

The Adventist Review and Herald

HOLY BIBLE
Emma E. Craig
box 449

THE FIELD
IS THE WORLD

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

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I SHALL BE SATISFIED.

When I shall wake on that fair morn of morns,
After whose dawning never night returns,
And with whose glory day eternal burns,
I shall be satisfied.

When this vile body shall arise again,
Purged by Thy power from every taint and stain,
Delivered from all weakness and all pain,
I shall be satisfied.

When I shall gaze upon the face of him
Who for me died, with eye no longer dim,
And praise him in the everlasting hymn,
I shall be satisfied.

When I shall call to mind the long, long past,
With clouds and storms and shadows overcast,
And know that I am saved and blest at last,
I shall be satisfied.

When every enemy shall disappear,—
The unbelief, the darkness, and the fear,—
When Christ shall smooth the brow and wipe the
tear,
I shall be satisfied.

When every vanity shall pass away,
And all be real, all without decay,
In that sweet dawning of the cloudless day,
I shall be satisfied.

—Horatius Bonar, D. D.

THE GREAT SUPPER.

MRS. E. G. WHITE.

UNDER the parable of a great supper, Christ shows that many will choose the world above himself, and, as the result, will lose heaven. He said: "A certain man made a great supper, and bade many: and sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready."

Long before the feast, the invitations had been given; and when the supper was ready, the servants went to call the guests. But those bidden did not appreciate the invitation. "They all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I can not come."

Again the king sent to those who had refused the invitation, giving them every opportunity to reflect, and to accept the gracious call. "Behold," he said, "my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his

servants, and entreated them spitefully, and slew them."

When the servant came and showed his lord these things, the master of the house was angry. He turned from those who had thus insulted the bounty offered them; and invited a class who were not full,—who were not in possession of houses and lands, but were poor and hungry, and would appreciate the bounties provided, and in return would render to the master sincere gratitude, unfeigned love and devotion. He said to his servants: "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servants said, Lord, it is done as thou hast commanded, and yet there is room."

The command was then given: "Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you that none of those men which were bidden shall taste of my supper."

The greatest privilege of the Jewish nation lay in their possession of light concerning the kingdom of God. To them had been entrusted the oracles of God. When others were in darkness, and knew not God, they were entrusted with a revelation of God's will. The truth was committed to them in clear lines, to be communicated to others; but instead of feeling the obligation they were under to God to impart to others all they had received from him, they were filled with self-complacency. They made the boast that they were the only favored people of God, and were therefore more exalted than other nations.

The outward sign is of no value with God, if the heart and mind and strength are not devoted to him. If these are used to exalt and favor self, all claims to superior wisdom will be as nothing in his sight. "Let not the wise man glory in his wisdom," he says, "neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

When Christ sent forth his disciples, first twelve, and later seventy, declaring, "The kingdom of heaven is at hand," the gospel message was not accepted. Those bidden to the feast would not come. These servants were sent out later to say: "Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage." This was the message borne to the Jewish nation after Christ was crucified; but the nation that claimed to be God's peculiar people rejected the gospel brought to them in the power of the Holy Spirit. Many did this in the most scornful manner; while others were so exasperated by the offer of salvation—the offer of pardon for rejecting the Lord of life and glory—that they turned upon the bearers of the message, stoning Stephen, killing James by the sword, and committing men and women to prison.

Then the third call was made, in the highways and hedges,—a compelling call to the marriage supper of the Lamb: "Go out into the highways and hedges, and compel them to come in, that my house may be filled."

In the work of the servants in the highways and hedges is represented the call to the Gentiles. The Jews had despised the message, and cruelly treated the messengers; yet the wedding was furnished with guests. Paul and Barnabas declared to the Jews: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."

The scene changes. The king comes in to examine the guests; and he sees one who has come to the table without the wedding garment, which he himself has provided for every guest. He is clothed in his old citizen's dress. Why should he insult his lord by refusing to wear the dress that has been prepared for him? Addressing the one who has thus dishonored him, the king says: "Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

This parable correctly represents the condition of many who profess to believe in Christ. The Lord has sent them an invitation to the supper that he has prepared for them, at great cost to himself; but worldly interests look to them of greater importance than the heavenly treasure. They are invited to take part in things of eternal interest; but their farms, their cattle, and their home interests seem of so much greater importance than obedience to the heavenly invitation, that they overpower every divine attraction. These earthly things are made the excuse for disobedience to the command, "Come; for all things are now ready." Those invited to the heavenly feast look at their worldly possessions, and say, "No, Lord; I can not follow thee; I pray thee have me excused."

The very blessings that God has given to these men, to prove them, to see if they will render unto God "the things that are God's," they use as an excuse for refusing to obey the claims of truth. They grasp their earthly treasure, and say, "I must take care of these things; I must not neglect the things of this life; these things are mine." Thus their hearts become as unimpressible as the beaten highway. They close the door of their hearts to the heavenly message, but throw it open to the world's burdens and business cares; and Jesus knocks in vain for admittance.

All who have had the light of truth are being tested, as were the Jews. As a people, we

have been exalted to the highest privileges. The Lord has been revealed to us in ever-increasing light. Our privileges are far greater than were the privileges of the Jews. We have not only the great light committed to ancient Israel, but we have also the increased evidence of the great salvation brought to us through Christ. That which was type and symbol to the Jews is reality to us. They had the Old Testament history; we have that and the New Testament also. We have the assurance of a Saviour who has come,—a Saviour who has been crucified, has risen, and has proclaimed over the rent sepulcher of Joseph, “I am the resurrection, and the life.” In our knowledge of Jesus and his love, the kingdom of God has been placed in the midst of us. Christ has been proclaimed to us in sermons and chanted to us in songs. The spiritual banquet has been set before us in rich abundance. We have had presented to us by the messengers of God the richest feast,—the righteousness of Christ, justification by faith, the exceeding great and precious promises of God in his word, free access to the Father by Jesus Christ, the comforts of the Holy Spirit, and the well-grounded assurance of eternal life in the kingdom of God. We ask, What could God do for us that he has not done in preparing the great supper, the heavenly banquet?

The glory, riches, and honor offered by the Son of God are of infinite value; it is beyond the power of men, or even of angels, to give any just idea of their worth. If men, plunged in sin and degradation, refuse these heavenly benefits, refuse a life of obedience, scorn the gracious invitation of mercy, and choose the paltry things of earth, Christ will carry out the figure used in the parable. Such will not taste of his glory, but the invitation will be extended to another class. Those who choose to make excuses, and continue in sin and conformity to the world, will be left to their idols. There will be a day when not one will beg to be excused. When Christ shall come in his glory, and in the glory of the Father, with all the heavenly angels surrounding him, there will not be one indifferent spectator. Speculations will not then engross the soul. The miser's piles of gold, which have feasted his eyes, will no longer be attractive. The palaces which the proud men of earth have erected, and which have been their idols, they will turn from with loathing. No one will then plead his lands, his oxen, or the wife he has just married, as a reason why he should be excused from sharing the glory that bursts upon his astonished vision. All will want a share, but know it is not for them.

In earnest, agonizing prayer they call for God not to pass them by. The kings, the mighty men, the lofty, the proud, the mean man, alike bow together under a pressure of woe, desolation, misery inexpressible. The heart-anguished prayer is wrung from their lips, “Save us from the wrath of an offended God.” But a voice, terrible in its majesty, answers them: “Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh.”

“It is useless to pray for a forgiving spirit while cultivating a memory for injuries. God never quenches a fire for a man who persists in feeding it with oil. He who really desires to keep malice out of his heart will try to keep inflaming thoughts out of his head.”

“We are all familiar with the childish word ‘dad’ for father; but it is not generally known that it is a pure Welsh word, the Lord's prayer in Welsh beginning ‘*Ei Dad*.’”

HOLD THOU ME UP.

MRS. L. D. AVERY-STUTTLE.

FATHER, I'm losing hold of thee;
Bear thou me up; I can not see;
My foolish heart seems filled with sin,
And evil triumphs oft within;
My wayward feet go stumbling o'er
The snares where I have fallen before:
I have no strength, my God, and so
The same dear sins of long ago,
Like a sweet morsel still I roll
Beneath my tongue; cleanse thou my soul;
For I have only strength to cry:
“Save, or I perish! must I die?”

Father, I'm losing hold on thee;
Sin separates 'tween thee and me.
Still thy reproving voice I hear;
Thou callst me with thy love so dear:
And yet, O Christ! the cares of life
So fill my hands with ceaseless strife,
So fill my heart, so numb my hand,
With power I may not understand,
That, O my God! before I know,
I loose my hold, and let thee go.
I have no strength to cling to thee;
O pitying Christ! *cling thou to me!*

He heard my cry; O, praise his name,
He heard, and to my rescue came!
His love I can not understand;
I saw my name upon his hand,—
His pierced hand,—and heard him cry:
“I'll hold thee up, thou shalt not die,
But in my kingdom thou shalt shine;
Fear not; I love thee; thou art mine.”

ARE YOU IN TUNE?

F. M. ROSSITER, M. D.

(Battle Creek, Mich.)

SOME time ago I heard one of the finest orchestras in America. It seemed like the expression of a single inspired soul. Could Wagner have been present, he must have been deeply impressed with the grandeur of his own composition. Whence came this beautiful music?—From a hundred instruments, but all in tune. For nearly half an hour I sat idly watching the “tuning up.” Most of this time was spent in reaching perfect harmony. As the mighty volume of music swept over that vast concourse of people, at times almost moving them to their feet with its wonderful martial energy, again becoming so soft and subdued that every one was breathless, the thought came to me: Suppose the musicians had put off the tuning up until after the concert. Everybody would have left in disgust, and the reputation of the leader would have been ruined. But is not this what Christians are doing constantly,—failing to put themselves in harmony with the divine orchestra, until the work of the day is done? How beautiful the music would be if all God's children would take advantage of the Lord's early morning visit to tune their souls with his!

It is said that Mendelssohn once went to see the great Freiburg organ. The custodian, not recognizing the musician, would not let him touch it. When, after much persuasion, the old man allowed the persistent youth to play a few notes, he stood entranced; never before had he heard such melody. At length he asked the player his name; and when he was told, he stood humiliated and self-condemned. A greater Musician than Mendelssohn has, unknown to us, stood by the human organ, which very possibly has given out only “wolf-notes” before the world, pleading with us to let him touch the keyboard, and bring out divine music. Many have refused till age, disuse, and misuse have almost rendered the instrument unfit to produce harmony, even at the touch of the divine hand.

The strings of the human heart need faithful tuning. We are all naturally out of tune. There is no harmony between the natural heart

and heaven. Some strings are pitched too high; others, too low. It may be that the string of sympathy or kindness is flat, or that the string of charity sharps a little. We need to be tuned by the great Master himself, so that every string may have its proper pitch, and be in harmony with the vibrations of his own heart. Then we shall be in accord not only with him, but also with all human instruments like-tuned, so that we may have a part in the beautiful symphony of human lives to be heard by men and angels.

Instead of this, most of us wait until the work of the day is over, and it is time to sleep. Then we hastily read a chapter in the Bible, perhaps only a verse, nodding over that; regret confusedly and sleepily that we haven't been better Christians; but excuse ourselves from further thought about it because we are “so tired,” and have been so busy, possibly doing the Lord's work. God is given the fag-end of the day. The mind and the physical energies are freshest in the morning.

How can one be tuned so as to be in harmony with heaven?—as a perfectly tuned instrument in a room will vibrate to accurate tones produced in some other part of the room, so the true follower of Christ will respond in melodious vibrations to tones from the courts above. In order, then, to be daily in tune, it is necessary to pray,—to pray much,—to pray at the beginning of the day. The Bible should be studied in the morning. Let us give God our best moments, that our lives may make one music with his.

THE morning breaks,
And earth in her Maker's smile awakes;
His light is on all, below and above,—
The light of gladness, and life, and love.
O, then, on the breath of this early air,
Send up the incense of grateful prayer!

—Henry Ware.

CHARACTER-BUILDING.

D. H. KRESS, M. D.

“THE brain nerves, which communicate with the entire system, are the only medium through which Heaven can communicate to man, and affect his inmost life.” By means of certain nerves, sensations of pain are communicated to the brain, to warn of danger. Through the nerves of the eyes, impressions are constantly being made upon the brain cells. The brain itself may be compared to a kodak; snap-shots are continually being taken. Character is determined by the nature of the impressions thus received. By beholding, we are becoming changed. It is therefore of the utmost importance that we make a covenant with our eyes, and refuse to behold evil in any form, and study and look only at that which is good and pure.

The thoughts of man are made up of mental impressions thus received. As a man “thinketh in his heart [mind], so is he.” It is through the nerves communicating with the brain, the eyes, the ears, etc., that the Spirit of God communicates with man, and makes divine impressions; and transforms the character. Paul says, “Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” Rom. 12:2. The first step is a change of habits. “Let the wicked forsake his way.” “Who among us shall dwell with the devouring fire [the refining fire, that consumes the dross in the character]?”—“He that . . . stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil.” Isa. 33:14, 15. “Thine eyes shall see the King in his beauty: they shall behold the land that is very far off.” Isa. 33:17.

Our only safety lies in keeping our eyes on the Pattern, studying the life of Christ, beholding "the Lamb of God," "the King in his beauty,"—in enduring "as seeing him who is invisible." In a dark night, by looking at a bright light directly ahead, we are unable to behold objects near by, which could otherwise be clearly discerned; likewise, by keeping our eyes on Christ, the evils of this world will make no impression on our minds. Like the disciples who were with Christ on the mount of transfiguration, we shall see only Jesus. It is necessary to keep on beholding until we see him as he is, and are like him.

The ear is designed as another channel through which the Spirit of God communicates with the soul of man to transform the character. "He that hath an ear, let him hear what the Spirit saith unto the churches." Every good or evil thing whispered in the ear makes an impression on the mind of the listener, and in time will be revealed in his life by look, word, or act. "Out of the abundance of the heart the mouth speaketh." Hear evil of no man.

"Be not deceived: evil communications corrupt good manners." 1 Cor. 15:33. "Therefore whatsoever ye have spoken in darkness shall be heard in the light; that which ye have spoken in the ear in closets shall be proclaimed upon the housetops." "There is nothing covered, that shall not be revealed; neither hid, that shall not be known." Luke 12:3, 2. These mental impressions will even be revealed in the face. "The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not." Isa. 3:9.

On the other hand, it will not be long until the Father's name, or character, will be clearly revealed in the faces of those who guard well the avenues to the soul,—those who refuse to look on evil, or read trifling and frivolous books,—but only behold the King in his beauty,—those who refuse to listen to evil, the things spoken in secret, but have their ears open to what the Spirit says. The glory of the Lord will be seen upon them.

Not only do we want good impressions made on the brain, but we want them distinct and clearly outlined. If the brain cells and the nerves communicating with them are benumbed, stupefied, or partially paralyzed, with morphine, alcohol, tobacco, or some milder stimulant, such as tea, coffee, or the uric acid found in meats (this acid has a similar effect to the caffeine found in coffee), indistinct impressions are made on the brain. As a result of taking wine, Nadab and Abihu were not able to discern between the sacred and the common fire. Leviticus 10. On account of gross habits of life, we may have eyes, and still not be able to see or appreciate eternal truths; we may have ears, and not be able to hear what the Spirit says.

"Perfection and the spirit of holiness can not be attained with a diseased body and mind." To elevate morals, we must begin by cleansing ourselves from all filthiness of the flesh, correcting our physical habits. The inside of the platter must be cleaned as well as the outside. The blood must be cleansed and kept clean from all poisons, irritants, or stimulants. "For I will cleanse their blood that I have not cleansed." Joel 3:21. The circulation may be equalized by proper dress and exercise, so that the brain will not have too much or too little. By exercising carefulness in these respects, we are simply guarding the citadel of the soul, so as to make it possible to discern sacred truths, through which we are to be sanctified, elevated, and made fit for the society of heavenly angels.

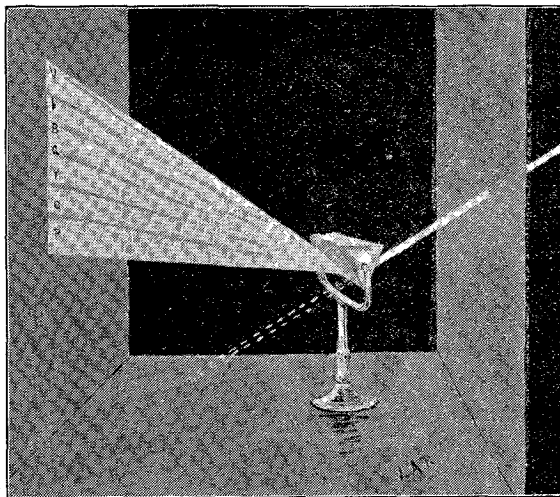
"AN inch of rain means one hundred tons of water on every acre."

THE SPECTRUM.

L. A. REED.

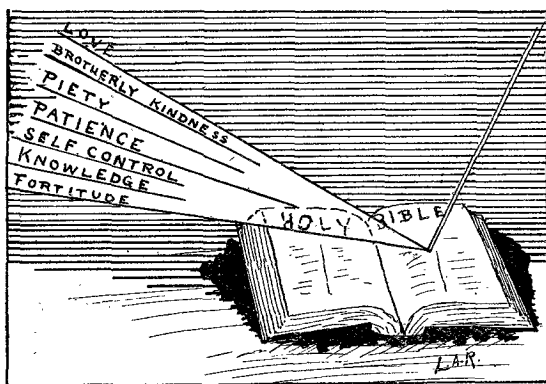
WE find in the rainbow various colors,—red, orange, yellow, green, blue, indigo, and violet. We say that these colors are produced by the analysis of light. All these colors are in the single ray of sunlight; and the rain-drop analyzes it, and reveals its hidden nature and beauty.

With a prism we can produce much the same effect. Light is complex. It is composed of different kinds of light,—red light, orange light, yellow light, etc. When these are united and blended into one, light appears white; when analyzed, separated into its parts,



it gives us the colors of the rainbow, or of the spectroscopic.

Now this ray of light—this bundle of colored lights—passes through a glass prism. Each color is acted upon by the glass in a slightly different manner. Red is affected the least, and goes almost straight through the glass; still, it is bent a little out of its path. The orange is influenced a trifle more than is the red, and is bent slightly more; and when we place a piece of white paper in their path, we see the two colors lying side by side. The red lies inside, having been bent out of its



course but little; the orange lies just outside and beside the red, having been bent just a little more than the red when passing through the glass; but the yellow bends more than did the orange, and is seen on the paper just outside and beside the orange. The green is bent more than the yellow, the blue more than the green, the indigo more than the blue, and the violet most of all; and so they lie side by side on the paper,—seven colored lights. Thus the white ray of light passes through the prism, and is broken up, its various parts being laid one alongside of the other, forming bands of colored light; and this we call the spectrum, or the rainbow, as the case may be.

And I see no reason to doubt that the rainbow about God's throne is formed according to the same laws that operate in the ray of light. But this glory we are for the present shut away from, until we have been clothed with the character of God, and are made ready for the fulness of the shining of God's beautiful light.

And even in this character we find something similar to the spectrum, or rainbow.

Now with a glass prism we can not analyze the character of God, as revealed in the Word: the prism will do only for the material aspect of his glory. But in the Word, the spiritual prism, we do find an analysis. This analysis of his character shows that what seemed to be a single whole, is, like the light, a whole made up of different parts; and these different parts are distinguished by their own peculiar manifestations. As analyzed by the Word, these are, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity; or, according to another translation, fortitude, knowledge, self-control, patience, piety, brotherly kindness, love.

"OVERTIME"—WHY?

South African Sentinel.

THE government frequently employs men to work overtime in order to meet a special emergency. Manufacturers, also, in order to supply their customers and increase their own profits, pay their employees for extra hours.

But why should men be required to work overtime in an English arsenal, when, according to her recent proclamation of neutrality, England is at peace with the world? Does she expect war? If we interpret her actions correctly, as shown by an article in the London *Evening News*, we should say, YES, and that soon.

"Prepare war. . . . Beat your plowshares into swords," says the prophet; and the nations respond: We are doing this, even employing men overtime, and night and day, in our preparations.

But while the nations are working night and day in arming for the fray, how many of God's people are putting in extra hours in preparing for the final contest? How many have already fully removed their "filthy garments," and put on the "garments of salvation"? How many are now wearing the "whole armor of God," standing day by day "against the wiles of the devil," and thus assuring their own souls of victory when the struggle is over?

The results of national victory are not to be compared with the triumph of a single soul over sin; and if, in the present excitement and preparations for war, men are led to see the coming overthrow of all the nations, and the establishment of the kingdom of Christ, and to obtain the "wedding garment," which will insure them an entrance into the city of God, then will the power of the gospel to redeem men and to preserve them unto the coming of the Lord, be still further demonstrated.

But here is what the *News* says:—

"Wars and rumors of wars," is an ancient prophecy, with nearly two thousand birthdays; and judging from the strange stories that are floating about just now, the latter part of the prophecy is being fulfilled with a vengeance. Eyes at this moment naturally turn toward the government dockyards and factories, and any extra activity in them is attributed to impending warfare.

"Woolwich Arsenal is extremely busy at present,—busier than it has been for probably half a century. For two years, at least, work at the arsenal has not ceased day nor night in several of the departments. One good reason for this is the keen competition of the rival powers. Altogether, there are at the arsenal some seventeen thousand employees, about four thousand of whom are engaged in night-work, beginning at six in the evening and stopping at five in the morning. Three of these hours are overtime, and the day-workers are doing about the same extra work.

"In the torpedo factory, four hundred men are working overtime; there are the same

number in the fuse factory; and so far as can be ascertained, other departments are proportionately busy.

"But overtime at the arsenal is not a novelty, and causes the employees no trepidation nor anxiety. The more work, the more pay.

"A casual visitor to Woolwich, having the China situation in mind, might see in the bright glare at the arsenal the beacon of a coming warfare, in which all nations of the earth shall participate. Those who live at Woolwich are used to this, however; for they have seen the factories lighted up for the last two years or more. Nevertheless, the employees at the arsenal are working with increased energy just now. The war office has ordered half a million cartridges a week in excess of last year, bringing the total weekly output up to two million. In the fuse factory the men are making two thousand five hundred fuses of one kind, and one thousand eight hundred of another; and orders have been received to push along with the quick-firing guns."

The Sermon.

WE ARE OUR BROTHER'S KEEPER.*

J. G. LAMSON.

JESUS CHRIST is the Lamb slain from the foundation of the world. Man was created upright. He was perfect in all his ways, but he fell; and when Adam fell, it was necessary that some provision be made by which he could return to the place that God designed that he should occupy. Jesus Christ offered himself to redeem fallen man.

God taught Adam how he should worship in order that he might manifest faith in the Son of God. These necessary steps were not only made known to Adam, but also to his sons. In the fourth chapter of Genesis we have an account of the worship of God by Cain and Abel. Cain brought of the first-fruits of the ground. He reasoned within himself that that would do just as well, that he did not need to show faith in the Son of God; and thereby he practically said, I do not need Christ, in order that I may be saved. Abel knew that he needed Christ; so he brought the firstlings of the flock, that they might typify the shed blood of the Saviour. Cain and Abel represent the two classes in the earth to-day; and all men belong to the one class or to the other.

The moralist, the man who says, I am just as good as any of the church-members, I stand just as good a chance of getting into heaven as any of these Christians, belongs to Cain's class; for he does not realize that he must have the Saviour, or else he is lost. There is another class, who practically say the same thing when they make themselves as good as they can, and call on Christ to make up the deficiency. They are also of Cain's class. Those only are like Abel who realize that they are nothing, and that with Christ is everything.

Cain knew what the Lord required, but he did not propose to do it; and in his reasoning he could not see why the first-fruits of the ground were not just as acceptable as the firstlings of the flock. Cain counted on his *works*, but Abel was made righteous by his *faith*. So to-day—many men hope to get into heaven because of their works. They argue, I have never wronged anybody, I have never stolen nor defrauded a soul, and I can not see but I am just as good as those who profess to be so righteous. These persons lose sight of the fact that while they may live absolutely in harmony with the law to-day, that does not remit the penalty due them for their remissness in

times gone by: and in their very argument they smite the crucified Saviour.

Abel realized that all his past condemned him; that unless the penalty for a broken law should be paid by somebody else, he himself must pay it. So when he learned of the offering of Jesus Christ for his transgression, he gladly accepted the Saviour, and willingly performed the service that was ordained to show forth the faith of the Son of God.

Abel talked with Cain, and sought to show him the merits of Christ's blood, and to get him to make an offering which would be acceptable to God. Abel realized that he was his brother's keeper. But Cain would not be convinced, and in his anger he rose up and slew Abel. It is by faith that Abel will be saved, and by lack of faith that Cain will be lost.

Those who claim that their good works will get them into heaven are strongly rebuked in Eze. 33:12: "Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth."

This says that the righteousness of the righteous shall not deliver him in the day of his transgression; but a look at the other side of the picture reveals the fact that though the record-sheets of heaven have been as black as ink with sins, the very instant he chooses to turn from his sins, and accepts by faith the Lord Jesus, *that moment* God meets him, and his wickedness is gone.

Notice especially the sixteenth verse: "None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right." Think of this mercy and love shown by the Father! Though my life has been bad, though every day's deeds have been wicked, the very moment that I turn to God, God says that that which I have done is lawful and right. How did it come to be so?—It is because Christ's right living has been placed over my wrong living; his righteousness is imputed to me.

In Eze. 3:17-20 there is another phase of this question. Here it is shown that I am my brother's keeper; and that if, by my failure to warn him, he is lost, his blood will be required at my hand.

An old man, blind, but with a loving, tender face, is on his way along a familiar road to visit his grandchildren, who are longing for his coming. At one point in the journey the road is narrow, and on each side is a precipice. This has heretofore been protected by a railing; but now the railing is removed, and he does not know it. To step over the precipice means death. Nearer and nearer he advances to certain destruction. Suppose you stand by, and witness it all, and say nothing. Perhaps you are unkind enough to criticize his looks, his clothes, the way he carries his cane; and you do not offer to stay him from certain death. Finally he reaches the spot, and falls over. In the sight of God, are you clear from this man's blood?—Surely not.

Let us apply the illustration: Here is a brother who once saw the light. He was acquainted with the way of life; but now, through the disposition of Satan, through sneers, and through unkindness, perhaps he is blind. He does not realize that the end of his journey is destruction. But *you* realize it, *you* know it. Will you stand idly by, and not aid him, not show him the way, not keep him from destruction? Will you find fault with his course, and tell of his mistakes, and criticize his acts? Should you do this, that man's blood will be required at your hands.

I believe that Matt. 18:15, and onward, is but a commentary on these verses in Ezekiel.

There we find a command to do some personal visiting, and this should be for the purpose of gaining a brother. Remember that you are to go to your brother alone. Why should you tell some one else? Why do you seek out a friend to whom you wish to give the news that your brother has transgressed against you? Is it not to gain his sympathy? Why don't you tell this to your enemy?—Because the enemy will not hear it. Your idea, then, is to tell this to some one who will take your side of the controversy. You are acting as the devil's own agent to breed disaffection and discord.

But to go back to the work of warning our brother. In Lev. 19:17 we are told that we shall rebuke our neighbor, that we bear not sin for him. Also in Rom. 1:32 (margin) and in the first verse of the second chapter we are plainly taught that if we consent with the wrong-doers, we are inexcusable; for wherein we judge them, we condemn ourselves. Again, in 1 Tim. 5:20 we are just as plainly told that if we see a wrong in a brother, and do not remonstrate with him in a spirit of love, we are partakers of that man's sins.

I wish to call your particular attention to page 441 in "The Desire of Ages." While there are many good things on this page and on the preceding one, touching upon the subject of this talk, the one sentence which I will notice reads as follows: "For the evils that we might have checked, we are just as responsible as if we were guilty of the acts ourselves."

I know of no better way to close this sermon than to connect with these texts which I have used, the last two verses of the book of James. I wish you would turn to these passages, and read with me, as there are some things in the verses that may have escaped you as you have read them: "Brethren, if any of you do err from the truth [notice that this is addressed to brethren, and says *you*], and one convert him [then if a brother errs from the truth, he needs to be converted, which means that he needs to be treated just as any one should be treated who needs to be converted]; let him know, that he which converteth the sinner [now what does the Lord call a brother who errs from the truth?—He calls him a sinner] from the error of his way shall save a soul from death."

O how grand! If you have an opportunity to save men from death, and do not do it, what are you in the sight of God?—You are a murderer. I can not use any other word to express it. If your brother continues in his error, will he die?—Surely. Then if you desire to save a soul from death,—yes, if you desire to save your own soul,—you must warn that brother in the Spirit of Christ. And then, in addition to saving a soul, you will "hide a multitude of sins."

We have read, from Ezekiel, that if a man turns from the evil of his way, his sins will never be mentioned to him. What a grand and noble work, then, it is to engage in the calling of covering men's sins,—not to hide them from God, but to allow God to hide them from the world and from the universe!

How many will become men-savers? How many will be sin-coverers? Brethren, is it not time that we begin to do more personal work than we have ever done? Is it not time that we realize that we are indeed our brother's keeper, not alone to save *his* soul from death, but also for our own salvation?

May our understanding be enlightened in this matter. May we yield ourselves to be led wholly by the gentle Spirit of Christ. By and by we shall receive a medal of more value than any the United States can give, a crown more glorious than any potentate can bestow, and life eternal, as the reward of our faithfulness here.

*Preached in the Tabernacle, Dec. 17, 1898. Stenographically reported for the REVIEW.

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.

'T was only a gentle hand-clasp,
 And an arm around me placed;
 But it lightened my aching heart that day,
 And the weary look erased:
 It made me think of mother,
 And cheered me up so much.
 Ah, friend! do you know there's power
 In a gentle, loving touch?

And when my soul was burdened,
 Yea, weighted down with care;
 And the little cross that the dear Lord gave
 Seemed greater than I could bear,
 A kindly word of warning,
 A prayer in a pleading voice,
 I knew the mighty Helper near,
 And made the better choice.

A prayer, a touch, a hand-clasp,
 Or a warning word in love,
 Are well worth while; for they may lead
 A soul to the home above.
 O Thou in whom all strength is,—
 I have none of my own,—
 I'll let thee use me as thou wilt:
 I belong to thee alone.

—Mrs. Mary Kirshman.

MRS. KIRK, an evangelist, and a member of the W. C. T. U., who has recently seen the light of present truth, gave an interesting talk at the woman's meeting held in Battle Creek, January 1; and we are glad to be able to give a few extracts from it for the benefit of our sisters in other churches.

She began by reading the last five verses of the forty-fifth psalm: "The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the King's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations: therefore shall the people praise thee forever and ever." The King's daughter, which is the church, is to be all glorious within. Every individual member must be presented before the King without spot, or wrinkle, or any such thing.

"You, my dear sisters, have been thrice called, so to speak, to do the Lord's work. In the first place, you have been called by his word, as every one is called; then you have each been called by the Holy Spirit; and then God, in his great mercy, has stooped so low as to consider and adjust his ways to meet your infirmities and weaknesses, and has again called you by his Spirit, through his servant the prophet, to arise and do his work. Each individual woman knows how she has responded to these calls. We are standing upon holy ground, and it is a solemn thing to be thus called of God.

"It is very evident that since woman was first in the transgression, she should be the one through whom God could first display his power to reconstruct that which has been ruined by sin, and bring all things into harmony with his will. The Lord has used women for his work in a special way all through the generations. In the Old Testament we find that God blessed women in the administration of civil affairs, and as prophets, as in the case of Deborah and Huldah. And in the time of Christ we read of Anna prophesying in the temple in regard to Christ; and of Mary, whose special mission it was to proclaim the Saviour to the Jews; and of the woman at the well of Samaria, who, after her conversion, was to proclaim the Saviour to the Gentiles. And when the Holy

Spirit was poured out, on the day of Pentecost, there were women among the men; and the Word says that they were all filled with the Holy Ghost.

"God has use for woman in the home, in the church, and in the nation; and he intends that she shall work for him in any sphere in which she may be placed. He has given her great power for influence in the home and social life, and it is his purpose to use her in bringing back the lost world into harmony with his first design. There is a work for each of us to do in testifying to the power of God before our families, neighbors, and associates. The woman who talked with Christ at the well of Samaria, from the fulness of that first draft of the water of life immediately testified, among her neighbors, to what she had found, and invited them, one by one, to come to Christ. Mary testified among the brethren. She told Peter and John that she had seen Christ; and although they believed her testimony, they ran to find out for themselves if Christ had really arisen from the dead. That is what a true testimony will do,—it will start every one to find out for himself if the testimony is true; and whenever a candid sinner comes face to face with the Saviour, there is salvation. It can not be otherwise.

"This is not our work, it is God's work; and we must let him lead in the battle. The most important thing for us to do is to be filled with the Holy Ghost. We should consecrate ourselves to God now, to receive the baptism of the Holy Ghost, that he may fit us for the best and most effective service in this work upon which we have entered."

EXTRACTS FROM CORRESPONDENCE.

"I HAVE read and reread your article in last week's REVIEW, and I am impressed with the thoughts therein expressed. I have long believed that it was the power of God that was working in the crusade; but that Satan knew it, and tried to defeat the work. I am one who is waiting to find how and where to labor in the vineyard of our Lord."

"I have long felt a desire to do something for those around me who are out of the ark of safety, and have prayed the Lord to open the way. Because of being unlearned, I have thought that if I attempted to do anything, I would not do it right; but since reading your article in the REVIEW, I have a stronger desire than ever to do something, and am determined to make a greater effort."

"It was with a glad heart that I read the 'Call to Our Women,' in the REVIEW SUPPLEMENT of Dec. 6, 1898. There are many esteemed neighbors and friends, to say nothing of relatives, that I long to talk to and pray with, but have not known just how to begin. They all seem to be afraid that they may have to hear something about the Sabbath. I now see that if there is some way to teach belief, they will then learn of the doctrine."

A SUGGESTION.

One of the best methods of work is to pass slips of paper in the congregation, asking each person to write upon his slip the first name that comes into his mind for whom he would like to ask prayer, and for whose salvation he will be willing to pray and personally labor. All these names should be gathered up and entered in a little book, and some hour each day should be appointed when each person will remember these names in special prayer. In their homes, about their business, or wherever they may be, those who have taken up this work can remember this hour of prayer. It would be well for small companies of women to meet at this hour, if it is possible to do so, and spend a few moments together in prayer for the persons whose names they have written; talk over plans for reaching them; discuss questions that may have

arisen; and help one another to find the best Scriptural answers to any objections that may be made. It is best to avoid speaking in public the names of those for whom you are praying, unless a request is made that it be done. Care should always be exercised in this matter. No arbitrary rule can be given. Sometimes the only way to arouse a soul is to make him know that he is widely remembered in prayer. It is almost always best to let the person for whom you are praying know that you are doing so. Prayer that is not followed up by effort is likely to fall short of the perfecting quality; for if there is genuine faith, there will be effort. As soon as possible, after you have notified any soul that you are praying for him, present to him the study-card, which is practically a request for prayer, and an invitation for personal work, secure his signature and address if possible, and send them on to add to the list that is kept at headquarters at Battle Creek. It would be wrong, and in some respects dangerous, to receive such a name in this way unless you intend to follow it up with the most tender, prayerful, and careful interest.

EXPERIENCES AND TESTIMONIES.

"I CAN not praise God enough for what he has done for me and my family in the last few days. My children have no other desire than to be with the Lord's people."

"My heart is in this work, and I realize more than ever the need of giving the gospel to all those with whom I come in contact. I had some interesting experiences last week with agents and canvassers who called at my house. Instead of refusing to pay any attention to them, as I have usually done, I invited them to come in, and talked with them about the truth. Some became interested, and took the literature which I had for them; and those who did not wish to hear about the truth soon arranged to leave. I find this a good way to deal with them. We can not tell what may result from a few words in regard to the gospel spoken to those who call at our door."

"This week has been full of blessed experiences, one of which I especially wish to speak of, as it may be an encouragement to others. When this work was first presented to us, and the slips of paper were passed for the names of those for whom we were burdened, I gave the name of a dear friend,—a young lady with whom I have been intimately associated, but who has never made a profession of religion. In all our association I have never felt free to speak with her on this subject. I made her a subject of prayer; but when I learned, soon after writing her name, that the cards were to be presented to those for whom we were praying, my heart sank within me. I saw that I had something to do besides praying; and it seemed as if I could not present this card to her, or speak to her about a religious experience. I felt as if she would see at once that she was being made a special subject of prayer, and that this would offend her. But the Lord showed me that he is working miracles in these days, and that I was not to stop to reason this matter out. When I realized that the Lord answered my prayers, I knew that he would work upon her heart in regard to this matter; and then I could hardly wait for an opportunity to tell her how precious the Lord is to me, and how he had called for her. I soon had the privilege of talking with her, and I never had a more precious experience. She was glad to sign the card, and said she wanted to put it where she could see it when about her work."

SPECIAL REQUEST.

I WISH to ask our sisters to set apart the noon hour each day for a season of prayer for the special cases that are constantly coming to us; also that all will especially pray that the right spirit may prevail in our work.

S. M. I. H.

Home and Health.

THE LAW OF KINDNESS.

If advice we would convey,
There's a time we should convey it;
If we've but a word to say,
There's a tone in which to say it.
Oft, unknowingly, the tongue
Touches on a chord so aching
That a word or accent wrong
Pains the heart almost to breaking.

Many a tear of wounded pride,
Many a fault of human blindness,
Has been soothed, or turned aside,
By a quiet voice of kindness.
Time to me this truth hath taught,—
'Tis a truth that's worth revealing,—
More offend from want of thought
Than from any want of feeling.

—Charles Swain.

YOUNG PEOPLE, DON'T.

GEORGE H. SMITH.

(Lincoln, Neb.)

My heart is often pained as I sense, in a measure, the shortness of time, to see to what an extent many dear young people are held, by their social surroundings, from moving forward with God's remnant people.

Fathers and mothers spend many sleepless nights, and shed tears of sadness, to see their children, who know the truth, live in open disobedience to God's law and their own convictions, in order to gain the smiles and affection of those who know not God. I have known some to accept the truth, and be baptized; and then, because some young man or woman whose friendship they desired to keep, belonged to some worldly church, they would unite with that church.

Dear young friends, how can you do this? How can you disobey God, in the face of the blessed light of the message for this time? It is a terrible thing to be in opposition to God. It sears the conscience, and benumbs the sensibilities, till the heart becomes hardened.

When I was holding tent-meetings in a certain State a few years ago, a young man accepted the message. He was tall, handsome, quick of movement and of intellect,—altogether a most promising young man. His first desire, on accepting the truth, was to earn money to prepare for work in the ministry. He therefore left the office where he was studying law, canvassed for the "Home Hand-Book" until fall, and then entered school. We wrote to each other often; and he decided that as soon as school closed, he would join me in the work.

Before that time came, however, in one of his letters I read the following: "My brother, I am in trouble. You remember I am engaged to a young lady who keeps the first day of the week, and she says she will consider the engagement broken if I do not give up the Sabbath. She wants me to return to the law office,—you know I am nearly through. She is a church-member, but is much opposed to the Sabbath. What shall I do? The message is so dear to me; and O, what a precious work to be a co-laborer with God!" etc.

As I read those lines, how sad I was! A Christian (?), and still willing to break her promise unless her betrothed would not give up the Sabbath! How deep was her love? I soon answered his letter, asking these questions: "Would you marry a wife who would sin against God, if she knew it, to please you? Could you trust her? Would you want a wife who would want you to do a thing you knew to be wrong in the sight of heaven? Think of this; and may the Lord help you."

I soon received a letter saying that he would "obey the Lord," and as soon as school closed, would come to me.

But alas! when school was out, he went to her once more. Her smiles and pleasant ways blinded his eyes; then he returned to the law office, and was soon admitted to the bar. But this was not the end.

Her people were "society people." He was poor, and a wedding could not take place till it could be conducted in style. He opened an office, and began work. Money came in slowly; and, becoming discouraged, he thought of forgery. Giving up his blessed Lord who died for him, for one who cared far less, and breaking the commandments purposely to please one unworthy of him, his heart was hardened to break other commandments. He forged notes, and obtained one thousand dollars. Now he was ready for matrimony! But no; he was arrested and lodged in jail; and hearing that he was doomed for the penitentiary, he committed suicide. The misguided youth had sold his blood-bought soul for naught.

Dear young friends, don't yield up the truth of God for associations. Don't! don't! Don't yoke up with unbelievers, if you want to be happy in Jesus. You will not long wear the yoke of Christ if you do. And though the yoke you do wear may look polished and graceful, it will be galling indeed. Don't withstand the prayers of your parents, the pleadings of your brethren, the Testimonies of the Spirit, and the word of God. We are on "the threshold of eternity" now, and will soon step over. Are you ready? O, may God's Spirit be your guest, and may holy associations keep you from falling in the evil day!

TONGAN MANNERS.

Of manners in Tonga, Brother Hilliard writes thus:—

"I suppose you will be somewhat interested in the manners and customs of these Tongan people; so I will try to tell you a little about them. It is a strange sight to see our nearest neighbors running about with very little clothing on, sometimes with shaggy wreaths, made of bark, upon their heads. They often stick feathers, sprigs from trees, etc., in the wreath. Their large, black eyes, heavy eyebrows, and dark skin make them look somewhat savage. Some of them paint their faces in a way to give them a most disgusting appearance, although they do it to make themselves beautiful.

"The natives have seen very little of the outside world, and have little idea of what lies beyond Tonga. Many things have been brought to the islands by the Europeans, which have caused them to open their eyes in astonishment. The bicycle has lately been introduced, and is quite a marvel to them. The word *mohe* means 'sleep,' and *vai* is 'water;' and when they first saw ice, which was brought here on a steamer, they called it *mohe vai*, or 'sleeping water.' They recognize the superiority of the Europeans. The same distinction is made in the color-line that is found in America and elsewhere, only it is not so closely drawn.

"The traders intend that the natives shall have the poorest end of a bargain every time. Being treated in this way has caused them to retaliate, and they have cultivated trickery and deceit. The traders have two prices,—one for Europeans, with a per cent. off, and a higher price for the natives.

"These natives have some customs that would put to blush some more civilized people. They have so much respect for the house of God that the trivial occurrences that would cause considerable disturbance and laughter among American young people are not even noticed. Not a smile is indulged in. Their way of keeping order in the Sabbath-school is not the best, perhaps; but sometimes it proves quite successful in quieting the unruly. Two or three middle-aged women, with long sticks in their

hands, stand in the aisles. They keep a sharp lookout for those who are inclined to turn around in their seats, or to tease their neighbors. When they discover such ones, they apply the rod in no gentle way. It is somewhat amusing to see one teaching a lesson, and another applying the rod.

"To one who has been accustomed to different manners and customs, it looks a little peculiar to see the minister, in his long coat, white trousers, and laundered shirt, going up into the pulpit with his great, dark-skinned bare feet. But if his heart is right, his sermon will be accompanied with the convincing power of the Holy Spirit, just the same as if he had boots on. In nearly every instance, every member of his flock is barefooted also, and most of them bareheaded, not only in church, but wherever they go. After the hymn is read, and the leader strikes the first note, a volume of musical sound rolls upward that soon causes one to forget all about the outward appearance; and he listens in rapture to the perfect time and soul-stirring harmony of sound. Of all the South Sea Islanders, it is said that the Tongans take the lead in singing. They give much time to the cultivation of their musical talent, and hold many concerts, in which those living in adjacent islands take part."

AN ENEMY OF CHILDHOOD.

HARDLY a week passes but the newspapers chronicle some high-handed robbery or murderous deed committed by young boys, many of them hardly out of their knickerbockers. The responsibility is almost invariably laid to the yellow-covered literature they have read.

What an enemy to childhood is the writer of such trash as fills the majority of the story-papers and novels of the day! There is positively nothing that can be said in extenuation of the kind of literature that these authors strew along the highways and byways of the land. It is debasing and vulgarizing, and robs the young of every vestige of purity and righteousness.

Only the other day one of these "novelists" died in Brooklyn. His specialty was detective stories of the harrowing, blood-curdling kind; and with the perverted tastes of the youth of the land, it is not strange that his productions had a ready sale. He is said to have written over six hundred dime novels, from which he received a large income. Through this merchandise, he grew so wealthy that he became an organizer of a trust company and a member of several other financial institutions. But what must his record be in the ledger of heaven!

No matter what could be said of his personal character or of his private life, we believe that the Judgment will reveal the fact that the blood of thousands of young people who have gone down to ruin will be required at his hands.

W. E. C.

ANIMAL OR VEGETABLE DIET.

M. M. MARTINSON.

(Keokuk, Iowa.)

THERE is probably nothing that has caused more comment of late in regard to the question of an animal diet or a vegetarian diet, than the account of the walking-match that took place between vegetarians and meat-eaters in Berlin last June. There were twenty-five competitors, seventeen of whom were flesh-eaters, and eight vegetarians. Out of the twenty-five, only eight made the required seventy miles; and the first seven of these were vegetarians. The only flesh-eater who arrived, came in half an hour after the last vegetarian.

This was a surprise to those who think that flesh gives strength. Yet, after all, it need not be so much of a surprise, when we study

the effect that flesh has on birds and animals that live on it. If flesh is the good diet that it is claimed to be, why is it that birds that live on flesh are nothing but living skeletons? The hawk, all species of owls, and all water-birds that live on an animal diet, are the most poorly nourished of birds; while the prairie-chicken, wild turkey, wild goose, quail, etc., which live on a vegetable diet, are well-nourished, strong, and robust.

All our beautiful singing birds are vegetarians. The flesh-eating birds are able only to screech; and some of them are not able to do even that. Their aimless life, which only seeks to destroy, gives no joy nor happiness, because their living machinery is not in good running order.

The little vegetarian songsters, as they sit on a twig, or fly through the refreshing air, praise their Maker. Who shall say that their diet is not the chief factor that makes them happy? Why is it that our songsters are vegetarians? Are not these facts lessons to you and me on healthful living?

"The harmonious, healthy action of all the powers of the body and mind results in health and happiness; the more elevated and refined the powers, the more pure and unalloyed the happiness. An aimless life is a living death."

THE VALUE OF EARLY TRAINING.

THE story is told of a fond mother in whose heart was welling up the natural stream of earnest solicitude for the welfare of her first-born child, who asked an aged instructor of the young, "Professor, at what age would you recommend the training of a child to begin?"

The wise old man looked at the little boy, and said, "How old is your child?"

"Two years," replied the anxious mother. "Madam, you have already lost two years' time. With the very first smile that played on his lips, your opportunities began."

The mistake she made seems to be more and more noticeable in mothers as the world grows older. At the present time they may know more about running a "circle" or a "society" than ever; they may be better able to discern the great opportunities to save five cents by attending the latest "bargain" sale, than formerly; and they may obtain the details of the most recent scandal without delay: but the sad results of waiting "till the children are older" before their training is really begun, are seen on every hand.

Nearly all can look back to their early years, and remember things that were said about them, and done in their presence, that were never intended for their notice. This recalls that which is often lost sight of,—that the minds of little children, although lacking in experience, are more acute than those of older people. The most lasting impressions are received in infancy. As a child becomes older, and compares truths taught to him, and statements made to him, with his own experience and observation, they can not impress him to the same extent possible when the mind is not occupied with these later acquirements.

This teaches all parents and guardians another great lesson,—the importance of allowing their charges to hear nothing but the strictest truthfulness and accuracy. The very fact that they, because of limited acquaintance with the ways of humanity, are not able to judge correctly concerning the things they hear, should lead to the utmost care in all their surroundings and lessons. The practise, so often indulged, of quieting a child's importunities with promises never to be kept; or scaring him to obedience with the statement that some terrible beast will carry him off, or that some other dreaded thing will happen, if his course is taken, will just as surely result in training the

little one to lie as the sowing of weeds will result in a harvest of tares.

The touching incident, recently mentioned in the REVIEW, of Hon. W. E. Gladstone's death-bed scene,—how he, while only partially conscious, repeated in French the prayer taught him in infancy by a nurse speaking that tongue,—well illustrates the value of taking advantage of the earliest opportunities to teach the children about God and his care over all. Even though a child may, on approaching and reaching maturity, wander into the ways of evil, still, during the periods of trouble and reflection that must come to all, the vivid impressions made by a godly training in childhood prove a great stimulus to desires for reform and a better life. Many such cases are noted by mission workers among the fallen. No man ever cursed his parents because, when a child, he had been given a knowledge of God; but how many have regretted the lack of such teaching!

The work of a faithful mother can not be estimated in time. Eternity alone will reveal the value to humanity of the efforts of God-fearing mothers for their children during their earlier years. What might the future of Moses have been had not little Miriam, at the suggestion of her mother, tarrying by the banks of the Nile for that very purpose, proposed to the proud daughter of Pharaoh to find a nurse for the child from among the Hebrews? That Samuel was not like the sons of Eli, but followed the Lord in all his ways, was due to Hannah's devoting him to the sacred service even before his birth, and turning his earliest thoughts to divine things. Even the pagan ruler, Marcus Aurelius, who never knew God, thanked the gods for his good mother, Domitia, and that he was not sent to the corrupting Roman public schools in his childhood. The memory of good early training is highly esteemed by all who have it; and it goes with them to the last moments of life,—a source of great strength and unmeasured blessing.

The wonderful reproductions in the Louvre, at Paris, the fine views at the palace of Louis XIV at Versailles, and the entrancing walls of the National Gallery in London are not to be compared with the beautiful picture of one's early life, framed with the wise counsels of an affectionate father and the sacred instructions of a loving Christian mother. And this mental image may be retained throughout eternity.

H. E. S.

AT THE OUTSET OF MARRIED LIFE.

TO GIVE yourself away in true love is the beginning of true humility and usefulness. The man or maiden who opens that golden gate lives henceforth in a sweeter and better atmosphere. Do but be true to higher instincts, do but cultivate candor and simplicity and fidelity, and I have every hope for you. But let it never pass from your thoughts how much depends upon you now, if you would secure not only love but respect.

All married men and women pass through a transition after they come to know each other thoroughly, and ever after they love each other more or less. If they are patient with each other's faults, and try to keep the fairest face on all things,—try to make the best of all things,—they will find a new bond of union in this mutual helpfulness, which is the truest office of love. But if, when they find out that they are each not angels, not altogether perfect, they become indifferent and neglectful, then alas for both! Beware of this.

The sum of human happiness is made up of numberless little things. It is not great presents, great occasions, nor great demonstrations of any kind, which will make you happy; but the many nameless courtesies and surprises of affection, the sweet looks and kind words and

gentle ways and profound respect of true love,—it is these little things, which, falling drop by drop like spring showers upon the frozen earth, melt away all that is cold and hard in our natures, and make them bud and bloom with full luxuriance.—*Rev. N. A. Staples.*

IN DISGUISE.

I MET him to-day in the wintry street,
The Christ on the cross who died,
All hungered and cold in the wind and sleet,
With bleeding forehead and hands and feet;
And I blindly thrust him aside.

Had he only come with the crown of thorn,
Or the nail-prints ruby-red;
Had the palms that pleaded for alms but worn
Their wounds, I had not put by in scorn
His piteous plea for bread.

But idly now, and all in vain,
I grieve for the grace gone by,
And muse, "Might he only come again,
I'd pity his plea, and ease his pain,
And harken unto his cry."

Nay, nay; for the blind distinguisheth
The King with his robe and crown;
But only the humble eye of faith
Beholdeth Jesus of Nazareth
In the beggar's tattered gown.

I saw him not in the mendicant,
And I heeded not his cry;
Now Christ, in his infinite mercy, grant
That the prayer I say in my day of want
Be not in scorn put by.

—*British Weekly.*

SELF-CONTROL.

TO BE able to control one's self is a great acquirement. Solomon says, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

There are many people who have religion enough to bear great reverses with real heroism; and when severe disappointments fall to their lot, they can say, "Thy will be done," with apparent perfect submission. But what is wanted is sufficient religion to enable men and women to be patient with human weakness, to keep their temper when a child is fretful, and to be courteous to a bungling shop-keeper.

It is said that when Mrs. Garfield was mistress of the White House, on one occasion an old gentleman, one of her former neighbors, visited the Capitol, and was invited to dinner. In his embarrassment at his unusual surroundings, he let fall the beautiful china cup holding his tea, and it was broken to pieces. A frown was on some of the faces present; but Mrs. Garfield said, "Never mind; these cups are frail things—see!" and taking up one, she broke it in her hand. This act of true courtesy was a lesson to every person present.

The following incident well illustrates the value of self-control:—

"One day I stood watching my mother make strawberry preserves. Beside the stove stood a large milk-pan containing squash for pies, with the milk and eggs already added.

"Now, Bridget," said my mother at last, in a satisfied tone, "it is done; take the kettle off." This was accomplished; and then, with almost incredible stupidity, the girl actually emptied the strawberries into the squash.

"My mother turned her head just too late; she was quick and impulsive, but there escaped her lips only a despairing, 'O Bridget!'

"Then, as she saw the girl's instantly regretful face, she uttered no angry reproaches, no useless lamentations. No doubt when my tired mother, who was not strong, went upstairs to rest, she felt disheartened, and thought that her time, labor, and material had all been wasted; but probably she never did for me a more valuable morning's work than when she gave me that unconscious lesson in sweet self-control."

W. E. C.

The Review and Herald.

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

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FAITH is the depending upon the word of God only, and expecting that word only, to do what the word says.

Justification by faith, then, is justification by depending upon the word of God only, and expecting that word only, to accomplish it.

Justification by faith is righteousness by faith; for justification is the being declared righteous.

Faith comes by the word of God. Justification by faith, then, is justification that comes by the word of God. Righteousness by faith is righteousness that comes by the word of God.

The word of God is *self-fulfilling*; for in creating all things, "he spake, and it was." And when he was on earth, he stilled the raging sea, cleansed the lepers, healed the sick, raised the dead, and forgave sins, all by his word: there, too, "he spake, and it was."

Now, the same One who, in creating, "spake, and it was;" the same One who said, "Let there be light: and there was light;" the same One who on earth spoke "the word only," and the sick were healed, the lepers were cleansed, and the dead lived,—this same One speaks the righteousness of God unto and upon all that believe.

For though all have sinned and come short of the righteousness of God, yet we are "justified freely by his grace through the redemption that is in Christ Jesus: *whom God hath set forth . . . to declare his righteousness for the remission of sins that are past, through the forbearance of God.*"

In creating all things in the beginning, God set forth Christ to declare the word which should cause all things to exist. Christ did speak the word only, and all things were. And in redemption, which is creation over again, God set forth Christ to declare the word of righteousness. And when Christ speaks the word only, it is so. His word, whether in creating or in redeeming, is the same.

"The worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Once there were no worlds, nor was there any of the material which now composes the worlds. God set forth Christ to declare the word which should produce the worlds, and the very material of which they should be composed.

"He spake, and it was." Before he spoke, there were no worlds: after he spoke, the worlds were there. Thus the word of God spoken by Jesus Christ is able to cause that to exist which has no existence before the word is spoken; and which, except for that word, never could have existence.

In this same way precisely it is in man's life. In man's life there is no righteousness. In man there is no righteousness, from which righteousness can appear in his life. But God has set forth Christ to declare righteousness unto and upon man. Christ has

spoken the word only, and in the darkened void of man's life there is righteousness to every one who will receive it. Where, before the word is received, there was neither righteousness nor anything which could possibly produce righteousness, after the word is received, there is perfect righteousness and the very Fountain from which it springs. The word of God received by faith—that is, the word of God expected to do what that word says, and depended upon to do what it says—produces righteousness in the man and in the life where there never was any before; precisely as, in the original creation, the word of God produced worlds where there never were any worlds before. He has spoken, and it is so to every one that believeth: that is, to every one that receiveth. The word itself produces it.

"Therefore being justified [made righteous] by faith [by expecting, and depending upon, the word of God only], we have peace with God through our Lord Jesus Christ." Rom. 5:1. That is so, bless the Lord! And feeding upon this blessed thing is cultivating faith.

WHILE the great object of the gift, and the gifts, of the Holy Ghost is the *perfection* of the believers, yet this can not be attained without the *unity* of the believers.

For it is written of the gifts of the Spirit that they are "for the perfecting of the saints: . . . till we all come in the *unity* of the faith, and of the knowledge of the Son* of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:12, 13.

This unity of the believers is the great longing of Christ, the one great thing for which he prayed. "Neither pray I for these alone, but for them also which shall believe on me through their word; *that they all may be one;*" "that they may be one;" "that they may be made perfect in one." John 17:20-23.

He also indicates what is the character of this unity: "As thou, Father, art in me, and I in thee, that they also may be one in us;" "that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." This unity of the believers is the divine unity itself; for it is just "as" is the unity between the divine Father and the divine Son.

But without the divine nature, how can divine unity ever be found among men? As they are naturally, men have not the Spirit of unity, but the spirit of enmity. "The carnal mind is enmity against God." And being enmity against God, it results in putting men at enmity with one another. And so men always and everywhere have drawn lines, and built up walls, of separation among themselves,—national lines, tribal lines, aristocratic lines, society lines, color lines, sectarian lines, etc., etc.

But Jesus Christ is our peace, who has made both God and man one, and hath broken down the middle wall of partition, having abolished in his flesh the enmity, to make *in himself* one new man, so making peace; and that he might reconcile both Jew and Gentile unto God *in one body* by the cross, having slain the enmity thereby; for through him both Jew and Gentile have access by one Spirit unto the Father. Eph. 2:13-18.

The cross of Christ destroys the enmity against God, and also breaks down all the lines of separation and walls of partition which, by the working of this enmity, men have made among themselves; and the "one Spirit" takes all these in whom the enmity has been destroyed by beholding the cross of Christ, and binds them all in "one body" in divine unity.

So unless men are partakers of the divine nature, they can never enter into this divine unity which is the characteristic of the church of Christ, and for which the Lord so earnestly prayed; and without the Holy Spirit of God, men can not be partakers of the divine nature. For God being Spirit, and the Holy Spirit being the Spirit of God, he is of the divine nature; and whoever is partaker of the Holy Spirit, is thereby partaker of the divine nature.

Thus it is alone the baptism of the Holy Spirit that can bring the disciples of Christ into that unity for which he prayed: "That they all may be one; *as thou, Father, art in me, and I in thee*, that they also may be one in us." Therefore it is written: "I will pray the Father, and he shall send you another Comforter, that he may abide with you forever; even the Spirit of truth. . . . I will not leave you comfortless: I will come to you. . . . At that day ye shall know that I am in my Father, and ye in me, and I in you." John 14:16-20.

He who is partaker of the Holy Ghost, he who is baptized with the Holy Spirit, by that very fact is made acquainted with the divine unity of the Father and the Son; and is himself bound into that divine unity. And this unity of the Spirit with the Father and the Son is so precious that he would rather die than to be separated from it. And all who know this unity of the Spirit *are one*, wherever or whoever they may be: they are one *as the Father and the Son are one*; because their fellowship of the Spirit is the fellowship of the Father and the Son. By one Spirit are they all baptized into one body; and that body is the body of Christ, in whom God—yea, all the fulness of the Godhead bodily—dwells.

This is the unity of the true believers in Jesus. Not, this is the unity that *ought to be*; no, this is the unity that *is* everywhere among the true believers in Jesus. It is divine unity. It is the unity of the Spirit, in the Spirit, with the Father and the Son.

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

THE psalmist declares, "I have set the Lord always before me." Ps. 16:8. Have you done this, and are you doing it now? If not, why?

Again he says, "Let my sentence come forth from thy presence; let thine eyes behold the things that are equal." Ps. 17:2. When we set the Lord always before us, we are always in his presence; and in his presence there is "fulness of joy." More than this, in his presence is holiness—*every* good thing for those who will dwell there.

Just as certainly, then, as we set the Lord always before us, and hold ourselves right there, we shall be able to say, with perfect confidence all the time, "Let my sentence come forth from thy presence." We shall not be afraid of the sentence that the Lord will pronounce upon us.

Why?—"Because thou hast proved my heart; . . . thou hast tried me, and shalt find nothing." Verse 3. By continually living in his presence, we shall be cleansed from all sin, so that when the sentence comes forth to us, it will be not of condemnation, but of salvation.

"But," says one, "that scripture referred to Christ." True, but it refers to you and to me as well as to him. How was it that the Lord Jesus lived as he did when he was on the earth?—It was by doing just as this scripture says. Christ held God's way and word always before him; he lived in that presence. His prayer was always heard; for it did not come from feigned lips.

The man who holds the Lord always before him can not be a hypocrite; his prayer can not come from feigned lips. He is ever ready for his sentence to come forth from the Lord's presence; for it can be nothing else than good to him. When God's searching eye turns upon such a man, he finds there nothing but what he desires,—God's own righteousness; for in that this man trusts.

True it is that this scripture refers to the life of Christ; but, brethren, it refers also to your life and mine.

WHAT NOW REMAINS?

THE following from *Harper's Weekly* of December 8, we republish as an important piece of news, as well as for the worth of the discussion itself:—

The time is evidently at hand when a strong party in the nation will make a point of insisting that territories may be ruled by Congress *outside of the Constitution*, and even against the instrument which Mr. Gladstone declared to be the most perfect of human political institutions made at a single moment.

It is not so long ago that this great instrument—for it is very great—was established and ordained. In the life of the nation the time that has elapsed between the days of our fathers and our own days is but an instant. Times have not so changed, men have not so developed, conditions have not so revolutionized, that the essential truths of the eighteenth century have lost their character in the nineteenth. What was true as a political institution in 1789 is true to-day; and this is recognized even by those who are contending that the Constitution will not apply to the Philippines, or to Porto Rico, or to Hawaii, although it is impossible to believe that they still recognize the truths of the Declaration of Independence.

The theory that all governments ought to exist by the consent of the governed has been dropped; but the belief holds that the Constitution did not establish a government capable of ruling over distant territories and alien peoples. Therefore it is that many expansionists take the ground that the new colonies lie outside of the Constitution, and may be ruled without regard to its provisions, whether these limit the powers of Congress, define the jurisdiction of courts, or guard the rights of the individual. . . .

If the Constitution does not apply or does not rule, what power is the last resort?—Congress, undoubtedly. If Congress possess the necessary two-thirds vote to override the president, it may establish governments for those distant islands, in which the executive and judicial powers of the federal authority will have no place. Even without such a vote, its will, perhaps, must be a law; for to it alone is given the power to rule and regulate territory, and these expansionists may successfully contend that the president has not the power to veto an act establishing a fundamental government, or legislation of any sort, for a territory. If they are right, then it follows that taxes and imposts collected in the Philippines and in other colonies need not be uniform with those collected at home. A

despotic form of government may be established within the law. Even a king may be set up, if Congress thinks well of kings for distant savages. The blessings of the writ of *habeas corpus* may not be extended to our subjects. The right to trial by jury may not be granted to them. Their houses may be searched at the will of any United States official, important or petty. They may be legally arrested without warrant, their liberty and property may be taken away from them without due process of law or without just compensation. They may be denied the right to bear arms. The forms of justice common to civilized lands may be refused them, and judicial functions may be lodged in the hands of the executive.

We do not contend that the rights which the Anglo-Saxons wrung from the king at Runnymede, and which are preserved as sacred in every American constitution, federal and State, are to be bestowed carelessly upon barbarians; but we are simply pointing out that when our government was formed, certain rights were regarded as fundamental and essential, and an equal as well as a just rule was to be the central idea of the new republic. It is now discovered that the Constitution is incompatible with the government of colonies of savages, and naturally the effort is being made to evade or destroy it, and to place absolute power in the hands of Congress. Practically, the question is, Shall we beat the Constitution by interpretation? or shall we amend it frankly, if we can, and remain a Constitutional power a little longer?

When the government of the United States reaches the point where it seriously proposes, and sets about, to govern anybody *without the Constitution*, it will be *in principle* no different from Russia. All that Russia does is to govern without a constitution.

That many men of prominence in the United States should take such a position is ominous enough; yet since the Declaration of Independence has been renounced, it is not at all surprising that the Constitution should be abandoned. These two documents belong together. And the same spirit that will set aside the Declaration of Independence is at once ready to abandon the Constitution. The United States is fast repudiating every principle of a republican government.

THE DANGERS OF IMPERIALISM.

FOURTEEN years ago there was published from the Spirit of prophecy the statement that the United States would yet "repudiate every principle of its Constitution as a Protestant and republican government."

For years we have been marking the steps which have fully prepared the country for the final and positive repudiation of every principle of the Constitution as a Protestant government. This was, and is, the right thing to do. This was, and is, the duty of every one who would be intelligently informed upon the issues involved in the third angel's message.

Now the nation has started upon a course which, as certainly as it is followed, will inevitably lead to the final and positive repudiation of every principle of the Constitution as a republican government. It is right for us to mark the steps that shall be taken in this course. It is the duty of every one who would be intelligently informed upon the mighty national issues involved in the third angel's message, to study these passing events in the light of the prophecies which are our guide in this time; and so to be able to discern the signs by which the Lord would show us what to do.

For, "as the approach of the Roman armies was a sign to the disciples of the impending

destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, *never to return.*"—"Testimonies for the Church," No. 32, page 207. Wherefore we "will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." 2 Peter 1:12.

A few men of principle and of national standing see the dangers of this new world-career of this nation, and are faithfully uttering the notes of warning. When we find these uttering the very things which we ourselves would tell, we shall take pleasure in presenting these things in their words rather than in our own; for in so doing we shall at once present both their words and our own.

The following from the address of Hon. Carl Schurz at the annual convocation of Chicago University, opens the subject excellently:—

If ever, it behooves the American people to think and act with calm deliberation; for the character and future of the republic, and the welfare of its people now living and yet to be born, are in unprecedented jeopardy. To form a candid judgment of what this republic has been, what it may become, and what it ought to be, let us first recall to our minds its condition before the recent Spanish war.

Our government was, in the words of Abraham Lincoln, the greatest American of his time and the most genuine type of true Americanism, "the government of the people, by the people, and for the people." It was the noblest ambition of all true Americans to carry this democratic government to the highest degree of perfection in justice, in probity, in assured peace, in the security of human rights, in progressive civilization,—to solve the problem of popular self-government on the grandest scale, and thus to make this republic the example and guiding-star of mankind.

Then came the Spanish war. A few vigorous blows laid the feeble enemy helpless at our feet. The whole scene seemed suddenly to have changed. According to the solemn proclamation of our government, the war had been undertaken solely for the liberation of Cuba, as a war of humanity and not of conquest. But our easy victories had put conquest within our reach; and when our arms occupied foreign territory, a loud demand arose that, pledge or no pledge to the contrary, the conquests should be kept, even the Philippines, on the other side of the globe; and that as to Cuba herself, independence would be only a provisional formality. Why not? was the cry. Has not the career of the republic, almost from its very beginning, been one of territorial expansion? Has it not acquired Louisiana, Florida, Texas, the vast countries that came to us through the Mexican War, and Alaska? and has it not digested them well? Were not those acquisitions much larger than those now in contemplation? If the republic could digest the old, why not the new? What is the difference?

Only look with an unclouded eye, and you will soon discover differences enough, warning you to beware. There are five of decisive importance:—

1. All the former acquisitions were on this continent, and, excepting Alaska, contiguous to our borders.
2. They were situated, not in the tropical, but in the temperate zone, where democratic institutions thrive, and where our people could migrate in mass.
3. They were but thinly peopled; in fact, without any population that would have been in the way of new settlements.
4. They could be organized as territories in the usual manner, with the expectation that they would presently come into the Union as self-governing States, with populations substantially homogeneous to our own.
5. They did not require a material increase of our army and navy, either for their subjection to our rule or for their defense against any probable foreign attack provoked by their being in our possession.

When the question is asked whether we may hope to adapt those countries and populations to our system of government, the advocates of annexation answer cheerily that when they belong to us, we shall soon "Americanize" them. This may mean that Americans in sufficiently large numbers will migrate there to determine the character of those populations so as to assimilate them to our own.

This is a delusion of the first magnitude. We shall indeed be able, if we go honestly about it, to accomplish several salutary things in those countries. But one thing we can not do. We can not strip the tropical climate of those qualities which have at all times deterred men of the northern races, to which we belong, from migrating to those countries in mass, to make their homes there, as they have migrated, and are still migrating, to countries in the temperate zone. This is not a mere theory, but a fact of universal experience.

The scheme of Americanizing our "new possessions" in that sense is, therefore, absolutely hopeless. The immediate forces of nature are against it. Whatever we may do for their improvement, the people of the Spanish Antilles will remain, in overwhelming numerical predominance, Spanish creoles and negroes; and the people of the Philippines, Filipinos, Malays, Tagals, and so on—some of them quite clever in their way, but the vast majority utterly alien to us, not only in origin and language, but in habits, traditions, ways of thinking, principles, ambitions; in short, in most things that are of the greatest importance in human intercourse, and especially in political co-operation. And under the influence of their tropical climate, they would prove incapable of becoming assimilated to the Anglo-Saxon. They would, therefore, remain in the population of this republic a hopelessly heterogeneous element, in some respects much more hopeless than the colored people now living among us.

If we do adopt such a system, then we shall, for the first time since the abolition of slavery, again have two kinds of Americans,—Americans of the first class, who enjoy the privilege of taking part in the government in accordance with our old Constitutional principles, and Americans of the second class, who are to be ruled in a substantially arbitrary fashion by the Americans of the first class, through congressional legislation and the action of the national executive, not to speak of individual "masters," arrogating to themselves powers beyond the law.

This will be a difference no better—nay, rather somewhat worse—than that which, a century and a quarter ago, still existed between Englishmen of the first class and Englishmen of the second class,—the first represented by King George and the British Parliament, and the second by the American colonists. This difference called forth that great pean of human liberty, the American Declaration of Independence,—a document which, I regret to say, seems, owing to the intoxication of conquest, to have lost much of its charm among some of our fellow citizens. Its fundamental principle was that "governments derive their just powers from the consent of the governed." We are now told that we have never fully lived up to that principle; and that, therefore, in our new policy we may cast it aside altogether.

But I say to you that, if we are true believers in democratic government, it is our duty to move in the direction toward the full realization of that principle, and not in the direction away from it. If you tell me that we can not govern the people of those new possessions in accordance with that principle, then I answer that this is a reason why this democracy should not attempt to govern them at all.

If we do, we shall transform the government of the people, for the people, and by the people, for which Abraham Lincoln lived, into a government of one part of the people, the strong, over another part, the weak. Such an abandonment of a fundamental principle as a permanent policy may at first seem to bear only upon more or less distant dependencies; but it can hardly fail, in its ultimate effects, to disturb the rule of the same principle in the conduct of democratic government at home. And I warn the American people that a democracy can not so deny its faith as to the vital conditions of its being,—it can not long play the king over subject

populations,—without creating in itself ways of thinking and habits of action most dangerous to its own vitality,—most dangerous, especially, to those classes of society which are at least powerful in the assertion, and the most helpless in the defense, of their rights. Let the poor, and the men who earn their bread by the labor of their hands, pause and consider well before they give their assent to a policy so deliberately forgetful of the equality of rights.

"A LONG-FELT WANT."

A WANT has long existed in the domain of Spiritualism, which, whether felt or not by them, is now, it seems, beginning to assert its claims. Whenever the subject of Spiritualism has come up for serious investigation, about the first quandary into which the investigator falls is, What has Spiritualism ever done to benefit the world? What new truth has it ever brought to light? What currents of refining, uplifting, elevating influence has it ever set in motion? What philanthropic movement has it ever inaugurated? What evil has it ever been instrumental in abolishing, or even mitigating? In the late work on Spiritualism, issued at this Office, we spoke on this point as follows:—

It is fair to call Spiritualism to account as to the fulfilment of the promise involved in its challenge to the world when it stepped upon the stage of action. No movement ever opened with more magnificent promises. It posed before the world as an angel of light. It claimed to be the second coming of Christ. It claimed to have been sent to regenerate mankind and renovate the world. . . . Spiritualism has been posing for fifty years as "the world's reformer;" the great energizing, uplifting force to elevate mankind; the mighty power which has come to empty our work-houses and prisons, abolish suicides and all crimes; the "electric light," compared with the "tallow dip" of the gospel. And yet, with all these claims, . . . it is allowing, year by year, crime to increase much faster than the population. . . . What organized aggressive efforts against evil has Spiritualism ever shown? Where are its schools and colleges? Where are its hospitals and benevolent institutions? Where are its organized charities? and what are its millions of members doing to relieve suffering and distress, and turn men to better ways of living?—Pages 125-130.

We repeat that in view of the broad claims which Spiritualism puts forth in its own behalf, the world has a right to demand of it that it show some ground on which to rest its claims. Spiritualists begin to feel the force of this demand, and to seek some way of answering it. Thus, the *Banner of Light*, Boston, Mass., the leading organ of Spiritualism in this country, in its issue of Dec. 24, 1898, acknowledges the want to have been long-felt, and makes a most damaging confession in regard to it. Under the heading, "The Use of Spiritualism," it makes a fair statement of the lack that has existed, and urgently exhorts Spiritualists to arise and demonstrate to the world that Spiritualism is of some use. This is the opening of its tearful appeal:—

With the opening of the new year, there should be a determination on the part of every true Spiritualist to prove that Spiritualism is useful to the world. Every denomination in existence to-day has had to meet this question, and has been compelled to do something to prove that it was of use. The so-called Christian sects have erected schools and colleges, have organized charitable associations, and have aided the progress of science on the road to materialism.

This is a frank admission. It shows that it is the glory of Christianity that, even though but imperfectly exemplified in this world, it nevertheless presents characteristics which chal-

lenge the admiration of even its opponents. Conscious of the mournful contrast between this and anything that Spiritualism is able to present, the *Banner* sadly continues: "Spiritualists, as yet, have done little or nothing in behalf of any of the objects stated."

The next paragraph sets forth the necessities that exist, and how Spiritualists have failed to meet them:—

Institutions for instruction in all branches of knowledge are yet necessary for the education of the race. Charity has claims upon Spiritualists as well as upon other people, and certainly has a right to ask them to take care of their own. For fifty years, work in these directions has been sadly neglected. It is a good time now to remedy these defects, by proving that Spiritualism is of service to man's physical, mental, and spiritual needs.

The writer goes on to suggest that the most practical way in which to carry out this work is to establish schools which will give attention to the spiritual nature of man, the unfoldment of mediumship, etc. Having made its appeal, the *Banner* gives stinging point to the whole situation by relating an instance that has just occurred. It refers to the late national convention of Spiritualists at Washington, D. C., and says that at that convention a philanthropic scientist placed at the disposal of Spiritualists a fine laboratory, with its complete apparatus, and the services of a competent operator to manage it, to advance the cause of Spiritualism by further demonstrating and expanding its principles and philosophy. He asked no money, but only co-operation, giving the free use of all the facilities in his possession; but so apathetic were Spiritualists in regard to their cause, that the offer was not accepted! But still the *Banner*, though with somewhat of a hopeless air, refers to the fact that the offer is still open; and beseeches every Spiritualist who has any faith in his cause, or the least love for its progress, to come forward to the support of this philanthropist, and let it be proved, if possible, whether or not there is any good in Spiritualism for mankind.

We wait with interest to see whether any attempt will be made in this direction. If Spiritualism can offer no demonstration of any inherent principle or power to help and bless mankind, that fact will go far to destroy all confidence in its claims on the part of every one who wishes well to society, and desires to see all done that can be done for its improvement and elevation.

U. S.

WELCOME TESTIMONY.

FACTS are continually coming to light showing that the more thoroughly the Biblical narrative is studied as to its historical statements and conclusions, the more the conditions of prophecy, and the declarations of the Scriptures are confirmed. "One of the most welcome additions to modern introductions," says the *New York Independent*, "published by German scholars, is the summary chronological list with which, as in a nutshell, these scholars are accustomed to condense the results of their detailed investigations." The latest of these is "Zahn on New Testament Chronology," which is considered a monumental work. He is called the "prince of conservative New Testament scholars on the Continent." This work has been completed by the publication of the second volume, of 656 quarto pages (Leip-

sic, Deichert, Vol. I, of 489 pages, appeared just a year ago). He, too, furnishes such a New Testament *Zeittafel* (time-table), which will be all the more interesting when compared with the conclusions of his great rival, Harnack. Zahn's conclusions as to the chronology of New Testament literature and leading New Testament events are in substance as follows:—

Death and resurrection of Christ, probably, A. D. 30. The events recorded, Acts 1-31—about 30-34. Conversion of St. Paul, beginning of 35.

Other dates follow to the conclusion of the first century; but these are all that we desire to call attention to. The date 30 for the crucifixion of Christ is nearer to the prophecy than the date 33, as given in our common Bibles; but the date 34, as marking the end of events recorded in the first eight chapters of the Acts, and the conversion of Paul in 35, harmonize completely with the prophecy of the 70 weeks (490 years) of Daniel 9, beginning in 457 B. C. and ending in A. D. 34. The 1810 years remaining of the 2300 of the prophecy of Daniel 8 and 9, reckoned from A. D. 34, bring us to A. D. 1844, the established date for the ending of the 2300 days and the beginning of the cleansing of the sanctuary,—the first division of the final judgment work for this world. These dates, though disputed by some, are not to be moved; and such confirmation of them as this of Dr. Zahn, is worthy of being borne in mind by all who desire to be anchored solidly to the truth.

U. S.

ROME'S PROGRESS.

THE following, written by the Washington correspondent of the *Chicago Times-Herald*, and printed in that paper Jan. 6, 1899, is of interest to the people of the United States:—

Friends of Archbishop Ireland claim they have finally secured a definite promise that he shall be offered the mission of commissioner to the disarmament congress proposed by the czar of Russia. When the archbishop was in Washington several weeks ago, he frankly said the honor had not been tendered him by President McKinley, although it was known that his name has been under consideration. It was known that the President wished to show his appreciation of the service of the Roman Catholic prelate during the campaign of 1896, and contemplated sending him to St. Petersburg on the mission of peace. It was said, in well-informed quarters, that the President feared the archbishop's selection was liable to lead to embarrassments with representatives of other churches, and had about decided it would not be advisable to name the St. Paul prelate. Monsignor Ireland's friends resumed their efforts in his behalf, and the personal inclination of the President was backed by the influence of powerful men at court. Senators Hanna and Elkins are understood to have urged the archbishop's selection; and Richard C. Kerens, the republican leader of Missouri, also joined in the plea. His friends informed the President that Monsignor Ireland was to sail for Europe, January 14; and they argued that the honor would be exceedingly timely if he could be assured of it on the eve of his departure to meet the pope in Rome.

The czar has not named a time for the meeting of the proposed congress, nor has he indicated how many representatives he wishes each nation to send. At the State Department in Washington it is thought that he will call for three or five commissioners, probably five. A prominent official of the department says that in the event of there being five commissioners, one will be selected from the army and one from the navy, and it is suggested these honors may fall to General Merritt and Admiral Dewey. It is known that Admiral Dewey has already been offered an opportunity to return to America, but

has chosen to remain in the Philippines until the situation there is cleared up. It is presumed that the State Department will be represented by an accomplished diplomat,—some such man as ex-Secretary John W. Foster. The other two commissioners may be considered the personal representatives of President McKinley; and Archbishop Ireland and White-law Reid are suggested for that distinction.

Senator Elkins, and Richard C. Kerens are Catholics. Mr. Kerens is the man to whom Archbishop Ireland sent his despatch to the St. Louis Republican Convention, which caused the killing in committee of a resolution already formed in opposition to the appropriation of public money to churches.

With one representative of the army, another of the navy, and another of the Department of State, and with the remaining two as the personal representatives of the President, and Archbishop Ireland one of these *two*, and the first one of all to be chosen, this makes him, in the largest possible sense, not a representative of a department, but of the whole nation.

EGYPT.

AFTER spending a short time at Port Said, in company with Brother Leuzinger, I came to Cairo, the capital, where we were welcomed by an Armenian brother, a sculptor, who has been active in spreading the truth. As a result of his work, two Armenians are much interested in the message. With these we held Bible readings two or three times daily. One recounted to his wife, day by day, what he heard in the readings. Finally she expressed a desire to hear a reading herself; so the next one was held at her home. Four women were present, and though somewhat embarrassed because of the timidity so general among women in the East, they were much interested in the truths presented.

Sabbath morning we celebrated the ordinances, and then went to a park on the banks of the Nile, where we held a Bible reading under a banyan-tree. This tree sending down roots from its branches, thus forming many trunks, reminds one of the tree of life, which is on each side of the river of life.

The flood of the Nile was just over, and the fields were yet wet with slime. The natives, with legs bare, were wading in the mud, sowing grain. Some children who accompanied us amused themselves by catching small frogs, which were jumping about in considerable numbers, reminding us of the plague of frogs in the days of Israel. The cotton crop had been gathered, but the maize was still green in the fields; and great bunches of dates, weighing from forty to eighty pounds, were ripening on the palm-trees. Dates fresh from the trees are abundant and delicious.

At one place some cows of the buffalo order so common in the East, were lying in the Nile to bathe and cool themselves. These, with the corn-fields near by, recalled the corn and cows of Pharaoh's dreams.

Cairo is improving very fast; with its electric tramways, etc., it is equal to many modern cities of Europe. Could the Pharaohs now awake, they would see many things that they could not understand. The steamboats on the Nile, the railways, the electric trams, the telegraph and telephone, would seem greater wonders than the sphinx and the pyramids. And what would they think to see the mummies of their warriors used as fuel on the railways?

Since the great victory at Omdurman, the position of the English is strengthened, and the country is settling down in the feeling that they are there to stay. One of the fruits of British occupation is a good degree of liberty, leaving the way entirely open for all lines of gospel work. There is no Pharaoh here now to say, "Who is the Lord, that I should obey his voice?" and object to God's people serving him.

Brother Leuzinger will remain for a few weeks at Cairo to canvass the French, Germans, and Italians, when he will try the same work at Alexandria, and also give some attention to the many ships visiting its spacious harbor.

From Cairo I came to Alexandria, where I held Bible readings with two Armenian brethren who accepted the truth in Turkey. In Alexandria and Cairo there are several hundred Armenian refugees; most of them are transients, watching for an opportunity to return to Turkey, as they prefer their mother country to Egypt.

Among the many Europeans of all nations in Egypt there is a large field for the proclamation of the truth, not to mention the millions of natives. We hope that soon we may have a permanent worker in this field. As the Lord prepared and sent to this field a messenger to call out Israel, may he again send a special messenger to lead forth his people in the final exodus, when he sets "his hand again the second time to recover the remnant of his people."

H. P. H.

THE DAY OF PRAYER.

JANUARY 28 has been set apart as a special time for prayer in the school district of Battle Creek College, in the interest of Christian education. It is to be hoped that the subject will receive much attention and favor by our people. There are mighty interests involved in the question.

There are now theories which have sprung from giants of evil, that are being rocked in the cradle of popular education. These theories of falsehood will, from this time on, be found in all the grades, from the kindergarten up. Evolution, with all its blasting influences, is enthroning itself in the very vitals of popular education. In some atlases sent out from popular publishing houses, the orang-utang is in the illustrations classed as among men, and is given the position of father of five races of men, which have, according to their theory, evolved from this savage beast.

Of course if at any point we admit the theory of evolution to be true, then we have logically surrendered the whole ground of Christian education; and having done this, we have virtually said that the entire account of creation, as given by Moses, is a myth. Admitting these things, we could no longer teach the religion of Christ. Looking at the subject as it now stands with the popular educators of the literary world, where would Christianity stand, if these educators are left to direct the thoughts of reading Christendom for two decades to come? The outlook, though regarded as bright by those who are under its charms, is ominous indeed.

Dear friends, it is high time that we pray for, and not only pray for, but *receive from the Lord*, that which he is asking us to receive, and take hold of the entire subject of Christian education with such wisdom and courage that success will be assured. In fact, our schools have already met with success so marked that we know they are approved of God. During the last few years, they have trained young

men and women for many lines of work in the Master's cause. Indeed, the matter of training missionaries for the Lord's work was the one consideration which prompted the founding of schools among us when the enterprise was first entered upon. This also is the leading thought that must prevail in all grades of our school work until their mission in the world has been fulfilled.

The need of colleges and academies has for a long time been recognized among us; but our church schools have not been supposed to be of so much consequence. It may have been necessary to have colleges first; but if so, then one great work for them to do was to prepare teachers for our church schools.

Our children must be converted, and trained to work for the Lord. They must be taught to be helpful in the home. They should be so guided in their lives that they will be little ladies and gentlemen in every place where they may properly appear. With them all it should be as Paul advised it to be with Timothy, "Let no man despise thy youth."

When our children go to school, let that school be as truly under the influence of the Lord's Spirit as is the meeting or the Sabbath-school. The writer can see fully as many reasons for having schools of our own as he can for having meeting-houses, Sabbath-schools, and meetings of our own.

The church school and the church-school teacher can co-operate much more directly with the father and mother in the training of their children than can any other worker or agency among us. This they are already beginning to do. It would do the readers of this article good to see some things of this kind that the writer has lately had the privilege of noticing. Church schools could be cited where almost every pupil is converted, and where this good condition has been brought about largely through the influence of the church school.

Had this work been begun twenty years ago, and had it then been carried forward faithfully to the present time, there would be no lack of missionaries among us. Had this been done, our missionaries would even now be giving the message to every tongue and people under heaven, or else the work would have been finished, and the faithful translated.

Shall not this appointed day of prayer be an occasion when, with hearts subdued and filled with the Spirit of God, we shall gather into our souls more fully the opportunities and possibilities of this great question?

On page 199 of "Special Testimonies on Education," it is said, "The church is asleep, and does not realize the magnitude of this matter of educating the children and youth." On page 200 is found the following language:—

Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education, that they may be fitted for usefulness in this life, qualified for places of responsibility in both private and public life. There is a great necessity of making plans that there may be a large number of competent workers; and many should fit themselves up as teachers, that others may be trained and disciplined for the great work of the future. The church should take in the situation, and by their influence and means seek to bring about this much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work. We need men well-trained, well-educated, to work in the interests of the churches. They should present the fact that we can not trust our youth to go to seminaries and colleges established by other denominations, but must gather them in where their religious training will not be neglected. God would not have us in any sense behind in educational work; our colleges should be far in advance in the highest kind of education.

WM. COVERT.

Progress of the Cause.

BRAZIL.

FROM a recent letter from Elder W. H. Thurston, writing at Rio de Janeiro, Brazil, we take the following item of interest:—

"It was my privilege to witness the naval review in Rio Bay last Friday, November 18, in which America, England, Germany, Italy, France, and some other countries took part. The roaring of guns, and the profuse smoke, were marvelous. The 'Oregon' and the 'Iowa' both fired alternately for several minutes, and they made the mountains ring. On the previous Wednesday, the American officers gave a reception on the 'Oregon'; and Mrs. Thurston and I accepted the invitation, and enjoyed the occasion very much. A grand dinner was served in first-class American style; and it was a treat for us to visit the ship, and have a chat with Americans. It is wonderful to see the facilities for war at the present time, and then to think of the greater preparations that are continually being made. These certainly impress one that the last days are here, and that the final conflict is sure to come not long hence."

FIJI.

LEVUKA.—I have good tidings for you this time. A half-caste Fijian, who accepted the truth in New Zealand, and has been in the school at Cooranbong, New South Wales, has just returned to his native land, full of zeal for the work. I am rejoiced beyond measure; for I am sure he has been raised up by the Lord for the work in Fiji. He accepted the truth by reading, while working in the gold-mines in New Zealand; and has had a burden, ever since, to come back to Fiji, and tell his people about the truth. He was advised to go to school in Australia first, and this he did. He already had a good education, having been sent, when a boy, to school in Australia. He is very intelligent, has a good command of the English language, and is an excellent scholar in the Fijian. He is connected on his mother's side with some of the leading chiefs; hence I have no doubt that he will have an influence with the natives.

We are now on a missionary trip, and the Lord is blessing our efforts. We go to another island to-morrow. J. E. FULTON.

MICHIGAN.

BATES.—The Lord has been gracious to his people in this place, and has richly blessed me in presenting the truth for this time. The church here is composed entirely of Swedes. But little labor has been bestowed on this church; consequently, it has not been in the best condition spiritually.

After coming to the Michigan Conference, I visited this place twice, and was deeply impressed to settle here. At the time of my last visit, I decided to do so, and accordingly moved my family here. We have since been fully convinced that this step was in accordance with the will of the Lord.

I have been holding meetings in a school-house, and ten adults have given their hearts to the Lord for the first time. In our last meeting two young women made a start. Seven have begun to keep the Sabbath, and I believe that others will soon take this step. The church has been encouraged and strengthened. The Lord has especially blessed in presenting the truth for this time. In fact, as soon as the message, "Receive ye the Holy Ghost," was given, God's converting power came in, and at every meeting since some one has been

saved. These have all been conversions from the world. This has had a good effect on those who say that souls are never saved by the preaching of Seventh-day Adventists, all they do being to proselyte from other churches. The Lord is taking away the reproach from his people.

Our people here have large families. In the neighborhood where I live, there are about forty children of Seventh-day Adventists. When I presented the school question, the church responded readily, and decided to begin to build a schoolhouse at once. Some of the lumber has already been hauled. They have also decided to build a meeting-house.

It is difficult for the brethren here to obtain ready money, as this is a farming community, and much business is done by exchanging commodities. This makes it hard to do anything that requires the ready money; but I am sure the Lord is in this work, and will help his people if they only trust in him.

J. M. ERIKSSON.

KALAMAZOO.—It has now been about seven weeks since the Helping Hand Mission was established in this city. That the Lord has been with us from the beginning, has been plainly shown in the conversion of about fifty persons. Others have manifested a desire to be Christians, and we shall not be satisfied until they fully surrender themselves to the Lord. All we hold up before the people is Christ, and him crucified.

All Christians are invited to work with us; and it is astonishing to see how ready they are to help. The oneness in the mission has been noticed by those not of our faith, and some have expressed their happiness at being able to work and see souls coming to Christ. The mission is almost entirely supported by those not of our faith.

Several men have come to the mission partially intoxicated, and before they left, were sober and truly converted. Young men from the reform school and from behind prison-bars have been reclaimed, and are happy in the Lord. A good work is also being done among fallen women. Two have already been reclaimed. Truly God is in this work, and we are fully persuaded that this is the work for the last days.

Since engaging in this work, we can easily understand what the Spirit of God means by the words, "Preach Christ, and the people will come to the doctrine." To illustrate: a few days ago a young woman was prayed with in her seat, and though she was convinced that she ought to be a Christian, she thought she could not yield that night. When asked why, she replied, "If I become a Christian, I must keep the Sabbath." Four evenings later, she came again, gave her heart to the Lord, and kept the next Sabbath. Other instances of the same nature might be mentioned. Already nine or ten of those who have accepted Christ have begun to keep the Sabbath.

Let us go out into the byways and hedges, take Christ to the poor, the maimed, the halt, and the blind. We fully believe that this is the work to which the Spirit of God has reference when he says: "The time has now come when all who are working in Christ's lines will have the mark of God in words, in actions, in character, in their honor of Immanuel." Instead of ministers hovering over our churches, spending their precious time in settling church difficulties, let the members go out into the highways and hedges, and rescue their fallen brothers and sisters, and thus gain and retain a healthy Christian experience.

During the last month, busy hands have been engaged in preparing a Christmas supper for the poor of this city. Neat invitation-cards were sent out, inviting them to supper, Decem-

ber 28. A large number were fed, after which a blessed praise service was enjoyed in the adjoining mission room. At the close of the meeting, four came forward to seek the Lord.

The work among the prisoners of the county jail is also encouraging. Some young men have given evidence of heart conversion.

We are greatly in need of a good Bible worker. The attendance at the mission has been excellent from the beginning. Usually seventy to eighty are present, and sometimes as many as two hundred and fifty. For all the success attending the work, we give God the praise and glory. He is doing the work, and we are happy that he is teaching us how to labor for him.

J. F. STUREMAN,
B. F. STUREMAN.

GEORGIA.

I BEGAN meetings at Piedmont, November 27, and continued them until December 26. The interest increased until the close. The meetings were held in the union church for two weeks, until a Congregational minister began a warfare against the work, claiming that I was teaching heresy, and closing the church to the proclamation of the message. I was then invited to continue the meetings in the homes of friends; and accordingly they were held from house to house for a few days. Then a man who had a vacant house offered the use of that. This brought the meetings near a family that would not have attended if they had continued at the church. All in the family accepted the truth, and are now rejoicing in the Sabbath of the Lord. Then I could see why the Lord permitted the opposition to arise.

Three were baptized, two of whom had been keeping the Sabbath for some time. The third was a young woman who had been reading some of our literature, but had not made up her mind to walk in the light until the meetings began. She accepted the truth, took the rings from her hands and the feathers from her hat, and told the young man to whom she was engaged that she had accepted the Sabbath of the Lord, and could not marry him unless he also accepted the truth.

Seven or eight others have decided to obey the Lord. To him be all the praise.

M. W. LEWIS.

OHIO.

Soon after our camp-meeting in August, Elder R. A. Boardman and the writer pitched the tent at Orwell. We soon learned that Elder J. H. Waggoner held a series of meetings, about thirty-five years ago, on the same lot on which we had our tent. He had a remarkable interest, which brought about a heated and protracted discussion. Several accepted the truth, but none remain, all having either died or moved away. One of these, Sister Tracy, went to South Africa ten years ago, where she still lives.

A number are here who, hearing the message at that time, and rejecting the light, are in no condition to receive it now. We remained a little over four weeks, the prejudice being so strong that our congregations were very small. One family seemed waiting for the truth, and accepted it; others in the neighborhood were strengthened. A Sabbath-school of ten adults and six children was organized. We hope to organize these into a church in the spring.

From this place we went to Mecca, secured the town hall, held meetings about three weeks, and succeeded in getting a number deeply interested; but here, too, prejudice ran high. After it became necessary to close our meetings, we heard that two had decided to obey God, one of whom is a bridge contractor, who

was building a stone bridge in the neighborhood.

After closing this meeting, I went to the assistance of Brother C. C. Webster, who had, through meetings at Richmond, brought out a company of twelve, some desiring baptism. Since the week of prayer, I have visited at Kirtland, Fullertown, and Russell. At the last-named place, Elder Underwood and I labored four years ago. I found all rejoicing in the truth, and walking in the advancing light. I also visited Jefferson, Orwell, and Windsor Mills. It is encouraging to see how anxious our people are to keep up on all the principles of the faith.

Although I would have been glad to see greater results, I am encouraged when I read what Jesus said, "Well done, good and faithful servant,"—not, Well done good and successful servant. We can all be faithful.

C. P. HASKELL.

HOW THE WALDENSES TAUGHT THEIR CHILDREN.

I HAVE been interested of late in studying how the Waldenses taught their children. In "Great Controversy," Vol. IV, chapter 4, the statement is made that the "Bible was their text-book." They were taught by Christian teachers from the Bible and nature. What did this teaching make of them?—It made missionaries. When these youth went out to battle with the world, the training that they had received from earliest childhood enabled them to cope with the temptations brought upon them. Instead of yielding, they led their tempters to Christ. Please read the entire chapter, and see how the Lord used the Waldensian youth. The Lord desires all the children of his people to develop just such characters. He is making the children in our church school here little missionaries.

A TEACHER.

Arbela, Mich.

CHICAGO SOUTH SIDE CHURCH SCHOOL.

FOR more than a year the necessity of church schools has been set before our people; but many are slow to investigate, slow to see, and slow to act. Many who apparently have the welfare of their children in view, think that they must put them through the same process as they themselves were, or the child can not cope with the world, nor stand in good society. Brethren and sisters, our children have no other work in this world, than to carry to it the light of present truth. Any educational influence that unfits them, or that does not further a preparation, for this work, is decidedly inconsistent with our profession.

Not long ago the patrons of the Chicago church school were invited to attend a short exercise conducted by the children. This was intended to place before them the actual working of the school, as well as the aim and ideal of the teachers. The underlying principles of our educational work were considered; and those who have walked out in the light to establish schools, were encouraged to trust the same wise instruction in conducting and guiding the same.

Arranged on tables in one corner of the room, were colored maps, well-finished baskets, nicely fitting quilt-blocks, and bright-covered scrap-books,—all the work of the children. The maps were a part of the geography and history work of the higher groups; the baskets were the results of the sloyd class; the quilt-blocks were the product of the weekly sewing lesson, which has both an educational and a philanthropic point in view; and the scrap-books were purely a missionary enterprise for the benefit of the children at the county hospital.

We thoroughly believe that the only way to avoid evil thoughts is to have the mind filled with good thoughts. The only way to lose sight of self is to serve others. Working on this principle, we have among our pupils a cold-food missionary enterprise. On one side of us is the wealth of the boulevard; on the other, the poverty of the alley. From small restaurants, bakeries, and private houses, we collect, regularly, clean left-over food, which we distribute to those who have not sufficient. Among the wealthy we find those who are willing to give clothing as well as food. The children manifest great enthusiasm in this work. A secretary from their number keeps a record of it.

Thirty-nine is the highest enrolment of pupils we have had at any one time. They are divided into five groups, and the work is equally shared by the two teachers. A music teacher in the church teaches vocal music in the school.

When perplexing questions arise, we always claim God's promise to give wisdom, and then go forward. It is a grand experience to be a co-laborer with him; for nothing can make us afraid, or cause discouragement.

CHARLES L. STONE.

THE CHURCH SCHOOL IN TOLEDO.

THE church school opened in Toledo with six pupils; now, at the end of two and one-half months, it has nineteen, and more are expected. For text-books we use "Great Controversy," "Gospel Reader," "Gospel Primer," "Christ Our Saviour," "Bell's Language Series," Dr. Kellogg's physiologies, "Rise and Progress of Seventh-day Adventists," Professor Cady's "Nature Outline," and the Bible, which, of course, is used in almost all lessons. "Healthful Living" is used, and the Testimonies are brought in continually.

For our manual-training work, we pieced a quilt for the mission that is just being started in Toledo. The children are young, all being under fourteen; but they did nearly every stitch, even the tying and finishing. The day we tied the quilt, a hygienic dinner was prepared for the children, to which they did ample justice. One parent not of our faith, learning we were to have a hygienic dinner, said, "Yes, you will have hardtack and beans." The children said they would have to write down the many good things we had, in order to tell him all.

After dinner we walked over to the Lighthouse Mission, and presented our gift, much to the delight of the children. Most of them have been selling the *Signs* ever since school began; now they are at work selling the quarter-centennial number, the proceeds of which go to help the mission here. Thus they are daily learning to be little missionaries.

BESSIE F. STOWELL.

News of the Week.

FOR WEEK ENDING JANUARY 14, 1898.

—Nelson A. Dingley, of Maine, the author of the "Dingley bill," is dead.

—Last year California shipped 4,640,000 boxes of oranges, the largest crop ever marketed.

—It is said that in India the proportion of women who can read is one to one hundred and fifty.

—The custom-house receipts for the first week of control in Havana by the United States exceeded \$104,000.

—One life-insurance company in this country has outstanding policies to the enormous amount of \$944,000,000.

—It is proposed to unite the steel and wire interests in this country into a new corporation, to be known as the American Steel and Wire Company of New Jersey, with a capital of \$90,000,000.

—Six men were killed, and \$25,000 worth of property was destroyed, by the collision of two trains January 8, near Knoxville, Tenn.

—Near Sidney, Neb., January 9, there was a wreck on the Union Pacific Railway, in which four persons were killed, and eight seriously injured.

—The St. Louis branch of the Illinois Central Railroad sustained a serious wreck near Metropolis, Ill., January 10, in which fifteen persons were injured.

—The man who was responsible for the destruction of the battle-ship "Maine" is supposed to be in hiding in Spain. An effort is being made to bring him to justice.

—The "wire combine" that has lately been effected, has raised the price two dollars a ton. This is the ultimate object of all combines,—limit the supply, and raise the price.

—Thomas H. Brush, a well-known builder of New York City, has just filed a petition in bankruptcy, his liabilities being \$1,166,536, and assets and personal property being only \$50.

—A company organized for the consolidation of the oil-lighting interests of the United States filed articles of incorporation in New Jersey on the 6th inst. The authorized capital is \$12,000,000.

—Four persons lost their lives by the burning of the Richelieu Hotel, January 8, at Pittsburg, Mich. The bravery of Robert N. Thompson, of Kalkaska, Mich., saved at least six men and women.

—The loss by fire in Canada and the United States during 1898 is given as \$119,650,500. The greatest loss was at Westminster, B. C., being \$2,500,000. There were 2,023 fires that exceeded \$10,000 each.

—The number of lost children received at New York City police headquarters last year was 1,137 girls and 2,222 boys. The number of foundlings picked up was seventy-six girls and ninety-nine boys.

—President McKinley has ordered soldiers to land at once at Iloilo, and force an issue with the Filipinos. This decision may result in a battle. The natives are very uneasy, and do not take kindly to the new order of things.

—In a wreck on the Union Pacific, January 9, four lives were lost, and eight persons were injured. The collision was between two passenger-trains, one being in the act of taking a side-track when the other ran into it at the rate of forty-five miles an hour.

—In obedience to the decision of the supreme court of Illinois, the Pullman Palace Car Company, of Pullman, Ill., has taken steps to free itself from all connection with the town. Heretofore the town has been owned and controlled by the Pullman Car Company.

—Twenty-five or thirty members of a company of about 200 of the Fourth Ohio Volunteers, who had come together at Columbus to be mustered out, were seriously injured, January 6, by the toppling over of improvised sleeping-quarters, made of scantling and tent floors.

—The death of Justin S. Morrill, of Vermont, December 27, removed from the United States Senate its oldest member both in years and in continuous service. In 1855, at the age of forty-four, he was elected representative, being returned at each election till he was promoted to the Senate in 1867.

—The Pacific Mail Steamship "China" last week brought the largest consignment of opium and the biggest quantity of mail that ever came into San Francisco on one vessel. The opium filled 660 cases, and was valued at \$250,000. The mail filled 368 bags, and was mainly official and soldiers' letters from Manila.

—The governor of Kansas has signed a bill reducing the telegraphic rates so that residents of that State can now send messages within its border cheaper than they can be sent anywhere else in the United States. The rate fixed is fifteen cents for the first ten words, and one cent a word thereafter for day or night messages.

—A considerable reduction in the cost of international money-orders between this country and Canada is the result of an agreement between the postal departments of the two countries. Heretofore it cost \$5 to send an order for \$500 from St. Albans, Vt., to a place only seventeen miles distant in Canada, while the same amount could be sent to Sitka, Alaska, for \$1.50.

—Within the last six months, articles of incorporation have been taken out by more than one hundred companies, which are designed to take over and concentrate the business of scattered companies in various fields of industry. The abnormal capitalization of these trusts ranges from over \$150,000,000 each for the flour and oil trusts, to \$1,750,000 for the Rhode Island Horseshoe Company.

—The leaders in the recent six-day bicycle race at New York City did not use liquor during the contest, while the foreigners, who were all wine- and beer-drinkers, early fell by the wayside.

—January 10, \$30,000 in one-thousand-dollar bills was displayed before a legislative joint assembly and an audience of several hundred people, at Helena, Mont., as evidence that an attempt was made to bribe four members of the legislature to vote for the Democratic aspirant for the United States senatorship.

—A despatch from Fairbury, Neb., under date of January 10, says: "As a result of eating pork from a hog affected with trichinae, Rika, a daughter of August Kellerman, a farmer near here, is dead. Her mother can live but a few hours, and the father and five other children are ill. Two boys who partook of the food also are very low, with slight chances of recovery."

—As a result of the recent experiments with the fast mails to the West, the distance from New York to San Francisco, 3,347 miles, is now made in ninety-eight and one-half hours, including all stops. The time from Chicago to Omaha, a distance of about five hundred miles, was exactly twelve hours, including stops. This record by the Rock Island beats all previous records by one hour and fifty-five minutes.

—According to the latest advices from Dawson, the United States government will soon be called upon to relieve the indigent miners in the Klondike. The situation there is pitiable. Scurvy has made its appearance, fevers and pneumonia have stricken hundreds; and while food is plenty, it costs money to get it, and the miners have not the money. Two hundred thousand dollars is needed at once to relieve the situation.

—Supposedly by a blunder of a train-despatcher on the Lehigh Valley Road at South Plainfield, N. J., January 9, a local passenger-train going west and an excursion-train going east met in a deep cut on a sharp curve near Dunellen. Thirteen persons were killed, and twenty-five were injured. The Lehigh Valley is a double-track road; but a freight wreck early in the morning made it necessary to run trains both ways on one track in this section; this fact was overlooked by the despatcher.

Special Notices.

TESTIMONIES WANTED.

A FEW copies of the "Special Testimonies on Education" are wanted for the members of the ministerial class in Battle Creek College. Persons having copies that they will sell, will please write to the College stating style and price.

MICHIGAN, NOTICE!

THE Lord willing, we will meet with the churches in Michigan, as follows: Shelby, February 2-6; Denver, 8-13. These meetings will begin at 7 P. M. on the first day of appointment. Elder J. D. Gowell is expected at the meeting at Denver. Brethren from adjoining churches are earnestly invited to be present.

B. F. STUREMAN,
WM. OSTRANDER.

ARRANGEMENTS FOR THE GENERAL CONFERENCE.

TO DELEGATES and others expecting to attend the coming General Conference, I would say that arrangements have been made to accommodate all who may attend from abroad. Elder Cottrell, president of the New England Conference, has general charge of these arrangements. I can do no better than to quote right here a sentence or two from a recent letter notifying me of their plans:—

"We propose to furnish room, board, etc., for the usual rate of two dollars and fifty cents (\$2.50) a week to each person. We plan on boarding some at the academy home, some at private houses, some at a boarding-hall run by ourselves, and perhaps some at the hotel at Lancaster Center. I think it would be well in your notice to ask all to bring bedding of various kinds, such as comforters, blankets, straw-ticks, etc. . . . When you notify the people to bring bedding, please mention towels and pillows. All can bring these as well as not, and it will save considerable trouble here if they will do so."

Now I need not add anything, only to ask you to read carefully what he asks you to bring, and then be sure to take it when the time comes. The names of the delegates, both State and general, have been sent to him, so that provision will be made for these.

If some delegates are going to take their wives, or others wish special arrangements to accommodate a delegation at one place, they should write to Elder Cottrell. All who are planning to attend who are not delegates, should write at once, so they may know how many to provide for.

A very cheap railroad rate has been secured over the shortest route, and with the best accommodations. All questions relative to rates for persons living west of Pittsburg, should be sent to A. G. Adams, 267 W. Main St., Battle Creek, Mich. No side-trips have been arranged for, either going or coming. This has been done to save both time and money, and insure prompt attendance at the Conference.

To all living east of Pittsburg, and as far south as Washington, a rate of a fare and one third for the round trip, on the certificate plan, has been secured, in harmony with the following rules:—

"3. *Certificates are not kept at all stations.* If, however, the ticket agent at a local station is not supplied with certificates and through tickets to place of meeting, he can inform the delegate of the nearest important station where they can be obtained. In such a case the delegate should purchase a local ticket to such station, and there take up his certificate and through ticket to place of meeting.

"4. *Going tickets, in connection with which certificates are issued for return, may be sold only on three days, and if a Sunday intervenes, four days, immediately preceding the agreed opening date of the meeting, and during the first three days (Sunday included) of the meeting; except that tickets must not be sold to parties to reach a meeting after the last date arranged for attendance of special agent; and provided also that, when meetings are held at distant points to which the authorized limit is greater than three days, tickets may be sold before the meeting in accordance with the limits shown in regular tariffs.*

"5. *Deposit the certificate with the secretary or other proper officer of the organization at the meeting, for necessary endorsement and visé of special agent. Receipts for fare paid will not be accepted in lieu of certificates.*"

The following advice by the secretary of the association in his notice of the rate being granted, is very important, and should be heeded by all: "A clear understanding of paragraphs 3, 4, and 5 tends to remove many causes of irritation and disappointment on the part of delegates, that otherwise may occur. Further, it would be well to impress upon those availing themselves of the reduction, the necessity for giving ticket-agents timely notice of their intentions, so that through tickets and certificates may be ready when required."

All communications relative to attendance, rooms, etc., should be addressed to Elder H. W. Cottrell, South Lancaster, Mass.

Some of the laborers are still behind with their quarterly and annual labor reports. Please send them in at once, so they may be verified and classified, and thus facilitate the work of the Auditing Committee.

All laborers from whom reports are expected for the *Bulletin*, will kindly send them in soon, as all such are wanted by the editors at least one week before the Conference. A prompt compliance with these requests on your part will greatly oblige those having to do with these reports. Send all reports to Elder L. A. Hoopes, Battle Creek, Mich.

Geo. A. IRWIN, Pres. Gen. Conf.

NOTICE TO PROSPECTIVE STUDENTS IN THE AMERICAN MEDICAL MISSIONARY COLLEGE.

YOUNG men and women who are expecting to begin a course of study in the American Medical Missionary College next fall should send in their names as soon as possible, so that they may receive suggestions with reference to preparatory studies. This will save much inconvenience and embarrassment during the first year's work.

The American Medical Missionary College is prospering beyond the highest expectations. The classes, numbering nearly one hundred, are having a most interesting, profitable, and enjoyable experience in Battle Creek and Chicago. J. H. KELLOGG.

NOTICES!

ADDRESS WANTED.—Mrs. J. G. Powell, née Lora Sheldon, 1008 Loomis St., Rockford, Ill., desires the address of Harrison Richardson, formerly of Stanton, Mich.

WANTED.—A girl to do housework in a Seventh-day Adventist family of three. Must be neat, orderly, and thorough. Must also have a thorough knowledge of cooking. Good wages and permanent place. Apply with references. This Office.

Publishers' Department.

OUR NEW PROPHETIC CHART.

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

DURING THE NEXT YEAR AND A HALF

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

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

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

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

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

THE RELIGIOUS LIBERTY LIBRARY.

THE *Religious Liberty Library* is published quarterly, with occasional extras, for the International Religious Liberty Association. The subscription price is only 25 cents a year. Following are brief outlines of the four latest numbers:—

No. 51: "Shall Christ and Caesar Yoke Together?"—By G. C. Tenney. Contents: I. The Necessity for Civil Government; II. The Nature and Object of Civil Government; III. The Christian and Civil Government; IV. Does the Cause of Christ Require Civil Protection?

Contains 12 pages; price, $\frac{3}{4}$ cent a copy.

No. 52: "The Workingman's Rest."—Contents: The Popular Measure; Man Needs Rest; Rest Is Man's Inalienable Right; This Rest not Merely Physical, but Spiritual; The Lord's Day the Seventh, not the First, Day of the Week; No One Needs Enforced Rest; God alone Can Give Rest; Ordained of God to Conserve his Rest to His Creatures; How the Sabbath Is to Be Observed; The Sinner Can not Enter into God's Rest: hence, Civil Power Can not Rightfully Enforce It; God's Sabbath, Spiritual Rest; God's Sabbath of Rest only in the Seventh Day; Enforced Rest, and the Evils Which Follow It; The Sunday Sabbath the Institution of an Apostate Church; Sunday Laws Both Unchristian and Antichristian; "Hard Times"—the True Cause and the True Cure.

Contains 16 pages, 5 $\frac{1}{2}$ x 7 $\frac{1}{2}$ in.; price, 1 cent a copy.

No. 53, Extra: A. Campbell on Moral Societies.—Contents: Introductory Note; Moral Societies; Moral Societies Anti-Evangelical; Moral Societies Unconstitutional; Relation of the Church and the State; The Civil Magistrate. Contains 24 large pages; price, 1 $\frac{1}{2}$ cent a copy.

No. 54: "The United States as a Christian Nation."—By L. A. Smith, editor of the *American Sentinel*. Contents: The United States as a Christian Nation; Contrary to Fact; Not Antichristian.

Contains 8 large pages. Price, $\frac{1}{2}$ cent a copy.

In view of the wide-spread agitation over these questions, let every one who is able assist us in scattering these important tracts broadcast through the land. Address all orders and subscriptions to your State tract society, or to the Review and Herald Pub. Co., Battle Creek, Mich.; Atlanta, Ga.; Chicago, Ill.; Toronto, Ont.

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.

WHAT ARE YOU DOING

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

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

Bible Tracts

Topically Arranged

SIGNS OF OUR TIMES

Without Excuse, $\frac{1}{2}$ c. B. S. L. No. 46
Great Day of the Lord, $\frac{2}{3}$ c. B. S. L. No. 65
God's Message for To-day, $\frac{1}{2}$ c. B. S. L. No. 81
Truth for the Times, 1c. B. S. L. No. 143
America's Crisis 2c. B. S. L. No. 138
Eastern Question 1c. B. S. L. No. 144
Alarm of War, 2c. B. S. L. No. 152
Wonders of the 19th Century, 2c. B. S. L. No. 155
Heralds of His Coming, $\frac{1}{2}$ c. A. G. L. No. 51
Winning of Margaret, 1c. A. G. L. No. 53
The Coming of Our Lord, $\frac{1}{2}$ c. A. G. L. No. 40

NATURE OF MAN

Thoughts for the Candid, $\frac{1}{2}$ c. B. S. L. No. 47
Tormented Forever and Ever, 1c. B. S. L. No. 111
Rich Man and Lazarus, 1c. B. S. L. No. 146
Immortality of the Soul, 2c. B. S. L. No. 70
Is Man Immortal? $\frac{1}{2}$ c. B. S. L. No. 51
Jesus and the Resurrection, $\frac{1}{2}$ c. A. G. L. No. 42
The Thief on the Cross, $\frac{1}{2}$ c. A. G. L. No. 8
How Esther Read Her Bible, $\frac{1}{2}$ c. A. G. L. No. 7

MILLENNIUM

Great Day of the Lord, $\frac{2}{3}$ c. B. S. L. No. 65
Temporal Millennium, $\frac{1}{2}$ c. B. S. L. No. 121
The Millennial Age, 1c. B. S. L. No. 136
Winning of Margaret, 1c. A. G. L. No. 53
The Kingdom of Christ, 1c. B. S. L. No. 119
Christ as Prophet, Priest, and King, 1c. B. S. L. No. 127

THIRD ANGEL'S MESSAGE

God's Message for To-day, $\frac{1}{2}$ c. B. S. L. No. 81
The Great Threefold Message, 1c. A. G. L. No. 47

THE SABBATH

Elijah on the Sabbath, 1c. B. S. L. No. 42
Which Day Do You Keep? $\frac{1}{2}$ c. B. S. L. No. 48
From Sabbath to Sunday, $\frac{1}{2}$ c. B. S. L. No. 95
Who Changed the Sabbath? $\frac{1}{2}$ c. B. S. L. No. 107
Identical Seventh Day, 1c. B. S. L. No. 114
New Testament Sabbath, 1c. B. S. L. No. 137
Rome's Arraignment, 1c. B. S. L. No. 150
Sunday is the Greek, $\frac{1}{2}$ c. B. S. L. No. 154
The Seventh or One-Seventh, $\frac{1}{2}$ c. A. G. L. No. 39
Historical Facts and Incidents, 2c. A. G. L. No. 45
Day of the Sabbath, 1c. A. G. L. No. 50
How the Sabbath Came to Me, $\frac{1}{2}$ c. W. of T. No. 2
Personal Questions and Answers, $\frac{1}{2}$ c. W. of T. No. 7
The Three Sabbaths, $\frac{1}{2}$ c. A. G. L. No. 58

Order of your State tract society, or of the Review and Herald Pub. Co.

ORDERING THE "INSTRUCTOR" FOR MISSIONARY PURPOSES.

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

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

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected August 14, 1898.

| | 8 | 12 | 6 | 10 | 14 | 20 | 36 |
|--------------------|-----------------|-------------------------|-----------------|-------------------|-------------------|--------------------|--------------------|
| EAST. | *Night Express. | †Detroit Accom. | Mail & Express. | *N.Y. & Bos. Spl. | *Eastern Express. | *Jackson Ac'm't'n. | *Atlantic Express. |
| Chicago..... | pm 9.35 | | am 6.50 | am 10.30 | pm 8.00 | | pm 11.30 |
| Michigan City..... | 11.25 | | 8.48 | pm 12.08 | 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 | 7.52 | pm 12.50 | 2.42 | 7.25 | | 5.00 |
| Marshall..... | | 8.25 | 1.20 | 3.08 | 7.51 | | 6.27 |
| Albion..... | 3.50 | 8.50 | 1.45 | 3.30 | 8.11 | | 6.50 |
| Jackson..... | 4.40 | 10.05 | 2.35 | 4.05 | 8.60 | | 6.30 |
| Ann Arbor..... | 5.55 | 11.10 | 3.47 | 4.58 | 9.43 | | 7.45 |
| Detroit..... | 7.15 | pm 12.25 | 5.30 | 6.00 | 10.45 | | 9.15 |
| Falls View..... | | | | | am 5.29 | | pm 4.13 |
| Susp. Bridge..... | | | | | 5.58 | | 4.38 |
| Niagara Falls..... | | | | | 6.45 | | 4.43 |
| Buffalo..... | | | am 12.20 | 6.45 | | | 5.30 |
| Rochester..... | | | 3.13 | 9.55 | | | 8.40 |
| Syracuse..... | | | 5.15 | pm 12.15 | | | 10.45 |
| Albany..... | | | 9.05 | 4.20 | | | am 2.50 |
| New York..... | | | pm 3.25 | 8.15 | | | 7.00 |
| Springfield..... | | | 12.16 | 8.34 | | | 7.40 |
| Boston..... | | | 3.00 | 11.35 | | | 10.34 |
| WEST | *Night Express. | *N.Y. & Bos. & Chi. Sp. | Mail & Express. | *News Express. | *Western Express. | †Kalam. Accom. | *Pacific Express. |
| Boston..... | | am 10.30 | | | pm 8.00 | | pm 7.15 |
| New York..... | | pm 1.00 | | | 6.00 | | am 12.10 |
| Syracuse..... | | 6.35 | | | am 2.10 | | pm 12.25 |
| Rochester..... | | 9.35 | | | 4.15 | | pm 2.25 |
| Buffalo..... | | 11.50 | | | 5.35 | | pm 3.50 |
| Niagara Falls..... | | | | | 6.23 | | 4.32 |
| Falls View..... | | | | | 6.54 | | 5.12 |
| Detroit..... | pm 8.20 | am 7.15 | am 7.50 | | pm 12.40 | pm 4.35 | 11.25 |
| Ann Arbor..... | 10.00 | 8.13 | 9.18 | | 1.38 | 5.45 | am 12.30 |
| Jackson..... | 11.15 | 9.15 | 11.10 | am 3.35 | 2.40 | 7.30 | 1.35 |
| Battle Creek..... | am 12.40 | 10.30 | pm 12.55 | 4.30 | 3.60 | 9.05 | 3.00 |
| Kalamazoo..... | 1.35 | 11.05 | 2.13 | 5.40 | 4.28 | 10.00 | 3.40 |
| Niles..... | 3.15 | 12.31 | 4.00 | | 6.05 | | 5.08 |
| Michigan City..... | 4.25 | pm 1.28 | 6.20 | | 7.05 | | 6.06 |
| Chicago..... | 6.30 | 3.00 | 7.15 | | 8.50 | | 7.56 |

*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 8.05 a. m. and 4.15 p. m., and arrive at 12.40 p. m. and 6.20 p. m. daily except Sunday.

O. W. RUGGLES,
General Pass. & Ticket Agent, Chicago.

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

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect May 15, 1898.

EASTBOUND.

MONTREAL, NEW YORK.

LEAVE.

Bay City, Detroit, Port Huron, and East..... * 7.00 A. M.
Bay City, Detroit, Port Huron, and Int. Stations... * 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 vestibuled sleeper to Montreal and from Montreal to Portland daily; Pullman vestibule buffet sleeping-cars to New York and Philadelphia via Susp. Bridge and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

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

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

WESTBOUND.

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

CONNECTIONS AT DURAND.

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

* Daily.

† Except Sunday.

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

W. E. DAVIS,
G. P. and T. Agent,
MONTREAL, QUEBEC.

E. H. HUGHES,
A. G. P. Agent,
CHICAGO, ILL.

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

The Review and Herald.

BATTLE CREEK, MICH., JANUARY 17, 1899.

READ most carefully the directions about arrangements for the General Conference, how to get there, etc., on page 46.

WHOEVER misses reading the *American Sentinel* of Jan. 12, 1899, will be so far behind that there is danger that he will never catch up.

THE United States is in prophecy in the book of Daniel just as certainly, though not so openly and directly, as it is in the book of Revelation. Do you see it there? And do you, in the light of it, see the true bearing of what is going on to-day in the United States?

THE Food Reform Bureau is ready for business. Circulars stating the purpose and plans of the bureau are ready for distribution on application. To all who co-operate in this arrangement, all health foods are sold at the cost of production direct to the consumer. Step in. Who will not?

A LONDON correspondent reports, in the *New York Tribune*, that by the initiative of Queen Victoria, there will be held in London next May a meeting of the heads of all the great powers of the world. He thinks that this meeting will be of more importance than the czar's peace congress.

JAN. 5, 1899, the United States minister to China, "acting upon instructions from Washington, vigorously protested against the extension of the French or any other power's exclusive concession at Shanghai." And so the United States begins to make itself felt as one of the powers in the East.

FROM the czar's court the explanation is given out that the czar has not proposed any disarmament; but to stop *increasing* armaments, "to put a stop to the prodigal expenditure which so often occurs when, for instance, some new gun is invented: one army adopts it at vast cost, and all the rest have to follow suit." It is this that he wishes to have stopped.

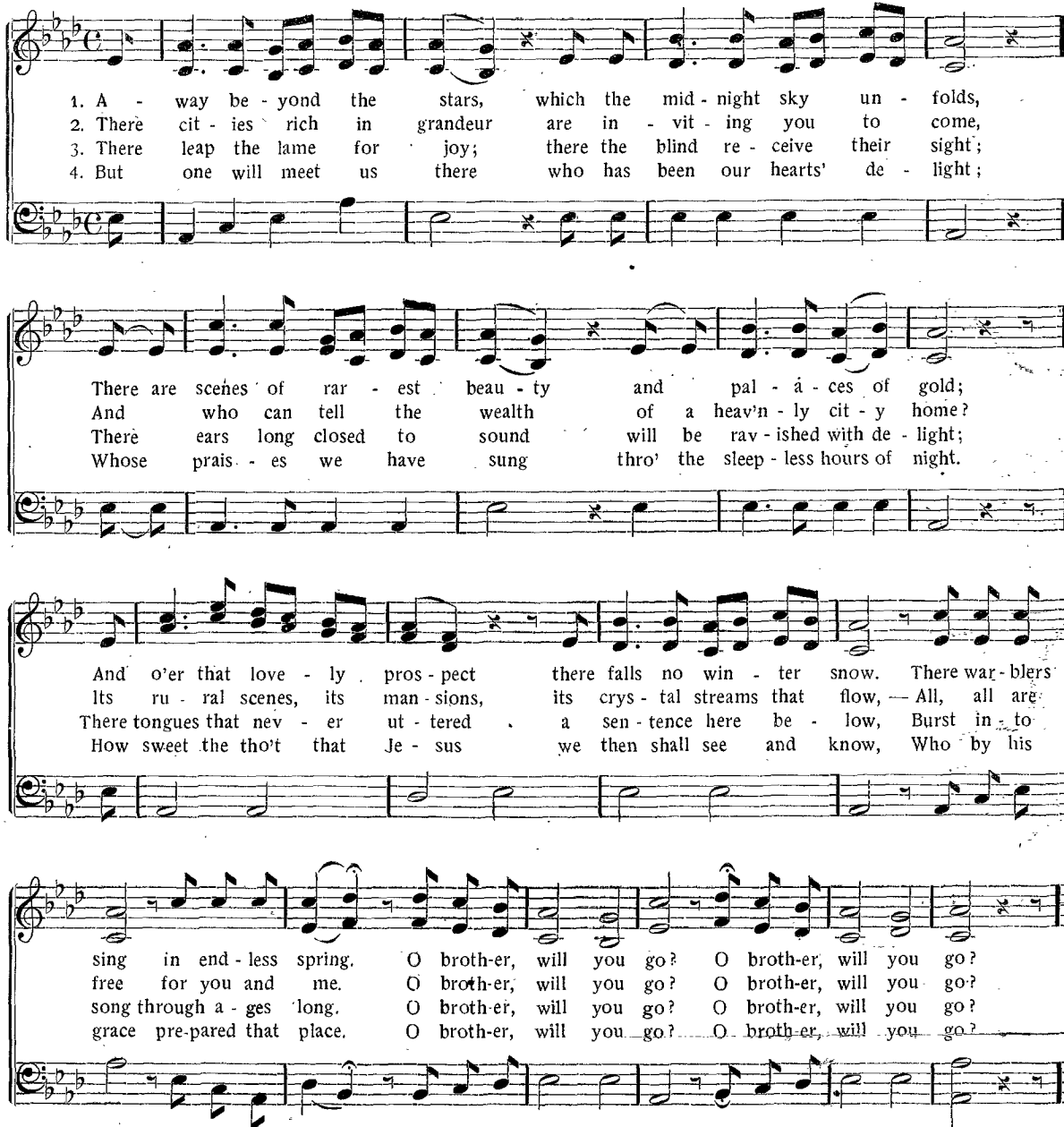
WE are afraid that a considerable number of people who have written to this Office are thinking us very discourteous in making no response to their letters. The truth is, we can not reply. And the reason for this is that there is no name signed to the letter, or else no place given, to show where the letter came from. Even the postmark on the envelope can not be made out.

WE sincerely thank the Seventh-day Adventist women for their prompt response to our call for matter for the Home department. As the result, you see our Home department is now better than ever. Didn't we tell you so? And this, though not one in a hundred of them has responded. We want to receive something from all the rest. For whether the Home department shall remain first-class, depends on these excellent women.

BROTHER, WILL YOU GO?

Words selected by Chas. P. Whitford.

Music by Sadie G. Fletcher.



WE have received from two separate correspondents a clipping from the "Question and Answer" column of the *Toledo Blade*, in which the *Blade* man tells much that he does not know about the Seventh-day Adventists. They request us to correct the "false statements." We have not time to run down all the false statements that are published about the Seventh-day Adventists. We have much better employment, anyhow: we can do far better to spread the truth of Jesus Christ. False statements about Seventh-day Adventists can do them no harm; we will simply "rejoice and be exceeding glad," as Jesus tells us to do when such things occur.

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.

LAST spring, all over this broad land, with great enthusiasm and universal approval, the Cuban flag was displayed with the flag of the United States. Jan. 1, 1899, when the flag of the United States was run up in place of the Spanish flag in Cuba, two companies of an Indiana regiment in Cuba held in their hands little Cuban flags. For this the two whole companies were court-martialed, and sentenced to spend three days in confinement, on bread and water. The officers of the two companies petitioned that *they*, instead of the men, might be allowed to bear the penalty. Their petition was granted; and they were confined to their quarters for a week. And that is how Cuba has been made free!

THE attention of all the churches in School District No. 3 is called to the fact that Sabbath, January 28, has been set apart by the Battle Creek College Board and the presidents of the Conferences as a day of prayer for the prosperity of the educational work.

A reading has been prepared for the occasion, a copy of which will be sent to each church elder. It is hoped that our brethren will see the importance of such a season, and that proper arrangements will be made to have a full attendance. E. A. SUTHERLAND.

SISTER HENRY wishes us to say that owing to the illness of her stenographer, her correspondence is very much behind; but that she will give each letter attention at the earliest possible moment.