

The Adventist Review and Sabbath Herald

HOLY BIBLE
IS THE FIELD
OF THE WORLD

Emma B. Craig
box 449

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

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THE DAY OF LIFE.

Lo! the day,—the day of life,—day of unimagined light,—
Day when death itself shall die, and there shall be no more night.
Steadily the day approacheth when the just shall find their rest,
When the wicked cease from troubling, and the patient reign most blest.

See the King, desired for ages, by the just expected long;
Long implored, at length he hasteth, cometh with salvation strong.
O, how past all utterance happy, sweet, and joyful it will be
When they who, unseen, have loved him, Jesus face to face shall see!

In that day how good and pleasant this poor world to have despised;
And how mournful and how bitter, dear that lost world to have prized.
Blessed then earth's patient mourners, who for Christ have toiled and died,
Driven by the world's rough pressure, in those mansions to abide.

There shall be no sighs nor weeping, not a shade of doubt or fear;
No old age, no want nor sorrow, nothing sick or lacking there;
There the peace will be unbroken, deep and solemn joy be shed,
Youth in fadeless flower and freshness, and salvation perfected.

What will be the bliss and rapture, none can dream, and none can tell;
There to reign among the angels, in that heavenly home to dwell.
To those realms, just Judge, O call me! deign to open that blest gate,—
Thou whom, seeking, looking, longing, I with eager hope await.

—A hymn of the twelfth century.

A NEGLECTED DUTY.

MRS. E. G. WHITE.

THE charge given to Peter by Christ just before his ascension was, "Feed my lambs," "feed my sheep;" and this commission has been given to every minister and worker. But the work has been neglected. While something has been done for the education and religious training of the youth, there is still a great lack. Many more need to be encouraged and helped. There is not that personal labor given which the case requires. It is not the ministers alone who have neglected this solemn work of saving the youth; the members of the churches will have to settle with the Master for their indifference and neglect of duty.

The Lord is not glorified when the children are neglected and passed by. They are to be

educated, disciplined, and patiently instructed. They require more than casual notice, more than a word of encouragement. They need painstaking, prayerful, careful labor. The heart that is filled with love and sympathy will reach the hearts of the youth who are apparently careless and hopeless.

We must not be careless in regard to any soul, however unpromising he may appear. We must yoke up with Christ, and in his name understand his work and do it. "We are laborers together with God," Christ declares; "ye are God's husbandry, ye are God's building." "Ye are the light of the world." We must gather up the divine rays of light coming from Christ, and let the heavenly splendor be reflected upon the broad ways and byways of life, to guide the feet of the wanderers into the path that leads to eternal life.

All can not be helped with the same line of work. God deals with each according to his temperament and character, and we must co-operate with him. Wisdom is needed in dealing with individual minds. There must be more study, more earnest prayer for wisdom. Often those whom we pass by with indifference, because we judge them from outward appearances, are the ones who have in them the best material for workers, and who will repay all the efforts we bestow upon them. The ways and means used in winning them to Christ will be gratefully used by them in winning others.

The Lord would have the education in our schools such as will advance every pupil in the knowledge of God, and of Jesus Christ, whom he has sent. A great mistake is made by teachers when they give their students the impression that in order to reach perfection in literary attainments, they must sip at the impure fountain where customs and traditions and errors that are hoary with age continue to flow. This is the greatest dishonor that can be done to God. Teachers and students are to heed the instruction given through the apostle Paul. "All Scripture," he says, "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."

"But in a great house there are not only vessels of gold and of silver, but also of wood and of of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

The true dignity of the youth who makes God his trust will reveal itself. The Holy Spirit will work in him to make of him a representative of God, to declare the message of God. He may stand as a counselor before kings; for heavenly intelligences stand by his side. Mark the counsel given by the youthful Joseph to the kings and rulers and so-called great men of Egypt. He bore the test of character in adversity, and the gold was undimmed in prosperity. He showed the same sacred regard for God's will when he stood next the throne as when in a prison-cell. Joseph carried his religion everywhere; this was the secret of his unwavering fidelity.

Daniel in Babylon was given words of wisdom, and reproof, and counsel, by the heavenly intelligences. His life is given us as a bright example of what man may become, even in this life, if he will make God his strength, and wisely improve the opportunities and privileges within his reach. Daniel was but a youth when he was carried away captive to Babylon; but he would not permit any power to turn him aside from the path of duty. He refused to use wine as a beverage, though it was placed before him at the king's command. He might have argued that under the circumstances, there was no other course for him than to do what was required. But while Daniel was willing to obey those who had the rule over him, kings and decrees could not make him swerve from his allegiance to the King of kings. He knew that by use, wine would become pleasant to him, and would be preferred to water.

A second consideration of these youthful captives was that at the king's table the blessing of the heathen gods was invoked. The king set apart a portion of his food and wine to be presented to these idols. By this act, according to their religious instruction, the whole was consecrated to the idols. Daniel and his three brethren deemed it a dishonor to the God of heaven to eat the food thus consecrated. These four children decided that they could not eat of the king's food, nor drink of his wine; for to do this would be to implicate them with heathenism, and dishonor the principles of their religion.

Much was involved in this decision. They were regarded as slaves, though they were particularly favored because of their apparent intelligence and comeliness of person. But they decided that even any pretense to eat of the king's food, or to drink of his wine, would be a denial of their religious faith. There was no presumption with these youth, but a firm love for truth and righteousness. They did not choose to be singular; but they must be, else they would corrupt their ways in the court of Babylon, and be exposed to every kind of temptation in eating and drinking. The corrupting influences would remove their safeguard, and they would dishonor God, and ruin their own character.

The education that these four youth had received was not after the order of the worldly schools, but according to the design of God. The school in which they had been educated

was not after the order of the schools that existed before the flood,—schools in which nature was worshiped above the God of nature, in which infidel sentiments prevailed, and the ideas of God were cloudy and obscure. Their education was not after that of Sodom and Gomorrah, to the exclusion of all true religion. These youth had been brought up in homes where they were taught to fear the Lord. And this early education was to them the means of their preservation. The lessons learned in their earliest years were the means of their remaining uncorrupted in the courts of Babylon. The truth was truth to them. Its principles were stamped upon their hearts. It was understood by them that “with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” The first and great commandment, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind,” was truth to them, and it was obeyed.

Joseph, Daniel, and the three Hebrew children came forth from their trial like pure gold. If the curtain could have been rolled back, men would have seen the heavenly universe looking with admiration upon these youth, who, amid temptation and moral corruption, made God their trust. The Lord saw that these youth would be vessels unto honor; they would not defile the channels through which he worked: and all heaven rejoiced.

These representative youth are an illustration of the unanswerable question, “Who teacheth like him?” For the youth of this time who will read the will and purposes of God, these Hebrew youth are a testimony of what all may become when connected with the living God. Their noble example should bring strength to the tried and tempted, even at the present day.

Time brings to every human being a responsibility; and the youth are to use the faculties of mind and body in accomplishing the work that God has given them to do. They are required to use every hour in doing good in the service of the Master. Every passing day brings us nearer to the time when we shall see him whom our souls love. Beyond this present is the eternal future. Just now is the time of our test and trial. Now is the seed-time of grace and the ripening harvest. Time is very precious. Days and weeks and months are filling up the year; and as they pass, we have one day, one week, one month, less in which to prepare for the future life. Yet thousands are lingering in careless and heedless indifference, feeling no need of bearing responsibilities, spending their precious time as if it were of no value. This pleasure, this excursion, they say, will pass away time. This is not the true view of life. Time is a precious talent, for which they must render an account to God.

God calls for laborers in his vineyard. He wants those who have an education in the word of God, those whose weapons of warfare are not carnal, “but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” With such the great thought will be: Is this God’s will? Is it his way? Have I engaged in a business that will keep me from prayer, from serving God? If so, I must give it up; for in the place of reflecting light upon the pathway of others, I shall be leading away from God. Is this amusement that I am engaged in of a character that will strengthen my heart for the faithful service of God? Will it fortify me for trial, and enable me to discern temptation and the ways of the world? Can I ask God to go with me in this arrangement for my pleasure? If not, I will not enter into it, however attractive it may be.

I am to have an eye single to the glory of God. Nothing is to come in to make me view things in a perverted light, so that my interest shall be divided, and I shall not, with my whole heart, glorify God.

Not all the teachers in our schools have honored God. Some are going over the same routine in educational lines as are those in the schools that have not had the light and knowledge that God has graciously given us for this time. Where is the gracious acknowledgment coming from the lips of teachers and students? When the Lord has drawn nigh, and given tokens of his presence and his blessing, some have shown unmistakable signs of annoyance. They could not see the wisdom of the Lord in interrupting their routine of studies. They saw not nor acknowledged God. The manifestation of the Holy Spirit among them has been regarded by some as an altogether unnecessary element, and even a hindrance. That which should have called forth heartfelt gratitude and thanksgiving has been treated almost with scorn. Virtually, they have said, We do not want God’s words or works interwoven with our work of teaching.

The educators of the youth should be Christians. Then they will have a sense of their responsibility as Christians. This they will maintain under all circumstances and provocations, never displaying passion nor an arbitrary spirit. They will reveal sound principles, unswerving integrity, and pure sentiments, expressed in pure words. These are the high thoughts that will draw the youth to the higher education, in which an atmosphere of purity will surround the soul.

THE BIBLE VS. LOGIC.

J. O. CORLISS.

(Battle Creek, Mich.)

THE Bible is not a book of abstract logic, taking up a point of doctrine, and establishing it by dialectical inferences. It was never designed as a text-book of argument, with which to maintain religious controversy. It is rather a divinely inspired record, setting forth the power of the Creator in bringing forth all things by the “breath of his mouth;” the entrance of sin into his dominion; its blighting effects upon the universe, in arraying the created against the rule of the Creator; the infinite love of the Eternal in yielding up his Son to die for sinners; and the promise of final redemption, through Christ, for the sinner, with the complete restoration of the will of Heaven in the earth.

These things are not set forth on legal principles, nor argued upon their merits. Simple statements are made, and left to be adopted or rejected, according to the will of those for whose benefit they were produced. They are merely stated facts, resting entirely upon the veracity of God’s word. The only evidence that one can have of their absolute stability is his confidence in the integrity of their Author. To admit an argument regarding this point, is to entertain doubt of a perfect mind in him who is above all things, and so is to destroy, in some measure, the force of his expressed sentiments.

The Bible, being largely narrative in style, presenting, in panoramic view, *living actors instead of theories*, shows the trend of God’s mind in regard to dealing with those whose good will he would win to himself. Inasmuch as his infinite love is thus revealed *through life*, rather than through words, it would seem wise to let his example be the pattern for all his followers. Had argument been the proper way to meet opposition to his will, God would surely have employed it in the great controversy between sin and righteousness, which has so long been in process.

As heretofore stated, argument is a species of force employed to compel another to yield his opinion. But God’s rule of dealing with all creatures is one of love, never of force. His appeal to Israel of old was: “I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.” Jer. 31:3. Notwithstanding their stubbornness of will and intellect, God did not argue to convince them of his generous attitude toward them, but put forth constant acts of kindness, with which to soften their wills and enlighten their comprehension.

God might have contended against Satan with strong words; but as the only virtue in this method would have been to *force his will*, nothing of the kind was resorted to. No railing accusation was indulged in when the resurrection of the body of Moses was in question. Jude 9. As the claim was pressed by Satan that, being a sinful body, it was rightfully his, and that Christ had no claim to it, the Master simply put the case in the hands of God, and there left it.

When the Man of Sorrows was condemned at Pilate’s judgment-bar, he argued against none of the theories of his assailants; but committed himself and work to Him who holds the universe in his hands, and may do whatever he wills. But while God wills to have all men in harmony with his mind, in order that they may be saved (1 Tim. 2:4), he leaves the will of every creature free to act in accordance with its own purpose. On the other hand, God does not modify his own expressed will, nor justify his requirements by logic, but lets his acts of kindness stand out as evidence of his solicitude for the sinner’s welfare. He *invites all*, but *forces none*, to accept his word and favor. “Whosoever will, let him take the water of life freely.” Rev. 22:17. Faith in God’s love, and in the word of his promise, is the only means by which the will may purpose to have this water of life; but it *can not be* thus molded by argument. It must be softened and shaped by the Spirit of God impressing upon the sight and mind the infinite love that brought to the world the provision of salvation.

When men consent to let that Spirit operate through them, he will not misrepresent himself by attempting to force the will of another through argument, or by using force through human authority to put down or hold down those not in harmony with the human agent. Whenever or wherever force is put in operation, it is prompted by another power than the Holy Spirit. Such manifestations are but the operation of the human will, unaided by divine impulse.

The Spirit of God in man will testify of Christ just the same as if it were not tabernacled in flesh. The human body is made the temple of the Holy Ghost for the purpose of speaking from its depths the mind of Jehovah. Even as God dwelt in humanity through Christ to manifest the character of God, and so be able to come in saving contact with sinful men, so now his Spirit is given to dwell in flesh, that it may still witness through that medium to the loving character and saving power of God through Christ.

The very last words of Christ to his disciples, as he was taking his personal departure from earth, were: “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” Acts 1:8. Notice that they were to have *power*, simply to become *witnesses*, but this only by the aid of the Holy Spirit. No arbitrary power was here vouchsafed; but a persuasive influence was promised, that through a continual testimony of the wondrous love of Christ, sinners might be won to his side and saved from death.

It needs no argument to tell the simple story of God's love, and the willing sacrifice of Christ for a lost world. The guileless narrative itself will command the sympathy of the most hardened; but if intermixed with human logic, it is sure to stir up the elements of adverse reasoning in those who listen. How much better, when laboring for the lost, to let the pure word of God tell the story of his love, and so let *his reasoning* meet the logic of the unbeliever. When the witnessing power of the Spirit is permitted to do its work through us, without the intermixture of human logic, souls will be led to rejoice in the saving grace of God, and he will have more glory as the result of our labors.

"SAYING."

ONE of the most thrilling of gospel stories certainly is that related by Luke, telling of the multitude of the heavenly host that "suddenly" was with the angel that had brought the glad tidings of the Saviour's birth. They were there "saying."

Suppose the record had been, "They were there, singing," and continued thus: "They rendered one of the choicest selections from heaven's own repertoire. The first soprano led off in a brilliant solo, running up with ease to high C, and sustaining her notes without the slightest quiver. The alto and tenor took up their successive parts with equal skill, the bass following, going down to the lowest depths with wonderful power. Then followed the full chorus, gliding through the most difficult mazes of harmony without one false note, while the shepherds looked one upon another, amazed." Would such a record have come down through the ages, stirring successive generations to deepest adoration and highest worship?

The record is, "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest." We may well believe that these words were spoken in musical tones of richest and rarest quality; but we know they conveyed a sentiment, and there is no question as to the adoring worship of that sentiment.

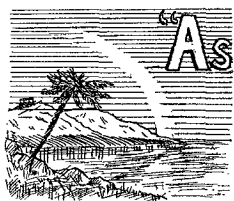
We go to church to worship God. Our hearts, exultant in praise and joy, cry out, "Glory to God in the highest!" or in self-abasement, we cry, "Have mercy upon me, O God!" The organ prelude, it may be, harmonizes well with the feeling of the heart. It can be filled with sentiments of devotion or penitence. After it follows the artistic vocal rendering of some wonderful musical composition. Is it worship? Is it prayer? Is it praise?—Conjecture is vain; for not a word can be detected in the performance to which we are treated.

Music is grand and glorious. The more nearly perfect, the better. But music for the house of God should be the vehicle of some aspiration ascending from human hearts to a listening God. If it be an empty vehicle, however elaborately fashioned and skilfully adorned, what place has it in the house of prayer and praise? Adoring hearts, penitent hearts, aching hearts, longing to rise in communion with a loving and forgiving Father, feel its gorgeous emptiness, and giving for voices "saying" something to which they may respond, as did the hearts of the lowly shepherds on the hills of Bethlehem to the angelic anthem.

—Selected.

THE BOW IN THE CLOUD.

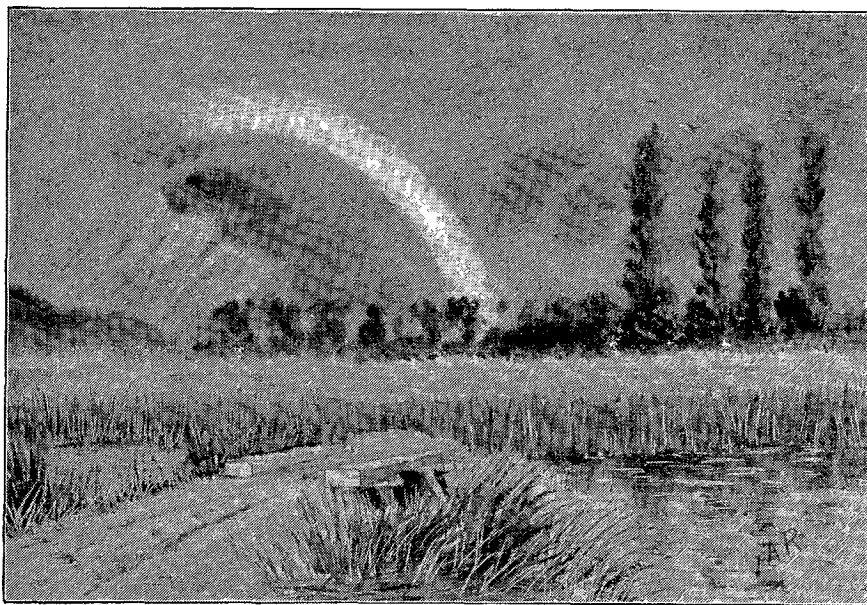
L. A. REED.



the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord." Eze. 1:28. Ezekiel, beholding the throne of God and the glory round about, tells us that this glory looked like the rainbow.

God's glory is God's own peculiar attribute; it has its distinguishing features. We have for some time been studying that glory, and learning what it is. We have seen the relation that it bears to the light of the sun and the light of the candle; we have learned that God's righteousness, goodness, character, and grace are comprehended in the single word "glory;" we have traced to some extent the relations existing between his character and the bright shining of his character; and now, by the words of Ezekiel, we are given a new point of view.

Ezekiel tells us how God's glory appears; he says that this glory shines with all the colors of the rainbow. Its appearance is the appear-



"THE BOW IN THE CLOUD."

ance of the bow in the cloud in the day of rain. The rainbow is caused by the action of light on the rain-drop. This action is a very complicated affair, so complicated that I shall not venture to explain it. It is a result depending upon so many things, any one of which failing, we would have no rainbow, that the goodness and the wisdom of the God of light are therein most marvelously displayed. No one will dispute that it is God's bow; for none but he could make it. Well may he call it "my bow."

But how is it that light and the glory of God each give us an effect, or appearance, in every point the same? Is it a mere accident?—No.

The similarity is not accidental; for God said to Noah, "I do set my bow in the cloud." God calls it "my bow." These words evidently refer to the bow shining about God's throne,—the bow seen by Ezekiel. And when God says, "I do set my bow in the cloud," he must mean just what he says. "I do set," is an emphatic form of utterance. If God had simply said, "I set," the words would not be so emphatic; but as if to forewarn us not to think that the bow in the cloud is some other bow,—the rain's or light's bow, instead of being, first of all, God's bow,—he calls it "my bow." And it came there by no accident; for he tells us, "I do set my bow in the cloud." Then the bow is in the cloud in the day of

rain because God set it there. It is *his* bow; for he says it is. And since the bow in the cloud—the rainbow, as we commonly call it—is God's bow, it follows that Ezekiel was right in saying that the bow about the throne, and the bow in the cloud in the day of rain, are alike in appearance. He might also have said that they are the same in actual nature and composition; for God took his own bow, and did set it in the cloud—and there it is.

And since the rainbow is made by the shining of light upon the rain-drop, being thereby analyzed into its varied constituents, we must conclude that God's glory and the light of the sun are one and the same thing. And therefore Professor Prescott was right in saying, not long ago, that "the sunshine is simply the light of the Father's countenance."

But the bow in the cloud is a pledge; the bow is God's glory: therefore the glory of God is the pledge. And that bow might have remained only there about his throne,—many scientists to the contrary,—but left so that we, since the clouds and darkness of sin entered, could not see it. But no: God said, I will place it in the cloud in the day of rain, in the day of clouds and thick darkness. And there it is, an everlasting pledge of his love and care, the rainbow of *his* light and glory. When you look upon it, you behold the radiant beauty of the glory of God.

Light is God's glory, and hence reveals his glory. It comes to teach us of the glory and beauty of the character of God.

THE AIMS OF THE WISE.

WEALTH is the god of the vulgar, the craze of the multitude; while peace, honor, culture, and character are the aims of the wise. Every wise man tries to enjoy the beauty of the world; the treasures of art and literature; the joys of love and friendship; the peace of home, with all its comforts; and to make his life a blessing to others as well as to himself. That grand sentence of Dr. Marden's, "Character is success, and there is no other," ought to be written over the door of every workshop, every school, every business house, in the land. Mark Twain, by setting out at sixty, after failures in business, on a round-the-world lecturing tour, in order to earn money enough to pay his creditors in full, has won the respect of mankind, and the proud consciousness of rectitude for his own soul. What immortal honor Sir Walter Scott earned by similar conduct! His unselfishness, like Washington's, has shed a luster of glory, not only over his own name, but over that of his nation. He would rather die a thousand deaths than live for one hour a hopeless bankrupt. Keep the conduct of such men constantly before you; make them your bosom friends; and you will never become a mere money-maker. All material things perish; but honor, character, and conduct are forever.—*Success.*

"TEN years ago Russia occupied the seventh place among the iron-producing countries; now she has advanced to the fifth place, her output during 1897 exceeding that of Austria-Hungary and Belgium. During the year 1897, Russia produced 2,043,000 tons of iron, an increase of 270,000 tons, or fifteen per cent., which would formerly have been regarded as unusual, even in western Europe. During the last ten years, Russia has tripled her production of iron; it required twelve years for Germany, twenty-two for Great Britain, and twenty-three for the United States to do this."

The Sermon.

NOT IN VAIN.

F. D. STARR.

"THEREFORE, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58.

The leading thought in this exhortation is that our work is not in vain. The statement is introduced with "therefore," showing that it is the conclusion of the argument that comprises the preceding part of this remarkable chapter. The subject is that of the resurrection. Inasmuch as the certainty of the resurrection is proved beyond any doubt, the absolute certainty of the reward of the faithful worker is also demonstrated. This is the carrying out of the principle of our Saviour's teachings in Luke 14:14,—that the recompense comes at the resurrection. If there were to be no resurrection, there would be no reward; all would be in vain. This is plainly stated in the first part of this wonderful chapter: "And if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins." 1 Cor. 15:14-17.

Notice how distinct is the contrast: if the dead rise not, then all is in vain; but seeing the dead will rise, so certainly all is not in vain. This he says we *know*. Do we know it? We ought to know it; but this is just what many do not know. If they did know it, the knowledge would be an everlasting joy to their souls. But they have about made up their minds that the service of the Lord is nearly a failure. Their cases are described in Mal. 3:13-15. The Lord here says that some have been talking very stoutly against him, and some among his professed people, too. They are startled at this accusation. "What have we spoken so much against thee?" they say. We are not profane men; we would shudder to take that holy name in vain; we would not misrepresent the Lord: what can it be that we have said?—"Ye have said, It is vain to serve God." Ah, is that it? Is that what the Lord calls "stout words"?—That is it exactly.

"But," says one, "I can not see that any good has come from all the work I have tried to do for the Master. I can not see any results from all my missionary efforts, and I am discouraged. I do not see that the tithe I pay brings many souls into the truth; and I have about made up my mind that I can make a better use of that money myself." Well, the Lord saw, long ago, that somebody was going to talk just that way in these days, and he had their words written out in advance, with their defection in missionary work, payment of tithes, etc. Yes, and he knew that some would get disheartened about going to meeting, and would forsake the assembling of themselves together at the very time that the chosen jewels would be meeting often to speak to one another, and to think upon his name.

"But," you say, "good men sometimes get discouraged about the results of their work." Yes, that is so. An anecdote is related of a devoted missionary, who had spent many years laboring in India, for the conversion of the heathen, and in his old age had returned to this country. Upon being asked to give a report of his work in that distant land, he said that he could best do so by using the language of Isa. 49:4: "Then I said, I have labored in vain, I have spent my strength for naught, and in vain." Said he, "That exactly de-

scribes my work, I can not tell you of a single convert, I know of no visible results." But was this the correct view to take?—No, the aged missionary allowed himself the consolation of the remaining portion of the verse: "Yet surely my judgment is with the Lord, and my work with my God."

It is for God to determine results; it is for him to decide whether or not the work is a success. Says the apostle Paul: "But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord." 1 Cor. 4:3, 4. A very small matter to be judged of man's judgment! With most people, it is a very great thing,—about the greatest thing on earth. How anxious many are to know what others think of them! When we can set that aside, and leave the judgment of our cases with the Lord, we shall have much more spiritual freedom.

Must we think our work a failure because we see no visible results? Has the pioneer missionary, who sows the seed, but is not permitted to see the ripened harvest, done no successful work?—"I sent you to reap that whereon ye bestowed no labor," said the Master; "other men labored, and ye are entered into their labors." How the disciples rejoiced at the success of their labors as they wielded the gospel sickle! But was the work of John the Baptist and his disciples, in preparing the way for this success, to be counted out? John's fame decreased; his followers stepped into the brighter light he had pointed out to them; and, cast into the gloomy prison, John was tempted to question whether his work had not been a mistake. But he was a burning and a shining light; none greater than he were born among men. His work was not in vain.

But we are accustomed to measuring success by *apparent* results. We seem to know no other way. We measure by *bulk*; but God measures by *quality*. Some of the parables illustrate this. A net is cast into the sea, and is pulled to shore full of fishes. A grand success, is it not? Let us see. The fishermen sit down, and sort the fishes over. Some are bad. To-day in most places there would be no bad fishes; all would be cooked and eaten. But not so then; the bad were cast away. If in that whole catch there was not one eatable fish, would that haul have been accounted a success?

Take the illustration found in 1 Cor. 3:12-15. Some men build up massive enterprises, and people think they are having grand success. Other men's work is almost invisible; nearly a failure, is it not? Let us see; a test is to be applied. What is that test?—Fire. Apply the torch. "The fire shall try every man's work of what sort it is." What then becomes of the mammoth wooden structures that made such an imposing appearance?—They are swept from the earth. But a nugget of gold the size of a pebble may pass through that fire, and the man who owns it will have the same amount of gold yet. When we learn to measure by *worth* instead of by *size*, we shall not despise the day of small things.

Bulk and value are not necessarily identical, neither are they usually found together. Men do not obtain gold in nuggets as large as haystacks, nor silver in bars corded up like firewood. So in spiritual matters. Many a large heap on the summer threshing-floor will discover, before the winnowing-fan, little of the precious grain. Most of it is nothing but chaff. This is because somebody's work is not wrought in God. But "your labor is not in vain in the Lord."

No canvasser can go out in the morning, and canvass all day, and his work be in vain, even though he may not sell a book, nor find any

one who will receive a page of literature, or listen to a gospel conversation, provided his work is in the Lord. He himself is benefited by the experience, and made more efficient.

In any of our large cities you will see each day several men riding some of the finest horses to be found in the city, and leading several more; they pass up one street, and down another, going leisurely along, returning after a few hours, without having done an errand, drawn a pound of material, nor performed any service whatever. A stranger might say that all this was in vain. What profit could there possibly be in having those men and horses spend their time for nothing in that way? Would it not be better for them to remain in their apartments than to spend their time and strength in that way? But what happens next day?—The fire-bell rings; these horses know what the signal means, and immediately they are in place; the driver mounts to the seat, and the ponderous fire-engine is rapidly drawn to the scene of the fire, and in a short time the fire is extinguished. Surely this day's work is not in vain. Something is done this time that is of great consequence. If something of this kind were done every day, we would have no criticism to offer.

But how did these horses acquire strength and agility to perform their work so successfully?—By the daily exercise and drill that to some appeared so unnecessary. Suppose they had remained in their stalls till some crisis like this called them out. Their limbs would be stiff; their ability to move swiftly would be greatly impaired; and, hobbling and stumbling toward the scene of disaster, they might fall in the midst of the street; while the fire, unquenched, would continue to rage, resulting in great damage.

So the worker in the Lord's cause may be called to perform much work that seems to him to be for naught; but it is by these very experiences that he is prepared for successful work when the critical hour comes, and a case of real interest is at hand.

"Your labor is not in vain in the Lord." Was Noah's work of preaching one hundred and twenty years in vain?—Those who are accustomed to measure by bulk will probably ask, What were the results? How many accepted his message, and were saved in the ark?—Eight persons of his own family were all who decided to enter the ark. But were they not influenced by the home life of the patriarch? and would they not have taken the same course if he had not labored in public?—That may be. Shall we therefore say that Noah's preaching was in vain?—No, indeed. By endeavoring to arouse an interest in others, he kept up his own interest.

There are two things that the laborer wants to know, to give him satisfaction in his work, so it may not be in vain. These two things are guaranteed to us by the Lord himself: "And he that reapeth receiveth wages, and gathereth fruit unto life eternal." John 4:36. Wages and fruit, pay and results. No one wishes to work without any prospect of reward. The Saviour recognized this principle, and so he assured us, over and over, of the reward; not here, but hereafter: "Behold, I come quickly; and my reward is with me." Rev. 22:12. The laborer also desires the consolation that his work is bringing returns to his employer. Of this he may also be sure: he "gathereth fruit unto life eternal." "In due season we shall reap if we faint not." Gal. 6:9.

"Ye know that your labor is not in vain in the Lord." Do we know it now?—Yes. Then let us all go to work in such practical ways as the Lord introduces to us in the very next verses. See 1 Cor. 16:1, 2. This is the logical conclusion. Invest money, time, energy, and all in this work of the Lord, and in the Lord; for that is not in vain.

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.

"Hold up thy light, O child of grace!
 Be not afraid to let it shine
 On all around, but rather fear
 To hide this precious light divine.

"Hold up thy light! Thou canst not tell,
 However feeble be its ray,
 But some poor soul may catch its beam,
 And by it find the narrow way.

"Hold up thy light! 'Tis God's command,
 And till with thee time cease to roll;
 His voice thou canst not disobey
 But at the peril of thy soul."

THIS work which the Lord has given us to do must go on. Each woman must carry on her part of it, regardless of any other, or lose the greatest opportunity and blessing that have been accorded to women in any generation. This work must be done in a calm, quiet way, by individuals for individuals, without tumult, publicity, or that which passes for enthusiasm. The time has come when the Lord's work must be divested of everything that tends to sensationalism, and stand entirely upon principle; and as laborers together with God, we must be ready to receive from any messenger whatever the Lord has for any soul, and to become a channel of help for any soul, however unlovely and uncongenial. Just as rapidly as possible, we must drop the words "higher" and "lower," as regards social standing, out of our vocabulary.

Some are waiting for a special command from God to begin to work. The Lord has told us, "Go ye into all the world, and preach the gospel to every creature;" and we need not wait for him to tell us again. God will not in these days keep repeating his commands. When he has made anything clear to us, and we see what he wants us to do, that is enough. Some think they must have a great stress of *feeling* before they can begin; but that has always been a hindrance to soul-winning. The command is, "Go;" and whether we have any special burden or not, we should go, and keep going out in every act of our lives with a demonstration of the gospel. By this we may escape special burden; for a continuous *burden* is sure evidence of some impediment in the way of work. The cause may be in our own unreadiness; more often than not it is; for when the Holy Spirit can find a quick response to his every motion, find you a ready instrument in his hand, there will be freedom instead of burden. Burden is pressure on a slowly moving will.

The *word of God*, not *feeling*, must be our dependence in this gospel work. If we depend on feeling, opportunities will pass from us forever; and we shall grieve the Spirit of God. The fact that we are in the midst of those who are not Christians, who do not know the truth, is in itself a command from God to give them the gospel. In our association with neighbors or friends, or any with whom we come in contact, who do not know the truth, who are not Christians, the commission to go with the gospel is a direct command, whether or not we have any feeling about it. The very fact that we have come in contact with a needy soul makes us responsible for the fulfilling of that commission.

S. M. I. H.

NOTE.

ADDRESS everything relating to this work by women to Mrs. S. M. I. Henry, Sanitarium, Battle Creek, Mich. When more cards are wanted, send the request for them to this address, and they will be promptly forwarded.

EXPERIENCES AND TESTIMONIES.

"I WANT to have a part in the work for the salvation of souls. I know that not only our prayers, but the words that we speak, and the influence we carry with us in daily life, all have a place in this work."

"While reading the first seven verses of the ninth chapter of Ezekiel, in regard to the destroying angel's destroying all who had not received the mark, the expression in the sixth verse, 'and begin at my sanctuary,' impressed me as it never had before. The very house of the Lord—the visible church—is where the work of slaying will begin. This is certainly a solemn admonition."

"I feel deeply in regard to this work which is given our sisters to do. We have failed to do our duty many times in the past; but I know there must be a change. I believe we have reached a crisis, and must either go forward as the Lord directs or lose in spiritual life. I know that the Lord will work for us if we will only let him, and I want to be in that place where he can use me."

"An experience of the last week has encouraged my heart. A few days ago I received a card from a young boy, a friend of my children, saying that he would like to come and spend the holidays with us. I knew the boy and his disposition,—I call him a 'perpetual motion,'—and it seemed to me that I could not stand it to have him come when there would be so much to do. But I was deeply interested in this work by women; and the thought came to me that perhaps this was one thing that the Lord wanted me to do, so I wrote for the boy to come. His parents are Sabbath-keepers, and are excellent people; but he took no interest in religious subjects. Soon after he came, he began to attend the meetings which were held at that time, and became interested. He attended every meeting, and I found that he was hungering for spiritual food. One evening he came home late from a meeting at the mission, and told me that there had been an invitation given to the people to come to the gospel feast; and he said, 'I accepted it; and I meant it, too. O, why don't we get such help at home?' He was thoroughly converted, and wanted to extend his visit, so as to get more of the truth to take back to the people in his home church. I am so glad the Lord sent him to us."

PRACTICAL SUGGESTIONS.

WE as sisters ought to become thoroughly acquainted with one another, that we may be more united in our work.

There might be small sewing-circles started for the aid of burdened, overworked mothers. Let two women go together to the home of some such woman,—not necessarily an Adventist, but any one who may need help,—and spend two hours or so in helping her with the darning, patching, etc., and so make an opportunity for giving a testimony concerning the truth. There is no more fruitful way of doing the Lord's work than this. Much better opportunity is given for presenting the truth when we help people right in their homes, than in any other way.

I got an idea the other day in regard to bed-spread making, which I thought might be of use to us. I think it will furnish work for a class of dear old ladies, who desire very much to help our missions and homes. The plan is this: prepare six pounds of clean, white rags, as for carpet, only cut quite fine, to be woven with white carpet-warp. One woman had one fourteen years, and at the end of that time it was just as whole as ever. If material for a number of these spreads could be prepared at one time, it would pay the weaver to gauge the loom to the right width, and she could afford to charge less for her work. Of course a binding should be woven between them, as

in lengths of carpet. I think these spreads would look well, and would not be too heavy, if properly made, and still have considerable warmth.

A sewing-circle alone would be of no value to our work; but if properly used as an opportunity of helping one another to a better understanding of what is involved in Christian living, it would be of great practical benefit. One of the sisters could read to the others, while they are sewing, from some article or book. Practical methods of reaching those who need spiritual or temporal help could be discussed, and the proceeds of labor go for paying the expenses of woman's gospel mission work in some needy locality.

To spend the time in making bed-spreads, which could be given to ever so little of genuine, neighborly missionary work, would be to waste precious time; but by those who can not make the visits, it can be made really to serve the cause. Let us not, however, jump into any of those methods by which the greater work is abandoned for the less. Remember that our work is that of trying to rescue from darkness, unbelief, and sin, those whom women can reach, by means which are possible to those of small opportunity, little time, and no experience in public life.

S. M. I. H.

EXTRACTS FROM CORRESPONDENCE.

"YOUR article in the SUPPLEMENT has touched the query note of my heart. I have felt a greater burden for souls of late than ever; and it seems to me that the Lord surely has a work for us women."

"I am much interested in your plan of work for women for this day and age. Ever since I have studied the truth, I have been led to see what a great help the sisters might be. The Lord is certainly leading in this move."

"I rejoiced to read your article in the SUPPLEMENT to the REVIEW. For a long time I have been anxiously looking for some movement in which I could have a part. I desire to hide myself in Christ, and lift him up in all I do. I am therefore very thankful for your plan, and want to enlist all my sisters in the same good work."

"Our last REVIEW brought something good, as it always does,—something in which I feel especially interested,—and that is your appeal to us women. I read it carefully last evening, and intend to read it again soon. It is exactly what we need; and if every woman in our ranks will take hold in earnest, a great work will be accomplished."

"When I read your appeal in the REVIEW AND HERALD SUPPLEMENT, I said to myself, There is an opportunity which I can not get around if I do what the blessed Lord wants me to do. I know that the Lord wants me to take up that work, and take the truth to souls that are hungering for it. I will do all I can with the cards. Please send me a supply as soon as possible."

"There seemed to be so much of the Holy Spirit in your article in the SUPPLEMENT to the REVIEW that it aroused me from a kind of stupor I have been in for some time. Satan has taken advantage of me in my recent affliction, and made me feel that I had nothing to live for. I see that I have yet a work to do; and I do desire to do more for my Master than I have ever done."

"Your appeal to us through the REVIEW came to me at a time when I felt the need of words of encouragement. It seemed to me, as I read the article, that the Lord was speaking to me; I can not tell you the joy it gave me to know that the way is opening for a great work to be done. For a long time I have had a burden for my friends and neighbors, and some of my relatives; still I must say that I have never been active in working for them. I hope to do the work the Lord wants me to do."

Home and Health.

AT LAST.

MRS. L. D. AVERY-STUTTLE.

A SOUTHERNER says that the daisy was not known in the South until after the Civil War. Now every part of the South visited by the Northern troops is full of daisies. Sherman's march to the sea can be followed in the summer-time by the track of the white flower. The seed was brought in the hay sent from the North to feed the horses.

"Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. 51: 11.

"For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Isa. 55: 12.

Hark to the tramping of many feet!
Hark to the sound of the music sweet!
Over the fields and over the lea,
Sherman is marching toward the sea.
Outlined sharp 'gainst the Southern sky,
Myriad banners are waving high;
And over the fruitful hills afar
Floateth the blood-red badge of war;
And over the fields of the sunny South
Gapeth the belching cannon's mouth.

Fruitful valleys before them, lie
Spoiled and waste as they hurry by;
Gardens of beauty and wild flowers sweet
Are crushed 'neath the chargers' flying feet,
As over the fields and over the lea,
Sherman is marching toward the sea.

Time passed on with his ceaseless tread;
Changing seasons have come and fled;
Years, with their record, have passed away,—
Passed like a cloud on a summer day.
Look! o'er the path once trampled and beat
Fine as the dust 'neath the marching feet,
God's sweet flowers now spring and grow,—
Flowers as pure as the beautiful snow.
Thus in the track of the war fiend red,
Carpets of flowers the angels spread,
And unto the sons of men they say:
"We cover the track of the ghastly fray.
See how our mantle of purest white
Covers the marks of the curse from sight."

Even so, o'er the trail of sin,—
The long, black path where the foe hath been,—
God hath bidden the sons of men
Scatter the flowers of love again,—
Scatter the flowers of hope and cheer,
Wipe from the sorrowing eye the tear.

Joy! he hath promised that once again
Christ shall walk with the sons of men,
And Eden's flowers again shall bloom,
And life shall be victor o'er the tomb;
While over the road now grim and gray,
The angels of God shall walk some day;
And over the earth, where sin has trod,
And thorns have grown o'er the cursed sod,
The blest of the Lord shall walk and sing
Till the hills of the new-born earth shall ring.

THE DOUKHOBORS.

In the *Outlook* for December, Mr. Aylmer Maude, who for several years was in business in Moscow, gives an interesting history of a Russian sect known as the "Doukhobors," who were almost unknown in this country until the present year. The fact that seven thousand five hundred of them are now preparing to form a colony in the western part of Manitoba and the territories adjoining, is drawing general interest to this persecuted people.

Their persecutions, occurring at intervals for one hundred and fifty years, and traditionally for a much longer period, have been renewed with terrible severity during the last three years. This community of simple peasants have no priest-made creed, by which they must be guided in all their religious thought, and no infallible church to teach them credulity. They have no priests, dogmas, nor ceremonies to keep them from the life and example of Christ, or from his appeals to the reason and conscience.

They take the words of the Saviour literally, not attempting to weave their own ideas into them; consequently they are led, by reading

the Scriptures, to do many things contrary to the customs of those around them.

"They obey the command, 'Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.' They entirely disapprove of all physical violence done by man to man, as well as all use of law courts. Our appeal to our fellow men should, they think, be addressed to their reason and conscience,—i. e., to the divine Spirit dwelling in each man,—and not to their fear of violence or compulsion.

"The practise of the Preacher-Carpenter, who had 'not where to lay his head,' who is not recorded as having possessed a single coin, who had nothing to leave to his mother, and whose grave was borrowed from a friend, accords fully with the message he delivered when he preached 'the gospel to the poor,' and said: 'Lay not up *for yourselves* treasures upon earth;' 'Beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth;' 'Woe unto you that are rich;' 'Blessed be ye poor;' and 'The truth shall make you free.'"

They even go so far as to disapprove of individual ownership of property, but aim at the communism of the early church, striving to bring their lives into conformity with the principles of the golden rule. When one village comes to want through persecution or otherwise, the others come to its assistance. Their non-combative spirit leads them to refuse to train for the art of war, and in this they meet trouble from the government. As an example of their sufferings in this adherence to the rights of conscience, we may mention that one of their number was tortured to death by flogging and other violence by the military authorities in August, 1896.

The secrecy of the terrible persecutions to which the Doukhobors are subjected, and the strictness with which the censorship of the press is exercised concerning them, are shown by the suppression for two months during this year of the most liberal Moscow daily paper, because it mentioned that three subscriptions had been received for this suffering people. And this occurred after the czar had consented to their leaving Russia, which it was impossible for them to do without assistance. Although a thrifty race, prospering even in the wet, cold, Caucasus Mountains, where the hardest grains fail as often as they ripen, they were reduced by the action of the government till many were ruined, and more than half of their number were compelled to sell their well-kept farms at a few days' notice, making it absolutely necessary for them to have help to find their way to a land where life and liberty would be safe.

A few years ago there were twenty thousand of these Christians; but many have died, one fourth of a community of four thousand perishing in two years. Others are in prison, or have been banished to Siberia, or exiled to inaccessible places in the Caucasus; and many have not continued faithful to their profession, in the face of the persecutions; so that there are only seventy-five hundred who are preparing to migrate. The climate of the country to which they are going is similar to that of their native land; but the seasons are better adapted to agriculture, which is their principal calling. That they may prosper on reaching their new home, and in the freedom and liberty there accorded be led even closer to their divine Master, is doubtless the hope of all who read of them.

H. E. S.

"TOBACCO-USING is not excusable in preachers, however much it may be defended in others. The tobacco habit is bad, no matter where it is found."

"FRET NOT."

"FRET not thyself," is an injunction that may well be considered by the people of this day; for the habit of worrying prevails almost everywhere. An old lady in her eighty-fourth year, yet happy and vigorous, was asked the secret of her health and enjoyment. She replied: "I never allow myself to fret over things I can not help. I take a nap, and sometimes two, every day. I do not carry my washing, ironing, dressmaking, or baking to bed with me. And I try to oil all the friction out of my busy life by an implicit belief that there is a brain and a heart to this great universe, and that I can trust them both."

There are many mothers who worry over household duties, and many fathers who fret because things do not go to their liking in the office or about their daily work. This spirit soon becomes chronic, and it is not strange that the children are affected with it, and become like their parents.

Why worry? Are we not the Lord's? Does he not love us with an everlasting love? Is our lot a hard one? "My grace is sufficient for thee," falls upon our ear. Do we believe this precious word?

The Lord does not believe in wasting energy. He has promised, and has given, us all the grace we need for each day's trials and temptations; but he has not given us any more than that. Don't you see that if the grace given for to-day is used to meet the imaginary difficulties of to-morrow, there will be none left for the real trials of to-day? Then when to-day's troubles do come, as they surely will, we shall be overcome.

God gave the children of Israel manna fresh every morning, just for that day's needs; and thus it is that his grace is bestowed. The Saviour says: "Take therefore no thought for the morrow: . . . sufficient unto the day is the evil thereof." We should not fret nor worry; a cheerful view of life and unfailing trust in God's care for his children will be health to the bones, and strength for Christian growth.

W. E. C.

THE RUBBISH-KEEPING HABIT.

I VISITED an old house some time ago, where everything wore a look of decay and ruin. Having occasion to go into the garret with a member of the family, I discovered an immense pile of rubbish, composed of old, broken chairs; frames of broken mirrors; dilapidated wash-stands; ragged bed-quilts, which had been carefully washed and laid away; and a rusty and useless stove. A chest in one corner was filled with torn books, which had neither beginning nor end; photographs from which the heads had been torn; a broken-backed and dog-eared album; half-sheets of music; and pasteboard boxes, some without covers, and other covers without boxes.

"For what in the world are you saving all this rubbish?" I queried. "Why don't you sell the rusty stove for old iron, and the bed-quilts to the ragman, and make a bonfire of the contents of this chest?"

The woman lifted her hands in protestation. "O you destructive creature!" she cried. "All these things may come handy some day. I always believe in saving everything. These pasteboard boxes, for instance, are handy in case you want to send away a photograph, and the old bed-quilts would be just the thing to smother flame with in case of fire. There is nothing like economy, you know."

"But this is not economy," I insisted. "If you were to sell all this rubbish to the ragman, it would bring you money enough to buy all the photograph envelopes you desire, with ready-made pasteboard backs, and hand-grenades with which to extinguish fire."

"I never heard of those things," she said.

"No," I replied, "people who have a mania for accumulating old truck never do keep up with the times."

I once heard a housekeeper of a country home complain that she had no room in the pantry properly to place her pans and dishes. I remarked to her that the two upper shelves were filled with old medicine-bottles, empty pill-boxes, broken flat-irons, and noseless tea-pots; and that she had better dig a hole in the ground and bury the whole mass, leaving room for her necessary articles. But she declared herself to be too saving to perform such an act. "Empty bottles are often handy," she said, "and I intend to have the flat-irons and tea-pots mended some day."

"But you never will," I said; "people who get into the habit of saving broken trash never get it mended. And you will never need more than two bottles out of that score. You would be able to think more clearly, and your mind would not become so tired over your work, if you had those two shelves cleaned off. Unconsciously to yourself, this cluttered condition, and the way you are obliged to crowd things in consequence, tax your mental powers."—*New England Farmer*.

THE CARE OF THE TEETH.

MUCH has been said about the importance of the proper care of the teeth. But with this, as with many other neglected duties, line upon line is needed,—here a little, and there a good deal.

When properly cared for, the teeth are invaluable as an aid to digestion, and also add to personal beauty.

The mouth should be well rinsed after each meal; and a thorough cleansing of the teeth daily, with a tooth-brush and tepid water, should not be omitted. A good dentist should be regularly consulted; and if any teeth are found to be unsound, they should be immediately filled. Many a person has made himself offensive to all in his company by foul breath caused by decayed teeth.

All people do not need to use a tooth-powder; but for those who do, we give the following excellent formula, which can be filled at any drug-store: two ounces precipitated chalk; half an ounce of cuttlefish-bone, pulverized; two drams gum myrrh; two drams orris-root. Mix, and flavor with five drops of oil of sassafras or wintergreen.

A good astringent wash for the teeth and gums is made as follows: two drams powdered borax, two drams tincture myrrh, two drams *eau de cologne*, two ounces camphor-water. Mix half a teaspoonful of this in a wine-glass of tepid water.

There is something more to genuine health reform than simply eating proper food; the right care of the teeth is an essential part of it that is often overlooked. Don't forget it.

W. E. C.

"THE ventilation of the bedroom at night, as well as when it is occupied through the day, is of much importance. It is said that the body emits about a pound and a half of poisons in twenty-four hours. Much of this is carbonic-acid gas, which is odorless; but a small proportion is of a much more deadly character, and is called organic poison. It gives to the room that fusty odor which one often notices on going into an ill-ventilated bedroom early in the morning. At every inhalation three cubic feet of air is rendered unfit to breathe; and if the room is small, it takes but a short time for the air to become very impure."

SET no standard for others—they may live nearer to the light received than you do.

INASMUCH.

'Twas grand old Martin Luther said:
"There's naught on earth more sweet to see
Than a loving woman's tender ways,
Whose heart is filled with piety."

He found it so that dreadful night
When, up and down the frozen streets,
He sang his choicest songs for bread,
'Mid biting winds and beating sleets;

Yet ever sang and sang in vain,
And touched no heart, but only got,
Instead of bread to soothe his soul,
A "stone" for his unpitied lot.

When lo! from out a goodly house,
A flute-note on a mission sped:
He stopped, and, softened by the sound,
Again he sang his song for bread:

"The foxes to their holes have gone,
And every bird unto its nest;
But still I wander here alone,
And still for me there is no rest.

"My Christ was hungry, he was poor,
And I but follow where he led,
And he will feed me from his store,
And daily give me daily bread."

"A child's voice, surely," quoth the dame;
The weary wanderer found his rest:
O good Dame Cotta! dost thou know
How by thy deed a world was blest?

Dame Ursula, an angel thou,
An angel didst from want relieve;
A world has shared in thy reward,
A world's deep gratitude receive!

O men and women, to whose hands
The Lord commits his wealth to keep,
Remember that you stewards are,
And not your own the gains you reap!

O men and women, for whose souls
The Christ has given his life, in love,
Give freely of your lesser things!
He will not fail to mark above.

—Benjamin B. Warfield.

VALUE OF A FRUIT DIET.

David Paulson, in *Pacific Health Journal*.

It seems almost incredible, in a land which God has blessed with so much fruit, that it should be so little used as an article of diet. Thousands of people fancy that fruit hurts them, and thus altogether deprive themselves of it. Let us study some of its useful qualities as an article of diet.

First, in sickness. At such a time all the vital resistance of the body is at a low ebb, and consequently germs of every description that can find an entrance into the body have an opportunity to flourish. In typhoid fever, not only are the germs of typhoid fever abundant in the alimentary canal, but scores of others, which have a greater or less tendency to produce disease. It can be seen at a glance that any diet that furnishes food for these germs is just that which the patient should not have; and if the patient can take a diet which will have a tendency to starve out these germs, that will be the ideal diet.

Beef-tea and meat—products that have been so freely used in such cases—form a veritable paradise for these germs to grow in. Every bacteriologist knows that in most forms of meat products, germs grow luxuriantly. It has been found, however, that fruit-juice will starve out the majority of germs in a short time. In fact, some of the fruit-juices have a decided tendency to destroy these germs. This being true, it naturally follows that the proper thing for a patient to do when he has a fever is to live exclusively upon a fruit diet, avoiding as much as possible the woody substances of the fruit, as they might have a tendency to irritate any inflamed condition of the stomach and bowels.

In many cases the dangerous symptoms of fever will disappear in a few days if the patient lives on a fruit diet. While it is true

that some fruit may sour on the stomach, this condition is not caused by disease germs, and thus is not to be looked upon as a serious matter.

Again: a patient presents all the characteristic symptoms of "biliousness," in which condition it may be incidentally remarked that there is nothing whatever the matter with the liver. The stomach is simply rotten; and by the absorption of the putrefactive poisons from the alimentary canal, the liver is overwhelmed with what it has to do. It does not need any more poison sent down to goad it on. If a bilious person is allowed nothing but a fruit diet four times a day, with plenty of water to drink, the headache will pass away in a few days as if by magic; the brown, heavy coat on the tongue will disappear; the specks before the eyes will vanish; and the general "all-gone" feeling will leave. No amount of dosing with calomel would accomplish such a result in the same length of time.

This is because all these symptoms were due to germs and their products, as well as to the absorption of improper food substances from the alimentary canal. The fruit introduces pure, wholesome substances there, and starves out the pre-existing germs; and then nature cures the patient in short order.

The natural sugar in fruits is in a very digestible form; the salts and flavors which they contain are nature's own appetizers. There is scarcely any danger of overeating when one partakes of fruit, because it absorbs so quickly that the temporary distention of the stomach is of small consequence when compared to compelling the stomach to labor for a number of hours to digest more solid food. Those who find that fruit absolutely disagrees with them should try for a time to eat nothing but fruit at one meal each day; and in a short time the majority of them will find great benefit from so doing. As a general thing, it is not the fruit that disagrees with the stomach, but what is combined with it. Fruits and vegetables make a poor combination, as the fruit becomes caught in the web-like, woody meshes of the vegetables, and is retained in the stomach four or five hours, until the vegetables are digested. At the end of that time, if there is weak digestion, the fruit will have begun to sour, and this is what gives the patient distress.

THE BEES AT HOME.

SOME beehives are made of glass, so one can see how the bees keep house and manage their honey business. If you should ever look into one of these glass houses, you would see how they help one another.

Did you ever notice, for instance, the humming sound that comes from a beehive on very warm days? If you will watch the door of an ordinary hive on a July day, you will see a number of bees near it, continually moving their wings rapidly, as in flying. By doing this, a current of air is sent back into the hive, keeping it cool and well-ventilated, even if the temperature is high. If the bees did not do this, some of those inside would be suffocated; for there is only a small opening in each hive, and the crowds of bees coming, and going, and working at the honey-making and cell-building, would soon make the air as bad as that in the Black Hole of Calcutta. But the untiring, unselfish little fanners at the entrance keep the air pouring in so that everything is comfortable.

Another set of bees, called the "nurses," spend their lives in taking care of the little grubs that will one day develop into bees. They feed them, watch over them, and never seem to tire of their helpless charges. Still other bees are "workers," provisioning the hive, collecting honey and wax, making the cells, and defending the hive from any attack. —*Selected*.

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 10, 1899.

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

SPECIAL CONTRIBUTORS:

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

"The knowledge of what the Scripture means when urging upon us the necessity of cultivating faith, is more essential than any other knowledge that can be acquired."

Notice that it is the knowledge of what the Scripture means as to the "necessity of *cultivating* faith,"—not particularly *having* faith, but *cultivating* it.

There is not much said in the Scriptures about any necessity of our *having* faith, while very, very much is said about our *cultivating* faith.

The reason of this is that to all people there is *given* faith to begin with: and all they need to do is to *cultivate* faith. Nobody can have *more* faith than is already given him, without *cultivating* the faith that is already given. And there is nothing known to man that will grow so fast as faith, when it *is* cultivated—"faith groweth exceedingly."

Faith is the expecting that the word of God itself will accomplish what that word says; and the depending upon "the word only" to accomplish what the word says. To cultivate dependence on the word of God, "the word only," itself to do what the word says, is to cultivate faith.

Faith is "the gift of God" (Eph. 2:8); and that it is given to everybody is plainly stated in the Scriptures: "God hath dealt to every man the measure of faith." Rom. 12:3. This measure of faith which "God hath dealt to every man" is the capital with which God endows and starts "every man that cometh into the world;" and every man is expected to trade upon this capital—cultivate it—to the salvation of his soul.

There is no danger of ever lessening this capital *when it is used*: as certainly as it is used at all, it will increase, it will grow exceedingly. And as certainly as it grows, the righteousness, the peace, the joy, of the Lord, are assured to the full salvation of the soul.

Again: faith comes by the word of God. Therefore it is written: "The word is nigh thee, even in thy mouth, and in thy heart: *that is*, the word of *faith*, which we preach." Rom. 10:8. Thus *faith*, the very *word of faith*, is in the mouth and in the heart of every man.

How is this?—Thus: when the first pair sinned in the garden, they wholly believed Satan; they gave themselves wholly to Satan; they were taken completely captive by him. Then there was perfect agreement and peace between them and Satan. But God did not leave it so; he broke up this agreement, he spoiled this peace. And he did it by his word, saying to Satan: "I will put enmity between thee and the woman, and between thy seed and her seed." Gen. 3:15.

"It is God alone that can continually put enmity between the seed of the woman and the serpent's seed. After the transgression of man, his nature became evil. Then was peace between Satan and fallen man. Had there been no interference on the part of God, men would have formed an alliance against heaven; and in the place of warfare among themselves, carried on nothing but warfare against God. There is no native enmity between fallen angels and fallen men. Both are evil, and that through apostasy; and evil, wherever it exists, will always league against good. Fallen angels and fallen men join in companionship. The wise general of fallen angels calculated that if he could induce men, as he had angels, to join in rebellion, they would stand as his agents of communication with men to league in rebellion against heaven. Just as soon as one separates from God, he has no power of enmity against Satan. The enmity on earth between man and Satan is supernaturally put there. Unless the converting power of God is brought daily to bear upon the human heart, there will be no inclination to be religiously inclined; but men will choose to be the captives of Satan rather than to be free men in Jesus Christ. I say God will put enmity. Man can not put it. When the will is brought into subjection to the will of God, it must be through man's inclining his heart and will to be on the Lord's side."—*Unpublished Testimony*.

This enmity against Satan, this hatred of evil, which God puts in every person by his word, causes each soul to long for deliverance: and the deliverance is found alone in Jesus Christ. Rom. 7:14-25.

Thus this word of God, which plants in each soul enmity against Satan,—this hatred of evil that calls for deliverance, which is found alone in Jesus Christ,—this is the gift of faith to men; this is "the measure of faith" which God has dealt to every man; this is the "word of faith," which is in the mouth and in the heart of every person in the world.

This "is the word of faith, which we preach: That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:8-10.

Therefore say not in thine heart, Who shall ascend into heaven, to bring faith to us? Neither say, Who shall descend into the deep; or, Who shall go far off; to find faith and bring it to us?—For "the word is nigh thee, even in thy mouth, and in thy heart: *that is*, the *word of faith*, which we preach." Deut. 30:11-14; Rom. 10:6-8.

Say that: and *exercise* the faith which God *has given* to you, as to every other person in the world; for "understanding how to exercise faith, this is the science of the gospel."

"We must come to the place where, instead of reaching out to one another for help, we shall reach up to the Spirit of God, and take help from the source where life and power are. When this is done, every Seventh-day Adventist will be a minister of the Lord Jesus Christ."

WHOEVER is baptized with the Holy Ghost is thereby baptized into the unity of Jesus Christ; for "by one Spirit are we all baptized into one body."

God is *one*. Jesus Christ is *one*. The Holy Spirit is *one*. And these *three* are *one*: there is no dissent nor division among them.

The body of Christ, which is the church, is *one*. Though they be many members, they are but *one* body—all the *many* are *one*. "For as the body is one, and hath many members, and all the members of that one body, being many, are *one* body: *so also is Christ*."

The Holy Spirit is the *only* element of unity in this body composed of many members. Nothing but the all-pervading, all-gracious, all-gentle, and all-powerful, Spirit can possibly be the element of assured unity in this body of many members, which is the church.

And this blessed Spirit *is* this element of assured unity. It is so just now; for wherever that Spirit is, there *is* unity in Jesus Christ. All who have this Spirit *are* one in Christ Jesus. Any two, or any number, of persons, who have the Spirit of God, are one. We do not say they *ought* to be one: they *are* one. The very fact of their having the Spirit makes them one; for the baptism of the Spirit is "into one body."

Whosoever, by whatever connection, professes to belong to the church, the body, of Christ, and yet indulges in criticism, dissension, or division, is self-deceived. He is not a member of the true church of Christ at all. He has not the Spirit of unity, which is the Spirit of Christ. And "if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. And as surely as any man *has* the Spirit of Christ, there is not, there *can not* be, with him, any criticism, any dissension, or any division. He has the Spirit of unity, and unity he will ever seek.

This unity of the church of Christ is just as complete as is that of the most perfect human body. All the members of the body of Christ move in just as complete and harmonious action as do the members of a perfect human body. For Christ is the Head of the body, the church: and just as all the members of the human body are set together, each in its proper place, and are, each in particular, directed by the head through the will; so all the members of the body of Christ are set together by God, "as it hath pleased him," and are all, and each in particular, directed by the Head through the Spirit of God.

By the Holy Spirit each individual member is joined to Christ, the Head; and from the Head the *one* Will actuating all the members, perfect unity is fixed and maintained. But in the body of Christ, as in the human body, which is the figure, the members are not, each in particular, joined *immediately* to the head. In the human body, which is the figure, the members are joined to the head by being joined one to another,—the fingers to the hands, the hands to the forearms, the forearms to the upper-arms, the upper-arms to the trunk at the shoulders: yet each particular member is connected with the head, and is entirely controlled from the head, though it be *through* other members. Each member in the connection is essential to the efficiency of the other members; and each member must be strictly in its own place, in order efficiently to perform its own mission in the body of which it is a

part. 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."

So it is in the body of Christ: "Now ye are the body of Christ, and members in particular." 1 Cor. 12:27. And "we, being many, are one body in Christ, and every one members one of another." Rom. 12:5. And just as God alone, through his creative Spirit, is the author of the symmetrical connection and unity of all the members of the human body, so it is God alone, through the brooding creative power of the Holy Spirit, who is the author of any symmetrical connection, organization, and unity, in the body of Christ, which is the church.

Have you been, *are you now*, baptized by that one Spirit into that one body? Have you been, and are you now, baptized by the Holy Ghost into this divine unity of the true church of Christ? If you have been, and are now, baptized with the Holy Ghost at all, you are baptized into this divine unity; if not, not. And just now the line is being drawn, by the Lord himself, between those who are of this divine unity and those who are not. Those who are, are being sealed with the seal of the living God; those who are not, are being weighed in the balances of the sanctuary, and pronounced wanting. Where stand you?

"Ask, 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 SHEET-ANCHOR OF AMERICAN REPUBLICANISM."

IN these times when self-government is denied to the people of the new accessions of the United States, and even the principle is being abandoned by American Republicanism, it is well to revert to original principles.

No American ever understood this better than did Abraham Lincoln; and no one ever made it plainer, nor proclaimed it more fully. He hoped that "government of the people, by the people, for the people," would not perish from the earth. And now that it is really being abandoned by the leading men of the United States, and the masses are following, it is well to recall the attention of the American people to what Abraham Lincoln declared to be "the sheet-anchor of American Republicanism."

He was speaking at Peoria, Ill., Oct. 16, 1854, and said:—

I trust I understand and truly estimate the right of self-government. My faith in the proposition that each man should do precisely as he pleases with all which is exclusively his own, lies at the foundation of the sense of justice there is in me. I extend the principle to communities of men, as well as to individuals. I so extend it because it is politically wise as well as naturally just—politically wise in saving us from broils about matters which do not concern us.

The doctrine of self-government is right—absolutely and eternally right. . . . If the negro is a man, is it not to that extent a total destruction of self-government to say that he, too, shall not govern himself? When the white man governs himself, that is self-government; but when he governs himself, and also another man, that is more than self-government,—that is despotism. . . .

No man is good enough to govern another man without that other's consent. I say this is the leading principle, the sheet-anchor, of American Republicanism. Our Declaration of Independence says:—

"We hold these truths to be self-evident: that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, DERIVING THEIR JUST POWERS FROM THE CONSENT OF THE GOVERNED."

I have quoted so much at this time merely to show our ancient faith,—the just powers of government are derived from the consent of the governed. . . . Allow all the governed an equal voice in the government; and that, and that only, is self-government.

Abraham Lincoln understood perfectly what American Republicanism is. And since he has here so clearly defined it, what is this thing now being advocated by the expansionists, who must needs deny to whole peoples the exercise of self-government?—This is the distinct abandonment of every principle of republican government.

CENTURY TWENTY AND THE CALENDAR.

AS WE have now entered upon the year 1899, the query prevalent a few years ago, whether or not this year closes the century, is again revived. The answer is, "It does not." The nineteenth century will close with the year 1900; the twentieth will begin with 1901.

This will be made plain by keeping in mind one thought: a century consists of one hundred years; and it begins with one, and ends with the hundred. Take the first century, for an example: it began with the year 1, and ended with the year 100, including within itself, as will be perceived at once, the *hundredth* year. And this shows that the hundredth year of every century belongs with the ninety-nine years that preceded it, to make up the century. It took the year 100 to make up the first one hundred years,—the first century; so it took the year 1800 to make up the eighteenth century; and so it will take the year 1900 to make up the nineteenth century. And the twentieth century will not, of course, begin till the year following; that is, with the year 1901.

Somewhat allied to this subject is the question of the calendar: that is, the method of computing months and years, on which subject, especially as relating to the change from what is called the "old style" to the "new style," queries are often sent to us. Thus the question is raised, Is this the nineteen hundredth year since the birth of Christ? or did the Christian era begin at some other point? and what change was made when what is called the "new style" took the place of the old?

The question as to the beginning of the Christian era, is that the point of its beginning designed, of course, to be placed at the birth of Christ, has been, by a mistake, placed between three and four years this side of that event. This error arose from a failure to understand some historical facts, which have since been searched out. Thus the Christian era was not invented till about a third of the sixth century had passed by. Before that time, Christians had dated their documents and public acts from the *death* of Christ. But in 532 A. D., Dionysius Exiguus, a Roman abbot, but a Scythian by birth, undertook to change the date from the time of the death of Christ to that of his *birth*, and make that the beginning of the Christian era. Consequently, he set about to fix the date of the birth of Christ. To do this, he had recourse to the old Roman

era, reckoned from the building of the city of Rome. This was expressed by the Latin words, "*Ab urbe condita*," meaning, "From the building of the city," the abbreviation of which was "A. U. C.," or, omitting the first word *ab*, was more briefly expressed as "U. C.," "the city having been built." So a Roman recording important events which took place twenty-five, thirty, or forty years after the building of Rome would have written thus: in the year 25 U. C., or 30 U. C., or 40 U. C., etc.

Now, the best information Exiguus had at his command when he undertook to fix the beginning of the Christian era, was that Christ was born in the year 753 U. C., that is, seven hundred and fifty-three years after the foundation of the city of Rome. It was afterward ascertained, from reliable evidence, that Herod died in the year 750 U. C.; but Herod was alive when Christ was born; for it was this Herod who endeavored to destroy Jesus by slaying all the children of Bethlehem from two years old and under. If we allow the events recorded in Christ's life before the slaughter in Bethlehem to have occupied a few months, as would be probable, his birth is thrown back into the closing portion of 749 U. C., between three and four years earlier than the date at which Exiguus placed it. Hence at the year which Exiguus marked 1, of the Christian era, Christ was between three and four years of age. And this is why, at the time of his baptism, which is placed in the year A. D. 27, Luke says that Jesus began to be about *thirty* years of age. This error of assigning the birth of Christ to the wrong year is of no practical consequence whatever; for no dates are disarranged thereby. But some one may ask, Is not the present year, then, really 1902, instead of 1899?—No; because it is not reckoned from the true date of Christ's birth, but from the year which has been fixed, in the way here stated, as A. D. 1. So with all dates both before and after Christ. There is no confusion.

A word now on the change from the old style to the new. This was simply a change in the calendar. The word "calendar," from the old Latin word *calends*, means "a method of adjusting the months and other divisions of the civil year to the natural, or solar, year." Various systems were resorted to in ancient times; and through the ignorance of the priests, who had charge of the matter of keeping the reckoning of the time, the utmost confusion gradually arose. To remedy this, Julius Caesar, the Roman emperor, in the year 46 B. C. introduced a new calendar, called, after him, "the Julian calendar." This calendar gave every year three hundred and sixty-five days, and made every fourth year, without exception, a leap-year, with three hundred and sixty-six days. This made the years average three hundred and sixty-five days and a quarter, or six hours, each. But this is eleven minutes and ten seconds too much, the year being strictly only three hundred and sixty-five days, five hours, forty-eight minutes, and fifty seconds in length. The Julian calendar was so much better than anything that had been in use before that the world adopted it, and was quietly jogging along under it at the time of the Council of Nicæa, A. D. 325. From that time the festivals of the Christian church began to be the prominent dates of the year throughout Christendom. But the surplus eleven minutes

and ten seconds in the calendar each year gradually threw these festivals out of their season, so that in the time of Pope Gregory XIII, in the year 1582, the accumulated time amounted to ten days, making the vernal equinox fall on March 11, whereas it should have been March 21, as at the Council of Nicæa. This shifting of days caused disturbance by unsettling the time of the celebration of Easter and all the other movable feasts of the church. Accordingly, Pope Gregory XIII, after much study and calculation, ordained a new and reformed calendar, called after him, "the Gregorian calendar," to take the place of the old Julian calendar.

By the new calendar it was ordained that ten days should be dropped from the year 1582, in the month of October, taking the day which, by the old calendar, would have been the fifth of the month, and calling it the 15th. This would bring the vernal equinox to the same date as at the Council of Nicæa; that is, March 21. And that the displacement might not again occur, it was further ordained that no hundredth year, though divisible by four, should be counted a leap-year, having three hundred and sixty-six days, unless it was also divisible by four hundred. This method of reckoning brings the civil and solar years so near together that the difference between them would not amount to a single day in five thousand years. It is a very ingenious and accurate arrangement. In Spain, Portugal, and a part of Italy, it was at once adopted. In France the change took place the same year, but two months later, the 10th of December being called the 20th. In the Low Countries the change was from the 15th of December to the 25th.

Though Catholic nations generally adopted the new style, it was no part of the religious system of Catholicism, but a purely scientific matter. But Protestants at that time were too much inflamed against Catholicism, in all its relations, to receive even a merely scientific improvement at such hands. Protestant countries, therefore, did not adopt the change till over a century later, or A. D. 1700. It was adopted in England in 1751, but not carried into effect till 1752. This was not done as in any sense an act of concession to Catholicism, but simply to make the calendar of England conform to that of the continent of Europe. By 1752 the difference between the calendars had grown to eleven days. It was therefore enacted that the 3d of September, 1752, should be reckoned as the 14th.

Russia still adheres to the old style; and as the year 1800 was not a leap-year, by the new style, that interjected another day's difference, making twelve days' difference between the calendar followed in Russia and that of the other nations of Europe, so that what would be January 14 in one case, for instance, would be January 2 in the other.

Such is the story of the change from the old style to the new. It pertained wholly to the day of the month and year; but did not touch the week, nor make any change whatever in regard to the Sabbath. U. S.

"Do you desire to know where you are the weakest, where you are liable to fall? Then go to work for somebody's salvation; and you will discover your weakness quicker and more surely than by any other means."

AN EVIL ACKNOWLEDGED.

AMONG the signs of the last days, that are to be noted, is a remarkable spiritual declension in the religious world, which is predicted to reach such a fearful degree that it will be necessary that the true followers of Christ be called out of all organizations bearing such characteristics: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The developments in the religious world to-day give painful evidence that the time foretold has now come, and that now especial watchfulness and prayer are incumbent upon the church. Every individual believer should examine himself, and know that his spiritual standing is such as meets the approval of God because it tallies with his word.

On such a subject as this, we prefer not to use words of our own, lest it be charged that the descriptions of the state of the churches in the different denominations are prompted by theological antagonism or partizan feeling. But it is not necessary that we speak from our own point of view; for there are yet many in the various churches who are aware of the worldliness and spiritual apathy everywhere abounding, who deeply deplore the state of things, and who desire with all their hearts to see a reform effected. Such speak out in no uncertain terms. Such will perhaps be ready for the separation, when it can no longer be delayed. All that we have occasion to do is to note how the descriptions they give us, of themselves, answer to the declarations of prophecy, and constitute one of the startling signs of this present time.

Under the heading, "A Call for an Old-time Revival," C. E. Cornell, lay evangelist, in the *Ram's Horn* of December 17, gives some serious facts on this subject. He quotes Hugh Price Hughes, the eminent British Wesleyan, as saying that "the greatest need of modern Methodism is not more conversions, not more money, but a deepening of the spiritual life of the ministers, lay officers, and church-members;" and the writer adds that "this is not more true of Methodism than of all other denominations; not more true in England than in America. It is a conceded fact," he says, "that the standard of piety throughout the American church is extremely and deplorably low. The spirit of the world has deeply pervaded, and exceedingly engrossed, the heart of the church."

Referring to what outward acts appear to prove this, he says: "It is not uncommon to see church-members at theaters, balls, horse-races, card-parties, drinking wine or serving it to their guests. More than three fourths of the church-members never attend a prayer- or class-meeting. . . . The immense wealth of the church is largely unconsecrated. . . . The ignorance of many preachers, and of thousands of believers, on the subject of personal holiness, or entire sanctification, . . . is woe-ful." There is "a substitution of mere formalism in regular church services, for liberty and joy in the Holy Ghost; 'having a form of godliness, but denying the power thereof.'"

As illustrating the present tendency, an anecdote is related of a devout colored woman, who gave vent to her feelings by shouts of "Glory! halleluiah!" The usher told her she

must keep quiet, or he would lead her out. She joyfully exclaimed, in answer, "Massa, I'se done got religion!" The usher forcibly replied, "Shut up; this is a church, and no place to get religion!"

Statistics show, it is said, that fourteen hundred Congregational churches did not report a single conversion in 1897, while it is asserted that there have been in Massachusetts, for years, one hundred and forty Congregational churches that have not reported one conversion a year. Rev. Thos. Dixon is said to have made the astonishing statement, in the Academy of Music, New York, that "the eighty-six Methodist churches of that city, with over seventeen thousand members, run at an expense of five hundred and fifty thousand dollars a year, could report a gain of only two hundred and forty-one members." Other instances are named where the showing is even worse than this.

The writer next points out the baneful effect of this low state of spirituality on the educational, philanthropic, charitable, and missionary institutions of the land; and cries out that "something is wrong;" and asks if we can not have, to save the church and Christianity, an "old-fashioned, mighty, sin-cleansing, devil-chasing, prayed-down Holy Ghost, pentecostal revival." Something of this kind is an absolute necessity; and if communities will not receive it, the faithful must retire from them if they would be saved.

To the student of prophecy, the cause of this great declension is not far to seek. Christ laid it down as one of the conditions of true worship that it must be done in "*spirit* and in *truth*." But the religious world is buried in tradition, superstition, and the grossest errors. Look at the Sabbath, baptism, the coming of Christ, the Holy Spirit, the millennium, the nature of man, immortality alone through Christ, etc., etc. The Lord has sent light, which they have rejected. The great Advent messages would have revived them; but those messages the churches would not receive. Truth rejected, and light spurned, can only leave one in darkness and error. If this condition of things, as a whole, can not be remedied, some may be brought to the light, and rescued. "Come out of her, my people." U. S.

HOW TO UNDERSTAND THE BIBLE.

IN the Christmas number of the *Outlook*, under the heading "Notes and Queries," a correspondent who has evidently had his attention called to the second advent, asks the following question:—

What is the probable meaning of Christ in Matt. 24:29-34, where he says, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven"? These things did not happen at the destruction of Jerusalem, so they could not have been a prophecy of that; while, if we take them as a prophecy of the end of the world, we run against verse 34: "Verily I say unto you, This generation shall not pass, until all these things be fulfilled." J. H. C.

The answer given, instead of being even a "probable" meaning, expresses an improbable vagueness with as unmeaning a collection of words as could be imagined in such a connection. Here it is:—

Such a passage as Isa. 13:9, 10, 13, shows that Jesus, in reference to the approaching calamity of

Jerusalem, borrowed the imagery of the Old Testament, in which the convulsions of the state and the extinction of its glory are figured as the darkening of the heavens, etc. Conformably to this, the coming of Christ, through the rapid transit of the gospel in those stormy times, to his throne of religious supremacy, is figured as a coming in the clouds.

The questioner not only asks that a meaning be given to the words of the Saviour,—as if Christ himself could not combine words with sufficient clearness to express a meaning,—but shows a doubt, in the word “probable,” that any one can really understand the divinely uttered words. Instead of taking them for what they mean, and believing what they say, the one who answers the query makes the words teach imagination and unlikely ideas.

No one would question the meaning of a letter from a friend in which the words here used might appear; but it seems to be a common thing nowadays, and considered a mark of intelligence, to question the word of God, and to doubt the revelations and statements of the Scriptures. How much better it is to believe just what is written,—to believe the statement that signs in the heavens shall precede the coming of Christ, in order that his disciples, represented by those standing before him on this occasion, who see *all* these signs in the heavens, may know that his coming is near, even at the door.

The darkening of the sun and moon occurred in 1780; the falling of the stars in 1833. There is *now* distress of nations, with perplexity; and men's hearts are failing them for fear, and for looking after those things that are coming on the earth. And the generation that “shall see *all* these things” may be sure, without asking for any “probable meaning,” that that generation “will not pass away” till Christ shall come in the clouds of heaven. The generation *now living* sees all these things; next, *and soon*, the powers of heaven shall be shaken; and *then* shall they “see the Son of man coming in the clouds of heaven with power and great glory.”

H. E. S.

So MANY ask the question, “How can I study the Bible to the best advantage?” We reply, Study it word by word; consider just what it says till you get the *thought* it contains. Make that thought your own; and when you get it, you can *think* in the words of the Scripture. When you speak, the words of the Scripture will be the expression of your thought. You are not to think *about* what the Bible says, but think what it says. When you think *about* what it says, you are using your own mind; but when you think *what* it says, you are thinking the thoughts of God.

Progress of the Cause.

“He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” Ps. 126:6.

THE MEDICAL MISSIONARY TRAINING-SCHOOL.

AS ANNOUNCED in the REVIEW a few weeks ago, the training-school in Chicago began its winter term, December 14. About one hundred persons are in attendance. This includes the members of the senior medical class, who were already here, and the nurses who have recently come from the Sanitarium.

The Lord has greatly blessed us, both in the class work and in the work for those who know him not. There is not a drone among us; all have a mind to work. If you were to call on us about nine o'clock in the morning, as the workers are going out, you would be reminded of a beehive in the month of June. What do they find to do so early in the morning?—

paper, talked with him about his work, invited him to a Christmas dinner at her house, and on that occasion presented him with a good suit of clothes.

The poor men rescued from the gutter are also passing for the *Life Boat*, and are succeeding in almost every case. This work solves, in part, the problems of how poor students can pay their way while attending the school; how our workers can find openings for cottage meetings among those who are seeking God; how the homes of the wealthy can be entered; how hope can be inspired in the breasts of the hopeless both in the gutters and in the prisons; and how many of those who are rescued can earn a living, and at the same time be doing good to their fellow men.

There is nothing like the *Life Boat* for the prisons. Of those in prisons who were converted through reading the November issue, five men have voluntarily written us of the fact. Talk of enthusiasm! You ought to see our workers—no, God's workers—as they go out each morning with the *Life Boat*, and each afternoon and evening to the missions and cottage meetings.

While teaching the Bible classes in the College, I longed for a field where *all* the students could go out, *every day*, and give to the people what they learned in class. This is done here; and how they are growing!

“The end of all things is at hand.” We esteem it a pleasure to be permitted to co-operate with angels in carrying the gospel to those in the highways and hedges.

E. J. HIBBARD.

QUEBEC.

MONTREAL.—The work in Montreal is encouraging. Five French-speaking adults and a few French Canadian children have received

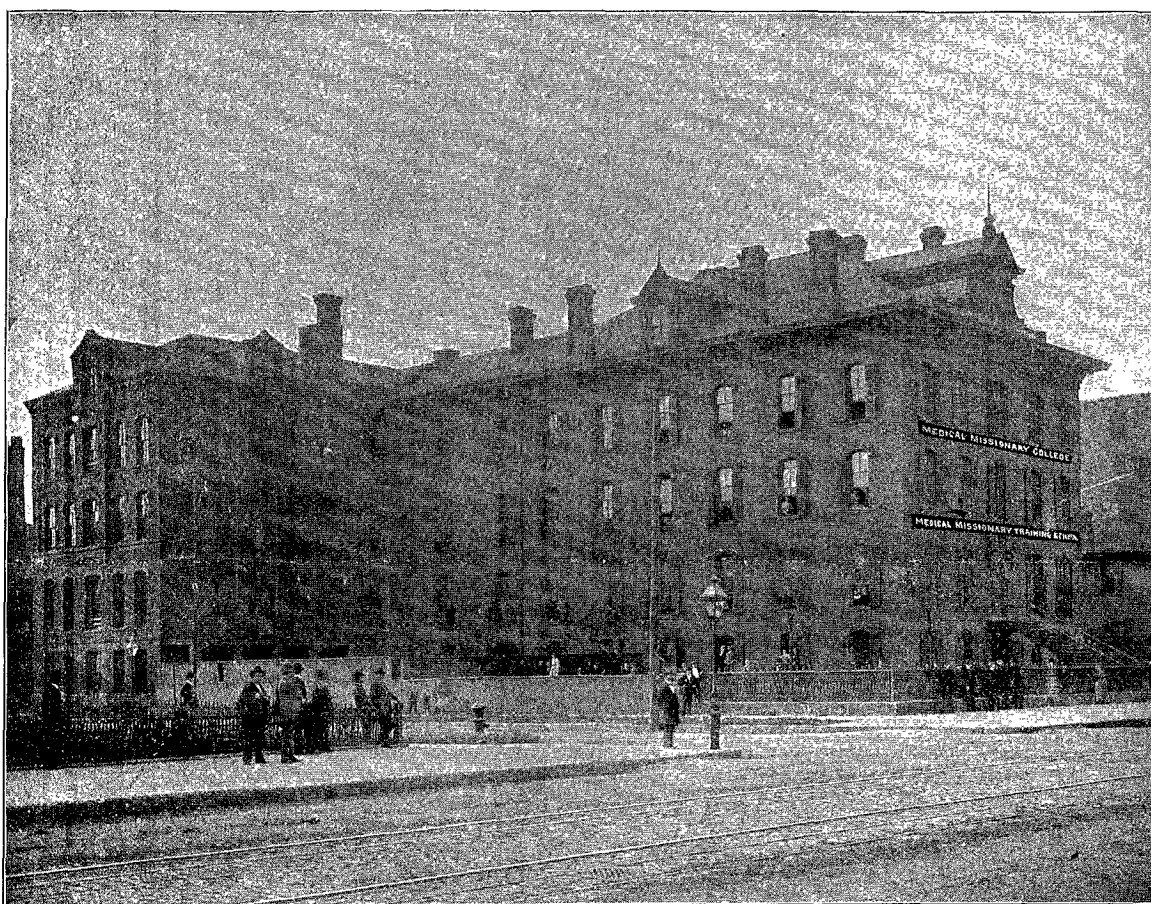
the message there since the close of the second brief effort with the tent. There is also a good interest among some of the English-speaking people in Montreal, a few of whom have already begun to walk in the way of all the commandments of God. At a recent Sabbath meeting, nearly thirty believers were in attendance. Elder A. C. Bourdeau is now spending a season in Montreal. My present address is 172 Kalamazoo St., Battle Creek, Mich.

D. T. BOURDEAU.

NORTH CAROLINA.

AFTER returning from a visit to my family in Virginia, I spent two days with the company at Reidsville, and was present at the dedication of the church at Lego, November 19, 20. Six were added to the church at this time. I also spent the week of prayer with this church.

November 29, 30, I was at the Boyd Industrial School, near Asheville. Brother Frank Chaney and his wife have charge of this school, and are faithfully discharging the duties resting upon them. There are nine pupils in the school, and others from the neighborhood are expected to attend. Contributions of various kinds would enable those having this work in



CHICAGO TRAINING-SCHOOL.

They go out to sell the *Life Boat*, and to do general missionary work in connection with it. What is the *Life Boat*?—It is one of the brightest twenty-page monthlies published anywhere. What is *in* it?—It is filled with the experiences of the different workers among the outcasts of Chicago, and also contains many testimonies from redeemed men and women. It has a field peculiar to itself, and therefore crowds no other paper. This also gives it room in which to grow. It is only nine months old, but it has a subscription list of seven thousand yearly subscribers. The last three issues have been of ten thousand each. A few of the October numbers remain; but the November and December numbers are practically gone at this writing. Last week over three hundred orders for yearly subscriptions came in. All this has been accomplished with no effort on the part of the publishers, save the sending out of one circular letter since the journal started.

Friday, December 23, while one of our poor boys was canvassing, he called at the home of a wealthy family; and on being refused admittance by the servant, succeeded in persuading her to show the *Life Boat* to her mistress. The lady called the brother in, bought his

charge to extend the benefits of the institution to others. Any one interested in this work should address Frank Chaney, Asheville, N. C.

The general meeting at Asheville, December 2-11, was a grand success. The attendance was not large, but that did not keep the blessing of God away. While the message, "Receive ye the Holy Ghost," came with deep conviction and power, it came also full of love and mercy. We acknowledged our condition, opened the door, and let the Saviour in; and now we can say, with David, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."

Sister Kessler and Brother Killen gave instruction in canvassing and in missionary work, and Brethren Burlingame and Johnston in healthful living. We all return to our fields of labor feeling well repaid for attending the meeting, and anxious to give to others the blessing obtained. R. D. HOTTEL.

ARIZONA.

AFTER the Oklahoma camp-meeting, I returned to my home in Graysville, Tenn., where I remained a few weeks. Marked changes in the village had been made during my absence, several new residences and the new four-story dormitory having been erected. This dormitory was much needed, as the school buildings were inadequate to furnish rooms to all the students. The school was flourishing, teachers and students were of good cheer, and new students were constantly arriving.

December 1 I arrived at Phoenix, Ariz. Here I found all the workers in the territory. Some were at work on the church building, others were giving Bible readings. I labored especially for the workers and the church. Meetings for counsel and instruction were held nearly every day I was there. They were held in the tent, except on a few occasions, when rain- and snow-storms made this impossible. The church here greatly need their new meeting-house, which will soon be completed. The building does credit to the cause, and is well situated in a good portion of the city.

Our councils were harmonious throughout. On account of existing circumstances, Elder Geo. O. States thought it best to withdraw, and resigned his position as director of the work in that field. In distributing the laborers, it was agreed that Elder States take the southern part of the field, and that Brethren C. D. M. Williams and W. L. Black labor in the northern part. Elder J. E. Evans will labor in Phoenix and vicinity; and Sister W. L. Iles will remain at Phoenix to teach a cooking-school, and work as the way may open.

On account of the long distances between settlements and valleys, few railroads, and the high rates of travel and freight, this field is a difficult one. It is almost impossible to travel by team, on account of the heat and the scarcity of water. Even in those regions where irrigation is supplied, travelers are compelled to depend on the ditches for water for drinking and cooking purposes. It rains but seldom, and the water from the ditches costs the farmers a large sum, and there is not always a sufficient supply. The snow that fell while I was there caused much surprise to the children and youth, it being the first that many of them had ever seen in the valley.

Last night I had the privilege of speaking in the city mission at Fort Worth, Tex. This mission is under the care of Brother A. G. Bodwell and others. Meetings are held every night in their hall on Main street. Some remarkable conversions are reported, and the workers are of good courage. God is blessing

their efforts. The sale of the quarter-centennial number of the *Signs of the Times* is being pushed rapidly, both here and at Cleburne, where the students from Keene are carrying on this work. One young woman, working about half a day, sold over sixty copies. At this rate it would not take long for Texas to dispose of fifteen thousand copies.

R. M. KILGORE.

MISSOURI.

SINCE my last report I have held meetings as follows: May 23-30 was spent very profitably with the company at Alton. The first part of June I visited scattered Sabbath-keepers in Howell and Texas counties. June 10-13 I held meetings in the Baptist church at Rocky Ford, Texas County. There is a small company of believers in present truth here, and the meetings greatly encouraged them. June 24 I joined Elder Willis in an effort at Moberly, remaining there until July 20. Two who had been on the background were reclaimed, and established in the truth. July 22, 23, were spent at St. Joe. One united with the church by baptism. July 29 to August 7 was spent at Harrisonville and Gunn City. At the latter place I held meetings in the Christian church; the congregations were good, and much interest was manifested in the word spoken.

After our camp-meeting in August, I spent a few days with the church at Memphis. I then joined Elder Stewart at Gorin, where we held meetings from September 1 to October 12 in the tent, and afterward in a hall for four weeks. The attendance and interest were good from the first, and many were convinced of the truth.

I returned home November 2, having been absent nearly five months. During the five weeks spent at home, I visited and held meetings with the scattered Sabbath-keepers in Howell County. December 15 I began meetings in the Fair View schoolhouse, about four miles southeast of Rolla; and at the present writing have given eleven discourses. The congregations have been small, on account of inclement weather and bad roads. Nevertheless, six families are deeply interested in the word spoken. W. S. CRUZAN.

NEW YORK.

IN response to the invitation extended at the last session of the New York Conference, asking that I take the presidency of this Conference, made vacant by the removal of Elder Place to the Atlantic Conference, I closed my labors in West Virginia, and came to my new field of labor. I reached Buffalo, October 12. Here I met Elders Raymond and Cobb, and counseled with them about some important matters relating to work in that city. It was decided to continue the Helping Hand Mission during the winter. New cots were provided for; and recent reports from Elder Lesch, who is in charge, are very encouraging.

Since coming to this State, I have had many clear evidences of the special leading of the Lord. My entire time has been spent in visiting churches, and becoming familiar with the work. The general meetings held in the northern part of the State during November were greatly blessed of the Lord. All enjoyed the labors of Elder Underwood at North Creek, and of Elder Russell at Rome. At the close of the meeting of the South Lancaster Academy Board, at South Lancaster, I attended general meetings at Jamaica and Windham, Vt. The Lord's Spirit here, as elsewhere, attended the message, "Receive ye the Holy Ghost." God's people are reaching out after power, and power is coming. Praise his name!

The Lord is greatly blessing the proclamation of the message in the Empire State. Missionary work in all our churches is increasing. Many are selling the *Signs of the Times*, and distributing reading-matter among their neighbors. Brother Church, the State agent, is receiving much encouragement in the canvassing work, and the prospect is favorable for a large sale of books. A considerable number of books treating on the principles of health are also being sold by the Good Health Pub. Co., and these principles are becoming diffused. Schools of health have also been held lately in several prominent cities, and the influence of this work is good.

I am now in the southern part of the State, filling appointments for general meetings. Brother Raymond and the State agent are assisting, and God's blessing is attending the work. At Corning the Christian Help work has received attention; and the church has been doing the work which the Lord has told us should be done by all our churches. During the holidays they made a dinner for the poor children in the city. The free use of a hall was granted, and the citizens manifested a willingness to assist in the work. About one hundred thinly clad children came to the dinner, and I am sure that the pleasure they manifested was sufficient to repay all for their trouble. Enough food was contributed to feed hundreds, and this was sent to the poor. The fact that the *Elmira Advertiser*, published eighteen miles away, gave a considerable report of it, shows the influence of the work.

The cordial welcome extended by the brethren and sisters of this large Conference has greatly encouraged me. A desire is manifested everywhere to lift in the work. My courage in the Lord is good. As I see the many populous cities of the State, I ask, How are all these to hear the truth before the Son of man comes?—God knows. It will be proclaimed in this generation, though it is hoary with age. When he yielded to God, Jonah warned an "exceeding great city" in one day. We have the same God to-day, and the work is his.

G. B. THOMPSON.

THE NEW TERM IN BATTLE CREEK COLLEGE.

THE two-weeks' institute held by the College proved to be of great benefit to teachers and students. Instead of taking a vacation, most of the young people remained here, and carried on this work in the morning, and did missionary work in the afternoon. Many of those who did visit their homes were successful in awakening an interest in the work in their home churches. It is hard to resist the enthusiasm of a young heart dedicated to the service of God.

The winter term opened December 28. The experiences of the latter half of the previous quarter made it necessary to make some changes in the program.

The thing most deeply impressed on the hearts of teachers is that the time has come to deal with principles,—the great fundamental laws of God,—whether found in science, mathematics, or history, and after finding these, to let the student continue his study while doing practical work for the Lord. This has shortened the time for instruction in many lines.

The program is arranged primarily to accommodate those students who are here for speedy preparation for field work. This it must do if true to its name,—a "Training-School for Christian Workers." These students are naturally grouped into ministerial workers, teachers, medical missionaries, and canvassers. To these the school offers a short course in Bible, moral science, bookkeeping and arithmetic, history, Biblical farming, Biblical finance,

physiology, nature study, and the different kinds of manual training now carried on by the College. In this way a young person of ability and thorough consecration can come into the school, and by taking the work offered for three months can then spend some time in the field, and return for more study later on.

New students have been coming in during the last week. South Hall is more than filled with young men, and there are but a few vacant rooms in the young ladies' dormitory.

The spirit among the students is excellent; and while things have not yet reached perfection, one has but to come in contact with the students to realize that the atmosphere is strongly spiritual.

A Young Woman's Christian Association worker from Chicago visited the home one day, and read some of the letters written by girls in the home expressing their willingness to sacrifice their own pleasure and convenience to make the life more attractive for the strangers which the new term would bring. She works with young women constantly; but the spirit manifested here was so different from that with which she usually comes in contact, that she requested copies of some of the letters to carry back with her.

The interest in poor families seems to increase with time. In passing through the rear of the campus, one sees boys at the wood-pile, splitting wood for poor widows. This wood was cut by the boys on Christmas, and brought in from a farm six miles in the country.

Passing a grocery one day, I saw one of the young women having a basket filled with fruit, bread, etc. At worship she told us that she had found a family in which the father had softening of the brain; the mother, the only support of the family, is so afflicted with cancer that she can not move without pain; a little girl about thirteen is nearly blind and deaf; and the brother, perhaps two years younger, has been operated on for a cancer on his neck.

The girls sewed for the family, ironed, and carried them provisions. It comes from the heart when those who do this work say they know the meaning of Isaiah 58.

M. BESSIE DEGRAU.

BROTHER, "HOLD ON."

A GREAT effort has been put forth this fall and winter to carry the message to the world; and the work should be so continued that the effort already made will be only an opening wedge for much more to be accomplished. Though hundreds of thousands of the special edition of the *Signs* have already been sent out, the work is only fairly begun; but there may be danger that those who have been at work will be contented to rest for a time. When our Saviour overcame Satan in the wilderness, he, the Lord of glory, did not cease the fight, but *ever* pushed his loving work, and thus was able to prove the first great victory an infinite blessing to the fallen race. If we cease our activity, Satan may succeed in retaking some of the strongholds we now occupy. In this way, many have failed in nearly every kind of warfare waged on earth. Alas, how many! It is not pleasant to carry on God's work! It is not pleasant to fight a battle over and over again—one day gain a victory, and lose it the next. Weakness, lack of courage, and final defeat will result if this is our course.

Already many homes have been visited, and many more will receive visits soon. In many instances the conditions have been such as to impress the worker favorably. Lest the enemy should retake the ground already gained, it will be a good plan to visit the interested ones again, and if possible, put more truth into their hands, selling, lending, or giving reading-matter to them. Many will subscribe for the paper, if they are asked to do so. Let us seek

for wisdom not only to be able to sow beside all waters, but also to "be instant in season, out of season." Bible readings may be given, and missionary visits among the rich as well as the poor may be made. How much of God's Spirit every true worker must have to accomplish the greatest possible good!

During the weeks of handling the special edition of the *Signs of the Times*, what an excellent missionary interest is manifested in the meetings. All are encouraged. Is it wise to let this all pass away, and allow the devil again to take and control the Hill of Difficulty that we have overcome with earnest effort and faith in God? Shall we now imagine we can rest a while, and perhaps go to sleep, elated with the victory gained? God forbid! for if we do, we may be assured that the enemy will steal in upon us; and when we awake, we shall see the inner fortress occupied by another, even the one so recently cast out. It is no time now to sleep at our post of duty. Let us watch and be sober. H. G. THURSTON.

AN EXPERIENCE.

A LITTLE over two years ago, I was working for people not of our faith. Much of their time was spent in laughing, talking, and jesting; and I soon found myself enjoying these things as much as they did. But I believed the Lord was soon coming; and as I meditated upon this, I felt much condemnation, and thought how degrading it was to spend my time in such a way. I made an attempt to break off from such carelessness and lightness, but found that Satan had me bound in chains that were not easy to break. Night after night I promised God that I would not spend my time in so light a manner, and often cried myself to sleep; but the next day, when I heard the others laughing and having "a good time," I forgot all my promises, and engaged in the "fun."

One night it seemed to me I could endure it no longer; and on going to my room, I prayed till almost midnight for God's Spirit to overcome the influence that had been thrown around me. At last, *in a moment's time*, all my burden was gone, and a perfect peace came to me. Then I knew that I would rather die than to give up that perfect peace of mind and heart.

Then the thought came to me, What a happy life it would be so to surrender myself to God that he might use my life only to honor and glorify his name! And I prayed that God would bring me to that standard of life. We have the promise that if we hunger and thirst after righteousness, we shall be filled. Things would come that would perplex me till I would almost faint with fear; but I knew that to give up or go back would be death, and that in order to go forward, I must exercise faith.

I knew that all things work together for good to those who love God. I knew I loved God; for I hated sin, and the desire of my heart was to be like Christ. Satan would make everything appear just the opposite of what I was seeking for, till cold perspiration would stand on my face from humiliation. But at last I have gained an experience that I would not exchange for all this world; for I have found, not from *theory*, but from *experience*, that God is wonderful in all his ways; and that he knows just what to permit to come upon us that every selfish desire may be overcome, and we be prepared for the things that "eye hath not seen, nor ear heard, neither have entered into the heart of man."

But to have perfect peace of mind in trials and perplexities, nobody can understand. It indeed "passeth all understanding." Every one can *know* it, though. And O, how grand heaven will be, with perfect fullness of such peace, where there is no sin, and we can praise God throughout eternity! IDA LACKEY.

MICHIGAN.

I BEGAN meetings at Brinton, November 18, with a small attendance. Each evening the audience became a little larger, until there was a good attendance, and an excellent interest was manifested. The Methodist minister has attended some of the meetings, and is friendly. He told the members of his church that he hoped they would put away all prejudice, come out to the meetings, and do all they could to make them a success. He seems to be an earnest Christian, and to want all the truth the Lord has for him.

The meetings during the week of prayer were excellent. There are a few of our people here, and we hope that others may be added to their numbers. This is one of the little villages where Satan has succeeded in getting a firm hold on many of the people; but I trust that some of them will be delivered from his power.

J. C. HARRIS.

CHURCH SCHOOLS.

A GREAT need in our churches at the present time is being met in the church school. God wonderfully co-operates with the earnest church-school teacher. Are you fulfilling Mal. 4:6? Do you see the many youth among our people slipping away? Do you see the awful impress of the world upon them? Do you see them becoming entangled in the net that Satan is cunningly and surely weaving about them? Are you not getting seriously anxious about the question of having a church school for your children and young people? If you are indifferent, if you are not deeply concerned about them, be alarmed.

Holy angels are in the church school where Jesus is the teacher. Day by day, heavenly influences are there to draw the children toward the Master. Decisions are made that bring joy and thankfulness to the hearts of father and mother.

Do you long for this experience? Will you walk out by faith in the word, "All our youth should be permitted to have the blessings and privileges of an education at our schools?"

MABEL JAFFRAY.

News of the Week.

FOR WEEK ENDING JANUARY 7, 1898.

—Fannie Crosby, the blind hymn writer, has written over 3,000 hymns.

—Three thousand miles of railroad were built in the United States during 1898.

—For the first time in many years, New York is not represented in the presidential cabinet.

—The American Bible Society has circulated 6,394,061 volumes in China, of which 500,584 were issued last year.

—Chicago stock-yard statistics for 1898 show a receipt of 2,480,600 cattle, 3,592,400 sheep, and 9,361,000 live hogs.

—The aggregate capital reported to be held by the trusts and combines formed in 1898 exceeds the enormous sum of \$100,000,000.

—Secretary Long's estimate of the cost of the fifteen new war-vessels that have been ordered for the United States navy is \$50,269,200.

—Iron-bedstead manufacturers met in Chicago, January 2, for the purpose of forming a trust, the avowed object being to limit the output and increase the price.

—Ethan Allen Hitchcock, United States ambassador to Russia, who has been appointed Secretary of the Interior to succeed Secretary Bliss, is a grandson of Ethan Allen, of Revolutionary fame.

—The largest railroad station in the world was opened Sunday, January 1, in Boston. It covers thirty-five acres, has room for 100,000 people, and can accommodate 404 passenger-cars at one time. The total cost of the structure, which has been eighteen months in building, is \$14,000,000.

—Grain Elevator "X," at Minneapolis, Minn., was destroyed by fire, December 29, entailing a loss of \$200,000.

—At Rockwood, Pa., on December 29, there was a collision on the Baltimore and Ohio Railroad, in which eleven people were seriously injured.

—Matias Romero, the Mexican ambassador to the United States, died December 30, at Washington, as the result of an operation performed for appendicitis.

—It has been decided that, for the present at least, the Cuban flag will not be allowed to float over any public buildings, the United States flag alone being recognized.

—Modern surgery has given to a North Carolina mayor a nose, to replace one destroyed by a cancer. It is said to be so natural that detection is impossible at a distance of three feet.

—It is stated that there are 850,000 Roman Catholics, with only 200 priests, in Porto Rico. The city and district of Ponce, with a population of 55,000, has but one church and eight priests.

—At Trail, Ohio, January 3, four sisters married four brothers, the same clergyman performing the ceremony for all. The four brothers and their wives will all live within a stone's throw of one another.

—Governor Roosevelt, of New York, has decided not to exercise executive clemency in behalf of a man who has been convicted of murdering or abusing his wife, nor will he pardon any habitual criminal.

—The case of a Christian scientist, convicted of practising medicine without a State license in Cincinnati, has been reversed by a higher court, on the ground that the rites she performed were religious, not medical.

—The paper manufacturers of the country have given into the hands of a firm of brokers in Providence, R. I., the work of forming a trust of this commodity. The deal will involve about \$40,000,000. What next?

—A few weeks ago Dr. Lyman Abbott resigned his position as pastor of the Plymouth Church, Brooklyn, N. Y., made famous by Henry Ward Beecher. Rev. N. D. Hillis, of Chicago, has been chosen to succeed Dr. Abbott.

—Attorney-General Fitzgerald, of California, has begun suit for the forfeiture of the franchise of the Giant Powder Company, consolidated, of San Francisco, and to compel the company to pay a fine of \$5,000 on the charge of preventing competition.

—There has lately been a considerable effort by the younger Wall street operators to retire Russell Sage. The old man is worth \$50,000,000, and wears a \$9 overcoat. The St. Louis Star, commenting on this, considers it a rather difficult combination to overthrow.

—The amount spent in maintaining the hunts of the United Kingdom of Great Britain and Ireland is estimated at £4,500,000 a year, or £12,000 a day. And this does not include the cost of carriage-horses, covert hacks, and other expenses incidental to the sport.

—A Chicago manufacturing firm has just received an order from a European syndicate for the manufacture of 5,000 horseless carriages for use in the cities of Europe. The contract specifies that the company shall deliver 500 of these carriages a year for ten years.

—Biggsville, Ill., is quarantined on account of the smallpox. All the schools, churches, and public places are closed, even the stores suspending all but necessary trade. Posters have been put up by the neighboring towns, warning Biggsville people away, and mails from that town are refused.

—Eighteen months ago a man in Calumet, Mich., sold to a party of Klondikers a large St. Bernard dog, which they took with them to the gold-fields. Last week the dog returned to his former master, and how he succeeded in making his way from such a distance is a wonder; yet many things that are wonders to men are plain to animals.

—The New York State Railroad Commission has called attention to the danger in the "Mother Hubbard," or "camel-back," engines, and recommends that an additional man be employed on them, as the present arrangement, in which the engineer and the fireman occupy separate cabs without communication, leaves the train without control in case of accident to the former.

—The American Line Steamship "Paris," when she arrived in New York New-year's morning, after the roughest voyage she ever made, brought twenty-two of the crew of twenty-three men rescued from a sinking British steamer in mid-ocean the preceding Tuesday. It was with great difficulty that the men were transferred to the "Paris," on account of the high sea running at the time, one man being lost in the attempt.

—By a previous arrangement, the Spanish flag was to be lowered at noon, January 1, from the palace of the commanding officer in Havana, and the United States flag raised in its place; but the first part of the program was not carried out, as the Spaniards secretly removed their flag two hours before the time, to avoid the humiliation.

—The action of the grand jury in Cook County and Chicago reveals a most remarkable and deplorable system of wholesale bribery by wealthy corporations, not only of jurors, but of court bailiffs and other officials, these bailiffs being hired to bribe the jurors in many cases. Attorneys have long suspected this state of things, but are surprised at the extent of it.

—The agent of the Wells-Fargo Express Company at San Antonio, Tex., is missing, also a package of money containing \$60,000. It is believed that he was the victim of foul play, and has been abducted, as his horse and wagon were found five miles from the city, the animal nearly dead from hard driving, and the scene about the outfit showing signs of a fierce struggle.

—The report of General Miles to the government concerning the canned beef furnished the army by prominent canning factories, among them Armour & Swift, of Chicago, was anything but complimentary. He said that much of it was absolutely unfit to eat, and thousands of pounds of it were thrown away. This report has stirred up a great commotion among the firms that furnished it, and they are stoutly denying the charges of the army officers.

—An exchange says: "F. F. Mackay, president of the Actors' Society of America, is sending a circular letter to the various religious papers of the country, asking their assistance in securing for actors the much-needed one day in seven for rest and recuperation." We have not received this circular letter yet; but we would be in favor of giving a large majority of them the much-needed rest from their kind of work every day of the seven, instead of one day in seven.

—The Department of State recently received from the United States minister at Constantinople the information that the late decree of the sultan in preventing further immigration to Palestine had no reference to visitors, but rather to the colonization of Palestine by Jews. This appears to be a direct blow to the Zionist movement, which has for its object the establishment of a Jewish nation in Palestine. The Turkish government does not favor this move, fearing that it may lead to political complications.

—Iowa is the leading swine-raising State in the Union. Only one drawback hinders this industry from being a veritable bonanza to Iowa farmers; and that is the hog-cholera, which kills thousands upon thousands of hogs every year. During 1896 thirty per cent., or nearly one third of the hogs of the State, succumbed to the disease; in 1897 the loss was twenty per cent., or one fifth; while the report for 1898, just at hand, gives the loss as only seventeen per cent. No report has stated how many of those that were killed and eaten had the cholera.

Special Notices.

MICHIGAN, NOTICE!

THE Lord willing, there will be general meetings in District 3, Michigan, as follows: Mendon, Jan. 10-15; Decatur, Jan. 17-22; Benton Harbor, Jan. 24-29. These will be meetings of great importance to all, and we desire a full attendance from surrounding churches. It is time to seek the Lord. Arrangements will be made to entertain all who come.

WM. OSTRANDER,
H. C. GOODRICH.

MORE ABOUT THE "GENERAL CONFERENCE BULLETIN."

FROM the date of this issue of the REVIEW it will be only about four weeks until the beginning of the General Conference. If you have not yet subscribed for the *Bulletin*, you should do so at once, so that your name may be entered on the list in time to insure the receipt of the first number. This will be the most important Conference ever held, and you can not afford to miss a single issue of the *Bulletin*. Expert stenographers have been engaged to take each day's proceedings verbatim. Elder J. O. Corliss has been appointed editor, with L. T. Nicola as assistant. The services of Miss Addie B. Cooper, proof-reader on the REVIEW, have also been secured. With such a corps of experienced and competent persons, we feel warranted in saying that the *Bulle-*

tin will be got out promptly, and in a neat and attractive style, which can not fail to please, while it instructs and edifies.

In addition to the Bible studies to be given each day and evening, a full report of all speeches made in the discussion of the various questions that may come up for consideration, will be given. Reports will appear in their proper places and order, from the presidents of the different divisions of the General Conference, superintendents of districts, presidents of boards, associations, organizations, and institutions; hence this volume of the *Bulletin* will be valuable, not only for the daily proceedings of the Conference, but for statistics for future reference.

While only a small number of our people can attend the Conference in person, every family can, with a very small outlay for the *Bulletin*, have the Conference brought right into their own home. Think of it, brethren, and I am sure you will decide that you can not afford to do without this paper, and will send your name and fifty cents at once to *General Conference Bulletin*, Battle Creek, Mich. The mailing will be done from South Lancaster; hence all subscriptions not in when the original list is closed at Battle Creek, February 10, in order to be transported to the place of mailing, will be subject to delay, and possibly the loss of the first few numbers, as it requires two days or more for mail to reach that point.

GEO. A. IRWIN, Pres. Gen. Conf.

LITERATURE FOR THE BLIND.

DURING the last year a number of our tracts have been issued in the New York Point and Improved Braille systems of print for the blind. Some of these tracts are from the writings of Sister White, and are meeting with special favor. Recently, one entitled "The Christian's Privilege" was sent to a blind man, not of the faith of Seventh-day Adventists, who responded as follows:—

"I should have written to you before, but wanted to finish reading the tract which you so kindly sent me. It is to me the most interesting of any matter I have ever read. The paper and the printing are also fine."

Considerable interest is being manifested in the new paper for the blind, the first number of which will appear soon. This paper is starting under the auspices of the International Tract Society, being supported by contributions from the friends of the work. A blind lady, writing of her interest in the undertaking, says:—

"I have been informed that the International Tract Society is soon to start a paper for the blind. I wish that every blind person could take it; for I believe it will be the Lord's means of giving a knowledge of his word to many souls. I shall send my subscription as soon as possible."

It is proper to say that but few of the blind are able to subscribe for the paper. It will depend for support upon the liberality of those more fortunately situated.

We have received a list of names of blind people to whom the paper will be sent free; but there are doubtless many others who should receive it. We ask our friends to be careful to send us the names and addresses of their acquaintances among the blind who read the New York Point or Improved Braille, the two leading systems of print for the blind.

THE INTERNATIONAL TRACT SOCIETY.

ADDRESSES.

THE address of Elder Smith Sharp is 260 Pike St., Covington, Ky.

THE address of the Tennessee River Tract and Missionary Society has been changed from 717 Church St., Nashville, Tenn., to 415 Woodland St., which will hereafter be the address of Elder C. P. Bollman, instead of Springfield, Tenn., as formerly.

NOTICES.

WANTED.—A first-class awning-girl—one who understands the business, and is willing to work Sundays; also a man who has had plenty of experience with awnings. Address Pittsburg Awning Co., 1223, 5th Ave., Pittsburg, Pa.

PARTNER WANTED.—Desiring to enlarge my carpet and rug business, I would like to form a partnership with a Sabbath-keeper with small capital. Prospects good. References required. Address A. A. Currie, Chatham, Ontario.

WANTED.—To correspond with two active single men who would like work in a sawmill, handling lumber, firing small engine, and cutting logs, at 85 cents a day, with board. Vegetarian diet. Sabbath-keepers. Address Matthew D. Karr, Rensselaer, Ind.

Publishers' Department.

"IT IS STILL GOING."

Is what Elder Clarence Santee, president of the Iowa Conference, writes among other things in a letter dated Dec. 27, 1898, in regard to "Steps to Christ." He says:—

"We are getting out a few 'Steps to Christ,' although I was told that Iowa had been so thoroughly canvassed for it that there was not much use to try it. In the last few weeks we have sold, I think, about two thousand copies. It is still going."

What are you doing in your vicinity to help dispose of the fifty-thousand edition of this book? We are happy to report that this edition is being sold at a rapid rate, and will soon be disposed of.

Those desiring to learn how they can best handle this valuable little book in their own vicinity should address their State tract society, or the publishers.

"TAKE AND READ."

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

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

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

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

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

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

A LUTHERAN."

Ought not the thought that these words of commendation come from one who does not profess our religious belief, to awaken in many readers of the REVIEW an intense desire to help in the sale of this excellent book? We have been repeatedly and recently admonished, through the Spirit of prophecy, to study, as never before, the books of Daniel and Revelation. Shall we not heed the admonition, and also give to unbelievers the benefit of the light that God has so graciously given to us? "Daniel and the Revelation" has had an enormous sale, one hundred and forty thousand copies having already been printed. It is sold only by subscription. Those desiring descriptive circulars of the book may obtain the same by addressing the publishers. Those desiring a prospectus, assignment of territory, etc., with a view to canvassing, should write to their State tract society. Those in Michigan may write to the Review and Herald Pub. Co.

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

ENCOURAGING WORDS FOR THE "YOUTH'S INSTRUCTOR," FROM THE PUBLISHERS OF "SUCCESS."

In a letter just received from the Success Company, New York City, the publishers of that splendid magazine, *Success*, among other things "wish the *Youth's Instructor* success to the amount of a million subscribers." Will not every reader of the REVIEW do all in his power to increase the number of subscribers for the *Instructor*?

Have you seen a copy of the premium number of Dec. 8, 1898? If not, you should send for it at once, as it will show you how, by helping the *Instructor* a little, you can also secure some valuable presents for yourself and friends. Send four cents in stamps for this number.

Address the *Youth's Instructor*, Premium Department, Battle Creek, Mich.

YOUR USE OF THE ENGLISH LANGUAGE,

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

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

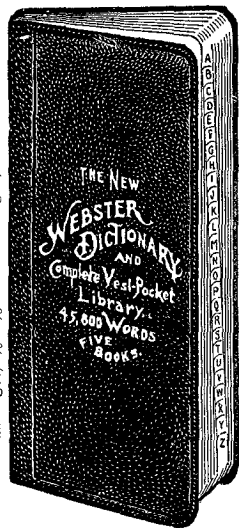
BOOK TWO.—"Elementary Grammar." 281 pp.; cloth, 65 cents.

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

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

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

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



102 Pages, 5 1/2 x 2 1/2 inches. Weight, 2 ounces.

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?

Again:

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.

WE WISH

To call attention to several of the remarkable combination offers that appear in the *Christian Educator* for December. Here are a few instances in which the *Educator* costs the subscriber nothing in the combination price. In other words, the subscriber pays only the regular price of the other periodical, and receives the *Educator* with it free:—

<i>American Sentinel</i> ,	with the <i>Educator</i> ,	\$1 00
<i>Teachers' World</i> ,	" " "	1 00
<i>Good Health</i> ,	" " "	1 00
<i>New Crusade</i> (till March),	" " "	1 00
<i>Success</i> (weekly),	with " "	1 50
<i>Youth's Companion</i> ,	" " "	1 75
<i>Review of Reviews</i> ,	" " "	2 50
<i>Literary Digest</i> ,	" " "	3 00
<i>Scientific American</i> ,	" " "	3 00
<i>Forum</i> ,	" " "	3 00
<i>Harper's Magazine</i> ,	" " "	4 00
<i>Century Magazine</i> ,	" " "	4 00

There are other offers just as advantageous that can not be here enumerated. Send for a free sample copy of the December *Educator*, and see for yourself. These offers all apply to renewals of the *Educator* as well as to new subscriptions, but not to renewals of the other periodicals.

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.....	* 7.45 P. M.
Port Huron, Susp. Bridge, New York, and Montreal.....	* 8.27 P. M.
Detroit, Port Huron, Susp. Bridge, New York, and Boston.....	* 2.25 A. M.

WESTBOUND.

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

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.

8.27 P. M. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and C. V. Ry., also vestibule sleeper to Montreal and from Montreal to Portland and Philadelphia via Supt. Bridge, New York, and Montreal. 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, vestibule sleeping-car to Montreal; also vestibule sleeping-car to New York via Niagara Falls and L. V. R. R. Also vestibule coach to Port Huron, and Port Huron to New York.

WESTBOUND.

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

CONNECTIONS AT DURAND.

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

* Daily.

† Except Sunday.

A. S. PARKER, Ticket Agent, Battle Creek.

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected August 14, 1898.

	8	12	6	10	14	20	36
	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm'n.	*All'n'th Express.
EAST.							
Chicago.....	pm 9.35		am 6.50	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.45	am 12.09	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo.....	2.10	am 7.15	11.55	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	7.55	pm 12.50	2.42	7.28		5.00
Marshall.....	8.25	1.20	3.09	7.51	7.10		5.27
Albion.....	3.50	8.50	1.45	3.30	8.11	7.30	5.50
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.40
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.55
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.23		pm 4.13
Susp. Bridge.....					5.38		4.28
Niagara Falls.....					5.53		4.43
Buffalo.....				am 12.20	6.45		5.30
Rochester.....				3.13	9.55		8.47
Syracuse.....				5.15	pm 12.15		10.45
Albany.....				6.05	1.20		am 2.50
New York.....				pm 3.25	8.15		7.00
Springfield.....				12.15	8.34		7.40
Boston.....				3.00	11.35		10.34
WEST.							
Boston.....							
New York.....							
Syracuse.....							
Rochester.....							
Buffalo.....							
Niagara Falls.....							
Falls View.....							
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		2.40	7.00	1.35
Battle Creek.....	am 12.40	10.30	pm 12.55	am 3.55	3.50	8.00	pm 2.25
Kalamazoo.....	1.35	11.05	2.13	5.40	4.25	10.00	3.40
Niles.....	3.15	12.31	4.00		6.05		5.08
Michigan City.....	4.25	pm 1.28	5.20		7.05		6.06
Chicago.....	6.50	3.00	7.15		8.50		7.55

*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.

The Review and Herald.

BATTLE CREEK, MICH., JANUARY 10, 1899.

SEVENTH-DAY ADVENTISTS are not living in the light of the third angel's message *as it is to-day*, unless they see the United States in prophecy in the book of Daniel as well as in the book of Revelation.

THROUGH a terrific storm on the sea, and not by any means a mild one on land, Elders Waggoner and Prescott, Mrs. Prescott and three other sisters, arrived at Battle Creek from England, Friday evening, January 6, all in good health and in good cheer.

THE Rome correspondent of the *London Daily Chronicle* says: "The Vatican hopes that the good relations existing between Archbishop Ireland and President McKinley will contribute to the benefit of the Catholics in Cuba and the Philippines." Constant indications certify that the hopes of the Vatican are well-grounded, and are likely to be quite fully met.

THE London correspondent of the *New York Tribune* reports "from a usually well-informed source, that the British government contemplates being represented at the czar's peace conference by the Prince of Wales, the Marquis of Salisbury, and Lord Rosebery, aided by the military and naval commissions." Yet he says that "the mass of British subjects are skeptical on the whole subject."

At the annual convocation of the University of Chicago, January 4, Hon. Carl Schurz, of New York, delivered the convocation address. His chosen subject was "American Imperialism." Mr. Schurz is the leading opponent of the unrepudiated course of the United States in its island accessions. What he said is so full of truth, so plainly told, and so full of meaning both now and for the time to come, that we shall present considerable extracts from it in following issues of the REVIEW.

A DESPATCH from Havana, January 5, says that though "the status of the Roman Catholic Church in Cuba has not yet been considered," yet "the cost of the establishment will probably be paid out of the island revenues until definite action shall have been taken." The island revenues are the revenues of the United States government; and the payment of any of these revenues to the Catholic Church, will be the payment of public money by the United States government to the Catholic Church; for the United States government is the only government in Cuba.

A DESPATCH from London, January 4, says: "The Rome correspondent of the *Daily Mail* says, 'The pope will forbid Archbishop Ireland to represent the United States at the [czar's] disarmament conference, because the Vatican is not to be represented.' Isn't the pope a little too fast in this? Since Archbishop Ireland is the pope's official, and officially accepted, representative to the United States government, when Archbishop Ireland is made the official representative of the United States government at this conference, why would not the Vatican thus be represented there?"

THE GENERAL CONFERENCE.

THE thirty-third session of the General Conference of Seventh-day Adventists will be held at South Lancaster, Mass., February 14 to March 7, and at Battle Creek, Mich., March 9, 1899. The meetings at South Lancaster will be held in the Seventh-day Adventist church, beginning Tuesday, February 14, at 10 A. M., for such business as can legally be transacted in Massachusetts. The meeting at Battle Creek will be held in the Tabernacle, Thursday, March 9, at 9 A. M., for the election of the trustees of the General Conference Association of Seventh-day Adventists, a corporation of the city of Battle Creek, Mich., existing under the laws of the State.

GEO. A. IRWIN, Pres. Gen. Conf.

WE think it will certainly have to be acknowledged by all that the latest form of Bible issued by Holman & Co., of Philadelphia, leaves absolutely nothing to be desired. Several years ago, this company issued the self-pronouncing Bible,—a Bible in which every proper noun is so divided into syllables, and inflected, that it can readily be pronounced correctly by any one who reads it. Now, the Holman Company issues a Bible in which the self-pronouncing feature is retained; and in which, in addition, the revised version of the Bible is so ingeniously inserted that it can be read right along in the text as easily as can the old version. As is well known, the great body of the text of the Bible is exactly the same in the new version as it is in the old. In the new Holman Bible, every word that is the same in both versions is printed in large, clear type, about the size of this which you are now reading. Then, wherever the text is altered by the revision, both the altered text and the old version are printed in small type, one above, the other continuously *in the same line* with the large text, so that both are seen and read as straight and as easily as if there were but one. Thus:—

"Now ye are clean ^{through} the word which ^{because of} I have spoken unto you."

Any change at all from the old version, "whether it be in reading, spelling, typography, capitalization, idiom, parenthesis, punctuation, or otherwise," is thus indicated; and is so plain and easy that any reader catches it even as he reads. The book has also fifteen clear and beautiful colored maps. In the interests of Bible helpfulness, we *must* recommend that when any of our people need to buy a Bible, they buy this latest Holman "Linear Parallel" Bible. These Bibles are for sale at the Review and Herald Office, or by Holman & Co., 1222 Arch St., Philadelphia, Pa. Send for circular.

A FAMOUS German army surgeon, Dr. Van Esmarch, has suggested that the czar's peace conference "direct its attention to mitigating the horrors of war" by agreeing on the kind of bullets to be used, etc. What a peaceful sight it would be, indeed, to see a congress of the nations gravely discussing, and agreeing upon, the means and methods by which they will kill one another in the least horrible way! Is it possible that they could agree on such a point as that, and yet could *not* agree not to fight at all? If so, they must be enslaved, body and soul, to the spirit of war.

THE superintendent of District 6, Elder A. J. Breed, in a letter thus tells his experience in that field with those who are regular readers of the REVIEW:—

It is a fact that those who have the REVIEW, and read it, are ready to take hold of every enterprise for the advancement of the work. They are the ones who are up on tithing, Sabbath-school work, and missionary work, both at home and abroad.

We believe that to be the record everywhere of those who read the REVIEW. This is the reason we are so anxious that our people everywhere should subscribe for it. It is simply asking every Conference worker and every individual to do that which is for the best spiritual and financial interests of his own Conference, when we ask him to make sure that every Seventh-day Adventist in his Conference shall be a regular reader of the REVIEW.

And as for the people individually, the work is developing so rapidly, and the message is assuming so many new phases, that unless one is in close touch with it, he will fall behind; and to get behind at this time, means more than many realize.

It is the constant aim of the workers on the REVIEW to make it fully abreast with the progress of the third angel's message in all its phases. Now, will not the librarians especially take hold of this matter, and see that every church-member is given an opportunity to subscribe for the REVIEW? The beginning of the year is the time to do this work. Can we not depend on each one of you to do it just where you are?

THE ambition for expansion and imperialism is carrying the United States away from the fundamental principles of the nation, as in both the Declaration of Independence and the Constitution. In this the nation is taking the first steps in the course of which the last steps will be the complete fulfilment of the prophecy that this nation will repudiate every principle of republican government. It is therefore present truth for every one to be well-informed upon the principles of republican government. For this purpose there is no better book printed than "The Political Speeches and Debates of Abraham Lincoln and Stephen A. Douglas," published and for sale at this Office. In this book the whole ground of the Declaration and the Constitution, as to republican *principles*, is covered. The book is arranged expressly to be easy to study. In these days no one who would be intelligently informed can afford to be without this book. It has 555 large pages, and the price is only \$1.75. The extracts on page 25 are from this book. Get it.

ELDER R. S. WEBBER is preaching the Lord's message in New Brunswick. Some there who do not receive the Lord's message, have, in opposition to it, circulated a pamphlet written by Elder I. C. Wellcome. In reply to this opposition, Brother Webber has written a review of Elder Wellcome's pamphlet. He has done it thoroughly well. If there are any other places where Elder Wellcome's pamphlet is being used in this way, the brethren will do well to send to Brother Webber for some copies of his review, and circulate it. It will certainly answer the purpose. It is a pamphlet of 154 pages. The price is 25 cents a single copy. By the quantity, of course, the price will be less. Address all orders and inquiries to Elder R. S. Webber, Moncton, New Brunswick.

THE Review and Herald Pub. Co. has two steam-boilers, in good condition, that it will sell at a bargain. For further particulars, address this Office.

ALL mail for Prof. J. G. Lamson should be addressed to Cedar Lake, Mich.