devotion to God."—*"Special Testimonies on Education,"*

page 366. If studying merely for knowledge is wrong, and brings results so disastrous, how much worse must be the result of studying not even for the sake of learning facts, but for the sake of finishing a stereotyped course! Is it not possible that much of the sad backsliding in our schools may be traced to this very thing? God does not give light for us to ignore it; and we can not ignore it with safety.

Almost akin to the subject of finishing a fixed course, is the matter of bestowing the so-called "degree" at its completion. We have been told that we should ever keep before the students "how much they can accomplish; they should be encouraged to reach the highest standard of rectitude."—*Id.*, page 97. Again: "Self-discipline is made agreeable by the results that are seen. The reward of eternal life is the great incentive to a thorough training of all the powers that may be of the highest service for God."

Here is given the principle that underlies all proper stimulus in a schoolroom. But those who have had any experience in college work know that there is a kind of agreeable stimulus in holding before the student the idea of receiving a degree. A writer in the *Educational Review* describes this principle in the following words:—

It is also sometimes urged that a "stimulus" is needed. This is the same argument which, a few generations ago, justified the use of the rod. A vigorous boy needs no stimulus to eat his dinner, an active man requires none to enjoy a brisk walk. There should be the same keen enjoyment of mental as of physical exercise; and there would be, if rewards and punishments could be eliminated from the educational system. A college student once apologized for the system, on the ground that a stimulus for work was needed, and naively added, "In college one has so many things to do that he lets the work slip if he is sure of getting his degree." In order to consider this question, we have to recognize what degrees have come to mean. Outside of a few professional degrees,—which are really a recognition of the profession in which the man is,—they are worn as a recognition of what a man has done, rather than of what the man is.

Another writer has well said:—

From his first introduction into the school, to the taking of his final degree, teachers, parents, and doting friends conspire in their efforts to stimulate the boy to get ahead of some one else. Men wear degrees as women wear fine bonnets, jewels in their hair, rings in their ears and on their fingers, and gay ribbons flaunting in the breeze. Consider, for example, the ornamental value of A. M., M. S., Ph. D., or the social value of such a tremendous decorative combination as that enjoyed by Mr. James Brown, A. M., Ph. D., LL. D., D. D. Each one of these titles costs as much as a diamond of moderate size, or a large pearl [not the Pearl of great price], and is worn for practically the same reason. It does not necessarily indicate anything. John Smith, tailor; James Brown, blacksmith; Mr. Jones, surveyor, are examples of titles which produce in the mind something more than the mere decorative effect. These indicate the trade or profession by which the man gains his livelihood. Each is an advertisement for business of a sort with which the individual represents himself to be familiar, for work which he considers himself competent to perform. No significance ordinarily attaches to the title conferred as the reward of a classical or scientific course in our colleges. No one imagines that a man who writes A. M. after his name holds himself in readiness to act as interpreter for some one who wishes to converse with some resuscitated native of ancient Greece or Rome; or even to read at sight a passage from some newly discovered Latin or Greek authority. It means, in nine cases out of ten, and probably in a much larger proportion of cases, simply that at some time the possessor of this title was able to conjugate with more or less familiarity a number of Greek and Latin verbs, and to dig out, with the aid of a lexicon, his daily lessons in the so-called classics.

Another writer, speaking of the same subject, says:—

It is also said that the fact that a student has won an honor is of service to him in securing a position in business or in teaching. But the mere fact that the student has gained an honor does not of necessity commend that person to a stranger: the test applied in business life is not, What does he know? but, what can he do? If a student has been truly edu-

cated, if he has had his intellectual powers trained and developed, if at all times he has command of himself, then he will stand the test; if he has acquired information rather than an education, then he may fail.

The owner and managing superintendent of one of the largest establishments in Kansas told me, a few months ago, that he invariably refused a position to a man who told him that he was a college graduate, as he had learned from experience that a man who has graduated and received his degree has been crippled,—has been hobbled, so to speak,—and is unable to deal with life at its fiercest. He also told me that there is not a man at the head of a large and successful concern in Kansas who is a college-educated man. The statement of this man, who has built up a colossal fortune, and has had a wide opportunity for observation in private as well as public life, is significant.

Of the large number of eminent men whom I have met at the Sanitarium during the last few years, I have been surprised to see how few have been college-bred men. I have been interested in this question for several years; and as soon as I become sufficiently acquainted with this class of patients, I invariably seek to learn what opportunities they have had in the way of education. I have found that the men who have made a success—who have, as it were, their finger on the pulse of the business world—are the men who are educated by their environment rather than in college halls.

The Lord has certainly given us light that we are to prepare men and women to fight the battles of life. He has told us that if we do not have schools carried on on an ALTOGETHER DIFFERENT basis, there would be no need of adding more schools; that "teachers have congratulated students on their advancement, and encouraged them to take one degree after another, even though they were less qualified to do the work of God than they were before they entered the school."

Has not the time come when the question of fixed courses of study and college honors and degrees deserves a careful study by all our educators? Should not our schools, as far as their capacity will allow them, teach the different lines of study upon which God has set his approval? Ought there not to be faithful teachers, who can sit down with the students when they enter the school, pray with them, and explain to them what is involved in each one of these studies? If they counsel together, the Spirit of God will illuminate the mind of both teacher and student as to where the student should begin. But let only such a line of study be urged upon the student as it is clear he has the ability to handle, and will be able to make use of. As he goes forward into the field, and is anointed for service by God, he will thus receive the true degree.

At the Sanitarium the question has been raised as to the propriety of taking a class of our students, after a stated period, and publicly handing them diplomas certifying that they are medical missionaries. We can not read the heart; and it has seemed clear to us that the only course to pursue is to allow the students to go out and demonstrate their missionary spirit in grappling with the world; and as God puts his stamp upon them, they will not need a human stamp. If they are placed where they need recognition of the work they have done here, a statement of the same can be placed in their hands, with their regular missionary credentials, rather than the time-honored diploma.

"If the evil in our neighbor is an enemy to righteousness, so is the evil in ourselves. If we would not allow our own sins to stop us from working for Christ, neither should we obstruct others in their working, simply because their sins happen to be of a kind particularly offensive to us. All kinds are offensive to God."

Woman's Gospel Work.

"The Lord giveth the word: the women that publish the tidings are a great host." Ps. 68:11, R. V.
 "Make a chain: for the land is full of bloody crimes, and the city is full of violence." Eze. 7:23.

"Ye Christian heralds! go, proclaim
 Salvation through Immanuel's name;
 To distant climes the tidings bear,
 And plant the Rose of Sharon there.

"He'll shield you with a wall of fire,
 With flaming zeal your breast inspire,
 Bid raging winds their fury cease,
 And hush the tempest into peace."

It will be interesting to the readers of this department to have the literal rendering of the eleventh verse of the sixty-eighth psalm, taken from the Bible used among the Jews. In this Bible it is the twelfth verse, and is as follows: "The Lord gave happy tidings; they are published by the female messengers, a numerous host." Surely every one will wish to be one of these messengers whom the prophet saw in his vision of the work of the last days.

One thing must be thoroughly fixed in the mind of every worker from the beginning; and that is that the work of leading souls into the truth must always be personal,—individuals for individuals. A speaker may stand before an audience, and give the message in the most impressive manner; and the minds of many who sit in the audience will be so absorbed with other things that the words spoken from the desk will not touch their hearts; in fact, will scarcely be heard by the ear. This is true of every public congregation. The soul who most needs the truth will probably be the slowest to take it in,—so slow that he will miss it altogether; and before it can do him any good, some wide-awake believer must hear it for him, and take it to him.

For any message to be effective, it must be received personally, just as if spoken to only one individual. The plan of gospel work, as outlined in the Scriptures, is comprehensively expressed in Rev. 22:17: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." You will notice that there is first the voice, which must be recognized as authoritative, bringing the gospel "Come" to those who have ears to hear; and unless there are those to hear, it will fall to the ground. It remains for some who hear to take it up and repeat it. "Let him that heareth say, Come," and let him say it in such a way that the thirsty man will understand it, and know that it means him; and that if he will, he may slake his thirst at the fountain of the water of life, which flows freely for him personally.

In this, the absolute necessity of personal work as an adjunct to the gospel ministry, is clearly expressed. I believe that God intends that this movement among our women shall help to accentuate and give point to every truth that is taught from Sabbath to Sabbath in the public ministry; that the sermon should become a topic of conversation in neighborhood association as well as at home. The Scriptures should be carefully noted down, talked over, discussed; and everything personal as truth should be rung over and over again, like a coin, to see if it rings true, and compared with the word of God, so that even the children will learn to bring everything to that test. In this way we shall help to make personal to the individual the truths which are uttered to the general public.

The chief mission of this movement is to inspire women to this kind of personal effort. There is a selfish way of listening to sermons,—simply hearing them for ourselves, taking them in, and hiding them away in our own

bosoms. Listen for yourself, to the end that you may be able so to weave the sermon into your own experience, and so to understand it and be filled with it, that you will be able to take it to a neighbor, friend, or some member of your own household, who especially needs something that God can send to him through you. Every such effort to feed other souls will lead us to realize our own need, and bring us instinctively to search out the best methods of work, so that the truth may be proclaimed in the shortest possible time.

EXPERIENCES AND TESTIMONIES.

"I HAVE made some visits in our district, and find there is a great deal of work to do. We were told, many years ago, that those who did not go from house to house with their Bibles, telling others the truth, would not be saved; and for a long time I have felt that it is our duty to be more active in proclaiming the truth. If we do not obey God's commands, there will be those in the Judgment who will condemn us because we have had light, and have not shared it with them."

"My work has been principally among the children, and I find it is a great field. I found one family that were discouraged, and about ready to give up the truth. The children had no clothing, and the mother was sick. By providing for the children, and helping the mother a few hours, all were greatly encouraged; the whole family went forward for prayers a few evenings ago. I praise the Lord that he has permitted me to do something in this work. At one time my health was very poor; but I gave myself to the Lord, and told him that I would do anything that he gave me the strength to do. Since then my health has sprung forth speedily, and I am happy to-day in doing whatever the Lord gives me to do."

PRACTICAL SUGGESTIONS.

LET the children have a part in this work for others. It is a great blessing to tell them about those for whom we are working, and let them unite with us in praying for these cases. We have had blessed experiences with the children in praying for different ones, and I believe the Lord hears and answers their prayers. This gives them a great interest in missionary work.

Read your Bible every day,—not simply to grasp the truth and hoard it, as a miser would his gold; but that you may be enriched with treasure to distribute as widely as you can possibly reach. By searching the Scriptures for some word of life to carry to another, you will most quickly find what your own soul needs. Do not study for something with which to meet argument, but to feed a soul.

It is a good thing in personal work to carry some reading-matter, such as "Healthful Living," *Good Health*, the *Signs of the Times*, or anything that the circumstances may indicate, leaving the magazine or periodical to be looked over for a few days, and calling the second time to take it up and talk it over. A little circulating library can be made of books and papers, which could be distributed, left to be read, gathered up, and changed among a certain number of families. With three or four books, one can in this way keep as many families reading at the same time. Each call gives a fresh opportunity for conversation.

Our sisters of like faith should come to know one another for mutual help in personal experience and in work for others. I believe that a system of correspondence will be very helpful; and will ask those who would be willing to correspond with sisters with whom they are at present strangers, for the purpose of helping one another, to send their names to me.

There are many lonely Sabbath-keepers, shut away from every kind of privilege; and we desire to receive the names and addresses of any who would be glad to receive letters from other Christian women, and who would be prompt in answering such letters. We also want the names of sisters who are surrounded with many privileges, and would be willing to help these lonely ones; and we will try to bring these two classes together. Address Mrs. S. M. I. Henry, Sanitarium, Battle Creek, Mich.

EXTRACTS FROM CORRESPONDENCE.

"I RECEIVE with gladness your help and instruction in the REVIEW, and am ready to begin work with the cards. I want all the help I can receive, so as to be a better worker."

"I have read with deep interest your article in the SUPPLEMENT. I certainly want to engage in that work, and so write for cards. This is a wonderful plan; surely God gave it to you."

"We have read your article in the REVIEW AND HERALD SUPPLEMENT, and we rejoice and praise God for leading his people in this manner. We gladly and prayerfully take up this plan of work."

"It is with the greatest pleasure that I send you the names of the sisters in our church, believing that God is in the work that has been begun, and has put it into your heart to lead out. May his richest blessings attend your efforts."

"I have read your article, 'A Call to Our Women,' with the greatest interest, and accept the plan of work as a direct answer to prayer. I have been earnestly seeking instruction in methods of work, that better results might be realized in my labor for others. My interests are one with yours in this great work and labor of love."

"Your 'Call to Our Women' gave me new hope and fresh courage. The thought you gave about the Lord's having a special work for us women to do had never entered my mind; but while reading your article about woman's being God's chief builder in the earth,—his peculiar, chosen instrument,—the thought flashed through my mind, Why did the devil first tempt Eve, if the Lord did not have a special work for her to do? and why has he given us a prophet in Sister White? I had never thought of these things; and while they give me joy, I feel a more solemn responsibility than I ever felt before. I truly believe God has raised you up to help get us into the place he wants us to fill. Can not we women especially claim Isa. 60:1-4? I heartily respond to your call, as from God, through you. I do not wish to rush into this work blindly, but with faith in God, knowing his promises are sure; not filling out the blanks without knowing what the step may mean, but with a determined mind to fill the place God has for me to fill."

SPECIAL NOTICE!

I HAVE just finished dictating a letter in reply to one from one of our sisters, in which I was very much interested; but when we came to look for the address, there was not a sign of anything by which to locate the writer,—simply the date, Dec. 13, 1898, and signed Mrs. Ella M. Knox. I give the name so that the writer of the letter may know why she does not receive a reply. It is waiting for her, and will be sent when we receive the address.

Let me ask all who write to me to be careful about this. So many letters that I receive do not contain the full address. Frequently the name of the State is omitted. If any of our brethren and sisters do not receive replies to their letters, they may know that it is because they have not given me the full address. Others do not sign the full name. Some sign simply the initials, and yet expect me to answer their letters.

MRS. S. M. I. HENRY.

Home and Health.

RECIPE FOR A HAPPY DAY.

TAKE a little dash of cold water,
A little heaven of prayer,
A little bit of sunshine gold,
Dissolved in morning air.

Add to your meal some merriment,
Add thought for kith and kin;
And then, as a prime ingredient,
A plenty of work thrown in.

Flavor it all with essence of love,
And a little dash of play;
Let the dear old Book and a glance above
Complete the well-spent day.

— Selected.

GOOD FORM.—NO. 8.

MRS. S. M. I. HENRY.

"How I wish I knew just how one ought to behave in going into public places, meetings, and lectures," said a young woman, recently. Others have made similar remarks. I have heard something like this more than once: "Isn't it dreadful not to know the little things that would prevent folks from looking at you, and smiling in such a mean way?" And I answer that it is dreadful, because unnecessary, that children should be left to grow up ignorant of those things that will make it possible for them to enter the schoolroom, the church, the hall, and move about among people, so as not to become objects of unpleasant observation to those who make politeness everywhere a profession.

All that has been said about the opening and closing of doors, and the rules of precedence are still in full force; so let us keep them in mind as introductory to this article.

As to church and public assemblies: in a small congregation, where "everybody knows everybody," there is a great temptation to fall into lax manners, and so to cultivate habits that are hard to overcome, and that will cause chagrin, by and by, to the young man or woman who wants to appear well among strangers. Therefore it is wise to train the children to such deportment in the small church or cottage meeting, that they shall never be in danger of bringing reproach on the home which, in going into the world, they have left behind them, by uncouth or disorderly behavior in any house of worship or public assembly.

Any place of worship should be entered quietly, children and parents together, single file, in such order that there will be no jostling, crowding, nor changing of places. There are two ways of seating a family, either of which is good form. In one case the father enters the aisle first, followed in order by the mother, next after her the youngest child, and then the others, according to age, so that the eldest comes last. At the entrance to the pew or row of chairs, the father turns, standing to face the others, and waits until all have passed in, and are seated, when he takes the seat at the entrance. This arrangement places the mother in the further corner, with the "baby" beside her, while the eldest child is next to the father, and in the father's absence fills his place.

In the other case the procession is arranged so that the eldest child leads, and passes in to the further end of the seat, followed by the other children in such order as to leave the "baby" next to the mother, who sits in the second place from the entrance, and beside her husband. Sometimes when there is a large family, it is necessary to separate the children by placing the mother in the midst of them, between two restless ones; but whatever order is necessary, let it be pre-arranged if possible, so that the coming in and seating may be in

that decorous manner which will impress the children with the sacredness of the service for which they have come.

Teach the child that in entering a seat or row of chairs, good form requires that he shall pass clear in to the furthest vacant place; or that if he has thoughtlessly dropped down in the end or middle of the row, and others come to claim seats beyond him, he should always either arise, come out, and stand, to allow them to pass in, or himself go on to the further place. He should never, under any circumstances, make it necessary for any one to climb over his feet and legs, in order to reach a vacant place. This is one of the most common and worst forms in which bad training in deportment manifests itself. Also teach your child to refuse to climb over anybody's feet. He should either wait for a decent chance to enter that seat or find another. The ludicrous, not to say unbecoming, appearance of a woman who tries to drag herself over the knees of some man who remains immovable in the end of the seat, or who attempts to draw himself up to "make room" for her to pass, is entirely out of harmony with the spirit which should prevail in a place of worship; and the young man coming from home with this habit, which has been formed by climbing over his brothers and sisters, as well as parents and guests, and by letting them climb over him, will be left to wonder why people stop at the entrance to the pew where he sits, wait an instant, look at him so queerly, and then pass on, as if they were not willing to occupy the seat with him. He may think it is because he looks as if he came from the country, because he is not stylishly dressed, or because they are very "stuck up," when it is simply because they do not choose to climb over his legs to find a seat.

But your daughter should be so taught that if she must stand in the aisle and wait for some man to get it into his head that he had better move on, or come out so as to allow her to pass, she shall do it kindly, and without contempt; for, of course, the poor fellow would do better if he only knew how.

Teach, by precept and example, that wraps, overshoes, and so forth, should not be put on until after the benediction; neither should extra seats be removed, nor doors be opened, until the last "Amen" has been reverently uttered.

I believe that reverence, and a proper understanding of the meaning of the sacred hours of worship, would be wholesomely inculcated by the practise of sitting down after the benediction in silence for a few minutes, or long enough for anything to be done that the orderly passing out of the congregation might require.

Good form requires that there be no loud talking, laughing, bustling about, nor confusion of any sort in the breaking up of a congregation. In fact, instead of a breaking-up, it should be a melting away, each for himself seeking to hold in thought, and carry with him, all that is possible of the subject that has been considered, avoiding anything that tends to dissipate the truth, or to divert the mind from its contemplation.

Now this that I have been giving is the good form which those who are supposed to be only *nominal* Christians require and teach. It is the *form*, if you please, with which the worldly professor seems to be trying to make up what may be lacking in real spiritual worship; but for that very reason it is worthy of consideration and adoption by those who consider themselves the truest and most spiritual.

This behavior, which everybody recognizes as becoming in the house of the Lord, is that which would most certainly distinguish our Lord if he should come in among us; and the true worshiper, who will clothe himself with these gentle, Christlike graces of conduct, will be no less truly a Christian, while he will certainly be more quickly recognized as such.

BE CALM: BE QUIET.

MRS. W. T. BLAND.

College View, Neb.)

THE brain is the most important organ of the body. One reason for this is that it is the center of the nervous system. When one's brain is overworked, it becomes charged with carbonic acid, just as muscles do. When the muscles are exercised, the brain and nerves are also exercised. Oxygen is the best of all brain foods; and when a new supply is given to a tired brain, the carbonic acid is destroyed, and the activity of the brain is increased.

These are days of rush and hurry, of tired brains and worn-out nerves. Everything seems to be strung up to the highest tension. Even the Christian is in such haste to *work* for the Lord that he forgets to *serve* him. The Lord has sent us this word: "Let your moderation be known unto all men. The Lord is at hand." "Moderation" means "calmness of mind;" and all through the Bible the Lord has enjoined upon us to live a quiet life, to study to be quiet, to seek for the "ornament of a meek and quiet spirit." "Quiet" is "not excited nor anxious; calm; peaceful; unruffled; contented."

"Make haste slowly," is a good motto. Hurry means tension; one may move rapidly and skilfully without tension. The Lord has told us in plain language that it is our duty to learn to work rapidly; but to *hurry* without *tension* is impossible. Tension is an unnecessary expenditure of nerve force. Extravagance is always wrong; it never does good, but always harm. Tension causes fatigue, self-consciousness, nervousness, sleeplessness. Extravagance in the use of money results in a drained pocketbook; extravagance in bodily energy results in that which is much worse—threadbare nerves.

In bodily expenditure as well as in a financial way, "a penny saved is twopence earned;" and yet how much more force is frittered away in little, purposeless movements, such as jerking the head, tapping the feet, elevating or contracting the eyebrows, locking and unlocking the fingers, and many other little habits we so easily fall into.

The girls and boys of to-day—yes, and the girls and boys grown old—are on the rush for everything. Take it in the home, for instance, where we so often hear it said that a "woman's work is never done," much more is accomplished by careful planning and systematic arrangement than by all the rush and fret that the average American housewife displays.

Walk up and down stairs quietly and easily, the chest held well up, and stepping with the flat foot on each step, holding the body as erect as if walking on a level surface. It is not polite to run up and down stairs, anyway. The Lord says, "In quietness and in confidence shall be your strength." Make the beds and dust the rooms quietly and easily; prepare the dinner thoughtfully, and eat slowly all that you need: some people hurry so that they do not eat enough. Learn to linger over your meals; cultivate your conversational powers, and aid your digestion, with pleasant conversation.

Do not worry about whether your dinner is going to agree with you. Make an intelligent study of the proper combinations of foods; know what is the best for you; ask the blessing of God upon the food and your efforts in the selection and preparation of it; then believe that you receive it, and you shall have it.

Learn to rest quietly, composedly. Rest is a change of occupation. It does not mean the same thing to every one. To you it may mean a nap of ten or fifteen minutes; to another it may mean a little walk in the open air, the whole system relaxed, resting, communing with nature; to me it may mean a quiet talk with

a dear friend, who will not mind if I listen while she talks; and who will not feel offended if I close my eyes and rest, not being expected to keep up my end of the conversation.

"Keep thy heart with all diligence; for out of it are the issues of life." We understand the meaning of "heart" here to be the individual disposition and character; and the first step toward controlling the thoughts is to guard the words. Thoughts of anxiety, doubt, anger, fear, impatience, and despondency count against us physically as well as mentally and morally. For instance, irritableness is closely related to insanity. We often hear it said of a person that he was so angry that "he was not responsible" for something he said or did. On the other hand, thoughts of hope, love, faith, charity, all tend to our upbuilding; or, as the Bible puts it: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

HIGH-FEEDING AND CANCER.

H. E. SIMKIN.

THE results of overeating, and of eating meat, are leading some of the thinking men of the medical and scientific professions to startling conclusions. Although it is the tendency of men to follow their natural inclinations, regardless of consequences, it is impossible for all observing persons to pass unnoticed the sure results of transgressing the laws of nature.

It is said that death from cancer has increased four hundred and fifty per cent. in the last half-century; in other words, where two persons died from cancer fifty years ago, nine die at the present time. So great an increase in mortality is unknown in any other disease. A writer in the *London Lancet*, in commenting on this subject, expresses the following thoughts, which are worthy of consideration, not only for the excellence of the ideas themselves, but because they come from a country noted for indulgence in the ways mentioned:—

"Probably no single factor is more potent in determining the outbreak of cancer in the predisposed than high-feeding. There can be no doubt that the greed for food manifested by modern communities is altogether out of proportion to their present requirements. Many indications point to the gluttonous consumption of meat, which is so characteristic a feature of this age, as likely to be especially harmful in this respect. Statistics show that the consumption of meat has for many years been increasing by leaps and bounds, till it has now reached the amazing total of one hundred and thirty-one pounds a year for each person, which is more than double what it was half a century ago, when the conditions of life were more compatible with high-feeding. When excessive quantities of such highly stimulating forms of nutriment are digested by persons whose cellular metabolism [constructive and destructive processes] is defective, it seems probable that there may thus be excited in those parts of the body where vital processes are still active, such excessive and disorderly cellular proliferation [producing power] as may eventuate in cancer. No doubt other factors co-operate; and among these I should be especially inclined to name deficient exercise, and deficiency in fresh vegetable food."

THE oldest loaf of bread in existence is in the possession of the British Museum authorities, having been discovered in Assyria by a French explorer. It is supposed that it was leavened and baked about the year 560 B. C. In shape it resembles a penny bun, and is in perfect condition.—*The World*.

THE THREE LITTLE DOGS.

THREE little dogs were talking,
As they trotted along the road;
And the subject of speech,
With all and with each,
Was what bad folks were abroad.

Said the first: "You would hardly believe it,
But I can assure you 't is true;
A man with a pail
Threw suds on my tail!
I think that was cruel, don't you?"

Said the second: "That's very atrocious;
But a worse thing happened to me:
A boy with a stone
Almost broke my back-bone!
Now what think you of that?" said he.

Said the third: "My fate was the hardest,
And I can prove it just now;
A man knocked me flat
When I looked at a cat!
Was n't that too bad? Bow-wow!"

But the three little dogs did not mention,—
The first, that he'd stolen a sprat;
The next, that he ran
At a poor, blind man;
And the third, that he'd hunted the cat.

Thus, these three little dogs were talking,
And many small folks do the same;
They tell of a story
That redounds to their glory,
But forget where they well deserve blame.
—Selected.

EVERY-DAY THINGS.

New York Witness.

THE commonest duties of life are the most difficult. Not one of them is likely to be well performed without careful training. Yet because they are so common, and we have been performing them all our lives, after a fashion (or at least, think that we have), we are all apt to imagine that we know how to perform them by intuition, and do not need to make a business of learning to do them. That is a mistake which leads to the adoption of many hurtful habits and erroneous ideas.

We need to learn to breathe, to eat, to sit, to walk.

We need to learn to think, to converse, and to live with other people.

We need to learn to love, to obey, and to govern ourselves.

How many persons there are, for instance, who habitually use only a small portion of their lungs in breathing, and who are consequently more narrow-chested, and more liable to be overcome by diseases of the breathing apparatus, than they should be.

How many persons there are who have contracted the habit of breathing partly through the mouth while walking, or when engaged in active exercise of any kind. This is a very dangerous habit. The nasal passage to the lungs is fitted out with germ-killers, designed to protect a healthy person against the noxious microbes that are constantly floating in the atmosphere; and much of this protection is lost by breathing through the mouth.

Then, take eating. Nine persons out of ten do not chew their food sufficiently. This practise throws too much work on the stomach, which is likely to rebel against it in the course of time. And then the man wonders why he is so troubled with biliousness, headache, and constipation.

We are all inclined to sit in a stooping or lounging position, and to waddle, or wear down our boot-heels, when walking. It seems easier to sit and walk lazily than to put forth the effort required to hold the shoulders up and the head straight when sitting, and to use the knees in walking. In reality, the wrong way is not only much less elegant, but also much more fatiguing, than the right way; and it is detrimental to health, instead of being a source of physical vigor.

So with our mental powers. Just as we have a natural tendency to breathe superficially, and to sit and walk carelessly and lopsidedly, so by nature are we inclined to think and converse superficially, lazily, inaccurately. The thinking faculty is rarely well developed.

Men get into the habit of gulping their ideas as they gulp their food, swallowing them whole; and escaping the mental indigestion which would naturally follow only by reason of the fact that they do not try to digest their ideas after swallowing them. They give them out again in like manner, acting upon them or arguing upon them with all the more confidence because of the fact that they have allowed the discriminating faculty to lie dormant until it has become useless, and they are therefore unable to see the flaws in any argument which impresses them favorably.

And people who will not take the trouble to think carefully can not converse wisely. They may have, indeed they often do have, great facility of expression and plenty to say, such as it is. But their talk will not be apt to make their hearers either wiser or better.

Living with other people is the commonest of all experiences; yet how few there are who know how to make the best of it! How common it is to meet persons who seem to find more irritation and discomfort than sympathetic companionship in contact with those with whom they live!

By instinct, man is a gregarious animal. God made him to be so. And, indeed, no one of the divine arrangements for man's welfare, with the single exception of God's personal contact with man, combines so many advantages as that which is expressed in the words, "God setteth the solitary in families."

Family life is God's recipe for the development of all the highest qualities of human nature,—love, patience, gentleness, forbearance, helpfulness, and loyal friendship. It was designed to foster among men that love for one another which is both the test of our love-loyalty to God and the only means by which it can be developed. But how sadly this prescription of the Great Physician is abused! How many there are whose family life consists principally of a succession of jars and continual friction, because they have never learned to lubricate the machinery with the oil of self-sacrifice, which would soon make it run smoothly.

A habit of carefulness as to the way we do any particular thing helps us to be careful in doing all other things, and thus helps to develop the faculty of self-control. And self-control, exercised for right purposes, is the essence of manliness.

SELF-GOVERNMENT is the best government. Government from without is a mere crutch, or makeshift, to train us up to the power of self-control. God's methods in nature, in providence, and in revelation, all point this way. The higher the form of life, the more inward and self-controlled are its centers of nervous and muscular activity. The higher any people in the scale of social existence, the less their dependence upon external restraints for the maintenance of order. And every act of self-control is an added help toward raising a man to the plane of his highest, best life.—*Sunday-School Times*.

"GREAT men have found no royal road to their triumphs. It is always the old road, by way of industry and perseverance. A constant struggle, a ceaseless battle to bring success from inhospitable surroundings, has ever been the price of all great achievement. The man who has not fought his way up to his own loaf, and does not bear the scar of desperate conflict, does not know the meaning of success."

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 3, 1899

ALONZO T. JONES,
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FAITH is the expecting the word of God itself to do what that word says, and depending upon that word itself to do what the word says.

When this is clearly discerned, it is perfectly easy to see how it is that "faith is the *substance* of things hoped for, the *evidence* of things not seen."

Since the word of God is imbued with creative power, and so is able to produce in *very substance* the *thing* which that word speaks; and since faith is the expectation that the word itself will do what the word says, and depending on "the word *only*" to do what that word says, it is plain enough that faith is the *substance* of things hoped for.

Since the word of God is in itself creative, and so is able to produce and cause to appear what otherwise would never exist nor be seen; and since faith is the expecting the word of God only to do just that thing, and depending upon "the word *only*" to do it, it is plain enough that faith is "the evidence of things not seen."

Thus it is that "through *faith* we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

He who exercises faith knows that the word of God is creative, and that so it is able to produce the *thing* spoken. Therefore he can *understand*, not *guess*, that the worlds were produced, were caused to exist, by the word of God.

He who exercises faith can *understand* that though before the word of God was spoken, neither the things which are now seen nor the substances of which those things are composed, anywhere appeared, simply because they did not exist; yet *when* that word was spoken, the worlds *were*, simply because that word itself caused them to exist.

This is the difference between the word of God and the word of man. Man may speak; but there is no power in his words to perform the thing spoken: if the thing is to be accomplished which he has spoken, *the man* must do something in addition to speaking the word—he must make good his word.

Not so the word of God.

When God speaks, the thing *is*. And it *is*, simply because he has spoken. *It* accomplishes that which he was pleased to speak. It is not necessary that the Lord, as man, must do something in addition to the word spoken. He needs not to make his word good: it *is* good. He speaks "the word *only*," and the thing is accomplished.

And so it is written: "For this cause also thank we God without ceasing, because, when ye received *the word of God*, which ye heard of us, ye received it *not as the word of men*, but as it is in truth, the word of God, *which effectually worketh also in you that believe*"—in you that exercise faith. 1 Thess. 2:13.

This also is how it is that it is "impossible for God to lie." It is not impossible for God to lie only because he *will* not, but also because he *can* not. And he *can* not lie, just *because* he can not: it is impossible. And it is impossible, because when he speaks, the creative energy is in the word spoken; so that "the word *only*" causes the thing to be so.

Man may speak a word, and it not be so. Thus man can lie; for to speak what is not so, *is* to lie. And man can lie, can speak what is not so, because there is no power in his word itself to cause the thing to be. With God this is impossible: he *can* not lie; for "he spake, and it was;" he speaks, and it is so.

This is also how it is that when the word of God is spoken for a certain time, as in a prophecy for hundreds of years to come, when that time actually has arrived, that word is fulfilled. And it is then fulfilled, not because, apart from the word, God *does* something to fulfil it; but because the word was spoken for that time, and in it is the creative energy which causes the word *at that time* to produce the thing spoken.

This is how it was that if the children had not cried, "Hosanna to the Son of David," the stones would have immediately cried out; and this is how it was that when the third day had come, it was "impossible" that he should be any longer holden of death.

O, the word of God is divine! In it is creative energy. It is "living and powerful." The word of God is self-fulfilling; and to trust it and depend upon it, *as such*, that is to exercise faith. "Hast thou faith?"

WHEN people receive the Spirit of God when they are baptized with the Holy Ghost, they are by him baptized into divine unity,—the unity for which Jesus prayed.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

And this unity is one of both *individual* and *mutual helpfulness* and *dependence*.

It is the unity of individual and mutual *helpfulness*; because the Holy Spirit is given alone to fit us for service. And so it is written: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1. And, "God anointed Jesus of Nazareth with the Holy Ghost and with power: *who went about doing good*, and healing all that were oppressed of the devil; for God was with him." Acts 10:38.

It is also the unity of individual and mutual *dependence*; because the gifts of the Spirit are many, and are divided "to every man severally as he will." 1 Cor. 12:11. These gifts are given "for the edifying of the body of Christ," "which is the church." Each gift is essential to the church. But as no one person has *all* the gifts, each one is dependent upon *all* the others for the benefits which each gift imparts to the church.

Therefore it is written: "God hath set the members every one of them in the body, as it hath pleased *him*." And if they were all one

member, where were the body? But now are they many members, yet but one body. And the eye can not say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness." 1 Cor. 12:18-23.

Just as the human body is composed of many members, and each member in its place is essential to the symmetry of the body; and just as *each member* of the human body, however small and feeble, or however great and strong, is dependent on every other member of the body, in order to the proper action of the body as God designed it; so is the body of Christ—the church. And as under "the inspiration of the Almighty," there is a divine unity in the human body, so under the baptism of the Holy Ghost, the inspiration of the Almighty, there is divine unity in the body of Christ, which is the church.

Under the reign of the Holy Spirit, no member of the church can say of another, "I have no need of him;" even the Head can not say to the *feet*, "I have no need of you." How much less, then, can any member of the body say to another member, "I have no need of thee." For "God hath tempered the body *together*, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12:24-26.

"Now *ye* are the body of Christ, and members in particular." Verse 27. And Christ is *now* baptizing his people with the Holy Ghost into this divine unity of the church of Christ. Thank the Lord! Are *you* baptized into this divine unity? or is there division where you are? Is Christ divided?—No, no! "By one Spirit are we all baptized into one body," as certainly as we are baptized with the Spirit at all. Are you baptized with the Holy Ghost?

"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."

THE simple story of the cross is not hard to understand. It is so plain that a wayfaring man, though a fool, may comprehend it. The A B C of the Christian religion is easy to learn, and here it is:—

A.—"All have sinned, and come short of the glory of God."

B.—"Behold the Lamb of God, which taketh away the sin of the world."

C.—"Come unto me, . . . and I will give you rest."

WE should make all the allowance in the world for the mistakes of others; but we should make no excuse nor allowance for anything in ourselves that is a hair's-breadth short of perfection as it is in Christ Jesus. When we recognize only this standard, and hold ourselves uncompromisingly to it, all the instrumentalities

of heaven and earth which God controls are enlisted to bring us fully to that point. And just as soon as we are perfected in him, then he can and will put his seal upon us, and we shall be secure, even when a thousand fall at our side and ten thousand at our right hand.

THE WORD OF A KING.

SOLOMON declares, "Where the word of a king is, there is power: and who may say unto him, What doest thou?" Eccl. 8:4. So it was in Solomon's day; and so it is to-day wherever absolute monarchs bear sway: and many loyal subjects pride themselves on the exaltation of their king, and on the power of his word. But a King wiser than Solomon, and more powerful than Cæsar, is the Christian's sovereign. God alone is king in the rightful, unlimited, and absolute sense; for he is supremely good, wise, just, and holy. In his least word is omnipotence, and the power to carry out his royal will. It should excite our reverence and awe, as we think that his word brought all things into existence from nothing; that it is by his preserving word that all things abide; that his destroying word will, by and by, shake the heavens and the earth, and remove all things that can be shaken. And he has given us words of everlasting promises, which are our everlasting comfort and consolation. His word of discipline brings us threatenings; and his word of prophecy is a great deep, full of solemn teaching to the lowly in heart.

The word of such a King should insure prompt and hearty obedience. Solomon says, in the same connection, "I counsel thee to keep the King's commandment." To try to shun it is rebellion against him; to try to flee from it is to meet the fate of Jonah; for we can never flee beyond the reach of his arm. The word of such a King should inspire in us the utmost trust and confidence; for he has promised, and is able, to give pardon to the penitent, and to the believer power to renew his life.

"He sent his word, and healed them," is as true of the spiritual nature as it is of the physical. To the tempted he has promised power to overcome temptation. God insures the victory to every believer, through his word, over every assault of Satan. This is the weapon that Jesus used in the wilderness to combat and frustrate the devices of the enemy; and he has left that as an encouragement and example to us. So he gives his suffering ones power to endure the chastisement, and to gather profit from the trial.

The King's word is the source of all power. Nowhere else can we look for power. Education, music, oratory, wealth, ceremonialism, are weakness itself, compared with the arm of the Lord. Works attempted in his name can be wrought out only by his power. Nothing else will break hard hearts, comfort the despairing, beget faith, and produce holiness.

Plead it in prayer; for the Lord will surely keep his own promises. He will never suffer his notes to go to protest: he has resources to redeem them all. Not only should we plead his word in prayer, but we should put it in practise; for no one can gainsay a life ordered according to the precepts of the Lord. An obedient life is full of power; and men and devils do homage thereto.

The results of the power of the word of the King will be seen in various ways. It will attract multitudes to hear the preaching of the truth: it will gain true converts to the faith; for no conversion is worth anything unless it is wrought by the word of truth. "Being born again," says Peter, "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23. This word will keep the convert to the end; the incorruptible seed alone produces the incorruptible life.

"No language," says Spurgeon, "ever stirs the depths of my nature like the word of God. As no other voice can, it melts me to tears; it humbles me in the dust; it fires me with enthusiasm; it fills me with felicity; it elevates me to holiness. Every faculty of my being owns the power of the sacred Word. The word of man charms me for a time; but I outlive and outgrow its power. It is altogether the reverse with the word of the King of kings. Its power is for all seasons. I would sooner have the word of God at my back than all the armies and navies of all the great powers; aye, than all the forces of nature; for the word of the Lord is the source of all the power in the universe, and within it there is an infinite supply in reserve."

Believers know the life-giving power of the Word; for they can say, "Thy word hath quickened me;" they know its life-sustaining power; for they live by every word that proceedeth out of the mouth of God: and they know its power against sin; for they can say, "Thy word have I hid in mine heart, that I might not sin against thee."

Of Christ we read that "his word was with power." It will be with the same power to-day, if we maintain a vital connection with him; and anything less than a vital connection is no connection at all. But his word can not fail. It shall not return unto him void; but he assures us that "it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." So when our words fall to the ground, this only shows that they were not his words,—not the words of the great King.

U. S.

PRESIDENT MCKINLEY has selected Archbishop Ireland "to represent the United States at the czar's peace congress;" and "the archbishop has agreed to accept this most important and honorable post." Such is the substance of a special despatch from New York, published in the *Chicago Tribune*, Dec. 26, 1898.

The despatch then goes on to say that "ever since his induction into office, the President has been anxious to testify his appreciation of Archbishop Ireland's republicanism, . . . and of his mental gifts and learning;" and "the czar's call for an international peace congress . . . has presented an exceptional opportunity to honor Archbishop Ireland in an illustrious manner."

Further, it says: "As the representative of the United States in such an assemblage, his position would comport with the dignity of his ecclesiastical office;" and, "Aside from the pleasant effect that such a designation would have upon a large proportion of the population of this country, it is assumed that the United States would gain prestige among the Catholic nations represented at this congress, as well as

achieve for the President a reputation for good taste in selecting for a peaceful mission a professional messenger of peace and good will."

And though "it is not yet known whether the archbishop will be the sole representative of the United States, or whether he will head a delegation of three or five representatives from this country," yet as certainly as it shall turn out true that Archbishop Ireland, whether alone or as the head of a delegation, really goes to that congress as the representative of the United States, it will then and forever after be claimed and maintained that he is the representative of the religion of the United States; that the Catholic religion is the religion of the United States; and that therefore the United States is truly a Catholic Christian nation.

Archbishop Ireland's "warm personal friendship" for President McKinley is proving an exceedingly profitable investment for the Catholic Church.

FROM JAFFA TO PORT SAID.

NOVEMBER 15, the day appointed to embark at Jaffa for Port Said, was a squally day, the early rains having already begun; and the wind having blown all night, the breakers ran high. There being no harbor for steamers at Jaffa, such days are of especial interest to those who enjoy seeing the excitable nature of the Arabic boatmen raised to its highest pitch. As there were four steamers in port, this day afforded more than the usual amount of traffic and lively scenes. There was some high-class acting, which would be difficult for the best theaters to reproduce.

Such times are harvest-days for the Arabs, and they make the most of the occasion. As a rule, they bargain to take a passenger ashore for any amount that may please him,—anything to get him into their boat; then, before landing, they demand what they please. But the shrewd passenger will make no objections to their exorbitant demands, quietly insisting on being landed before settling; and when he and his last piece of baggage are ashore, he is in a position to pay what he pleases, if he is persistent.

The culminating point in the day's interesting scenes was reached in the effort to land several families of Jews, who had come with bag and baggage from Galicia and Poland. All day long their representative had worked with the Turkish officials to get permission for them to land, but with no success till near the time of sailing, when the welcome signal to come was given. Such a change as came over the poor souls, whose hopes had given place to despair! Even the little children began to jump about the deck, and roll themselves over their sacks of luggage, in wild delight; and without heeding the thunder-storm that just then broke over the steamer, the baggage was tumbled down, and the old men and women were carried down into the boats, which were dashed to and fro at the side of the steamer.

Scarcely had all descended when a messenger arrived, declaring that there was a misunderstanding, and that they could not land. With their former despair deepened with new disappointment, they returned to the steamer. Their representative hastened ashore, and soon another signal to come was given. Most of the company succeeded in landing, and the others were carried on to Port Said.

As is generally known, the Turkish government, fearing that the Jews will become too numerous in Palestine, refuses them permission to land permanently. However, they are allowed to make a thirty-days' pilgrimage to Palestine. Some take advantage of this, and by the use of sufficient bribes, remain indefinitely. Until the present conditions are changed, it will be difficult for the Jews to settle in any considerable numbers in Palestine. The Jews, not being a nation with army and navy, are not in a position to make much impression on the sultan; and being despised and persecuted everywhere, other nations are not likely to interfere in their behalf. Hence it is not probable that they will succeed in their efforts to colonize Palestine.

Steamers usually leave Jaffa in the evening, and reach Port Said the next morning. Here one sees some fruits of British occupation in a well-regulated tariff for boatmen. This is as refreshing as a cool draft in the desert, after passing several ports like Jaffa. It is in the nature of the Arab and the Turk to live by plunder rather than by honest work, and the ports where tourists land furnish them a field to their liking. A firm hand is required to keep them within the bounds of order, to say nothing of honesty.

Since my first visit to Egypt, four years ago, I can easily see a change for the better in the establishment of order in this land, which before was filled with pillage and violence. Every one visiting Egypt without political bias will feel thankful for its occupation by the British. Of course, corrupt politicians, whose schemes are now more curbed, are not satisfied; but the farmers and poor laboring classes, who before were objects of plunder, are glad for an occupation by any power that establishes some law and order, and gives a reasonable degree of security.

At Port Said I met our ship missionary, who has been active on the ships and in the city circulating our literature, and holding Bible readings. Although the port is free, through Catholic influence a Protestant missionary is not allowed to visit all ships owned by Catholic companies. The experience of our missionary with the many nations accessible at Port Said, is that the Greeks show the most interest in the word of God. So far, he has been able to do very little for the Arabs.

Port Said, being entirely surrounded with sea and desert, is wholly dependent on the canal and sea traffic; consequently the tide of corruption is unusually high. But our work here is largely that of seed-sowing. One Arab observes the Sabbath, claiming to have received light on this subject directly from the Lord.

He who performed so many miracles near this place, when he was on the earth, has lost none of his power to perform wonders in the desert. The closing work of the gospel will be the most glorious when it can be said: "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

H. P. H.

"THE things of God are a deep, unfathomed mine of truth. Our little candle would not find them, but the Spirit has searched them out. He had access to these hidden and deep things of Jehovah, and will reveal them to us, if only we will let him."

THAT REMARKABLE LETTER.

It is now being quite loudly denied that any arrangement has been made, or even that anything was said, between President McKinley and Cardinal Gibbons and Archbishop Ireland as to governmental support of the Catholic Church in Cuba. We here present a *facsimile* of the despatch, as originally published in the *Baltimore Daily American*, Oct. 15, 1898. It shows on its face that it was written by a Catholic, and one who was writing *information*, not gossip. And whether the people had better believe this communication or the denial of it, is a question to be decided only on further evidence.

BALTIMOR

CUBAN CHURCH NEEDS SUPPORT.

A DELICATE PROBLEM FOR THE GOVERNMENT.

Catholic Clergy Has Hitherto Been Supported by Taxation, the People Having No Education in the Matter of Voluntary Contributions for Religious Purposes—President McKinley May Consent to Advance the Necessary Funds Until Archbishop Chappelle, Who Will Be in Charge, Can Otherwise Arrange Matters.

Bureau of The Baltimore American,
1410 Pennsylvania Avenue,
Washington, October 14.

Archbishop Chappelle, who is to go to Cuba as the legate of the church, will find himself confronted with a serious problem. The Catholic Church and its clergy in Cuba, as in every state where the Church of Rome is officially acknowledged as the state church, is supported almost entirely by the government. The annual budget of Spain includes appropriations for the pay of the Catholic clergy and the support of the Catholic churches in the Spanish dominions, and the revenues for this purpose are raised by taxation. Hence, with the surrender of its authority to collect taxes in Cuba, the Spanish government is necessarily compelled to withdraw all support from the Catholic churches and priests on the island.

The question of providing for the priests thus deprived of their sustenance is one of no little difficulty, and President McKinley has held numerous conferences with Cardinal Gibbons and Archbishop Ireland on the subject. The people of Cuba have never been taught to support their church and clergy by direct, voluntary contribution. Indeed, so dire is the poverty on the island at present that it is doubtful if the Cubans could by any possibility raise sufficient money to keep their churches open and their priests from starving. On the other hand, it is manifestly impossible that the government of the United States can undertake to support the Catholic church in Cuba. It is true that General Wood has ordered all the schools in Santiago reopened, and as the school teachers are presumably the local priests the situation in that city, at least, has been met by paying the priests who are employed in the schools. But this expedient will serve only in a small number of cases, and would not, of course, apply to the vast number of priests and high church dignitaries on the entire island.

It is the determination of President McKinley that the Catholic churches shall be kept open and that public worship shall be amply provided for. To this end sufficient money will be advanced by this government to support the Catholic church. But this will only be a temporary loan, and when law and order are fully re-established on the distracted island the Catholic church will be expected to maintain itself like every other church. Such few Protestant churches as exist in Cuba are supported either by the contributions of their congregations or by the mission funds of their respective denominations. At the same time if a demand were made on this government that the same favors be extended to Protestant church-

es and clergymen in Cuba that it is intended to extend toward the Catholics, that is to say, undertake the entire responsibility for their support, it is assumed that this government could not consistently refuse to do so.

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.

Tobacco Boats for the

CHINA AS A MISSION FIELD.

As Seventh-day Adventists, we have believed, and do believe, that the Lord has committed to us a special message to be given to the world to prepare the nations for the Lord's coming. A few years ago there was manifest among us a good degree of interest in foreign mission work, but at that time we had not a mission in any foreign country. The special message had first to be preached to God's people before we were prepared to enter upon the real work of establishing missions for the heathen. A small beginning has been made in India and in Japan, and one weak mission has been started in Central Africa; but there is a great country, with a vast population, where we have but a single missionary. That country is China. Let us look at this country for a few moments.

If we could divide the population of China into one hundred equal parts, and then take the entire population of the United States, Russia, Great Britain, Germany, and France, all these would equal only sixty-one of the one hundred parts. There are eight times as many people in China as in the United States; one third more than in all the countries of Europe combined; twice as many as in the four continents of Africa, North and South America, and Oceania. In two provinces in China the emperor rules over as many people as does Queen Victoria in Great Britain and Ireland.

China consists of eighteen provinces, each nearly as large as Great Britain; and all are practically open to the Protestant missionary. There is no caste nor harem, such as marks the Brahmanic and Mohammedan peoples. The climate and products are those of both temperate and tropical lands.

China sends swarms of men all over the surrounding countries, from Calcutta to Australia and California, and even to South America. We have one mission among the Chinese in the Sandwich Islands; and the results of this work during the last two or three years have convinced those acquainted with it that mission work can be carried on with success among the people of China. At present there is not one Christian worker to five hundred thousand of the population,—less than four to a population equal to that of Greater New York.

More money is spent, according to good authority, to evangelize Chicago than all China; and it costs more to make a convert among the heathen in Chicago than in China.

One third of the people who inhabit this earth live in China. Thirty-three thousand Chinese die every day. In one hundred and twenty days, as many people die in China as live in Greater New York.

Christianity was introduced into China at an early date. According to Gibbon, there were Christian missions in that country as late as the sixth century; and some of the emperors favored the Christian religion. Parts of the Bible were translated into the Chinese language, and were placed in the library of the palace. In the ninth century there was strong persecution against Christians, the clergy were all sent to private life, and all the places of Christian worship were changed to heathen temples. These were Nestorian Christians.

The Roman Catholics have had missions in China for six hundred years; but it does not seem to have been the Lord's will that this people should be taught a corrupted Christianity; for the labors of the Catholics have been attended with but little success.

In recent years Protestant Christian Chinese have suffered severe persecution from their own people, and some have been put to death. No people have shown more courage under such circumstances than these converted Chinese; and none have shown more zeal in teaching the gospel under great difficulty than some of these people. These persecutions are passing away, and there is an open door in China. We ought to enter this field at once; for time is passing. The Lord has given us his word. Shall we be guilty of withholding it, as have the people of past generations? The Lord asks only for a willing mind on our part. Let us enter at once upon the work of establishing missions in China. It is the will of the Lord that the Chinese should be saved; and since God wants them saved, he will provide a way if we are willing to let him use us in his work for them.

The Foreign Mission Board has for more than a year had under consideration the matter of opening a mission in China; and finally, *without the means in sight*, the board moved out by faith, and has voted to proceed to establish such a mission. The Lord has money, or he would not have moved upon the hearts of his people to go forward. He will surely move others of his people to put their money into this work. The Mission Board will leave the matter with the Lord and his people; and if we do not walk in the path of light with respect to the Chinese, the Lord will call others to do this work. Already there are those not of our people who are taking a great interest in this neglected people. God is blessing them with means; and men and women are being sent to give the Bible to those who are ready to hear. We ought to go with the truth, stripped of man's inventions. How much more readily it will be received now than after these people have learned man's traditions! May the Lord help us to obey his command to go into all the world, and preach the gospel.

ALLEN MOON.

ONCE a new convert came to a meeting wearing a hat covered with artificial flowers. To a zealous sister who remonstrated, an aged brother said: "Never mind, sister. Don't censure her. She is only young in the truth. Give her time to learn. Don't you know that the leaves fall off when the tree dies?" The gentle rebuke had the desired effect. What is needed now is *heart*, not merely *head*, conversions. To conform to a certain course of action as a religious duty, simply because it is customary, is not Christianity. The heart must be in it. Do you want live missionary meet-

ings, or interesting prayer-meetings, or willing Christian Help workers? Get a change of heart. All this service is more or less irksome when it is done only from a sense of duty; but when the love of Christ comes into the heart, then there will be a willing mind, and then a hearty service.

Progress of the Cause.

QUEBEC.

MONTREAL.—The work in the Quebec Conference looks brighter than it has looked for some time. The laborers are all of good courage in the Lord. Three schools are in operation, from which much in the way of educating our young people, and developing workers is expected. The work in Montreal has been carried on since the first of last July, when a series of tent-meetings was begun. This method of conducting the work did not prove so successful as we had hoped, though there was some fruit as the result of the effort.

Since the tent season closed, we have been laboring from house to house. As the result of this work, six honest souls, all of them heads of families, have begun the observance of the Sabbath. In addition to these, there are six or seven others who have been observing the Sabbath as the result of the tent-meetings. We have an organized Sabbath-school of twenty-seven members, which will be largely increased from those who have lately accepted the truth.

By invitation we have been holding regular preaching services every Sunday evening at a mission composed of people who have come out from the various churches, and are seeking light. They have suggested giving up the hall entirely to us after a time; but we do not know how this suggestion will be affected when they hear the Sabbath truth. I expect to organize a church soon, as there are some devoted Sabbath-keepers here, besides those who have recently accepted the truth.

I praise the Lord for what he has done in this city and in other parts of this province.

EUGENE LELAND.

THE WAR IN THE SOUTH.

AFTER the work at the Oakwood Industrial School, near Huntsville, Ala., I labored in Georgia for two weeks, dividing the time among the churches at Atlanta, Gainesville, and Alpharetta. The time was too short to do all that might have been accomplished had a few days more been spent in each place, but the Lord wrought mightily. Not only did our people respond, but in some cases the neighbors who attended sought the Lord with us for forgiveness and keeping power.

Nearly a week was spent with the church at Chattanooga, Tenn. The fight was so severe here that at one time an early morning meeting was called for the purpose of crying to God for deliverance. The meeting was called before breakfast, and continued without interruption until time for the Sabbath-school. At the eleven-o'clock meeting, the tide turned, and a glorious victory was the result. *How real the battle now is!* The darkness of the enemy, when his hellish shadow is thrown over a meeting, is just as real as the shadow of a cloud moving over the landscape; and the light of God's presence is just as real as the sunshine that chases the retreating shadow.

Reader, have you learned to distinguish between the two? or are you failing to do anything that would cause the enemy to fight you? If you are doing nothing to resist the darkness around you, if you are lukewarm, then the enemy will not fight you in any marked manner. He will only try to prolong your slum-

ber. Now is the time to read and reread the chapter in "Early Writings," or Volume I of "Testimonies for the Church," on the "Shaking Time." *We are in that time now.*

A. F. BALLENGER.

ILLINOIS.

It was my privilege to spend a month among the churches of Illinois in the interests of the educational work. This experience was one of the pleasantest of my life; and the hearty co-operation of the Conference and churches, together with the deep interest manifested by all in the principles presented, was a constant source of encouragement.

I found a prosperous church school connected with the Chicago South Side church. Brother C. L. Stone is in charge, and is assisted by Sister Woodward. About thirty students were enrolled at the time of my visit, and more were expected.

From Chicago I went to Kankakee, where there is a church of about forty members. Seven meetings were held, at which the various phases of the educational work were presented. Four young people from this church are now at Battle Creek College, and the parents earnestly desire to have a church school for the benefit of the small children.

Two days were spent at Pittwood. The church there is a small one, but there are several children and young people in it. The daughter of Brother Burkitt is principal of the village school; and as she is an earnest Christian, and in sympathy with the principles of Christian education, the public-school privileges afforded are superior to those usually enjoyed. The advantages of a church school over the best of public schools were presented, and the brethren and sisters desire to give their children the benefits to be derived from a good church school.

Watseka was the next place visited. This is a small church, and only three or four young people are connected with it. Some manifested an earnest desire to enter the work soon, and I have no doubt that the Lord will open the way for them to prepare to do so.

Leaving Watseka, I went to Onarga, where I was cordially received at the home of Elder R. F. Andrews. Though the weather was very stormy, three meetings were held with the little church, and the principles presented were received with hearty approval. The heathen mythology has been taught in the public school there until the pupils have imbibed the very spirit of it, and have manifested it to such an extent in the rivalry between the literary (?) societies that free fights were indulged in by the rival societies. These encounters became so frequent and sanguinary that they have been forbidden by the principal; but the teachers are still left free to fill the minds of the children with the exploits of the heathen deities.

Bloomington was the next place to which I went; and I remained a week with the church there. A home school has been started by Sister Kimlin, for the benefit of her younger children, with her eldest daughter as teacher. The Lord has greatly blessed in the little home school, and the enthusiasm and missionary spirit manifested by its teacher were truly encouraging. Are there not many homes that would be greatly blessed if the example set by this sister were followed?

The meetings at Bloomington were well attended, and the Lord blessed the word spoken. There are a number of young ladies in this church, and all are interested in preparing themselves for usefulness in the work.

At Ottawa I found most of the parents deeply interested in securing the proper educational advantages for their children. Though

there are some obstacles to be overcome, the brethren feel that a church school should be established soon, and believe that as they walk out in the light, God will prosper them.

Sheridan was the last church visited. This is an old church, and at one time was quite large, but its membership has been reduced by deaths and removals. A substantial interest in the principles presented was manifested by the contribution of money to carry forward the educational work. There are a few young people there, and they desire to attend the College, though they are unable to do so at present.

Ever since I have been engaged in this work, I have been deeply impressed with the large number of youth who desire an education at our College, but who are unable to secure it. Let our churches study the instruction given in "Testimonies for the Church," No. 33, page 84, and put it into practise, thereby assisting these worthy young people, and bringing God's blessing upon themselves.

GEORGE M. BROWN.

CALIFORNIA.

SINCE my last report, my time has been spent at Oakland, San Francisco, and St. Helena. The Lord has given freedom in speaking in favor of the means which, in his providence, he has connected with the message to counsel and instruct his people. At the Health Retreat, St. Helena, our meetings were attended by our people from Calistoga and the surrounding country. On Sabbath the chapel at the Retreat was packed. I am now at Los Angeles, expecting to spend a few weeks with our people in Los Angeles and San Diego counties.

J. N. LOUGHBOROUGH.

December 20.

UTAH.

SALT LAKE CITY.—Since the last report from this field, the medical missionary work has been growing constantly, and the workers are united in going forward to fulfil the commission given in Luke 14:21: "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." Thus far the limited resources of this field have restricted us somewhat in our methods of work among the outcast, there being but few Seventh-day Adventists in this State, and no organized Conference. During the spring and summer, we held one hundred and sixty meetings, and served one hundred thousand dishes of food to the poor. Now as winter has come, we greatly desire to have a place where we can not only teach and feed the people, but shelter and clothe the homeless. We have secured a large two-story brick building at a low rent, which will make an excellent place for lodging, free bath, laundry, etc. It will take about one hundred dollars to fit it up with bath-room and beds. Are there not one hundred readers of the REVIEW who will send one dollar each to the manager, David Quinn, Medical and Industrial Mission, 33 Commercial St., Salt Lake City, Utah, to put this work on a permanent basis?

R. D. QUINN, Sec.

FLORIDA.

SINCE my last report, I have labored at Tampa, St. Petersburg, Terra Ceia, and Punta Gorda. November 9-15 I was with the Tampa church. The Lord blessed, and we enjoyed some good meetings. The outside interest was fair, and several expressed themselves as interested in the subjects presented. If the brethren and sisters there will seek the Lord for wisdom and strength rightly to live out the principles of present truth, others will soon be added to their numbers.

On my way to Terra Ceia, I visited the believers at St. Petersburg, speaking twice, and leaving the little company much encouraged.

November 18-27 I was with the Terra Ceia church, preaching twelve discourses, besides meeting the believers each day during the week of prayer for the readings and to seek the Lord. The Spirit of God touched the hearts of many. The brethren and sisters have begun to build a church, which is much needed. Such an enterprise will, I am sure, prove a great blessing. The crops in that part of the State have been almost a failure this year, and the brethren have been considerably cramped financially; but notwithstanding this, thirty-one dollars was paid in for missions and one hundred and sixty copies of the quarto-centennial number of the *Signs*.

December 10, 11, I was at Pine Level, where Elder L. H. Crisler and Brethren A. C. Bird and C. P. Whitford were holding a series of tent-meetings, with an excellent attendance and interest.

December 14-18 I visited Punta Gorda. The Lord greatly blessed, and we had some good meetings. A church with a membership of sixteen and a full set of officers was organized. Others are keeping the Sabbath, who, we hope, will unite ere long with the church. A tract and missionary society was also organized.

The companies at Fort Ogden and Nocatee are growing in grace and in a knowledge of the truth.

M. G. HUFFMAN.

THE BROOKLYN MISSION.

THE medical mission lately established in Brooklyn, N. Y., is meeting with success, and already has attracted the friendliness of a number of charitably disposed people of the city. For Christmas, a prominent business man of New York City sent the mission a check, with the request that it be used to feed as many poor people on Christmas day as the amount would pay for, and added:—

I have a letter from John Mackeller, deputy chief of police for Brooklyn, in which he says of your medical mission that "there is no doubt that the mission is doing good work. It has kept and is keeping many an unfortunate from committing crime. The medical mission, in my opinion, is accomplishing great things, and should have the support and good will of all citizens."

In the same mail with the foregoing came a check from another person for forty dollars; also a letter from a lady in another State, who had heard of the mission and its work, enclosing an order for a certain sum, which she pledged to pay on the first of each month during the coming year.

These are only a few out of many of a similar nature. The mission has been opened only a short time; but there are many evidences that it has been established in the order of the Lord, and will be the means of accomplishing great good in the city.

MICHIGAN.

LANSING.—Perhaps it will be of interest to the readers of the REVIEW to know what the children in Lansing are doing in missionary work. There are seventeen pupils in the church school, nine of whom are doing canvassing work. Brother Howell mentioned this work in missionary meeting one night, saying that there are some books the children can sell, and thus have a part in the work. I talked with the children in school in regard to their doing this kind of missionary work; and as they were full of enthusiasm, some were soon at work. They are meeting with fair success, and take a great interest in the work.

Of their own accord they asked me to hear their lessons at recess and during the noon

hour, so they can get through early, and have more time to canvass. They are more anxious to get all their lessons, and have time to canvass, than they are to play, although they enjoy playing as well as any children.

Those who are canvassing are from ten to fourteen years old. They are working with "Gospel Primer," "Sketches of Bible Child Life," "Steps to Christ," and some smaller books. They expect soon to work with the *Signs of the Times*. Surely there is work for all, even the children.

I hope this may encourage some other children to do missionary work. The Lord has great blessings in store for all who do the work for Jesus' sake.

FLORA FOSTER.

GRANT CHURCH.—About six weeks ago Brother O. Soule came to hold some meetings with us. He closed the meetings last Sunday night, the interest and attendance having increased from the first. About sixteen took a stand to love and serve Jesus. The most of these are the children of Seventh-day Adventists, for whom we have had a great burden. Already some are planning to attend the Conference school at Cedar Lake, in the spring.

The brethren and sisters have been much benefited by the instruction received, and have promised to render unto the Lord all his own in tithes and offerings. Brother Soule raised the money, and bought a chapel organ, which we all highly appreciate. He was loath to leave, as there are so many openings for labor, which ought to be filled right away. Why not fill the openings around our churches?

A. VAN TASSEL.

WYOMING.

WHEN we reported last, we had just pitched our tent at Rawlins. Failing to get a hearing, we packed the tent away, got a team, and crossed the State to the north, taking our families. We went over the Big Horn Mountains to the hot springs situated on the Big Horn River, where we gave treatment to our little boy, who has tuberculosis. In the meantime we held meetings at Thermopolis.

On our return we held meetings at Hyattville, visiting and encouraging the scattered ones. Returning to Big Horn, we held meetings at Big Horn, Sheridan, and Higby, visiting all the members at each place, also one lone Sabbath-keeper on Piney River, twenty-five miles away. One was baptized, and taken into the Big Horn church; one united with the Sheridan church. After holding quarterly meetings, arranging for the week of prayer, and setting things in order for the winter, we went to Cheyenne, reaching there the first day of the week of prayer. Brother Abbott went on to Laramie, and I remained with the Cheyenne church. Meetings were held at each place, and an excellent contribution was taken up. One person united with the Cheyenne church. Those who took part in the services of the week of prayer were greatly blessed.

Leaving Cheyenne, I stopped at Laramie, visited every member of the company there, held one meeting, and made arrangements for more extended missionary work. I also took orders for the extra number of the *Signs*. At each place this work was taken up with earnestness.

Coming on to Carbon, a coal-camp of about four hundred Americans, Scandinavians, and Finns, we procured a hall on the only street in town, and went to every house announcing our meetings. We procured a little log house to live in, and soon set up housekeeping. The first night we had a congregation of six, the next of one; the next two nights none came. The question arose, What is the matter? We

went to the Source of all wisdom; then we took the *Signs* and some tracts, and visited every house, talking with all we could, taking subscriptions to the *Signs*, leaving a small tract with a copy of the *Signs*, and telling them we would call again to let them know when we would again have meetings in the hall. We also asked if their children could come to a children's meeting. The children came, and went home with a good report. Then we announced the history of the four great kingdoms for Sunday night, going around Sunday morning from house to house, inviting the people to come. We had a good congregation. We then had another meeting for children and youth at seven o'clock, holding the meeting until the parents came in, that they might know what we were teaching their children; for some were afraid we would frighten them by telling them about the end of the world. We have since had a good audience each night.

We are learning how to work in these mountain towns to get the message to the people. We procured a number of subscriptions to the *Signs*, and sold eight copies of "His Glorious Appearing," also a number of the special edition of the *Signs*. We hope for good results here.

We are preparing to send out a missionary wagon in the spring, to carry the message to every family in the State. Where is the God-loving young man who will take up the work with this wagon? There are about seventy Sabbath-keepers scattered from one end of the State to the other, hundreds of miles from any of our churches. One sister has not heard a sermon for thirteen years. She takes our papers, and is calling for a minister to come to her neighborhood. We are working that way; but the State is large, and travel expensive. Since August we have traveled six hundred and eighty-five miles by wagon, and six hundred and forty miles by rail, and have not reached all the scattered ones. When we send this wagon out, we expect to reach every one, also a class of sheep-herders who know nothing about the Lord's coming.

To the blessed Jesus be all the praise for what has been and is being done. We would be glad to correspond with some one who feels a burden to take this wagon into the field.

Big Horn, Wy.

O. S. FERREN,
C. H. ABBOTT.

News of the Week.

FOR WEEK ENDING DECEMBER 31, 1898.

—About \$10,000,000 is invested in the manufacture of corsets in this country.

—On the night of December 27 there was a total eclipse of the moon for an hour and a half.

—The last mail from Alaska brings the account of a snowslide, in which six lives were lost.

—On December 22 a fire at Montreal, Canada, destroyed over \$1,000,000 worth of property.

—Walter M. Clark, of Milan, Mo., a cattle king, failed on December 26, his liabilities being \$200,000.

—It is reported that Great Britain has just placed orders for four war-ships with ship-builders on the Clyde.

—Hereafter the British and foreign Bible societies will not be permitted to sell Protestant Bibles in Austria.

—Russia's peace plans are soon to be submitted to the powers; and the congress will be held May 1, at St. Petersburg.

—The Pittsburg, Pa., baseball club has notified the National Baseball League that it will not play ball on Sunday next season.

—A new counterfeit one-dollar silver certificate has been discovered. It is of the series of 1896; Bruce, register; Roberts, treasurer.

—It is estimated that 15,000,000 pairs of gloves are imported into this country each year. They come from England, Germany, France, and Austria.

—London, Eng., is reported to have been swept by a fierce gale, December 27, causing much loss of property and a number of fatalities.

—A passenger-train on the Santa Fé Railroad was wrecked near Trinidad, Colo., December 28. Twelve persons were injured, five of them seriously.

—On December 27 the Granite Oil Company, of Marietta, Ohio, discovered a gas-well that promises to be one of the strongest in the United States.

—The new French naval budget for 1899 calls for an expenditure of over \$60,000,000, an increase of about \$4,000,000 over that of the preceding year.

—During the first five months of its management of the State institutions, the Iowa State Board of Control has effected a net saving of \$102,821.28 in cash.

—Special excursions were arranged from the principal cities of the United States to Havana to see the transfer of Cuba from Spain to this country on New-year's day.

—The Bank of England is believed to be one of the safest places in the world to deposit money. For this reason it is patronized by nearly every sovereign of Europe.

—At a recent reception tendered him by the citizens of Philadelphia, Pa., Rear-Admiral Schley was presented with a sword, scabbard, and belt, which cost \$4,200.

—The postmaster-general of Canada has issued a proclamation putting into effect imperial penny postage. This will apply to nearly all the possessions of Great Britain.

—Paris is so afraid that the scourge of *la grippe* will be brought to it from the United States that it is seriously proposed to forbid ocean travel between this country and France.

—General Henry, the military governor of Porto Rico, has reduced the budget of expenses for that island for the coming year from \$3,680,000, under Spanish rule, to \$1,565,000.

—It is estimated that 1,000,000 barrels of flour, 45,000,000 bushels of wheat, 30,000,000 bushels of corn, and 7,000,000 bushels of oats were exported from this country last year.

—Governor-elect Stanley, of Kansas, says that he will not sign the death-warrant of criminals condemned to death, for the reason that he does not believe in capital punishment.

—Russia has just placed an order for \$1,000,000 worth of mining machinery with American manufacturers. Mammoth mills are to be erected at Mariopol, on the Sea of Azov.

—Postage-stamps to the value of \$10,000 were sold at the Brooklyn, N. Y., post-office on each of the two days preceding Christmas. About 1,500,000 pieces of mail were handled each day.

—The total earnings of railroads in Michigan for the first nine months of 1898 were \$23,356,154. This is an increase of twelve per cent. over the earnings for the same period in 1897.

—A definite scheme has been put in operation whereby it is expected that all the force of the falling water of Niagara will be utilized in manufacturing electricity to be transported to distant points.

—Orders have been received by the publishers for 318,000 copies of the Bismarck autobiography, of which only 100,000 copies were printed, so that many will have to wait some time before they can be supplied.

—In 1880 the United States imported five times as much iron and steel as it exported. In 1898 the exports were five and one-half times as great as the imports. In eighteen years the situation was entirely reversed.

—Much excitement and some rioting occurred in Havana during the week between Christmas and New-year's as the Spanish soldiers withdrew from the different wards of the city, and were replaced by United States troops.

—It has been found that the modern great ocean liners and the largest gunboats can not enter nor leave New York Harbor with safety during low water; and an effort will be made to obtain an appropriation from Congress to widen and deepen the channel.

—Sunday, December 25, every saloon in Lexington, Ky., was closed, for the first time in the history of the city. This action was brought about by an agreement of the proprietors, because of the recent indictments for violating the Sunday law.

—The late trial and acquittal of ex-Auditor W. F. Beech, of the Pacific Express Company, at Omaha, Neb., on the charge of embezzlement, has developed the fact that large sums of money were spent to corrupt members of the legislature, and this money passed through the hands of the express-company officials.

—Mrs. Isabel Alderdice Mallon, the noted newspaper and magazine writer known to the public as "Ruth Ashmore," died in New York on December 27.

—The government of Victoria, Australia, has accepted the tender of the Pennsylvania and Maryland Steel Company for 35,000 tons of steel rails, at \$75,000 below the English bid.

—The title to 9,000,000 acres of land in the State of Washington, owned by the Northern Pacific Railroad, has been attacked by a special legislative committee. It is believed that the title to these lands should revert to the State.

—December 21 a fire in a big apartment building in Chicago caused a loss of \$200,000, and made over sixty families homeless. Great heroism was shown by the elevator-boy, who, after the fire broke out, made ten trips to rescue the frightened tenants.

—An explosion of a powder-magazine at Hangchow, the Chinese military camp, is reported to have killed three thousand soldiers, including the general who commanded them. The American and French missions were damaged, but no lives were lost.

—*La grippe* does not seem to abate. The Nebraska State Board of Health reports that there are 8,000 cases in Omaha alone, and other cities are suffering proportionately. Those who have the *grippe* ought to be readers of the REVIEW AND HERALD.

—A seven-day race between the Chicago and Northwestern and the Chicago, Burlington, and Quincy railroads was inaugurated January 1, between Chicago and Omaha. The prize is the \$750,000 contract for carrying the overland mails between these two cities.

—A family Christmas tree in the home of a family living in one of the suburbs of Chicago burned, and with it a roll of greenbacks, amounting to \$800, which a visiting son had placed there as a surprise to his aged parents. The money was intended to pay off the mortgage on their home.

—Ex-Queen Liliuokalani, of the Hawaiian Islands, presented a protest to Congress, December 20, against the appropriation of the crown lands by the United States government. She uses the expression, "Withheld from me by your government, under what must be a misapprehension of my right and title," as the closing thought of her protest.

—The Navy Department recently received from residents of Key West a protest against alleged competition of government tugs. On investigation, it appeared that the offending tugs had rendered assistance to a burning ship, which prevented the complainants from realizing the salvage that might have been secured if the ship had been refused help.

—The prospects for ocean travel this year indicate a great rush to the Old World. Many of the transatlantic companies have already booked nearly all their first-class cabin capacity as far ahead as June. The American Line, which last year was badly handicapped by reason of its best steamers being in the government service, has already booked a large number of June and July passengers.

—The government has ordered a gunboat, now at Honolulu, to hoist the United States flag over Wake Island, three miles long and uninhabited, lying in latitude 19° north, and longitude 166° east. It is said to be admirably adapted for use as a station for a Pacific cable to connect the Philippines and the United States, the recently acquired Guam Island lying about half-way between it and Manila.

—A Yale divinity student has been arrested for stealing books. Over 5,000 stolen volumes were found in his rooms. On his person was found a bank-book showing a credit of \$1,400, supposed to represent in part the proceeds from stolen volumes. It is claimed that his researches in libraries developed an abnormal condition of mind, which resulted in his inability to keep from book-stores, or abstain from purloining books when he saw them.

—Three prominent men, one being assistant prosecuting attorney in the city court, and another the cashier of the Stamford National Bank, of Stamford, Conn., were each fined \$2 and costs, December 27, for playing golf on Sunday the week before. Two years ago one of the men was fined for the same cause; since then they have used a course in the neighboring town of Darien, where they have enjoyed immunity from interference by law till now.

—The increase in the exports of the United States during the last ten years shows the following surprising differences: to African nations an increase from \$3,000,000 to \$17,000,000; to Japan from \$4,000,000 to \$21,000,000; to China from \$4,500,000, to \$10,000,000; to Austria-Hungary from \$500,000 to \$5,000,000; to Belgium from \$10,000,000 to \$47,000,000; to the Netherlands from \$16,000,000 to \$65,000,000; to France from \$40,000,000 to \$100,000,000; to Germany from \$56,000,000 to \$150,000,000; to Canada from \$38,000,000 to \$85,000,000; and to the United Kingdom from \$362,000,000 to \$540,000,000.

Special Notices.

ACKNOWLEDGMENT.

THE following additional contributions to the work for the colored people in the South have been received: Mrs. A. E. Bostwick, Lena, Ill., \$1.35; Alice M. Cook, Demorest, Ga., \$2; Mrs. Leah B. Victor, Brookston, Ind., \$50.

REVIEW AND HERALD PUB. CO. (ATLANTA BRANCH).

MICHIGAN, NOTICE!

THE Lord willing, I will meet with the brethren at Morley, January 10-16, and with those at Sandy, January 17-23. A general attendance is hoped for at each place.

L. A. KELLOGG.

THE Lord willing, we will meet with the churches in District 2, Michigan, as follows: Jefferson, January 3-9; Prattville, January 10-17. In each place the meeting will begin at 7 P. M. on the first day of the appointment. We hope to see a full attendance of all our brethren within a reasonable distance of these meetings.

R. C. HORTON,
W. D. PARKHURST.

GENERAL meetings will be held in Michigan, as follows:—

| | |
|------------|-----------|
| Trufant, | Jan. 4-11 |
| Sand Lake, | " 12-18 |
| Mecosta, | " 19-23 |
| Bushnell, | " 24-29 |

Brethren from adjoining churches are earnestly invited to be present. Elder J. D. Gowell is expected at the meetings at Mecosta and Bushnell.

L. N. LANE.

THERE will be a general meeting at Coleman, January 13-15, at which time the new church building will be dedicated. The meetings will begin Friday evening at 7:30, and the dedicatory service will be held on Sunday at 2:30 P. M.

I would be glad to see many of the brethren from the neighboring churches at this meeting. It is expected that Elders J. D. Gowell and O. F. Campbell will be in attendance.

C. N. SANDERS.

THE JACKSON MISSION.

AFTER counseling with Elder Gowell, the Battle Creek College has decided to open a training mission in Jackson early in January.

A brick building, centrally located on East Main street, has been secured, and has been completely renovated and fitted up for the mission. The hall occupies the entire second floor, and will easily seat more than two hundred. The third floor has been arranged so as to provide a reception-room, dining-room, kitchen, and bedrooms, and will be used by the mission family. The usual lines of gospel mission and Christian Help work will be carried on by the students, under the direction of experienced and successful mission workers.

"God has devised our College as an instrumentality for developing workers of whom he will not be ashamed." In harmony with this instruction, the mission is opened, not only as a means of saving souls, but for "developing workers," by giving them practical experience in the work. The College believes that our brethren will see the great importance of this branch of the work, and will give it a liberal support; for in so doing they will not only be helping to feed the hungry, clothe the naked, and give light to those in darkness; but will at the same time help educate the youth, who, the Lord has said, "are our hope for missionary labor."

Contributions of money, provisions, fuel, furniture, bedding, dishes, and clothing are needed. All desiring to help in this good work should address the Battle Creek College, Battle Creek, Mich., before sending contributions.

The Lord is evidently leading in this movement; one sister at Jackson says that it is just what she has been praying for, for months. Another said she felt it would be a privilege to take in washing so that she might earn some money to give to this work. Members of the Jackson church have pledged four dollars a month toward the rent, which is fifteen dollars. Besides this, fifteen dollars and some provisions have been pledged.

God is blessing the College work in a wonderful way, and we are sure that there are many who desire a part in this blessing. Though you may not be able to come to the College or the mission, you may have a part in the blessing by helping support the work.

GEORGE M. BROWN.

A SPECIAL COURSE AT KEENE ACADEMY.

A SPECIAL course of instruction will begin at Keene Academy, January 18, and will continue ten weeks. The first three weeks will be devoted to instruction adapted to the needs of ministers and other public laborers; but as these subjects will be just as valuable for other classes, all will unite in this work for the first three weeks. The principles of health, nursing, and treatment, church organization and government, Bible study, Christian Help and mission work, vocal culture, and public speaking will be considered.

After the institute, more detailed instruction will be given for church officers, lay workers, canvassers, and others who are unable to attend the academy during the entire year, but who feel the need of a brief preparation to do better, home and general missionary work. The course will include nursing and Christian Help work, letter-writing, Bible study, penmanship, simple accounts, hygienic cooking, and Sabbath-school and mission work. The course will close with a canvassers' institute lasting three or four weeks.

As the expense of instruction will be met largely by the Conferences, there will be no tuition, but only an incidental fee of one dollar a month. Board will be provided in a dining-tent if necessary. Tents for those who desire them are furnished free; floors and furniture at reasonable rates; board in private families at from two dollars to two dollars and a half a week.

All who expect to attend should notify C. C. Lewis, Keene, Tex., before January 8. Winter term at Keene Academy begins January 4.

C. C. LEWIS.

NOTICES.

EMPLOYMENT WANTED.—Brother A. Guhl, of Pleasanton, Kan., desires employment among Sabbath-keepers, at coal-mining, gardening, or fruit-raising. South preferred.

HELP WANTED.—George S. Zollinger, Marshfield, Wis., desires to hire a good, strong man by the year to work on a farm. Must be a Sabbath-keeper. Good wages paid.

EMPLOYMENT WANTED.—Fred W. Evans, Cherryvale, Kan., desires employment as a molder. Has had over eighteen years' experience in brass and iron molding. References given if desired.

I WOULD like to correspond with any Seventh-day Adventist in California or elsewhere who has herds of cattle where feed is short, or who would like to go into the bee business. Best location for each. Address L. E. Edson, Verdi, Nev.

FOR SALE.—Good saw- and planing-mill plant, in good order, and doing a fair business, with team, log-cart, wagon, etc.; also two desirable winter homes. All will be sold very cheap for cash. I want to sell that I may go to Trinidad as a self-supporting missionary farmer. Address W. F. Heacock, Englewood, Fla.

ADDRESSES.

THE address of Elder Smith Sharp is 620 Pike St. (2d flat), Covington, Ky.

Until further notice, Elder B. F. Stureman's address will be 420 Potter St., Kalamazoo, Mich.

Brother S. E. Wight's address is Bedford, Mich. He would be glad to hear from all in Michigan who desire to canvass for the *Signs*.

PUBLICATIONS WANTED.

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

Mrs. C. W. Crowell, Gravett, Ark.

Mrs. H. E. Alderman, Youngstown, Ohio.

J. Irvin Butcher, Haddonfield, N. J., *Instructors*.

Mrs. Fannie G. Burgeson, Roseau, Minn., *Instructors* and *Little Friends*.

George La Munyon, Poughkeepsie, N. Y., *Signs*, *Sentinels*, *Instructors*, and German papers.

Mrs. J. Heineman, Lake Silkworth, Luzerne Co., Pa., *Good Healths*, *Signs*, *Little Friends*, tracts, etc.

Mrs. M. C. Sturdevant, N. 16th St., 15th Ave., Birmingham, Ala., *REVIEWS*, *Signs*, *Little Friends*, and *Instructors*.

I. W. Buckland, box 236, Great Bend, Kan., *REVIEWS*, *Signs*, *Instructors*, *Little Friends*, tracts and books on present truth. Would like a copy of "Facts for the Times."

Obituaries.

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

GENUNG.—Died at Newfield, Pa., Dec. 8, 1898. Sister Eliza J. Genung, aged 65 years. She accepted the third angel's message forty-three years ago.

MRS. S. A. H. LINDSEY.

MORRILL.—Died near Okarehe, O. T., of old age, Sister Hester L. Morrill, in the sixty-eighth year of her age. She accepted the truth twenty-five years ago.

J. B. ASHCRAFT.

WHITMAN.—Mrs. Maria Whitman fell asleep in Jesus, Sept. 16, 1898, at the home of her sister, in Crosswell, Mich., aged 82 years, 4 months. Twenty years ago she heard and accepted present truth.

MRS. MARY L. PURDY.

PEARCE.—Died at Columbus, Ohio, Christopher Pearce, aged 76 years, 8 months. He was buried in Jonesville, Mich. Words of comfort were spoken at the funeral by Elder S. M. Butler.

FENLASON.—Died at Soquel, Cal., Dec. 9, 1898, of pneumonia, Mrs. Harriet N. Fenlason, aged 80 years, 10 months. She was born in Maine, and accepted present truth in 1888. The writer conducted the funeral services.

G. K. OWEN.

BODWELL.—Died at the camp-meeting at Fort Worth (Tex.), of malarial fever, July 23, 1898, Thomas G. A. Bodwell, aged 8 years, 4 months, 26 days. If faithful a little longer, we shall be permitted again to clasp our darling in our arms.

C. P. AND E. C. BODWELL.

SCHOONOVER.—Died at Pope Valley, Cal., Dec. 11, 1898, of pneumonia, Rosina Schoonover, aged 80 years, 3 months, 11 days. She has been a Seventh-day Adventist for over fourteen years. Funeral services were conducted by the writer, at St. Helena, Cal.

J. N. LOUGHBOROUGH.

HORTON.—Died Dec. 23, 1898, at Covert, Mich., Sister Alvira J. Horton, aged 67 years, 3 months. A few hours before her death she aroused from a stupor in which she had been for some days, and sang two stanzas of that beautiful song, "Deliverance Will Come."

H. C. GOODRICH.

MILLER.—Died Dec. 18, 1898, at Malvern, Pa., of tuberculosis of the bowels, Brother George L. Miller, aged 37 years. Although he was for many months a great sufferer, he fell asleep praising God. Brother W. F. Swartz delivered the funeral sermon, taking Isa. 57: 4 as his text.

WM. T. MARKEL.

ASHLEY.—Samuel P. Ashley, of Curtis, Neb., fell asleep Nov. 30, 1898, in his ninety-second year. He accepted present truth in 1893, giving up tobacco, to which he had been a slave for seventy-one years. Words of comfort were spoken from 1 Thess. 4: 18, by Elder A. J. Howard.

LLOYD.—Died at Miles City, Mont., Dec. 11, 1898, Brother D. E. Lloyd, aged 34 years. His death was caused by a fall down the shaft of a coal-mine. He was a firm believer in the third angel's message, and was loved by all who knew him. Funeral services were conducted by the writer.

C. N. MARTIN.

BAILEY.—Hiram B. Bailey was drowned in a small lake at Brainerd, Minn., Nov. 15, 1898, two weeks before his twenty-ninth birthday. We have the blessed hope that when he awakes, his deaf ears will be unstopped, and his tongue loosed, and he can sing praises to our Saviour. He was brought into the marvelous light through Bible readings.

KATE BAILEY.

MC NELEY.—Lewis Alfred, son of A. C. and Jennie Mc Neley, was born near Lincoln, Neb., Dec. 16, 1893, and died of scarlet fever in Leeton, Mo., Nov. 4, 1898. Little Lewis looked forward to the time when Jesus will come to wake the children now sleeping in their graves. Words of comfort were spoken from 1 Thess. 4: 13-18 and Matt. 19: 14.

A. C. MC NELEY.

HOBBS.—Died at Kingsville, Mo., 1898, of consumption, Sister Aidaline T. Hobbs, daughter of Brother J. H. and Sister Lou Hobbs, aged 18 years, 6 months, 13 days. Early in life she accepted the truth, and during her lingering illness bore her suffering with Christian patience. Words of comfort were spoken by the writer, from 1 Thess. 4: 16-18.

JOSEPHUS HOBBS.

OWEN.—Died Dec. 15, 1898, at the residence of L. Walrath, six miles from Santa Cruz, Cal., aged 58 years, my dearly beloved wife, Julia A. Owen. She gave her heart to God in her youth, and has labored as a minister of the gospel for over twenty years. For the last four years her sufferings were great. Funeral services were conducted by Brother C. M. Nichols. Text, 1 Thess. 4: 13-18.

G. K. OWEN.

Publishers' Department.

WHAT ARE YOU DOING

To help circulate that excellent little book, "Steps to Christ"? Thousands of copies are being sold, and thus the truth is reaching many hearts. Are you among those who are advancing this good work? Special arrangements have been made by the publishers with your State tract society, whereby every Seventh-day Adventist may become an active agent for this book. In this way each church-member may work in his own neighborhood, devoting as much spare time to this work as possible. For further particulars, address your State tract society, or the publishers.

OUR NEW PROPHETIC CHART

For the Family.

THE new prophetic chart lately issued by the Review and Herald Pub. Co. is just the thing to have in your family. It will greatly assist you in studying the prophecies, and in making clear to your children, friends, and neighbors, the true prophetic interpretations.

The chart is beautifully lithographed in colors, on an extra quality of cloth, and its size is thirty by forty inches.

Sent, post-paid, for only \$1. Order of your State tract society, or of the publishers.

GAINING RAPIDLY.

WE are happy to report that each week brings hundreds of new subscriptions to the *Youth's Instructor*. In this way its circulation is being rapidly increased, and its field of usefulness broadened.

Those who desire to help the *Instructor*, and at the same time secure some valuable premiums, should send for the forty-page premium number of the *Youth's Instructor*, No. 49, dated Dec. 8, 1898. Address the *Youth's Instructor*, Premium Department, sending four cents in stamps. In this number are to be found offers of books, useful household articles, etc., etc.

BY THIS TIME

Each of the Sabbath-schools in this country has doubtless received several copies of a little sixteen-page booklet very fully describing our new book, "The Desire of Ages."

During the next year and a half our Sabbath-school lessons will be on the life of Christ and his apostles; consequently this, the latest book from the pen of Sister White, will be just the thing for all our Sabbath-school officers, teachers, and pupils to use as a help in the study of these lessons.

Those who have not already ordered a copy of "The Desire of Ages" should do so at once. Send orders to your State tract society, or to the Review and Herald Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Atlanta, Ga.; or Toronto, Ont.

For retail prices see our other notice on this page, entitled, "During the Next Year and a Half."

ORDERING THE "INSTRUCTOR" FOR MISSIONARY PURPOSES.

NO DOUBT most of the readers of the *Instructor* are anxious to see it placed in many homes to which it is now a stranger. We are glad to report that several subscribers are doing what they can to introduce the *Instructor* into such families, and thus accomplish the good work for which it was established.

We are just in receipt of a letter from a brother living in Noank, Conn., who ordered twelve copies of the *Instructor* to be sent to different persons. This brother pays for these papers, and thus is doing what he can to advance the cause of present truth. We have also just received an order from the Iowa Tract Society for one hundred copies of the *Youth's Instructor*, to be sent regularly to that society for missionary purposes. An *Instructor* friend in Houston, Tex., has ordered a club of twenty-five copies to be used in the same way.

Will not many readers of the REVIEW likewise help us circulate this valuable magazine for youth? Special rates will be given to those who order five or more copies of the magazine to give to friends and neighbors. For further particulars address the *Youth's Instructor*, Missionary Department, Battle Creek, Mich.

It will pay you to subscribe to the *Words of Truth Series*, issued quarterly by the Review and Herald Pub. Co. Subscription price, 10 cents a year.

"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.

DURING THE NEXT YEAR AND A HALF

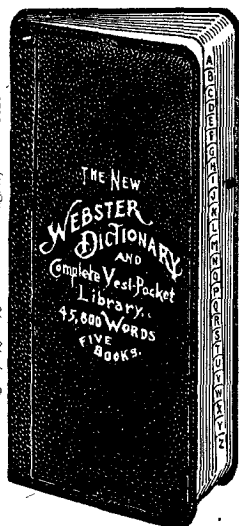
The Sabbath-school lessons will be on the life of Christ and his apostles. As a help to the study of these lessons, what better book can you purchase than the "Desire of Ages," the latest and largest book from the pen of Mrs. E. G. White? This is an intensely interesting and beautifully illustrated volume on the life of Christ and his apostles, and is of a nature to interest all classes. Its key-note is the great truth that in Christ the love of the Father is revealed,—that "God was in Christ, reconciling the world unto himself."

The illustrations for this grand work have been prepared by eminent New York artists, and are first-class in every particular. They consist of 38 full-page engravings, 87 illuminated chapter-headings, and nearly 300 small illustrations, and were all made especially for this book.

The work is divided into nine sections. Eighty-seven chapters form a volume of nearly 900 large octavo pages. It is printed on enamel-finished, supercalendered book-paper, and is bound as follows:—

| | |
|---------------------------|--------|
| Cloth, marbled edges, | \$3 50 |
| Cloth, gilt edges, | 4 25 |
| Library, marbled edges, | 5 00 |
| Full morocco, gilt edges, | 7 00 |

Address all orders to your State tract society, or to the Review and Herald Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Atlanta, Ga.; Toronto, Ont.



The New Webster Dictionary

and Complete Vest-pocket Library. By E. Edgar Miles. Over 600,000 copies already sold. A Literary Wonder! Contains 45,800 words, not counting definitions. Five Valuable Reference Books actually embodied in one small volume of vest-pocket size, and sold for the price of one book, or less than one fifth of its real worth. And it is a beauty, too. Simple, handy, reliable, substantially bound, clearest of print. Just what everybody needs for ready reference and constant use.

Adapted alike to the wants of ordinary people, students and men of learning.

Queries:

Do you want a Pronouncing Dictionary and Speller? A Pronouncing and Statistical Gazetteer of the World? A Complete Parliamentary Manual? A Rapid Calculator and Compend of Business and Social Forms? or, a Letter Writer and Literary Guide?

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Would you like a book of English Synonyms? A volume of Test Words? or, a Domestic and Foreign Postal Guide? You will find all these desirable things, and much besides, in the "Complete Vest-Pocket Library;" and every part is full, complete, and satisfactory in every respect. This fivefold volume is a great educator, and will pay for itself many times in a year. Secure a copy at once. Take the best. Make presents to your friends, or get them to order with you. If you want testimonials, say so, and we will gladly send them.

In Three Styles:

In elegant cloth, red edges (indexed), 25 cents. In morocco, gold stamp, gilt edges (indexed), 50 cents. In extra quality morocco, with calendar, memorandum, and postage-stamp holder (indexed), 60 cents.

Sent, post-paid, upon receipt of price. Order of your State tract society, or of the—

REVIEW AND HERALD PUB. CO.,
Battle Creek, Mich.

THE SABBATH-SCHOOL LESSONS

For the first quarter of 1899, February 7 to March 25, are all on the life of Christ, and will be found in the January, 1899, issue of the *International Sabbath-School Quarterly*. Price, 5 cents, post-paid. Order of your State tract society, or of the Review and Herald Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Atlanta, Ga.; Toronto, Ont.

"IF'S AND WHY'S OF BAPTISM"

Is the title of the December number of the *Words of Truth Series* (issued as No. 17, Extra). It is written by Wm. P. Pearce, and is a most interesting discussion of this important question. In plain and forcible language, the writer answers the many questions that arise in the mind of the anxious inquirer regarding the origin, nature, and purpose of baptism.

This number contains 20 pages, and sells for only 1 cent a copy. Address all orders or subscriptions to your State tract society, or to the Review and Herald Pub. Co., Battle Creek, Mich.; Atlanta, Ga.; Chicago, Ill.; or Toronto, Ont. Remember that a year's subscription to the *Words of Truth Series* costs only 10 cents.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected August 14, 1898.

| | 8 | 12 | 6 | 10 | 14 | 20 | 36 |
|--------------------|-----------------|-----------------------|-----------------|-----------------------------|-------------------|--------------------|--------------------|
| EAST. | *Night Express. | †Detroit Accom. | Mail & Express. | *N. Y. & Bos. Spl. Express. | *Eastern Express. | *Jackson Ac'm't'n. | *Atlantic 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 1.20 |
| Niles..... | am 12.40 | | 10.15 | 1.00 | 5.37 | | 2.36 |
| Kalamazoo..... | 2.10 | am 7.15 | 11.55 | 2.08 | 6.52 | pm 6.00 | 4.10 |
| Battle Creek..... | 3.00 | 7.56 | pm 12.50 | 2.42 | 7.28 | 7.43 | 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 | 8.15 | 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 5.28 | | pm 4.13 |
| Susp. Bridge..... | | | | | 5.53 | | 4.38 |
| Niagara Falls..... | | | | | 6.46 | | 5.30 |
| Buffalo..... | | | | am 12.20 | 7.13 | | 6.40 |
| Rochester..... | | | | | 8.15 | | 7.40 |
| Syracuse..... | | | | | 9.05 | | 8.40 |
| Albany..... | | | | | 10.15 | | 9.45 |
| New York..... | | | | pm 3.25 | 11.35 | | am 2.50 |
| Springfield..... | | | | 12.16 | 8.34 | | 7.00 |
| Boston..... | | | | 3.00 | 11.35 | | 10.34 |
| WEST | *Night Express. | †N.Y. Bos. & Chi. Sp. | Mail & Express. | *News Express. | *Western Express. | †Kalam. Accom. | *Pacific Express. |
| Boston..... | | am 10.30 | | | | | pm 7.15 |
| New York..... | | pm 1.00 | | | | | am 12.10 |
| Syracuse..... | | 8.55 | | | pm 3.00 | | am 12.10 |
| Rochester..... | | 10.37 | | | 4.15 | | pm 2.25 |
| Buffalo..... | | 11.50 | | | 5.35 | | pm 3.40 |
| Niagara Falls..... | | | | | 6.24 | | pm 4.30 |
| 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 | 9.18 | | 1.38 | 5.45 | am 12.30 |
| 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 | 2.00 |
| Kalamazoo..... | 1.35 | 11.05 | 2.18 | 5.40 | 4.28 | 10.00 | 3.40 |
| Niles..... | 3.15 | 12.31 | 4.00 | | 6.05 | | 5.08 |
| Michigan City..... | 4.28 | pm 1.28 | 5.20 | | 7.05 | | 6.06 |
| Chicago..... | 6.30 | 8.00 | 7.15 | | 8.50 | | 7.60 |

*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 vestibuled sleeper to Montreal and from Montreal to Portland daily; Pullman vestibule buffet sleeping-cars to New York and Philadelphia via Susp. Bridge and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

2.25 A. M. train has Pullman sleeper to Bay City via Flint; F. & P. M. 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.

BEN FLETCHER, Trav. Pass. Agt., DETROIT, MICH.

E. H. HUGHES,

A. G. P. Agent,
CHICAGO, ILL.

The Review and Herald.

BATTLE CREEK, MICH., JANUARY 3, 1899.

THE *Oriental Watchman*, our paper in India, for December, has reached our table. It is laden with present truth, and can not fail to do good wherever it is read.

ELDERS E. J. Waggoner and W. W. Prescott sailed from Southampton, England, for New York, December 28. They will spend three or four weeks in Battle Creek before General Conference.

AFTER reading "Our Visiting Pastor," on page 3, see if you do not think it would be an excellent investment for you to subscribe five dollars in advance to help defray the traveling expenses of this evangelist, as did Brother Blodget. What do you say?

ARRANGEMENTS have been made whereby a marked copy of the quarto-centennial edition of the *Signs of the Times* will be sent to every editor in the United States. This is a splendid way to bring the truth before the minds of those who have to do with the molding of public opinion, and is sure to bring good results.

WE hope all our subscribers have received the souvenir. If any have not received it, let us know, and we will try again. We said that new subscribers will also receive the souvenir. This is the truth; but of course it would not be expected that we could supply them throughout the whole year of 1899. However, all new subscribers in this month of January will receive the souvenir, but after that it can not be expected.

A BROTHER from one of our leading churches sends us a list of twenty-five subscriptions for the REVIEW, nearly all of them new, as the result of personal work put forth in that one church. He says: "We now propose to have a committee appointed to visit every family in the church, and then carry the same work on throughout the whole State, and if possible, get the REVIEW into every Seventh-day Adventist family." Surely this is just the kind of work that should be done in every church and Conference in the land. Can we not rely on you to do your part?

IN 1886 the United States government began to pay money to the churches for the support of their church schools among the Indians. The Catholic Church originated the scheme, and in every way led in the matter; and there were fourteen professed Protestant churches that followed her lead for nearly ten years before they quit. In 1886 the Catholics received \$118,343; in 1887, \$194,635; in 1888, \$221,169; in 1889, \$347,672; in 1890, \$356,957. This last sum was continued at the same figure until about the year 1896, when it began to be reduced; and now, as under action of Congress all such appropriation of public money is about to cease, Cardinal Gibbons has presented to the Congress now in session a long petition reciting these facts, and asking Congress to "reopen" the whole subject. This petition will be found printed in full in the *Catholic Mirror* of Dec. 17, 1898.

A FAIR example of Rome's rule in Cuba is the fact, related by Captain Sigsbee, of the "Maine," that when the victims of the destruction of the "Maine" must of necessity be buried in Cuba, the authorities of the Catholic Church would not permit even Captain Sigsbee himself to read any prayers, or perform any kind of service, over the Protestant dead. And this is the system that now all the Protestants, and all others of the people, of the United States, are expected to support in Cuba with appropriations from the public treasury!

A PERSONAL letter from the manager of the Pacific Press says:—

Our facilities have been taxed to the utmost in getting out the quarto-centennial edition of the *Signs of the Times*. For several days our presses have been running twenty-four hours a day, and still we are behind with the orders, but hope to catch up in the course of a few days. Have already mailed over a quarter of a million copies, and this is only the 22d of December. Orders are coming in every day for from ten to fifty thousand. Many of those who have seen the paper are now sending in their second orders, saying that the papers "sell at sight." The Lord's hand is in the work, and to him be all the glory.

We hope that one million will not meet the demand. Don't you?

A CERTAIN paper had remarked that as General Coppinger, of the United States Army, is a Roman Catholic, "it must go against the grain with him to fight against the people for whom the pope prays," to which the *Christian Work* answers: "Nonsense! Catholics have fought Catholics all their lives: witness the wars of France and the Napoleonic campaigns,—notably Marengo, Wagram, and Austerlitz. Witness, too, the wars of Spain. On the other hand, look at Cromwell pushing his Congregational legions upon the Presbyterians at Dunbar. When Christians want to fight, sectarian lines count for mighty little." All of which is true enough, and shows how little a large number of professed Christians know of Christianity. *Christians* will not fight at all.

THE *Catholic Mirror*, finding that the American Bible Society has sent an agent to distribute Bibles among the inhabitants of Porto Rico, insists that since the Porto Ricans are exclusively Catholics, and hold precisely the same faith as do Catholics everywhere else, the Bible Society might just as well send Bibles to the Catholics of Baltimore. Yes, that is all true; though in favor of sending Bibles to the Porto Ricans, there is the consideration that hardly one in ten of them ever heard of the Bible, while most of the Catholics of Baltimore know of it, and have a chance to know more every day. But of course Bibles should be distributed to Catholics in all places alike; because in all places alike they need the Bible.

A SHORT time ago we spoke of the "folly of time-setting in connection with the Lord's coming." The *Lutheran Witness*, speaking only of the Seventh-day Adventists, says that we "were formerly, as a church, strong believers in 'the folly of time-setting.' Their repeated attempts to name a time for the second coming of Christ, which by their failure exposed them to the ridicule of the world, have taught them a lesson, it seems." The Seventh-day Advent-

ists have had just as much connection with time-setting as the Lutherans have had with the remorse and recantation of Luther on his death-bed, and no more. But the *Lutheran Witness* will say that there was never any such thing as the "remorse and recantation of Luther;" that that is a slander of the enemies of the gospel. Neither was there ever any such thing as the Seventh-day Adventists' setting time; that, too, is a slander of the enemies of the gospel. The REVIEW AND HERALD never took up that slander about Luther: the *Lutheran Witness* did take up that slander about the Seventh-day Adventists. See?

THE brethren of New York City have secured the use of Chickering Hall, one of the most popular assembly-rooms there, for Sunday-night services during January, February, and March. The meetings will be under the supervision of Elder E. E. Franke, and will begin on January 8. They have been liberally advertised, and the prospect is that they will be well attended by representative people. It is hoped that under the blessing of the Lord, great good will be accomplished. Those of our people having friends in the city are requested to try to interest them in the meetings, by correspondence or otherwise; and especially are their prayers asked for wisdom and success in the undertaking. The rent of the hall is \$50 a night; and if there are those who would consider it a privilege to help defray the expenses, any such contributions will be thankfully received. Send them to Elder A. E. Place, 39 Bond St., New York City.

THE blue-laws have come to the front with a vengeance at Fort Scott, Kan. It seems that for some time the barbers of the city have been trying to compel all the barber shops there to close on Sunday. This has stirred up a good deal of retaliatory spirit; and December 21, Councilman Davenport, of the city council, introduced an ordinance forbidding all Sunday work, of whatever nature, even prohibiting ministers from preaching for pay. According to the *Chicago Times-Herald*, the following paragraph is a part of the ordinance:—

It shall be unlawful for any person within this city to work, act, or be engaged, on the first day of the week, commonly called Sunday, as a barber, manager of baths, employee in a railway shop, butcher, preacher receiving compensation for his services, baker, or salesman, motorman on a street-car, confectioner, newsdealer, bootblack, hack or carriage driver for pay, electrician, printer, or a domestic servant.

Mr. Davenport moved the adoption of the ordinance, and it received a second; but according to the rules, it went over to the next regular meeting of the council. The outcome will be watched with interest.

THE *Christian Work* says: "If there were more consecrated Christians, there would be fewer church fairs and fewer rented pews. That church fairs and rented pews must be, is probably true; but the assertion carries with it a confession of a lack of conscientiousness and spiritual enlightenment." Yes; and in this "confession" is revealed the reason of the fall of Babylon. In the days when consecration meant what it does not now mean to the majority of professed Christians, the gospel could be carried forward without resorting to church fairs and such devices to get money. And it is a query whether money raised by methods so questionable will be blessed of the Lord to the salvation of sinners.