

The Advent HOLY BIBLE **REVIEW** **AND SABBATH** **HERALD**

"Here is the Patience of the Saints: Here are they ^{Emma E. Craig, 2750 1st St. S. box 449} p the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

VOL. 76, No. 4.

BATTLE CREEK, MICH., JANUARY 24, 1899.

WHOLE No.; 2308.

The Review and Herald,

ISSUED WEEKLY BY THE

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

Terms, in Advance, \$1.50 a year.

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

REVIEW & HERALD, Battle Creek, Mich.

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

GOD'S BUILDING.

Yes, the church of God is rising;
 It is growing, hour by hour;
 As the living stones are fashioned
 By the Sculptor's wondrous power.

O, the constant care and patience,
 That we each of us require,
 'Ere we answer the ideal
 Of his infinite desire!

Yet his heart is strong and earnest;
 And by wise and loving skill,
 Very slowly, but most surely,
 He, in us, performs his will.

Keep the instruments he uses
 To transform us to his mind;
 But the Master's hand is skilful,
 And his heart is passing kind.

So we will not doubt nor wonder
 If his ways we can not know;
 We shall understand them better,
 As conformed to him we grow.

— Selected.

THE SIN OF UNBELIEF.

MRS. E. G. WHITE.

THE Jews as a nation were not atheists nor avowed unbelievers, but the vital truths concerning Jesus Christ were misapprehended by them. They wrested the Scriptures to justify their own course of action; and refused to receive Christ as the Messiah, the Son of God, the Saviour of the world.

John the Baptist had preceded Christ with the message, "Prepare ye the way of the Lord." He had called upon the Jews to seek first the kingdom of God and his righteousness. Christ came to reveal to men the nature of the kingdom of heaven. He came to show that it is not instituted by men; that it is not controlled by partiality, nor corrupted by hypocrisy. It is not for the few self-centered ones to share largely of the heavenly gift, while the stricken and unfortunate are left desolate and forsaken. The kingdom of heaven is a dispensation of divine mercy, of forgiveness and peace. The darkness of a guilty world was broken by the bright beams of the Sun of righteousness. And "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

When the Pharisees saw the Spirit of Christ working in the hearts of the disobedient; when they beheld sinners coming to the righteousness of the Just; when they saw impartial goodness and mercy, the attributes of the throne of God, extended toward those whom they despised, their hearts were filled with hatred against

Christ. The scribes and Pharisees were full of self-conceit and ostentation, and they were disappointed that Christ did not approve of these attributes. They were not deceived in the character of Christ. They saw the contrast between their own impurity and unholiness and the purity and holiness of Christ. In such a kingdom as he would set up, they would find nothing to nourish their pride and ambition. Had Christ fallen in with them, and strengthened their high claims to superiority, they would have looked upon him with favor; but when they saw the publicans and sinners attracted to him, and following him, they were exasperated. They saw these men listening with earnestness to his lessons, and the word went round, "This man receiveth sinners, and eateth with them."

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It was this teaching of Christ that called forth from the Pharisees such bitter hatred. That all were lost; that all were sinners and needed forgiveness; that both Jew and Gentile were included in the work of the Redeemer; that all must conform to the great moral standard,—this was contrary to their self-righteous ideas, and they hated the Great Teacher. They would not tolerate the teaching that did not distinguish them as a holy people, a royal nation.

Was the unbelief of the Jews excusable? Were they guiltless?—Christ's word to them made them responsible. He addressed them as responsible agents, setting before them their duty. He healed the sick, comforted the sorrowing, and relieved the distressed. The dead obeyed his voice, and came forth to life. But his grand work of mercy and compassion was unheeded. The rulers of Israel closed their hearts against their Messiah. Lessons and appeals fell from his lips with so convincing a power that they were convicted of the truth; but they resisted the impressions of the Holy Spirit, and Christ said to them, "Ye will not come to me, that ye might have life."

In rejecting Christ, the Jewish nation put from them the blessings which he came to bring them. They bound themselves in everlasting chains of unbelief and resistance. They placed themselves in a position where the calamities predicted must come upon them, because they knew not God, nor Jesus Christ, whom he had sent.

God gives sufficient evidence to every soul. He does not promise to remove every doubt, but he gives a reason for faith. And sufficient evidence was given to the Jews. On the day of Pentecost the message of the apostle Peter was: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." "Ye denied the Holy One and the Just, and desired a murderer

to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses."

"I wot that through ignorance ye did it," said Peter; but this ignorance did not excuse the action; for they had had great light. Peter says that had they known Jesus to be the Prince of life, they would not have crucified him. But why did they not know?—Because they did not choose to know. They had no interest to search and study, and their ignorance proved their eternal ruin. The ignorance of the Jews was inexcusable, and involved a fearful responsibility. They had had the strongest evidence on which to base their faith, and they were under obligation to God to accept the evidence he had given them. Their unbelief made them guilty of the blood of the only begotten Son of the infinite God.

The followers of Christ will experience the same kind of treatment that their Master received at the hands of men. Men who have had light and evidence will turn as determinedly from Christ as did the Jewish nation. Christ declares: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world; therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me."

"It is enough for the disciple," said Christ, "that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

There should be no reluctance on the part of man to make known the truth of the word of God, because his neighbors are not pleased with his difference of opinion. This will be a trial of faith, and there will be a temptation to shirk responsibilities because the duties presented are not agreeable. Your neighbors may choose to stand with those who do not love God with the whole heart, who selfishly serve their own interests; but is that sufficient reason why you should do the same? When the invitation is given, "Come; for all things are now ready," will you say, "I can not come to the gospel feast; I can not heed your invitation: my neighbors will think me foolish, and will ridicule me, and I can not bear ridicule"? Will you say, "I must not displease my neighbors; I must attend to my farm; I must work on the Sabbath: if I keep the commandments of God,

I can not be in harmony with my neighbors"? Jesus says that those who slight the gospel invitation,—an invitation purchased at the cost of the life of the Son of God,—shall not taste of his supper.

The Lord is sending an invitation in our day. Who will gladly accept it? Who will venture to refuse?

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." What is their fear?—It is that if they obey the commandments of God, they will be despised and ridiculed; if they come out from the world, they will be left to suffer want. Such a fear reveals unbelief in him who provides all our blessings. He sends the showers upon our lands, and permits the sun to shine, that vegetation may flourish. One word from God could withdraw the rain and cut off our supplies of food. With locust and pestilence he could destroy our crops. The Lord has borne long with the perversity of men; but he has their deeds written in the books of heaven, and will repay for their unrighteousness and disregard of his commandments.

Christ made no ostentatious claims to the Messiahship; he did not choose to take a position of royal dignity. But his appearance as a man among men caused the multitude to be easily swayed by the prejudice which leavened the whole nation. From the time when Christ worked the miracle to feed the five thousand, and refused to become their king, his popularity began to wane; and he devoted himself more earnestly to the instruction of his disciples. To inculcate the truth—this was his work, this was his great burden. The twelve were far from being perfect in knowledge, and Christ would not leave them in uncertainty. His enemies sought to prejudice every mind possible. The open hostility of the Pharisees made it necessary for Christ to lay out, in clear, decided lines, the truths concerning himself, and to unmask the hypocrisy of his enemies.

As he neared the time of separation from his disciples, his teaching became more significant and mysterious to their minds. He presented himself before the people as the bread of life. The multitude were impressed with his teaching, large crowds followed him, and precious rays of light were shed upon them; but the disciples no longer held to the hope that the Jews, as a nation, would receive Christ. And now as he clearly defined his spiritual kingdom, and discouraged the idea of a temporal reign, the worldly minded among the people, and even among those who professed to be his disciples, turned from him.

As light is presented before us, we need to watch and pray, lest in the day of our opportunity we follow the example of the Jews; lest we receive the sayings of men rather than the truth, which would disturb our complacency; lest we refuse to live the life of Christ, and thus sacrifice the favor of God. Those who refuse to follow where Christ leads can not have the faith that works by love and purifies the soul. When called to trial, they will yield up their faith in Christ as their personal Saviour, and become open transgressors of the commandments of God. They choose to stand under the banner of the first apostate,—the one who brought sin into the world. They choose to be one with transgressors, rather than be out of joint with their neighbors.

Those who, because they see difficulties in their pathway, and do not want to suffer inconvenience, turn away from the most ample evidence, crucify to themselves the Son of God, and put Christ to open shame. By turning from the truth of God to a lie, they give proof that, had they lived in Christ's day, they would

have treated the Saviour as did the unbelieving Jews. These will not in any sense be found excusable before God, before the angels of heaven, or before men.

Man's own state of mind does not relieve him of responsibility; for he need not be in that state of mind which will lead him to refuse light. The mind that resists truth will see everything in a perverted light. It will be fastened in the toils of the enemy, and will view things in the light of the enemy. Saul of Tarsus was an example of this. He had no moral right to be an unbeliever. But he had chosen to accept the opinions of men rather than the counsel of God. He had the prophecies pointing to the Messiah, but preferred the sayings of the rabbis, the word of men. In his own wisdom, Saul knew not God, nor Jesus Christ, whom he had sent. Afterward, in repeating his experience, he declared that he thought he ought to do many things contrary to the name of Jesus of Nazareth. Saul was honest in his unbelief. His was no pretension; and Jesus arrested him in his career, and showed him on whose side he was working. The persecutor accepted the words of Christ, and was converted to faith in the Saviour.

Saul did not treat with indifference the unbelief that had led him to follow in Satan's track, and cost the suffering and death of the most precious of earth,—those of whom the world was not worthy. He did not plead that his error of judgment was excusable. Long after his conversion, he spoke of himself as the chief of sinners. "For I am the least of the apostles," he said, "that am not meet to be called an apostle, because I persecuted the church of God." He did not make one excuse for his cruel course in following faithfully the dictates of a conscience that was false.

No human being is excusable for having a conscience that will permit him to cause pain or suffering to any of God's children. Christ declares: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!"

Those who believe in Jesus are very precious to him; and any injury done to them is as if done to Christ himself. He identifies his interest with that of suffering humanity; and those that would interpose between God and the souls who would do him service will be punished in proportion to the light they have had.

"Dead while he liveth! God pity us all
Who thus o'er the living must spread the pall,—
Who watch the slow ravage of sin's deep blight,
And never can bury our dead out of sight!
O pitiful God! who to beauty and bloom
Yearly dost waken the earth from its tomb,
Strong to deliver, and mighty to save,
Quicken that soul in its living grave!"

WHAT TO DO.

MIND your own business. Attend strictly to the mind of the Spirit in you. Keep your hands, and thoughts, and tongue off of other people. Do not try to mold or fashion others; never interfere with them, nor let them interfere with you. Anyway, whatever they do to you, you let them alone. Put away selfishness: it is the tap-root of trouble; it is the source of evil. Selfhood is brutal; there is nothing more brutal than selfishness. Mind your own affairs, but do not mind them selfishly. Be free; but be willing that all others should be free, too: what we claim for ourselves, let us grant to others. Be simple, truthful, meek, and humble. Be His, and do only as he directs. So did Jesus. Make him your pattern, and do as he did.—*Selected.*

WHAT DOES IT MEAN?

It does not matter what it means, poor heart!
The dear Lord knows; to bear it is your part,
Nor think some strange thing happens unto you,
Which he would not allow so if he knew.
He does know. In his all-wise Fatherhood
He knows it, and allows it for your good.
He is not hard; you do not think he is
When in the dark you find your hand in his;
When it was light, you tried to walk alone,
And thought the strength he gave you all your own.

You did not ask what that last blessing meant;
Just smiled and took it, satisfied, content.
You did not think it strange. You thought he
knew,
And planned the sweet surprise that came to you.
Tried one, then do you take life's sweet and good,
Yet can not trust that tender Fatherhood,
But think it makes mistakes whene'er it sends
Some hindrance which your eager haste offends?
Or when he lets the wicked plot you harm,
And stir a whirlwind when you seek a calm;
You think it strange, this trial swift and keen,
And in your weakness ask, "What does it mean?"

I think the language of God's heart would read:
"I love my child, I note his slightest need;
I long to prosper him in all his ways,
To give him quiet nights and peaceful days:
But if I do, he'll loose himself from me,
My outstretched hand he will not wait to see;
I'll place a hindering wall before his feet;
There he will wait, and there we two will meet.
I do it not in wrath for broken laws
Or wilful disobedience, but because
I want him nearer, and I can not wait
For him to come; for he might wander late.
My child will wonder, will not understand;
Still half in doubt, he'll clasp my outstretched
hand:
But when at last upon my heart he leans,
He will have ceased to wonder what it means."
—*Delia Rees.*

THE SACRED RIGHT OF CONSCIENCE.

American Sentinel.

IN "Legal Maxims," compiled and published by Herbert Broom, Esq., a London barrister, the right of conscience is upheld in the following words:—

Summa ratio est quae pro religione facit.—that rule of conduct is to be deemed binding which religion dictates.

The maxim above cited from the commentaries of Sir E. Coke is, in truth, derived from the Digest, where Papinian, after remarking that certain religious observances were favored by the Roman law, gives, as a reason, *Summan esse rationem quae pro religione facit.*

It may, however, safely be affirmed that if ever the laws of God and man are at variance, the former are to be obeyed in derogation of the latter; that the law of God is, under all circumstances, superior in obligation to that of man; and that, consequently, if any general custom were opposed to the divine law, or if any statute were passed directly contrary thereto,—as if it were generally enacted that no one should give alms to any object in ever so necessitous a condition,—such a custom, or such an act, would be void.

It may further be observed that upon these two foundations,—the law of nature and the law of revelation,—depend all human laws; that is to say, no human laws can be suffered to contradict these. For instance, in the case of murder: this is expressly forbidden by the divine, and demonstrably by the natural law; and if any human law should allow or enjoin us to commit it, we are bound to transgress that human law, or else we must offend both the natural and the divine. "Neither are positive laws, even in matters seemingly indifferent, any further binding than they are agreeable with the laws of God and nature."

It can not, however, be doubted that obedience to the laws of our country, provided such laws are not opposed to the law of God, is a moral duty; and, therefore, although disobedience is justifiable in the one case supposed, of a contradiction between divine and human laws, yet this is not so either when the human law affirms the divine* in a matter not indifferent in itself; as when it forbids theft, or when the human law commands or prohibits in a matter purely indifferent; and in both these cases it becomes a moral duty on the part of the subject to obey.

* This is true as the authors meant it; but not as affirming that human law can rightfully affirm the law of God, as such.

These legal maxims constitute what may be called the classics of Anglo-Saxon law,—the foundation principles, which were established centuries ago, affirmed by the most celebrated legal authorities, and which have come down unchallenged to the present time. As such, they are justly to be regarded as unquestionable authority.

THE HOLINESS OF GOD.

W. W. Prescott.

HE is the Holy One (Isa. 57:15), and he desires that we should be holy as he is. The very purpose of the gospel is to restore in each one who will receive it the very holiness of the character of God. The means that God has provided by which this may be restored is all wrapped up in the gift of Jesus Christ. How has he wrought to bring this gift to us so that we may take hold of it?—He has provided a triple channel for the revealing of Jesus Christ and his life,—the holy Sabbath, his living presence in time; the Holy Child, his living presence in the flesh; the Holy Word, his living presence in language.

The Lord has taken common time,—a day which appears just like other days,—and put into it the blessing of his own holy presence, which those who recognize it by faith in what he has done will receive in the day. All those who fail to recognize the difference that God has made, simply cut themselves off from the blessing that God has given in the day,—a blessing that can be received in no other way, because God has given it in this way.

God has taken common, sinful flesh, just like ours, and revealed his own holy presence in Jesus of Nazareth. But because he outwardly appeared the same as other men, many are offended in him; and seeing only the peasant of Galilee, do not receive the blessing that God has put in him for them.

So with the word of God. He has taken common language, and by putting his own holiness in it, made it his own Holy Word. Just as he took man, common clay, and breathed into him the breath of life and holiness, so he has breathed into common language the breath of life, and made it the living Word. Yet many say, "These words look just like any others," and fail to recognize the life and presence of God in them, and so cut themselves off from the blessing of holiness, which he imparts through the Word.

It makes no difference to the holiness of Jesus Christ, of the Sabbath, or the Word, whether we accept them or not; for we can neither make holy nor unholy. But it makes a great difference to us; it is simply a question of salvation,—holiness restored.

Since these three things are in their very nature inseparable,—one triple channel of holiness,—if one is tampered with, the others must be. The Catholic Church did by its own authority, as it itself says, set up another day in the place of the Sabbath, and command the observance of Sunday, for which there is no authority in the Word. Having made a change in the holy Sabbath, they must, in order to authorize it, make a change in the Holy Bible, and put tradition and the authority of the church above the Word. This is a logical necessity from the change of the Sabbath.

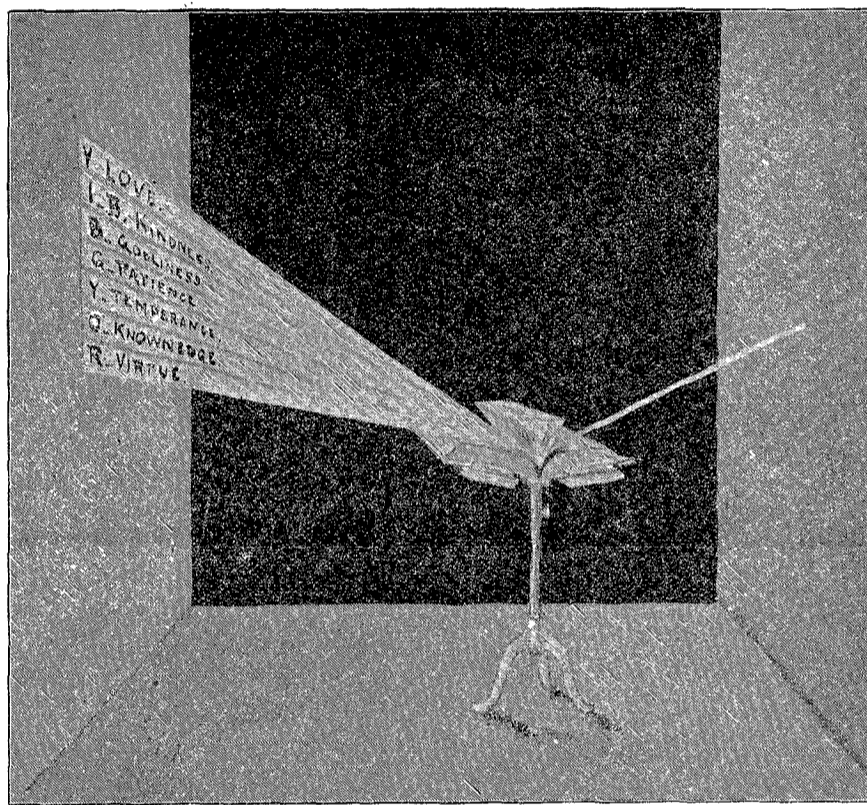
But then there is the holy Child Jesus, who made the Sabbath and gave the Word. Of

logical necessity, also, his place must be supplanted. So the Virgin Mary is exalted at the expense of Jesus Christ. So long as his teaching and example are given their true place, and the Holy Scriptures are given their true place as the word of God, the Lord's Sabbath must remain as the only Sabbath. So when the Sabbath is supplanted, the Holy Child and the Holy Word must be supplanted also. Then what is there left, through which man may receive the holiness of God? Thus we see that this is a question of salvation, of life and holiness.

COLORS AND GRACES.

L. A. REED.

LIGHT is composite; every ray contains within itself seven different colors. Under ordinary circumstances, these colors are not made manifest; but when the ray passes through a glass prism, no two colors take exactly the same path, and we have all seven brought to view.



THE PRISM OF GOD'S WORD.

And so the light which comes from God is one light; and yet every ray has within itself seven different colors, if I may so speak. These are, virtue, or fortitude; knowledge; temperance, or self-control; patience; godliness, or piety; brotherly kindness; and charity, or love.

We found that red is the least bent in passing through the prism; orange, a little more; and so each color following, until violet bends most, and stands outside all the others.

And as we consider these graces, we mark the same quality. Virtue, or fortitude, the very synonym of unyielding determination and fixedness of purpose, is first; it is revealed in one's character, just as the red in the ray of light is revealed,—by its least refrangibility, by its being least bent. It is an excellent quality as a foundation of character; but lacking the reaching-out element of sympathy, could not alone make a perfect character.

Knowledge is next given. Knowledge reaches out a little farther; it knows of something besides its own wants, begins to see the needs of others, and is one of the links of character uniting fortitude and love.

Then comes temperance, or self-control. Our fortitude tended to make us exacting, stern, unyielding, unsympathetic; but knowledge has come into the character, teaching us the value of, and making us ready for, self-control, which, coupled with patience, makes us

godlike, or puts us in possession of godliness. But being like God, who is love, we shall now show the last two qualities,—brotherly kindness and love.

Thus observing these graces carefully, one by one, we see their refrangibility increasing with each one. Each character reveals these attributes, just as light reveals the colors,—by a difference of refrangibility (bending quality) in each one,—and in love, the analogue of violet, we have this refrangibility in the highest degree.

But let no one think that by this bending, we mean a bending aside from the path of right. Fortitude, or virtue, is in the character for a purpose; it can not be turned aside from the path of right. And though the red is slightly bent by the prism, in doing so, it follows rigidly the laws of light, which are the laws of God for light. The violet, though having the greatest refrangibility of all, can not be turned this way or that, as we choose; for it follows forever in the path God marked out for it.

By bending-quality, with reference to these graces, we have meant only the reaching-out quality of love and sympathy, or kindness. And this quality enters more and more into each grace enumerated, until we have it in complete perfection in the graces of brotherly kindness and love.

The Sermon.

OUR GOD IS A CONSUMING FIRE.*

A. T. JONES.

THE Lord is coming. He is coming with power and great glory. And "our God is a consuming fire." Of the times and seasons, you have no need that I should speak; for yourselves know perfectly that the day of the Lord cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape. And though it is true that of the times and

seasons you need not that I should speak, there is that connected with his coming, of which it is altogether essential to speak, and to think upon, all the time; and that is, the effect of his coming; for he comes "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." And all these will be "punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:8, 9.

Again, it is written: "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8. So when he comes in his glory, it is a consuming glory, burning up all the wicked, and all that have any wickedness about them.

Yet again it is written: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. . . . And I will punish the world for their evil, and the wicked for their iniquity." Isa. 13:9, 11. And "who may abide the day of his coming? and who shall stand when he appeareth?" Mal. 3:2. That is the question. As he is a consuming fire; and as, when he comes, we shall

* Preached in the Tabernacle, Oct. 22, 1898, and stereographically reported for the REVIEW.

see him as he *is*, we shall have to meet him as that consuming fire that he is, and there is no escaping it.

When he comes, he is no more of a respecter of persons than *before* he comes. "There is no respect of persons with God." Just as certainly as he is as he is; as certainly as he comes as he will; and as certainly as we shall see him as he is, so certainly will we all—each one of us—be dealt with as we are. There is no change of character, there is no room for change in us in that day.

However, in that day, as in all other days, it is not upon men *themselves* that God's wrath is visited; but upon the *sins* of men, and upon *men* only as they are identified with their *sins*. "For the wrath of God is revealed from heaven," not against all ungodly men, not against all unrighteous men, but "against all ungodliness and unrighteousness of men." Rom. 1:18. And only as the man clings to his ungodliness, only as he holds down the truth in unrighteousness, shall it be that the wrath of God will be revealed from heaven against him: and even then not against *him* primarily, but against the sin to which he clings, and will not leave. And as he has thus made his choice, clinging fast to his choice, he must take the consequences of his choice, when his choice shall have reached its ultimate. So it is written, and I read it again, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth [who hold down, who press back, the truth] in unrighteousness."

Continuing from where we read a moment ago, "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And *for this cause* God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." "Believed not the truth." They knew of it; it was presented to them; their hearts told them, the Spirit of God told them, that it was the truth; their own consciences approved of it all: but they would not believe the truth; they "had pleasure in unrighteousness," and held down, and pressed back, the truth in unrighteousness; and "*for this cause*" it is that the wrath of God is revealed from heaven, and strikes them.

Yet, as already stated, the wrath of God is not primarily against them, but against the thing which they love; against the thing which they cling to, and will not be separated from. And at the last, in that great day when the judgment is set, and on the right and the left are all the people who have ever lived, those on the left will depart "into everlasting fire, prepared"—*not for them*, but "for the devil and his angels." The Lord has done his utmost that they might never see it. He gave his Son to save them, that they might never know it. It was not prepared for them. He does not desire that they should be lost; but they have to go there because there is the company which they have chosen; that is the place with which they have connected themselves, and from which they would not be separated. Therefore, he says, "Depart from me, ye cursed, into everlasting fire, prepared for *the devil and his angels*."

Not prepared for *you*. God in that day,—the Lord Jesus Christ in that hour,—when that word shall be spoken, will be just as sorrowful as he was in the hour of the cross. He will be just as sorry that these have to go into that place, which was not prepared for them, as he was in the hour of the cross. It

is not his pleasure that any should be there. They are there because of that sin to which they have inseparably joined themselves. And that being their irrevocable choice, they simply have the opportunity now of receiving indeed, and to the full, that which they have chosen. They always had their choice; they made their choice; they stuck to their choice; and when they receive the consequences of their choice, indeed there is no room for complaint. God has done all that he could do, but they would not have it.

So, though it is a fact that the Lord does not desire any of this to come upon any man, yet, as "God is a consuming fire," that is the way that he must come. Being a consuming fire, and coming as he is, he comes in flaming fire to visit upon wickedness that which is due; and whoever is joined with the wickedness has to go the same way.

"Taking vengeance on them that know not God." They had an opportunity to know God. Multitudes professed that they did know God, but in their works they denied him. They had the form of godliness,—the profession,—but they denied the power thereof. You know the words: "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a *form of godliness*, but *denying the power thereof*: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, . . . reprobate concerning the faith." And destruction comes to them, not because they had no chance, but because they despised all the chances they had: not because they had no opportunity to know God, but because they rejected every opportunity that God ever gave them to find him out, and know him when he revealed himself.

God is altogether clear; for Jesus said: "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him." John 12:47, 48.

Now let us find out that "*one*." It is not Jesus Christ: he says it is not. It is not God; for the Lord Jesus said, "If any man hear my words, and believe not, I judge him not." That is not the "*one*." But there is "*one*" that judges him, and I think we can find him out. Look again: "If any man hear my words." That word is the word of God. It is the word of life of God, because it is the word of God. The word of life of God is eternal life, because eternal is the life of God. Then there is the word of eternal life. That word is spoken. All men hear it. "If any man hear my words, and believe not;" and "he that rejecteth me, and receiveth not my words,"—that word being the word of life, when it comes to you, or to me, or to that other man, eternal life comes to you, or to me, or to that other man. In the "words of eternal life," eternal life comes to him to whom the word comes. And when he rejects the word, he rejects eternal life. And in choosing to reject eternal life, he chooses eternal death. It is his own choice to reject eternal life; and in rejecting that, he chooses death. Then when that death comes to him which he has chosen—who brought him to it? Who counted him worthy of death? Who judged him? Who sentenced him to death?—Only *himself*. Nobody else is concerned in it at all. God did all that he could: he set eternal life before him; he surrounded him with every possible inducement, and every persuasion, to receive it; he made it attractive to him; it was adorned, decorated, made as beau-

tiful as God's truth itself could be made, and his own heart approved of it; the Spirit of God said to him, "That is the right thing, that is the truth;" but he "had pleasure in unrighteousness." He rejected the word, and in rejecting the word of eternal life, he rejected eternal life; and in that he chose eternal death. And when he receives eternal death, it is only what he chose. He himself is the only one who counted himself worthy of it.

When Paul and Barnabas were in Antioch, and the Jews contradicted and blasphemed against those things which were spoken by Paul and Barnabas to the Gentiles, these men of God waxed bold, and said, "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." Acts 13:46. Mark; it was not said, *We* judge you unworthy of eternal life. No; *you* "judge *yourselves* unworthy of everlasting life." Every man who meets destruction passes upon himself the judgment of that destruction.

All the Scripture is founded upon this thought,—that it is not against the *person*, but against the *thing to which the person has fastened himself*, that the wrath of God comes. Then as the Lord executes vengeance primarily only against sin, as his wrath is only against ungodliness and unrighteousness, and he has done everything he could to get the people to separate from sin, then in that burning day when he comes, and reveals himself to the world, and the world sees him as he is, it will still be only sin against which he will execute vengeance.

What more could God do than he did do to take away sin? He gave his only begotten Son; Christ gave himself, that whosoever would believe on him should not perish, but have everlasting life. He pledges himself to every soul who will believe, that he shall not perish. The word does not read, ~~who~~ often it is ~~mis-~~ read, God so loved the world, that he gave his only begotten Son, that whosoever believeth in him *might* not perish, but have everlasting life. No such thing. The next verse has the "*might*" in it: "God sent not his Son into the world to condemn the world; but that the world through him might be saved." It *may* be, too. When God gave his Son, in that gift he established the eternal possibility that every soul in this world might be saved. But there is where the "*might*" is. There is where the "*maybe*" is. Because, whether any one is saved, depends upon what he chooses. The Lord will not save us in spite of ourselves. He has made it possible, in the gift of Christ, for every one of us to be saved. It depends upon us whether we choose the salvation that he has given; whether we will take the cross, and adopt the means, that will make it certain to us.

But when one has chosen Christ, and believes in him, there is no "*maybe*" about it any more. It *shall be*, then. Then the verse comes in where the *shall* is, and it reads: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him *should* not [not, "*might not*"] perish, but have everlasting life." Believing in Jesus Christ takes away all the "*maybe*" that there ever was in it, and makes it an eternal *shall be*. So, then, to every soul who believes in Jesus, God says, I pledge myself that you "*shall not perish*." To every soul in this world, wicked as he may be, God's message is that he has made the provision, he has established the thing, and so firmly fixed it that just as certainly as a soul believes in Jesus Christ, that soul "*shall not perish*." That is a good offer. It is infinitely fair, and infinitely generous. It is as fair and generous as is God.

(To be continued.)

"TAKE heed how ye hear,"

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.

THE BACK-DOOR MISSION.

MANY letters come to me, asking for more specific instruction as to just how to proceed in this neighborhood evangelistic work. Many breathe a most earnest desire to do something; a heavy burden which can not be laid off, seems to be upon many hearts, while the hands are so filled with home cares, and the time is so fully occupied with home duties, that it seems impossible to do the work which would relieve the burden. But the burden is there for a purpose; and if the conscientious, prayerful soul can not find relief from it, there must be some way of doing the work toward which the burden is continually urging.

I have a bit of personal history which I am sure will be at least suggestive. It has been an inspiration to me all the years since it occurred.

I was called by the W. C. T. U. to a certain railroad town in a Western State, to hold an evangelistic institute, and set the people to work along the very same lines that we, as women, are now considering. One of the first things we did was to district the city,—a district for every woman in the union. Each woman was expected to call to her help as many others from the churches as she could persuade to join this working force. A little book, marked with the number and boundaries of the district, and the name of the worker, went with each district. In this book was to be kept a record of every call made. Every family was to be visited,—some for the purpose of getting help, others for the purpose of giving help. The worker was to arouse the well-to-do Christian people to a more active interest in the needy; and by this means devise methods by which the needy ones could be practically helped, without reducing them to pauperism, and destroying their self-respect.

When all was ready, I began the roll-call of members, asking each to respond by stating how many hours a week she would give to this house-to-house missionary work the year round; for it was to be a perpetual service,—looking after every new family that came to the city, noting any changes that brought sorrow or distress to any home, keeping a stream of holy ministering influence continually flowing.

As the names were called, answers would come after this fashion:—

"I will give one hour a week."

"I will give one afternoon each week."
 (This would be equivalent to about three hours.)

One woman sat before me with a baby on her lap, whose expressive face had especially drawn my attention from the first. By and by, as her name was called, she arose, and said: "I am so sorry,—for I am very much interested,—but I don't see how I can give any time a week. You ladies know how it is with me. I have my family, my baby, and all my work to do. I am not very strong. It is all I have ever been able to do, to come to the weekly W. C. T. U. meetings. I feel that I need *that* for my own help. So I am afraid that I must not try to do anything."

"Very well," I said; "we will leave the name and book lying there."

The roll-call went on; and that woman's face became more and more expressive as record was made of hours upon hours consecrated by other women to the work which, I could see, she was burning to do. After a while she arose, and said: "Madam President, excuse me, but I can't have that book and district lie

there. My district needs as much as any other. We are nearly all railroad people, you know. There are so many ladies who have so much time to give, that they can divide my little district among them. It will not add very much to any one among so many."

"No," I said; "we can't do that. That district is distinct by itself. The book goes with it. Your name is on it; it belongs to you. You can cover it in some way, by prayer and interest, if nothing else."

She sat down looking very much troubled. The roll-call went on to the end; and the changes that passed over that woman's face called out my deepest interest. Just as we were about to close, she arose again, and said: "I beg your pardon; but I can not have my district lie there, left out in that way. Now don't you dare to laugh at what I am going to say. It will sound ridiculous,—it seems too small to mention,—but I am always bound to do the best I can, and to promise no more than I can fulfil. I will promise one hour a month; that is the very best I can do."

The way in which this was spoken brought my heart up into my throat, and tears to my eyes; and I noticed that many others in the company were affected in much the same way. I said: "That is *good*. An hour a month sometimes means a great deal;" and I knew from the expression in that woman's face, and by the tone of her voice, as well as the spirit which she breathed out, that there was something more than ordinary back of that promise.

I received no reports of this work before the close of the institute, which occurred soon after. When I went away, I left an engagement to return for the last ten days before Christmas for an evangelistic service, toward which they were to carry on this personal work during the intervening months.

Upon my return in December, I was taken to a home opposite the church where the meetings were to be held. The first meeting was announced for that day at three o'clock. I sat studying beside the window; and, as the time approached, I was amazed to see throngs of men, women, and children—whole families—flocking to that church. It was like a Sunday morning turnout; and in a mid-week afternoon W. C. T. U. meeting was, to say the least, unusual.

When I entered the church, I found a packed house, and the very atmosphere was redolent of power. I had prepared a talk to my women workers; but in the midst of it I became conscious of the movement of the Spirit, calling for those who were ready to escape from sin to indicate it. I had learned to obey; and so I turned my talk into an invitation for sinners. Almost before I had finished the call, nine arose to their feet,—five men and four women, and every one was converted before that meeting closed. All through the ten days that followed, we had such manifestations of the Spirit of God as I have seldom witnessed.

I was astonished at this first day's demonstration, for I could see no cause. I called a workers' meeting for nine o'clock the next morning, in the hope of solving the mystery, and also to receive the report of the summer's work. These reports were all of interest, nothing, however, very remarkable, until my little one-hour-a-month woman arose, and with a glowing face told her story,—a story which should for all time be an example for every other busy woman. She said, as nearly as I can remember:—

"I have had a wonderful experience. I went away from that meeting in which we promised to do personal work, burdened with my little one hour a month. I felt that it was insignificant in so great a work, and yet it meant a great deal to me. It was my 'widow's mite.' I began to plan for it; and one morn-

ing, as I was thinking and praying about it while getting things ready to wash and dress and nurse my baby, I thought of how good the dear Lord had been to me, and longed to do something for my needy neighbors. Then suddenly I remembered that right next door was one who had a baby almost the same age as mine. She had a great deal of trouble that did not need to be, if only she had known how to trust the Lord, even as well as I did. And before I realized what a funny thing I was doing, I had gathered up my baby, with his clothes and things, in the skirt of my dress, and had run out of my back door into her back door, and told her that I had come over to wash and dress my baby with her, because I had some things I had been thinking about all the morning, and wanted to tell her, and could not see how I could get any other time. I asked her to get her things, so we could wash and dress our babies together, while we talked. She did so, laughing at the funny idea; and we sat down together, and began our work. I told her all I knew about the temperance work, and what it means to be saved, and what one has to do to live a true Christian life. That is the way it began,—what I call my 'Back-door Mission.'

"We have gone on that way ever since; and by and by others of our neighbors found out what a queer kind of mothers' meeting we two were having, and wanted to meet with us: and if you had dropped in on us in one of our little cottages, at that time in the morning almost any day since, you would have found a lot of us mothers taking care of our babies, and just *talking*. It seemed as if the little things themselves realized the necessity of being good, and giving us a chance to talk about what we ought to do and be in our homes for their sakes, as well as for our husbands and neighbors. I have told all that I have learned in the W. C. T. U. I have read my Bible, and everything else that comes my way, especially to find something that I might take to my neighbors, and they have begun to do the same thing; for most of them have been converted, and some of their husbands, too. Some of them are here this morning.

"It has been just wonderful what the Lord has done for us. Those that arose yesterday were some of these same neighbors, and nobody but God could tell the blessing that I have received. Instead of one hour a month, I have spent *hours* every *day*; for I have learned how to manage my work so that it is a help instead of a hindrance, and I must say that it was never done so easily."

Now, sisters, this same little back-door-mission idea is adaptable to any case that may arise among us. It simply means going where people are, with such methods and truth as will meet the needs of the present emergency. It means laying aside all formality; catching souls on the fly; using the common, every-day experiences of human life for evangelizing purposes. Your housework may not be done in just the same way as before; but if you have the same simple, earnest faith in God, and the same love for souls, that my little white-ribboner had, you will certainly find the right way to do your part of the work that belongs to you in your home and neighborhood, to the end that you may help others simply to believe in Jesus Christ our Lord. S. M. T. H.

PROGRESS in ideas requires additions to our language. A new word was employed by King James's translators for the word "love." They brought over from the original the word "charity." But charity has a distinct meaning of its own, so that we have no word that expresses the love implanted in men by Jesus Christ. The meaning to be conveyed is unselfish friendship.—*Interior*.

Home and Health.

THE OLD-FASHIONED MOTHER.

MRS. L. D. AVERY-STUTTLE.

We have heard a great deal of the old-fashioned girl,
With never a furbelow, ruffle, nor curl;
But in all of our travels we scarcely have heard
Of the sensible, old-fashioned *mothers*, a word;
And much do I fear they have all given place
To a new generation — a different race.

The *new*-fashioned mother is stylish and grand,
With an elegant gown and a white little hand;
With a nice, dainty glove, and a sparkling ring,
And a poodle-dog tied to the end of a string
(While the nurse trundles baby—the poor little thing!).

The *new*-fashioned mother believes very much
In working for heathen, and missions, and such;
But she rarely has time — she's "so busy" all day —
To teach her own children, to work or to play.
She feeds them on candy, and stuffs them with cakes;
And when they are ill, what a hubbub she makes!

The *old*-fashioned mothers — God bless them! I say;
Their spirits are young, though their temples are gray;
Their children were not clad in satin and silk,
And they thrived on a diet of plain bread and milk.
Her boys all could plow, and her girls all could sew,
She has mothered some pretty fair children, I know.

If you ask the most wonderful men you can find,
They'll tell you their mother's the old-fashioned kind;
But we wander in vain, and we look all about,
And for old-fashioned mothers our heart crieth out:
So we've long been impressed, in one way and another,
To write out a plea for the *old-fashioned mother*.

GOOD FORM.

MRS. S. M. I. HENRY.

ONE of the evils which the good-form code is intended to control is that of the money and gift obligations, and the part they play in the association of young people; and in this the burden of preserving the just balance falls upon the young woman, although it is equally necessary that both boys and girls shall be so instructed that they shall each contribute their share of that natural protection which good form is intended to assure.

There is a sentiment still lingering in the social world—a relic of medieval gallantry—to the effect that a young man must grant anything that a young lady asks, even if, to secure it, he must not now, as formerly, necessarily risk his life, but at least risk his dinner. This asking on her part need not be really *asking*: it may be only suggesting, or consenting to accept. She may only exclaim, "Oh, wouldn't a sleigh-ride be just too lovely for anything?" She may have become naughty enough, without really intending any harm, to say some such thing on purpose to make the boy whom she delights to tease begin mentally to count over his small supply of money to see if he can possibly afford the rig. Girls have been known to take a queer sort of delight in leading a young fellow on to spend his last cent, to contract a debt and go hungry, because he does not bravely refuse to take the hints that were intended to lead him into expenditure such as he could not afford.

No girl who has been properly trained, or who has truth and the elements of womanliness within, will ever resort to any such expedient for her pleasure; but will keep herself from all or any such social entanglements as would lead to anything so base. She will never allow any young man to place her under obligation, even to the extent of a car-fare.

Teach your growing daughter that to receive a gift of any sort from any boy or man outside

the immediate circle of intimate, well-known family friends, is dangerous, if not disgraceful. Gift-giving and gift-receiving has come to be a vice. It is often intended as a sly, covert method of *buying* you. Gifts are employed for "padlocking the mouth" of those who know something which, if told, might spoil some selfish or criminal plot; and this is not by any means confined to Tammany Hall.

Many a girl has kept shut away in her secret thought, and has been compromised by some dangerous bit of knowledge, simply because she had thoughtlessly accepted some bauble from some one whom she supposed to be a friend until, the ulterior motive being revealed, she discovered that the gift was a bribe, and its possession a confession of dishonor; and then she has found herself in a great strait between her desire to be free and yet to keep the trinket.

I had given a plain talk to a company of schoolgirls; and many questions had been passed up to me, in answering which I had touched some of these points. At the close of the meeting, a few girls lingered to speak to me, each waiting to ask some question "all for herself alone." So while the others waited at a safe distance, they came, one by one, to whisper their perplexities in my ear. How my heart was taken captive by those girls, as with shamefacedness, with trembling lips and burning cheeks, they asked me questions which were revelations both of the lack of early home teaching and of the methods by which an evil world had tried to make them wise.

"I got afraid of a lovely necklace that *my friend* gave me," said one of them. "I've wished a hundred times he hadn't given it; but what in the world can I do with it?"

"Send it back to him," I said; "tell him you know more now than you did when you accepted it, and that you can not keep it."

"But that will make him furious. I—I—dare not make him angry."

"Then if he is so dangerous, you certainly dare not have him for a friend. If he is worth your friendship, he will understand and respect you all the more for this course. If he is not worthy of your friendship, the sooner you find it out, the better."

"Oh—but—," and the poor girl burst into bitter weeping. Then, after a few minutes, with a sudden firm resolution expressed in her face, she dried her eyes, looked up at me, clasped my hands as if to hold herself by them, and said, "I'll do it,—I'll do it right off,—and if he wants to make it hard for me, he may. *I've kept honest*,—God knows I have,—and he knows it, though he has n't helped me, as he said he would."

"He promised to help you?" I asked.

"Yes, he did; he said I could trust *him*; that he'd never let a girl be compromised in his company in the world; but if I had done, and gone, as he insisted on, and been provoked because I would n't, I should have been talked about, long ago. I thank you so much. I'll get rid of it; he may have his old necklace, and keep it to give to his wife."

"That is right," I said; "she is the only one who can wear or own it with safety."

The man who is well taught in all that is best in good form will never offer to any lady other than those in his own immediate family any gift but flowers; and those in the most delicate, unobstrusive manner, such as will leave her absolutely free in receiving them to pass them on to some hospital patient if she chooses. To make her feel, by even a look, that she is under obligation to wear a flower because he sends it, is to rob it of its fragrance and beauty, and make it fit only for the dust-heap.

Because of the possibilities which I have suggested, and many others to which they lead, good form requires that a young lady shall

make it practically impossible for any man not intimately related to her to spend any money, or force any gifts, upon her.

LET THE CHILDREN HELP.

MRS. R. T. FOSTER.
(Johnson, Vt.)

MANY mothers err in not teaching their children to help in the work of the home. A mother of daughters once said to me that she would rather do the work herself, than teach them. I have seen this mother do a washing while the oldest daughter sat reading a story; and after the washing was done, the mother would sit down and sew for her children, while the young lady (?) read on.

Little children are always eager to work, and soon learn to do many things that are really helpful. Boys should also be taught to help about the house, even if they don't like to.

Once we were having a cellar wall laid; and a neighbor's child, a bright little boy of four or five years, was very much interested in the work, which he did not think could progress without his help. He had a little round stick about two feet long; and while the workman was lifting the stones with the cant-hook, or iron bar, the boy would place his lever under the stone, and lift. Once his stick slipped; and he eagerly called out, "Wait, Uncle Ralph, until I get my stick under!" He thought the stone *could n't* be lifted without his help. Of course he was told that he did help a great deal.

At a certain camp-meeting one of the speakers, telling about our trying to work for God, said that God really does the work, and gives us the credit. In an instant the vision of those little helping hands, always so ready at love's demand, flashed before me; and I could see how true it is that when we have done our best, it is God who really does the work. Years have passed since we—

"Placed side by side the restless feet
In a rest both long and sweet;"

but the lesson has not been forgotten.

THE WORLD'S BILL OF FARE.

A RECENT magazine article under this head, in showing the comparative amounts of food used by the principal nations of the world, gives an array of figures somewhat confusing to the average mind. They are interesting, however; and we owe much to the men who make these compilations. A few of the comparisons are here given, omitting most of the figures, to avoid the perplexity experienced in trying to grasp them all.

Bread is called "the staff of life;" but the common idea that wheat is the most important crop in the world, is not borne out by the facts. Corn, rye, oats, barley, and rice, displace it in various countries. The potato crop is the staple crop of the world, the annual production being more than forty hundred million bushels. The yearly supply of corn is twenty-six hundred million bushels, of which by far the largest part is produced in this country, where it was first discovered. Wheat comes next; with an annual yield of twenty-five hundred million bushels, against thirteen hundred million bushels of rye and seven hundred and fifty million bushels of barley. It is said that Europe produces fully seven eighths of the total potato crop of the world.

Ireland stands first in the use of the potato, although this vegetable also is a native of the New World. The average annual consumption of the potato per capita is fourteen hundred and sixty-seven pounds, against only forty-eight pounds, the amount used by each Italian. Each of Emperor William's subjects uses an aver-

LOOK OUT FOR THE "DON'TS."

WE have sometimes wondered whether tired and nervous mothers (and others as well) ever think how many times the word "don't" escapes their lips to their children. The little ones are full of life and activity. They can not keep still. They soil the carpet, run across the room, drop a dish, forget to straighten up their playthings, and it is the easiest thing in the world for a mother to get into the habit of "don't-ing" nearly everything they do.

The other evening the writer called at a home where there were several children, none of them over ten years of age. They were a lively lot, and made a good deal of noise. But it was "Don't this," and "Don't that," and "Don't the other thing," until one of the little girls looked up, and innocently but earnestly inquired, "What *shall* we do then, mama?"

The "don't" habit often drives from many children the love of home. They feel that at *their* home, everything is too good for them; and naturally they are weaned away from it, and seek companionship at the homes of others. Right here lies the secret of so many children's drifting away from the love of home and the truth of God.

One day I met a little boy who was crying as if his heart would break. Inquiry as to the cause brought the reply, "Papa won't let me fly my kite; *when I get big, I'll fly it anyhow!*" How much better it would have been if that father, instead of thus forbidding this innocent pleasure of his little one, had entered into his feelings and actually taken time to *help fly the kite!* No doubt he thought himself "too busy;" but time spent with the children is not lost, no matter how busy one may be.

A paragraph in a recent paper tells of a mother who, when she discovered how prone she was to say "Don't" to her four little ones, requested a sister visiting her to keep a strict account of the number of times during the day she said "don't" to them, and was surprised to learn at night that the number was eighty-seven. After serious thought, she came to the conclusion that at least half of those "don'ts" were unnecessary; and she at once began to try to stop the habit of "don't-ing" so many innocent and enjoyable amusements of her children, just because they were a little noisy.

W. E. C.

A GIRL'S TALK WITH GIRLS.

Rose M. Wood-Allen.

A FEW years ago I was a member of a well-known seminary in northern Ohio. We girls used to have great times visiting together. A few congenial spirits would gather in some cozy corner, and talk over their plans for the future. We were all ambitious girls, and planned great things for the years to come. When we had learned more, had gained more experience, and had reached the years that give weight and dignity to one's actions, important work was to be done by each one of us.

After leaving the seminary, however, I learned that we had been mistaken in our conception of things. I found that girls have influence,—more influence than they dream of.

I learned, in the first place, that they are the ones who decide upon the standard of conduct to be held up before the boys of to-day. I saw young men ridiculing the ideas of their parents as to the proper conduct of young men as "old-fogyish" because some girl had said she thought it manly for a boy to smoke and drink a little. And, on the other hand, I saw with exultant spirit how a young girl's idea of manliness influenced every young man that came near her. I saw one give up his smoking because she objected to it; another leave off card-playing because it met with her disap-

proval: and even those who were not so greatly influenced, revered her for her high ideals, and always spoke of her in glowing terms.

Thus it was I learned that young girls hold in their hands a greater power than they realize. It is theirs to do what no one else can accomplish. The mother has done the work as well as she knows how; but when the boy reaches a certain age, he is apt to be beyond her reach. And it is just at this period that he steps under the influence of the girl. She can now either go on, and bring to a noble completion the work the mother has toiled so hard to perfect, or she can begin to tear down and destroy what has already been done.

My heart burns within me whenever I think of the mighty work that might be done by the young women of to-day, did they but realize their power, and rightly use it. Do you long for great things to do? The opportunity is yours *now*.

CLOUDS AND SUNSHINE.

JESSIE L. CARR.

(Pontiac, Mich.)

MRS. BAIN had been to meeting. The Spirit of God was present, and there had been a wonderfully blessed social meeting and consecration service after the sermon. As a result, she felt at peace with God, and with all her fellow creatures. She wondered how she had ever doubted the promises of her Heavenly Father, so plain and clear had everything been made in the words that God had given his servant to speak that day. Kneeling in prayer that evening, she commended her loved ones to the care of that Father, and asked him to empty her of self, and to fill her with his Spirit. O, the perfect rest she enjoyed in the sunshine of God's love!

The next day brought many responsibilities. There was the same old routine of work to be gone through with,—four blessed little tots to care for; a large washing to do; breakfast, dinner, and supper to prepare and serve; and the numerous every-day duties of which every mother knows.

"Oh, dear!" she sighed; "where is my blessed Saviour this morning? He seems so far away. How can I ever be patient to-day, when there is so much to do? Jesus says, 'Ask, and it shall be given you.' I *have* asked for his Spirit; but I feel this morning as if the thick dark clouds were all about me. Blessed Lord," she whispered, "help me to perform every known duty. Work in me to-day. I do not *feel* thee near, but I know thou art. I know thy promises are sure; I know thou dost not change. Drive the powers of darkness away, and send thine angels, I pray."

Breakfast was over. The wee ones had "helped mama" all they could, and were now trying to amuse themselves. Looking in, she saw rather cloudy faces. "Well now," she thought, "that reminds me of what I once read in the REVIEW, something about children's faces being mirrors for mothers to see their own faces in."

With a silent prayer for help to keep a cheerful, happy face, she spent a few minutes in showing them a way out of their small difficulties; and was speedily rewarded with a quartet of bright, smiling, sunshiny faces.

Returning to her work, there came to her mind a text. O, what a glow of sunshine it brought to her face! What was it?—"Jesus Christ the same yesterday, and to-day, and forever." Heb. 13:8. "*Jesus Christ the same yesterday, and to-day, and forever.*"

Throughout the toilsome day the words of this text continued to be an inspiration; and when the day was done, and the darlings were put to rest, the clouds had all passed away.

There was sunlight in the heart.

age of thirteen hundred pounds; while those of Russia, Holland, Norway, Sweden, France, Austria-Hungary, and Canada use from six hundred and sixty to eight hundred and fifty pounds each year. The individual annual consumption in the United States is two hundred pounds, or forty-eight pounds less than Great Britain's average. Even this comparatively small amount is a material increase over that used by the early settlers of New England, one of whom, according to history, "purchased a bushel of potatoes for the winter's use of himself and family, his friends wondering what he would do with so many."

The extremes in the use of wheat are France, which requires four hundred and sixty-seven pounds for each individual, against Japan, whose subjects use but twenty-two pounds apiece annually. The Russians use only ninety-three pounds each, but the balance they make up by using rye to the amount of three hundred and seven pounds, against twenty-two pounds used by each average American, who uses two hundred and forty pounds of wheat. Denmark uses even more rye than Russia, the amount per capita being three hundred and twenty pounds, while Norway demands one hundred and twelve pounds of oats for her people yearly. Of the latter grain, the people of this country use seventy-seven pounds each, while Great Britain, notwithstanding the general use of oatmeal by the Scotch, uses an average of only twelve pounds a year.

While some of the European countries make up the lack of wheat in their food supplies with rye, oats, etc., Japan makes it up with rice, using three hundred pounds, against four pounds in the United States and nine pounds in England. There is one province of Bombay that uses ten thousand million pounds of rice annually, or five hundred and forty-seven pounds to each inhabitant.

While the total amount of grains used by European countries is somewhat more than in America, the difference is made up in our case by the use of meat, the amount used being one hundred and forty-seven pounds a year to each person; while the people of India, using so much rice, do not use enough meat to mention at all in a comparison. The United Kingdom comes next in meat consumption, using one hundred pounds each, while the amounts used by the other countries of Europe decrease from eighty pounds apiece in Norway to twenty-four pounds in Italy, according to the location, the warmer the country, the less the amount used.

In the eating of eggs, too, the United States leads, using, in the course of a year, one hundred and thirty-three to each inhabitant. Englishmen use only thirty-nine a year, while Italians require forty-seven apiece.

The amount of sugar used by the inhabitants of different countries also varies, being eighty, seventy-three, eighteen, and seven pounds for the countries of Great Britain, the United States, Germany, and Spain respectively, with the other countries filled in between these extremes.

Tobacco, in no sense a food, is another native of the New World, which, unfortunately in this case, has come into general use. While no one but a dealer in the product would wish to see more tobacco used in this country, the amount is only forty-three ounces to each person during the year, about one third that used in Belgium, where one hundred and ten ounces are consumed. Although the habit of smoking after meals by the men of England is so great, the amount of tobacco used in other ways is small, so that their total annual consumption is but twenty-three ounces each.

H. E. S.

"HE merits no thanks that does a kindness for h's own end."

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 24, 1899.

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

Faith is the expecting the word of God to do the thing which that word speaks, and the depending upon the word only to accomplish the thing which that word speaks.

Abraham is the father of all them which be of faith. The record of Abraham, then, gives instruction in faith—what it is, and what it does for him who has it.

What shall we say, then, that Abraham our father, as pertaining to the faith, has found? What saith the Scripture?

When Abram was more than eighty years old, and Sarai his wife was old, and he had no child, God "brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, *So shall thy seed be.*"

And Abram "believed in the Lord; and he counted it to him for righteousness." Gen. 15: 5, 6. Abram accepted the word of God, and expected by the word what the word said. And in that he was right.

Sarai, however, did not put her expectation upon the word of God only. She resorted to a device of her own to bring forth seed. She said to him, "The Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her." Gen. 16: 2.

Abram, for the moment, swerved from the perfect integrity of faith. Instead of holding fast his expectation and dependence upon the word of God only, he "harkened to the voice of Sarai."

Accordingly, a child was born; but the whole matter proved to be so unsatisfactory to Sarai that she repudiated her own arrangement. And God showed his repudiation of it by totally ignoring the fact that any child had been born. He changed Abram's name to Abraham, and continued to talk about making him the father of nations through the seed promised, and of making his covenant with Abraham and the seed that was promised. He also changed Sarai's name to Sarah, because she should "be a mother of nations" through the promised seed.

Abraham noticed this total ignoring of the child that had been born, and called the Lord's attention to it, saying, "O, that Ishmael might live before thee!"

But "God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. *But my cove-*

nant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year." Gen. 17: 15-21.

By all this, both Abram and Sarai were taught that, in carrying out the promise, the fulfilling of the word of God, nothing would answer but dependence upon that word only. Sarai learned that her device brought only trouble and perplexity, and *delayed the fulfillment of the promise.* Abram learned that in harkening to the voice of Sarai, he had missed the word of God; and that now he must abandon that whole scheme, and turn again to the word of God only.

But *now* Abraham was ninety-nine years old, and Sarah was eighty-nine. And, if anything, this seemed to put farther off than ever the fulfillment of the word, and called for a deeper dependence upon the word of God—a greater faith than before.

It was perfectly plain that *now* there was no possibility of dependence upon anything whatever, but the naked word only: they were shut up absolutely to this for the accomplishment of what the word said. All works, devices, plans, and efforts of their own were excluded, and they were shut up to faith alone,—shut up to the word alone, and to absolute dependence upon that word only for the accomplishment of what that word said.

And now that the way was clear for "the word only" to work, that word *did* work effectually, and the promised "seed" was born. And so "through faith,"—through helpless, total dependence upon the word only,—"Sarah *herself* received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised."

And "therefore sprang there even of one, and *him as good as dead*, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable." Heb. 11: 12.

And *thus* was fulfilled the word spoken to Abram, when God "brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: . . . so shall thy seed be."

This is a divine lesson in faith. And this is what the Scripture means when urging upon *us* the necessity of cultivating faith. For this was imputed to Abraham for righteousness, even the righteousness of God, which is by faith.

Yet "it was not written for his sake alone, that it was imputed to him; but for *us also*, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification." Rom. 4: 23-25.

And all "they which be of faith are blessed with faithful Abraham." All they who, excluding—yea, repudiating—all works, plans, devices, and efforts, of their own, depend in utter helplessness upon the word of God only to accomplish what that word says,—*these* are they which be of faith, and *are* blessed with faithful Abraham *with the righteousness of God.*

O, "understanding how to exercise faith: this is the science of the gospel"! And the science of the gospel is the science of sciences. Who would not strain every nerve to understand it?

The Scripture speaks of the "fellowship of the Spirit."

"Fellow" in the true meaning is "one of the same kind; one of like character or qualities."

"Fellowship" means "a body of fellows, or companions; an association of persons having the same tastes, occupations, or interests."

The fellowship of the Spirit, then, is a body of people made fellows, made of the same kind, made of like character or qualities, by the Spirit.

The fellowship of the Spirit is an association of persons having the same tastes, occupations, and interests, because of their having the Spirit.

Everybody who has received the Holy Spirit *is* one of this fellowship. This fellowship is as certain as that the Spirit is received. For it is the very mission of the Spirit to bring to the receiver thereof the presence of the Lord Jesus; he sheds abroad the love of God in the heart, writing there the law of God; and thus imparts to each receiver the character of God. He makes them all one.

Therefore it is written: "If there be . . . any fellowship of the Spirit, . . . fulfil ye my joy, that ye be *like-minded*, having the *same love*, being of one accord, of one mind." Phil. 2: 1, 2.

If there be any fellowship of the Spirit—*then* so and so. And there *is* a fellowship of the Spirit. Therefore the *fellowship* of the Spirit is in all those in whom the Spirit is.

This fellowship of the Spirit is created by the Spirit's imparting to each one who receives him the character of Christ, the tastes and interests of Christ; and this causes the fellowship to include Christ and to *center* in him.

And the character, the tastes, and the interests of Christ are those of God; for Christ is "God with us." "God was *in Christ* reconciling the world unto *himself*." This causes the fellowship of the Spirit to include God.

Therefore it is written, "Truly our fellowship is with the Father, and with his Son Jesus Christ." For Christ is our peace, who hath made both God and man one; having abolished in his flesh the enmity, for to make in himself one new man, so making peace. Eph. 2: 14, 15. "And these things write we unto you, that your joy may be full."

"By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." And one can not say to another, I have no need of thee; but "whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12: 13-26.

This is the fellowship of the Spirit. This is the fellowship of all those who have the Holy Spirit. This is the fellowship of all who are baptized with the Holy Ghost. Are you one of this blessed fellowship? "Have ye received the Holy Ghost since ye believed?"

"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."

"WHEN we do the duty that lies nearest us, the way will open for us to *walk*—not to be carried, not to leap—out into the broader fields of usefulness that God has for us."

“SOLELY FOR HUMANITY.”

THE New York *Tribune* reports Admiral Sampson, when asked the question, “Will the people of Cuba generally prove amenable to the sovereignty of this government?” as answering, “*emphatically*.”—

It does not make any difference whether the people of Cuba prove amenable to our rule, or not. We are there; we intend to rule; and I guess that is all there is about it.

And that is American liberty and the love of it! That is the “*expansion*” of the great American principle that “*governments derive their just power from the consent of the governed*”—of “*government of the people, by the people, for the people*”! That is how the great, liberty-loving, liberty-exemplifying American people deliver people from oppression and from despotic rule. That illustrates how “*the people of Cuba are, and of right ought to be, free and independent*,” as declared by the American Congress, April, 1898.

Hurrah for free Cuba! *Cuba libre* forever!

The same day, Dr. Depew, speaking in Buffalo, said:—

We make war against a foreign power; and for the first time in the history of the world solely for humanity. The world can not understand, and the world stands by to sneer and scoff. To maintain order in Cuba until her people shall be able to maintain a stable government of liberty and law, is humanity. To incorporate Porto Rico in our domain, relieve its citizens from oppression, and give them good government, is humanity.

It is not true that this is the first time in the history of the world that a nation has made war against a foreign power “*solely for humanity*.” Rome made war against Philip V, of Macedon, in behalf of the states of Greece, “*solely for humanity*,”—precisely such humanity as is here extolled. Rome was a republic. Rome was a government of the people. Rome was free. Rome was the great exemplar of liberty in the world. Rome, being such a lover of liberty, could not endure to see peoples oppressed. Therefore “*solely for humanity*,” Rome sent her fleets and armies into foreign countries to make war against a foreign power. And when, at much sacrifice “*solely for humanity*,” Rome had conquered the oppressor, and had assured the freedom of the oppressed peoples, she made the following proclamation “*solely for humanity*.”—

The senate and people of Rome, and Titus Quintius the general, having conquered Philip and the Macedonians, do set at liberty from all garrisons, impost, and taxes, the Corinthians, the Locrians, the Phocians, the Phthiot-Acheans, the Messenians, the Thessalians, and the Perrhebiens, declare them free, and ordain that they shall be governed by their respective laws and usages.

This is more than the Republic of the United States, with all her boasting, has yet done “*solely for humanity*,” or for any other cause, in Cuba, Porto Rico, and the Philippines. Back there, in Rome’s work “*solely for humanity*,” the world thought she understood it; and so did *not* stand by to sneer and scoff. The world thought she understood such wonderful, such disinterested, efforts “*solely for humanity*,” and was charmed. The world congratulated herself upon the dawn of this new and blessed era of national sacrifice “*solely for humanity*,” and kings and nations hastened to form alliances with this wonderful, new, liberty-loving nation; and so assure to them-

selves the unspeakable boon of liberty, which was being so widely extended “*solely for humanity*.”

But very soon, and to her everlasting sorrow, the world discovered that she had *not* understood. Soon the world bitterly lamented, and for cause, that she had *not* stood by to sneer and scoff at Rome’s pretentious efforts “*solely for humanity*.” The world soon found that Rome’s little finger was thicker than the loins of all that had gone before her: that where others had used whips, Rome used only scorpions. But it was too late. The world had not understood. He destroyed wonderfully and practised and prospered; and through this his policy he caused craft to prosper in his hand; and even by peace destroyed many.

And Dr. Depew seems really to think that the world has forgotten all this, and that she can be persuaded now to think that she does *not* understand. Perhaps she can. Nevertheless, there will be at least some who will still stand by to sneer and scoff at these pretentious claims of national sacrifice, “*solely for humanity*.” For though “*you can fool all the people some of the time, and some of the people all the time, you can not fool all the people all the time*.”

DELIVERANCE, IN THREE TENSES.

THE tenses, past, present, and future, cover all time to the end of the world; and all three are devoted, in the Scriptures, to the comfort of believers. In 2 Cor. 1:9, 10, the great apostle to the Gentile world speaks as follows: “*That we should not trust in ourselves, but in God, which raiseth the dead; who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us*.” Here is a look to the past, a contemplation of the present, and a glance to the future; and in all three states, the prominent object held up to the gaze of the believer is the delivering mercy of God, working out the safety of his people.

Paul does not here isolate himself from his brethren, as if his case stood alone; but he says “*us*” and “*we*,” in the plural: “*Who delivered us*,” and “*in whom we trust*.” Memory recalls “*deliverances*” in the past. In the expression, “*so great a death*,” the apostle may have referred to some special deliverance he had experienced personally; but if we are Christians, we can say the same. We were dead in trespasses and sins; but if now converted, we are now delivered from that death,—“*so great a death*,” indeed!

And have we not often been delivered from the power of temptation, from despising the chastening of the Lord, and from fainting when we were rebuked of him? Have we not been kept from giving up under the attacks of slander and misrepresentation? Have we not been kept from sinking down in despair, as whole squadrons of disappointments and failures have borne down upon us, as if they would swallow us up? If not, where is our Christian experience?

But leaving the past, what of the present? Unseen dangers are all about us, of which we never know, but unconsciously escape. The subtle assaults of Satan are prepared for our every step; and in all the world around us, social, religious, and political, there are rampant errors to be detected and avoided. Be-

sides this, there are the inbred sin and corruption of our own natures, and the danger of pride and of trusting in ourselves, instead of in the living God. If we are preserved from all these, what is it but the good hand of God, that works out our deliverance?

And expectation looks into the future. The view is tempered by faith and calmed by trust. Faith rests alone in God; and he it is, as the apostle says, “*in whom we trust that he will yet deliver us*.” When the Carthaginian enemies of old Rome were camped around the city, the Roman noblemen came forward, offering to *buy* the land on which the enemy had pitched their tents, and, for the time being, held as their own. In no other way could they have given stronger proof of their perfect confidence that they would be able to hold their position, and that the enemy would be defeated, and they at length come into possession of their purchase. We are in a land of which our enemies—darkness, sickness, trouble, and death—seem to hold full possession; and we can give no better proof of our confidence in God than by trusting in him in this land, as if he was mightier than all these foes, as indeed he is, and that he will be true to his word, and deliver us from them all in his own good time. In this spirit we can march on in cheerfulness to meet whatever trials, losses, afflictions, infirmities, and sicknesses the future may have in store for us.

When the past gives proof that the Lord has delivered us, and the present furnishes evidence that he is delivering us still, why should we not expect that he will continue to deliver? There was in ourselves no reason why God should ever have begun to love us. But since he did begin, and that, too, even while we were yet enemies, it shows that this love arises out of his own nature, and will therefore continue as long as his nature remains unchanged. He has obtained no further knowledge of our case; for he had foreknowledge of our alienated condition, and all our misbehaviors and shortcomings; and if he loved us under those circumstances, there is no ground on which to harbor the temptation to think he will cast us off now. So many have been the deliverances he has worked out for us, so uniform has been his course in this direction, and so unbroken the line of benefits and mercies toward us, when all the while we were so unworthy, what reason have we for the least suspicion that, though we are unworthy still, he will not deal with us as graciously, now and henceforward, unless we take ourselves out of his hands? We may rest in the sweet assurance that he will never leave us nor forsake us.

We can also argue toward the same conclusion, from the nature and disposition of the Lord himself. His nature is as much love, and mercy, and goodness, and truth, now as it has been aforetime; and it will be the same in the future; for he changes not; he delights to perfect and finish that which he has begun.

There are a number of profitable inferences to be drawn from this statement of the apostle. Notice that it is “*deliverance*” that is promised all the way through; from which we may infer that there will never be a time when we do not stand in need of deliverance from foes or evils seen or unseen; wherefore we should not be high-minded, but fear. Notice, also, that it is God’s interposition that is always re-

ferred to; from which we may infer that as it is he who has met our case in the past, only he can do so in the future; wherefore we should ever be careful to abide near the Lord. From this, again, the inference is clear that our whole life should be filled with praise to God, who, in the past, in the present, and in the future, has been, and is, and is to be, our Deliverer. Let us adopt the beautiful sentiment expressed in these lines from Whittier:—

“Who murmurs that in these dark days
His lot is cast?
God's hand within the shadow lays
The stones whereon his gates of praise
Shall rise at last.”

U. S.

THE SHAPING OF EVENTS.

In the year A. D. 1862, by the Spirit of prophecy the following words were written, referring to the “United States,” “England,” and “other nations:”—

“This nation will yet be humbled into the dust.”

“If England thinks it will pay, she will not hesitate a moment to improve her opportunities to exercise her power, and humble our nation.”

“When England does declare war, all nations will have an interest of their own to serve, and there will be general war, general confusion.”—“*Testimonies for the Church*,” Vol. I, page 259.

Now please read carefully the following extract from the address by Hon. Carl Schurz, at the annual convocation of the Chicago University, Jan. 4, 1899, and notice how easily the way is being opened for just such a tangle as is spoken of in the Testimony:—

A singular delusion has taken hold of the minds of otherwise clear-headed men. It is that our new friendship with England will serve firmly to secure the world's peace. Nobody can hail that friendly feeling between the two nations more warmly than I do, and I fervidly hope it will last. But I am profoundly convinced that if this friendship results in the two countries' setting out to grasp “for the Anglo-Saxon,” as the phrase is, whatever of the earth may be attainable,—if they hunt in couple, they will surely soon fall out about the game; and the first serious quarrel, or at least one of the first, we shall have will be with Great Britain. And as family feuds are the bitterest, that feud will be apt to become one of the most deplorable in its consequences.

No nation is, or ought to be, unselfish. England, in her friendly feeling toward us, is not inspired by mere sentimental benevolence. The anxious wish of many Englishmen that we should take the Philippines is not free from the consideration that, if we do so, we shall for a long time depend on British friendship to maintain our position on that field of rivalry, and that Britain will derive ample profit from our dependence on her.

British friendship is a good thing to have, but, perhaps, not so good a thing to need. If we are wise, we shall not put ourselves in a situation in which we shall need it. British statesmanship has sometimes shown great skill in making other nations fight its battles. This is very admirable from its point of view, but it is not so pleasant for the nations so used. I should loath to see this republic associated with Great Britain in apparently joint concerns as a junior partner with a minority interest, or the American navy in the situation of a mere squadron of the British fleet.

This would surely lead to trouble in the settling of accounts. Lord Salisbury was decidedly right when, at the last lord mayor's banquet, he said that the appearance of the United States as a factor in Asiatic affairs was likely to conduce to the interests of Great Britain, but might “not conduce to the interest of peace.” Whether he had eventual quarrels with this republic in mind, I do not know; but

it is certain that the expression of British sentiment I have just quoted shows us a Pandora's box of such quarrels.

Ardently desiring the maintenance of the friendship between England and this republic, I can not but express the profound belief that this friendship will remain most secure if the two nations do not attempt to accomplish the same ends in the same way, but continue to follow the separate courses prescribed by their peculiar conditions and their history.

We can exercise the most beneficent influences upon mankind, not by forcing our rule or our goods upon others that are weak, by the force of bayonets and artillery, but through the moral power of our example,—by proving how the greatest, as well as the smallest, nation can carry on the government of the people, by the people, and for the people, in justice, liberty, order, and peace, without large armies and navies.

Let this republic and Great Britain each follow the course which its conditions and its history have assigned to it, and their ambitions will not clash, and their friendship will be maintained for the good of all. And if our British cousins should ever get into very serious stress, American friendship may stand behind them: but then Britain would depend upon our friendship, which, as an American, I should prefer; and not America on British friendship, as our British friends, who so impatiently urge us to take the Philippines, would have it. But if we do take the Philippines, and thus entangle ourselves in the rivalries of Asiatic affairs, the future will be, as Lord Salisbury predicted, one of wars and rumors of wars, and the time will be forever past when we could look down with condescending pity on the nations of the Old World, groaning under militarism, with all its burdens.

Not we ourselves, but our rivals and possible enemies, will decide how large our armies and navies must be, and how much money we must spend for them. And all that money will have to come out of the pockets of our people, the poor as well as the rich. Our tax-paying capacity and willingness are indeed very great. But set your policy of imperialism in full swing, as the acquisition of the Philippines will do, and the time will come, and come quickly, when every American farmer and workman, when going to his toil, will, like his European brother, have “to carry a fully armed soldier on his back.”

ITALY.

On closing my labors in Egypt, I sailed from Alexandria for Italy, landing at Naples after a voyage of three days. Our steamer passed along the southern coast of Crete, the course of the ship on which Paul sailed on his voyage as prisoner from Cæsarea to Rome. Fast steamers make the voyage from Crete to Malta (Melita), where Paul was shipwrecked, in one day, whereas Paul's ship was over fourteen days on the way. Acts 27. This illustrates the marked difference between ancient and modern travel.

Paul landed at Puteoli, the modern Pozzuoli, a suburb of Naples, anciently the chief landing-place between Italy and the Levant, and the harbor where the Alexandrian corn-ships discharged their cargoes. From here Paul went by land to Rome over the Appian Way,—the great military road leading from Rome to Naples,—and thence across Italy to Brindisi, passing through Pompeii. The distance from Naples to Rome, one hundred and fifty-five miles, is traversed by express-trains in eight hours; doubtless the apostle was from four to six days on the way.

After leaving Naples, my first stop was at Rome, to visit an Italian sister who accepted the truth at the Basel Sanitarium. Although still feeble in health, and unable to meet her ideal of what ought to be done, this sister is

making some effort to spread the truth in Rome. Some new leaflets have just been issued in the Italian, with which a special effort will be made. I was pleased to meet here Mrs. A. L. Prescott, sister-in-law of Professor Prescott, and her daughter Grace, who are spending the winter in Rome. Since my visit, another sister visiting Italy has joined them, and will remain in Rome most of the winter; thus there are now four of our people staying in Rome. At present all are living near the center of the city, in sight of the Quirinal Palace, the residence of the pope till A. D. 1870. It was here that the pope was arrested by the French in 1798, when he was led away captive to France. The building is now the residence of the king of Italy. We trust that the light of the third angel's message, shining out through the lives of these sisters, will illumine some hearts in this city, with its remarkable seat, claimed by the Catholics to be that of the apostle Peter, though the Scriptures assign it to another. Rev. 13:2.

From Rome I came to Torre Pellice, where our little company among the Waldenses still continues. Their number remains the same. Brother Geymet still labors here, holding Bible readings and circulating literature. We look forward to the time when a laborer can hold public meetings here, and ripen some of the seed sown. My family joined me here, and will spend the winter with this company.

From Torre Pellice I returned to Switzerland, holding meetings at Lausanne and Bienne, and arriving at Basel in time for the last part of the week of prayer. The week of prayer, December 25–31, was one of the best yet held in this field; and the contributions, so far as heard from, are also the best. At present I am engaged in a short Bible school, which opened January 3 at Basel. The present attendance is ten, and two more will arrive next week. Our chief desire is that we may receive the baptism of the Holy Spirit, and thus be prepared to proclaim the truth with power in this great field.

H. P. H.

TRIP THROUGH THE SOUTH.

NOVEMBER 27, in company with Elder I. H. Evans, I left Detroit, Mich., for a trip through a portion of the South. Our first stop was at Graysville, Tenn., where we met Elders Allee and Ballenger. Brother Ballenger had been holding meetings for a time with the church. The Lord's blessing had attended his efforts. We remained until Wednesday evening, holding meetings in the forenoons with the students, and spending the afternoons counseling with the board and faculty over school matters, and in the evenings attending meetings in the church.

The old school home was crowded to overflowing, some of the boys rooming outside temporarily until their new dormitory could be finished, ready for occupancy. This new building is thirty-two by sixty-four feet, three stories high, besides the basement. The building is substantially built, and will make a comfortable place for students. One gratifying feature is the absence of any indebtedness thus far; and we were assured there will be none, as the brethren have decided to go no faster than they can obtain money without borrowing.

Ninety-four students had been enrolled up to the time of our visit, notwithstanding the

yellow-fever scare, which kept some away. Some much-needed repairs and changes have been made in the academy building, which make it more comfortable, and better adapted to the present work. Five teachers are employed, with Prof. C. W. Irwin as principal, who also teaches four classes. L. L. Lawrence, in addition to his duties as business manager, conducts a practical and systematic business department. This school is better equipped each year; and I trust that as the work advances in this field, it will keep pace with it, and become more and more an important factor in the education and training of the young people of this district.

We left Graysville, November 30, for Oakwood, stopping one day in Chattanooga. We arrived at Huntsville, Ala., Friday noon, and were met by Brother S. M. Jacobs, and taken out to the home. There was a marked contrast between this and our former visit, as upward of sixteen thousand troops were encamped in and around the town, one regiment having its quarters on the road out to Oakwood.

I was much pleased with the improvements at Oakwood, not only in the surroundings, but also in the school and pupils. Only those who were there when the place was purchased, and the school started, and were acquainted with the condition and class of students who came, could appreciate the improvement that has been made. The students now are neat, tidy, and orderly, and in every way have made rapid advancement. Best of all, nearly all profess, and I believe have experienced, a genuine conversion, their testimonies and general conduct bearing evidence to the fact. Brother Evans and I held a number of meetings with them during our stay. The instruction given seemed to be appreciated by the students, and by those having charge of the school.

The crops, in the main, were fairly good. A large barn has just been built, which was greatly needed. The material was largely obtained from the woods, and most of the work was done by Brother Jacobs and the students, so the actual outlay of money was small. A new dormitory and schoolroom are needed. If buildings and appliances could be furnished sufficient to accommodate about fifty students, I think that would be as far as it would be wise to go with this enterprise. This number could be supported from the farm; and as some finish their educational training, and go out into the work, others could take their places. Thus, with the proper class of students to begin with, the school would be a training-school from which a number of students could go out each year to take up work in small schools.

From Oakwood we went to Sylacauga, Ala., and spent a few hours with Sister Patchen and Brother Giles, in their school near Juniata. Their place is about six miles from the railroad, yet in the midst of a thickly populated settlement of colored people. They have a farm of fifteen acres, with a dwelling-house, stable, and schoolhouse. Only a small portion of the land has been cleared for cultivation; but it is the intention to clear off more this coming spring, and as soon as possible get it all under cultivation. At the time we were there, they had twenty students in the school, but they expected many more when the cotton-picking season was over. They are anxious to have more room; and I understand have

begun the erection of a small dormitory, where they will accommodate a few students who wish to attend the school, but live too far away to go and come each day.

After leaving Juniata, we spent one day and two nights in Birmingham, Ala. The first night we spent with Elder Woodford, at the mission. Elder Evans spoke to the people in the evening. The mission was just opened, and was not fixed up so as to accommodate many people. I have since learned that it now has accommodations for a considerable number, and is arousing an excellent interest.

During the day we visited Sister Moyers's school for the colored people. Sister Moyers has been laboring here for over two years, with a steady increase of interest and attendance. She now has upward of fifty pupils. Her sister assists her.

In the evening we spoke to the members of the colored church. Those who first accepted the truth are settling down more and more into the faith, while others are being attracted to it. Taken altogether, the work in Birmingham is encouraging. GEO. A. IRWIN.

Progress of the Cause.

THE GUADALAJARA MISSION.

Those who work in the mission here find many sad things as they come in daily contact with the people. It is painful to see the results of custom in the physical conditions of many. And here, as everywhere else, woman seems to have the heaviest share of the burden.

Stomach trouble is common. A thin pancake, called *tortilla*, is the staple article of food, and is prepared by hulling corn in strong wood lye, crushing it, and making it into pancakes, fried in grease. As the Mexicans enjoy the strong taste of the lye, it is seldom washed out.

Nearly every day, persons having chills and fever come to us. Many of these are relieved with two or three treatments. Dropsy is very common. A short time ago a woman came with a six-year-old dropsical child. There was no hope for it; but, because the mother begged so piteously, we treated it four or five days, finally telling her that it was useless to bring it any more. Three days later the child died; and two days afterward a small babe of the same family also died.

Rheumatism is prevalent, and is the result of sleeping on bare tile or dirt floors, with no covering save the clothes worn during the day, and sometimes a sheet or a blanket. Very few of the poorer classes have beds, tables, or chairs in their huts.

Smallpox is regarded by Mexicans as a children's disease, not so much to be feared as measles. There is no system of quarantine.

The manner of dress causes many ills. All skirts are gathered on long strings, which are tied as tightly around the waist as they can be drawn. Sandals are generally worn.

Social laws are very rigorous. A married woman may not go on the street alone, but must be accompanied by her mother, or some one else, who will see that her conduct is such as becomes her position, and shows proper respect for her husband. Unmarried women are largely under the same restrictions. Yet the husbands so far forget their manhood as to bring disgrace upon those whom they should love and cherish. A Mexican woman never knows whether her husband is contributing to the support of another family besides her own, nor what moment she may be called upon to support her

own family, because he has been sent to the penitentiary.

The common people work for from fifteen to thirty cents a day, in gold, amounting to from thirty to sixty cents in Mexican money. Sometimes they are denied communion with their church as long as they work for Protestants. However, it is possible to buy this privilege. Thus those who are able to buy indulgences have a better chance for heaven than those not so favored.

Surely, this people need the light of truth. They have no ambition for this world, and no hope of another. Where are their brethren, better situated and more enlightened, whom God is calling to carry the light to benighted Mexico? MRS. LEONE MONNING.

SCHOOL WORK IN SOUTH AFRICA.

VERY much of the blessing of the Lord is to be seen in connection with the Union College work. Plans are now being laid to enlarge the industrial department. In addition to carpentry and gardening, steps have been taken to start a broom factory. Material and plant have already been ordered. To these will probably be added boot-making, typesetting, and printing work, so that all the students will have an opportunity to learn a good trade as well as to acquire an education in other ways. We are glad to report a good feeling among the students, and a desire to learn all they can to enable them to become capable workers in the Lord's vineyard. The object of the school is to give a preparation for real missionary work, that the students may know how to use their hands as well as their brains, and so become workers who will be able to "endure hardness."

Success is attending our school work in other places also. Miss Ellen Burrill, from King William's Town, writes that the work there has been steadily growing, and a good influence is exerted by the school. She feels thankful to the Lord for help received from him in her work there, and is glad to be an instrument in his hands in the work of teaching the young.

Sister Rogers, at Beaconsfield, has also had a successful time in her school work. This is evident from the fact that people not of our faith keep their children in the school in spite of the inducements held out by other institutions of the town.—*The Fortnightly Visitor*.

THE CEDAR LAKE INDUSTRIAL ACADEMY.

REGULAR work began at the academy, Monday, January 9. Only a few of the classes were formed, as this is to be a special term to get ready for the formal opening of the school in April. There is plenty of work, and room for more young men and women who would like to work their way, or the most of it. Classes will be carried on in bookkeeping, language, history, physiology, and the Bible. Much of the work will be carpentry; but there is considerable general work in connection with the moving of buildings and fitting up of the grounds, that will be done as the weather will permit.

Any one who can aid the school in obtaining any of the things in the following list, as an absolute gift, as a loan, or as a purchase at a low figure, will confer a favor by writing to me immediately, stating the facts: steam-engine and boiler, lathe, rip-saw and table, planer, stump-pullers, printing outfit, organs, piano, sewing-machines, tools for any of the trades, road-scraper, fruit or farm produce in bulk, live stock, etc., etc.

In fact, we shall need money, and the things that money will buy. If you have not the money, write to us telling what you can give. We shall be glad to have you offer anything,

from a spinning-wheel to a wire fence; and if we can use it in building up the work here, we will gladly accept your offering. Let those who pledged to the support of this school make an effort to pay their pledges soon; for he who helps quickly, helps twice. All contributions, of whatever nature, should now be sent to the undersigned. Money should be sent by personal check, bank draft, or registered letter. Small amounts may be sent in postage-stamps.

Have you some books you will contribute? Let us hear about them.

Yours in the work,
J. G. LAMSON.

Cedar Lake, Mich.

ONTARIO.

TORONTO.—For some reason the work has always seemed to move slowly here. The people appear to be wedded to their religious ideas; and, too, the first angel's message was extensively preached here. Nearly every one has heard of the Lord's coming, or rather, "how he did not come;" but here and there we find those who are anxious to learn more about it.

The *Signs* is a medium through which many doors are opened for the further investigation of truth. The Lord has blessed the efforts made here during the last year, the truth having taken hold of the hearts of nineteen adults. As a result, twenty-one children come to the Sabbath-school, four of whom have united with the church.

I have been invited by the founder of the King Street Mission to conduct the service there every Tuesday evening. In this work I have met some of the leading workers in the city, and been invited to their homes to talk about the truth for this time. One of the assistants has begun to observe the Sabbath.

ETTA BAKER.

FLORIDA CAMP-MEETING.

THIS meeting was held at Nocatee, December 24 to January 1. Except for two or three cool nights, the weather was fine for camping. It was a novel experience to some of us to attend a camp-meeting in the winter, yet we got along comfortably in our family tents without stoves.

The attendance was fair considering the circumstances. Elder Ballenger preceded me two days, and the exercises of the meeting were progressing finely when I arrived. The preaching was searching, presenting the straight testimony, "Be ye clean, that bear the vessels of the Lord." The lessons by Elder Ballenger, on the reception and work of the Holy Spirit, were as readily received as at any meeting I ever attended. The attendance from those not of our faith was also good. A number sought the Lord, and found him precious in the pardon of the penitent. The influence of the meeting was far-reaching, and calls for labor came in from different places. The Conference laborers are following up the interest.

The business proceedings of the Conference and associations passed off pleasantly, as indeed they must when there is a surrender to the influence of the Spirit of God, which is the spirit of union and harmony. Elder Crisler was unanimously re-elected president of the Conference, with no changes on the Conference Committee.

The efforts of the laborers have been blessed during the last summer, and about one hundred persons have accepted the message in the vicinity of the camp-meeting. The prospects of this young Conference are very hopeful. Elder Huffman's labor is appreciated by the brethren of this State.

The lessons on healthful living, with the practical demonstrations adapting it to the

conditions of the country, made the work of real value to the brethren and friends. The instruction was given by Brother and Sister Keck. This was the eighth and last camp-meeting of the district; and was one of the best I have ever attended. Surely the Lord is visiting his people to prepare them for his coming.

N. W. ALLEE.

NEW YORK.

SILVER CREEK.—The undersigned has held a series of meetings in this village. Resulting from the labors put forth, under the blessing of God, eight souls are firmly planted in present truth.

Sister Tenna Grant, who, when the meetings began, was in very poor health, having lung trouble, prayed, when she accepted the truth, that God would heal her lungs, and give her strength to enter the canvassing work. At one of our prayer-meetings she knew that God had answered her prayer, and immediately felt relieved. She was examined by a physician, who pronounced her well, and her lungs to be all right and sound. To-day (a month later), she is well, and is engaged in the canvassing work. Though absolutely inexperienced in this work, and without any instruction whatever, she sold seventeen dollars' worth of books in the first twelve hours and a half that she worked. She says that "The Coming King" *sells itself*.

When Brother Erb, who is employed in one of the large machine-shops here, and receiving excellent wages, began to observe the Sabbath, it was predicted that he would be discharged; but he put himself in the hands of the Lord, and instead of losing his position, the company made a new contract with him for the year 1899, not asking him to work on the Sabbath.

This report is written in the prayerful hope that it will strengthen the faith of some. The Lord has come especially near to us in all the meetings, and in our efforts to extend a knowledge of this great truth.

LULU WIGHTMAN.

CHRISTMAS AT THE COLORADO SANITARIUM.

DEC. 25, 1898, there was given at the Colorado Sanitarium a dinner to eighty of the poor children of Boulder. The idea had its inception with the helpers of the institution, who raised the money to pay the necessary expenses.

About ten days before the appointed time, the city was divided into four divisions. The sanitarium workers were likewise divided into four companies, corresponding to the four divisions of the city. Over each company was appointed a competent leader, and the work of hunting out the poor and needy was begun. Many interesting cases were discovered. Families were found who needed clothing and fuel as well as food. In order to supply these various needs, appeals were made to the well-to-do people in town for food, coal, wood, boots, shoes, clothing, etc.

It was indeed interesting to see the ready response made to this appeal. By this method of labor, the two extremes of society were brought into contact with each other, and a bond of sympathy and fellowship to some degree was established; and while it brought to the needy and suffering a material blessing, it likewise brought a rich experience to the hearts of the donors; because, while it is blessed to receive, it is more blessed to give. But we are sure that neither to the needy ones nor to those who thus contributed to their need, did there come so rich a blessing as to our nurses and helpers. Every day those who were laboring had some interesting experience to re-

late,—an experience that had served to give them a deeper sense of gratitude, broadened their field of experience, and brought them more closely into the spirit of true missionary labor.

At eleven o'clock Christmas day the little folks began to assemble in the sanitarium gymnasium, their faces aglow with eager anticipation. An appetizing, substantial, and wholesome dinner was served at the noon hour.

One of the citizens of Boulder gave to the sanitarium seven large turkeys for the benefit of the children and the sanitarium family generally. There was no question in the minds of the sanitarium family as to the way they should relate themselves to this gift. A kind letter of appreciation was sent to the donor, stating our principles on the subject of eating meat, with the proposition that the turkeys be disposed of, and the money invested in other ways. This explanation was satisfactory; and the turkeys were sold, and the money used to buy some choice fruit. Hence the children sat down to a dinner in which turkey and other meats were conspicuous by their absence; but we are sure their wants were fully satisfied.

At the close of the dinner hour, the children again went to the gymnasium; and an hour was spent in song, recitations, and remarks, the children reciting some of the pieces they had learned in school. Altogether, a very pleasant and profitable time was spent.

FRANCIS M. WILCOX.

WISCONSIN.

THE laborers in this Conference find plenty to do, and many of them are overrun with work. Elder Brown has been called to work for the district in the interest of Christian education, and Elder Wilkinson has been invited by the General Conference to labor in Manitoba; so our ministerial force has been considerably reduced.

That the people might keep as nearly abreast with the message as possible, general meetings have been held with the churches at Sand Prairie, Granton, DeBello, La Grange, Lena, Green Bay, Neenah, Plainfield, and Plum City. In these gatherings the work done has been practically a continuation of the camp-meeting work. Elder J. H. Morrison was at the meeting at Green Bay, and held some meetings with the church at La Crosse. Dr. Mary Dryden, of the Battle Creek Sanitarium, attended eight of the general meetings, and instructed the people on the subject of healthful living. Besides this, she visited and taught the church at Sparta and at Milwaukee. Nearly all of our people show a desire to learn and practise the true way of life. A badly educated appetite is a stubborn thing to manage, and it does not yield the ground readily; but the Lord is bringing many into the light.

There is an excellent sentiment created, and much interest taken, in the subject of Christian education. Nine church schools are established; and all, as far as reported up to the present, are doing good work. These are at Milwaukee, Milton Junction, Baraboo, La Crosse, Loyal, Green Bay, Prescott, Moon, and Poysippi. The churches at Milton Junction, Green Bay, and Moon have built schoolhouses for their schools. The new house at Green Bay was dedicated Sunday, November 27; the Lord came near, and set his seal to the work. The building is commodious, well-finished, and nicely equipped. I have not seen the other schoolhouses; but I understand that they are well adapted to the present needs of the schools they accommodate. These schools are having an excellent influence in the churches where they are established. Every one of them is intended to train missionaries for the Lord, and the outlook in this respect is encouraging.

A canvassers' institute is now being held at New Richmond, in the western part of the State. Perhaps another will be conducted in the eastern part of the State later in the season.

The meetings begun in Janesville several months ago by Elders Wilkinson and Olds and Brother Beardsley, still continue with interest. When Elder Wilkinson went to Manitoba, Elder H. W. Reed took his place.

Brother N. P. Neilsen reports an extended interer in the meetings that he is holding in a neighborhood near the Victory church.

At this writing, a number of the Conference workers are engaged in the circulation of the quarter-centennial number of the *Signs*.

WM. COVERT.

EUREKA.—Although our church school here has but few pupils, the Lord has not forgotten us. The Lord comes near and blesses us richly. The children manifest a good degree of missionary spirit, and my own heart is made glad in teaching them. May we each reach up, and take the blessing that the Lord is so anxious to bestow upon us.

MATTIE PALMITER.

MICHIGAN.

DETROIT.—Again we speak of the work here, that all may see how the Lord is remembering us.

Our "Star of Hope Mission," 54 Cadillac Square, was opened the first of November, and every class of people has been met. Some come through curiosity; some hear the singing as they pass; some see the word "Mission," and drop in for the loaves and fishes; some are sent by the direction of the Lord; and others come because they have no other place to go.

Immediately after opening the mission, we saw the need of a place to shelter the unsheltered. Lack of money prevented the renting of another building; so the Conference Committee consented to selling the mission Com, and converting the barn into a home for the homeless. We thought that those who really want to lead a better life would gladly walk a mile, the distance from the city, "Star of Hope" to this place. We asked for one hundred dollars to remodel this building, but again dearth of means said No. After talking to the Lord about the matter, and remembering that the gold, and silver, and all things are his, we had confidence to ask him to supply our needs. We have proved him; for he has given us the necessary articles. In one week we were lodging from five to ten men each night; and in one month we had the barn turned into a home, which we called the "Annex." As we laid our needs before business men of Detroit, some responded, and gave us lumber and other material to the value of one hundred dollars. Men who have been benefited by the place have done much of the work.

The plumbing had to be done under the regulations of the city ordinances. This we thought would cost us money; but when the inspector saw what we were doing, he came often, directing us to the right men to deal with. When the work was done, and the bill asked for, they said, "If you can find it, you can have it."

We have accommodations for about thirty men, including a reading-room, bath-room, lunch and fumigating departments, lodging, and hot-and-cold-water supply. From six to fourteen partake of the benefits afforded by this place every night. We see men sobered, cleaned up, and many of them set to work. Those who have found a better way give up liquor, tobacco, and stealing; some who were even bent on murder are turned from their evil way. One said that when he came into the mission, he was planning to kill persons who had wronged him; but now he could pray for them. A French Catholic boiler-maker, con-

verted six weeks ago, who formerly spent his money in saloons, walks three miles and back every night to attend the mission.

A man who was once in comfortable circumstances came in last week, and held up his hand for prayer. After meeting he lingered, saying he did not want money, but a friend. He had fallen so low that his wife and children had cast him out. We put him through the cleansing process, and gave him the hard work he asked for. Now he does not look like the same man. He has been welcomed to his home, secured a position as foreman in a machine-shop at good wages, and is heard praising God at the mission every night.

A few words about our nurses' work will show how complete a gospel the Lord has when all work unitedly. The Michigan Conference and the Medical Missionary and Benevolent Association have united in work here, and encouraging results are seen. We visited one place where both mother and daughter were sick in bed, and a thirteen-year-old boy was waiting on them. The father had gone away, leaving them without food or fuel. The attending physician had done all he could, and the daughter, a girl of eighteen years, was lying in a stupor. All that was being done for her was the injection of morphine to ease her pain. We asked the physician to be allowed to treat her. We also asked him to refrain from giving her any more morphine, which he did. Within forty-eight hours she was sitting up. Then the mother was willing to trust us, and soon both were up and at work.

At the close of one of our meetings, a worker from another mission asked us if we would pray for a dear friend of hers, who lay at the point of death. She gave us the address of her friend; and the next morning, after a long ride and a muddy walk, we found her. We entered the door, were welcomed, and saw the husband leaning over the bed, weeping. All were weeping. The doctor had just told them that she could live but a short time. On learning that we were there, the patient aroused, and putting out her hand, said she thanked God he had sent some one to pray with her. We read some promises, and offered prayer. It was a good place to be; for the Lord came near. We immediately sent a nurse, and returned in the afternoon. The doctor had said the patient had heart trouble, that organ being double the normal size. We carefully inquired into her condition, and found no unusual pulse nor abnormal heart-beat. Our diagnosis pronounced the case one of stomach trouble, rather than heart trouble; so we acted accordingly, and the patient improved rapidly. Two of the children were also sick. One had a bad eye, with a serious discharge. The father was carrying out instructions by binding over the eye a piece of meat. A few treatments helped the child's eye. These cases are creating considerable interest, and a marked increase in attendance is seen at the mission.

We have now eight workers, four of whom are devoting their entire time to nursing, mostly among the poor. These are only a few items out of the many that space will not allow us to speak of.

ANDREW J. HARRIS.

426 Trumbull Ave.

NORTH DAKOTA.

BISMARCK.—I came to this place last August, just after fire had destroyed the greater part of the business portion of the town. Elder Ells, who lives here, had engaged a hall on Main street, for five dollars a month; but after the fire, the rent was put up to thirty dollars a month. This we could not pay, but we were allowed to use the Swedish Baptist church for a few weeks. This enabled us to begin the work. We sought the Lord earnestly to know how best to carry forward his work, and soon

the way opened for us to have a neat little hall, in a central location, for six dollars a month, with living-rooms below. This building we can use as long as we desire it.

Our Sabbath-school has grown from a membership of nine or ten to a membership of thirty. Last Sabbath three adults went forward in the ordinance of baptism; others are interested.

Our public services are well attended, especially on Sunday nights. We also have Bible studies in private families, and usually the room is well filled. We are using two hundred copies of the special number of the *Signs*, and have also placed in the hands of the people many pages of tracts. These, we believe, will be the means of awakening an interest in the minds of some.

We find a great deal of indifference here with reference to religion; especially is this true among the men. They seem to think religion is for women, children, and preachers. Other churches are having but little success; but the Lord has blessed our efforts here, and for this we praise his name.

J. W. WATT.

News of the Week.

FOR WEEK ENDING JANUARY 21, 1898.

—The "Moana," a regular liner between the United States and Australia, sailed from Sidney for San Francisco, January 16, having on board gold to the amount of \$2,225,000.

—Evidently the sultan of Turkey is not counting very much on the success of the czar's peace proposal; for he has just placed an order for 162 Krupp field-guns and 30,000 shrapnel shells.

—It is refreshing to know that not all the millions of the wealthy are hoarded up or used in personal indulgence. During 1898 twenty-three persons gave to public institutions \$11,176,000, fully half of this amount going to charity.

—It is said that one can travel four hundred miles by rail in India for \$2. This is making possible a fulfilment of the prophecy that "many shall run to and fro" to an extent that could not have been believed a hundred years ago.

—For many years there has been a strong effort on the part of Sunday-rest enforcement advocates to close the gates of the Iowa State fair on Sunday. The grounds have heretofore been open, but not the buildings. The newly elected directors have just decided that even the grounds will hereafter be closed to visitors on Sunday.

—According to reports from England, the mint there has turned out \$2,250,000,000 during the reign of Queen Victoria, more than twice the amount coined by all her predecessors on the throne. Yet the greater part of the wealth of this nation is in the hands of a few men, comparatively. Is there any connection between this and James 5:3-5?

—Mr. and Mrs. William Kyte, of Sturgis, Mich., recently celebrated the sixty-fourth anniversary of their marriage. They are ninety-one and ninety-two years of age respectively, and are remarkably well preserved. They are both ardent prohibitionists, and Mr. Kyte has never tasted liquor or tobacco. They are said to be the oldest married couple in the State.

—According to the latest reports, the eruption of Mt. Vesuvius is attaining great proportions. The flow of lava is unprecedented, and streams of fire are pouring out in all directions, though as yet no serious damage has been done. This gives a faint idea of what it will be when the whole earth shall "burn as an oven," and the elements "melt with fervent heat." That day is close at hand. Who shall abide it?

—Andrew Carnegie, the multi-millionaire manufacturer, has made a *bona-fide* offer to the government of the United States to pay \$20,000,000 for the independence of the Philippine Islands. It is Mr. Carnegie's plan to relieve the United States of the payment to Spain of the sum fixed by the treaty of peace, by advancing the full amount to Spain himself, on the sole condition that the President agree to withdraw the United States forces from the Philippine archipelago, and give the Filipinos their independence. Mr. Carnegie is an ardent anti-expansionist. And after this, surely nobody can doubt his patriotism.

—The increasing disregard for individual rights—those rights, too, that are recognized by national and State constitutions—is seen by a comparison of the number of legal executions with the number of lynchings during the last year. Of the former there were in this country 109, while the record of lynchings is 127.

—In his annual report of the Middletown (N. Y.) insane asylum, Dr. Seldon H. Talcott said, in substance, that preaching the doctrine of eternal damnation to children results, in many cases, in insanity. He says that children should not be frightened into religion. The shock of fear resulting from teaching sensitive children the horrors of future punishment often ends in the arrest of mental development. Neither children nor grown people should be frightened into religion.

—The United States government has undertaken to put in sanitary condition every dwelling in Havana, Cuba. One hundred resident physicians were hired to make a house-to-house inspection, and compel obedience to the new regulations. On January 16 one thousand people were engaged in cleaning the streets. The city is without underground sewerage. Of course the new regulations excite more or less opposition from the old residents, who declare that they are "healthy enough."

—Hardly a week passes but some of the leading industries of the country pool their interests, the real object of which is to lessen the supply and increase the price. On account of the unexpected demand for copper, a plan is now on foot for the consolidation of all the copper-mines of the United States and Canada. Another deal just about completed is the purchase of all the chewing-gum factories of the United States by a corporation with a capital stock of \$15,000,000, that a "corner" may be secured on the manufacture of this article.

—Father Chiniquy, as he is generally known, died in Montreal, Canada, January 16, in the ninetyeth year of his age. He was a leading figure in the Catholic Church in Canada and also in America, until 1863, when he renounced Catholicism, and joined the Presbyterians. Since that time he has waged an unrelenting warfare against Romanism. His book, "Fifty Years in the Church of Rome," has had a very wide circulation. He was an able and eloquent minister, and has done a great work in opening the eyes of the world to the iniquities of Rome.

—Last year the number of murders in this country was 7,840. Only 109 legal executions, followed the crimes in this terrible list. The extremely small per cent. of punishments, which is brought about by a liberal use of money, also indicates a list of crimes which, while not so shocking as the murders, includes a much larger number of criminals, as often many persons are bribed to obtain one acquittal. One can not help comparing the present time with the "days of Noah," when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

—The wise man declares that he that ruleth his spirit is greater than he that taketh a city. This has been verified to a marked degree in the present war scandal, growing out of the charge by General Miles that certain beef furnished the army was "preserved" by chemicals, and thus unfit to eat. Commissary-General Egan took this as a personal reflection; and his deliberate utterance, publicly made, is an example of vituperation rarely seen. Instead of even attempting a reply, General Miles left Washington, in order that his presence in the city might not embarrass the War Department in following out any course they saw fit. General Egan is to be court-martialed for his utterances against a superior officer.

Special Notices.

BIBLE-NATURE STUDY LESSONS.

SOME weeks ago, mention was made of a series of Bible-Nature Study lessons being prepared by Prof. M. E. Cady. The introductory chapter, which contains many extracts from the Testimonies, and a full explanation of the plan of Bible-Nature Study, is now ready, with the first twenty-five lessons in the series.

The plan of study is made very clear by the use of a chart. The first five lessons take up the general principles of nature study, under the following lesson-titles: "The Bible and Nature;" "Christ as a Student of Nature;" "Christ as a Teacher of Nature;" "Nature Teaches Spiritual Truth;" "The Benefits of Nature Study." The next five lessons treat of creation, based on Gen. 1:1, 2. The remaining fifteen lessons treat of light and heat. The following are a

few of the lesson-titles: "Creation of Light;" "Bible Lights;" "The Colors in Light;" "The Looking-glass;" "God's Looking-glass;" "The Magnifying-glass;" "The Companion of Light;" "What Is Fire?" etc.

There will be two hundred and sixty lessons in the series,—a lesson for each school day, adapted to the season of the year. Now is a good time to take up the lessons, so as to be prepared for the study of plant and animal life in the spring.

The introduction, with chart and sample lesson, will be sent for 10 cents in stamps. If the lessons are ordered, this amount will be deducted from the price of the book. The lessons are being printed at the rate of two a day, and as fast as each subject is completed, the lessons will be sent by mail. The complete series will be finished by the first of June. These lessons are fastened in a substantial board cover. The price of the complete series of two hundred and sixty lessons is \$1. Persons sending in five subscriptions will obtain the complete series of lessons free. Those desiring the lessons should address Prof. M. E. Cady, Battle Creek, Mich., care of college. Persons desiring sample lessons will please enclose two-cent stamp for postage.

THE NEW SANITARIUM AT SOUTH LANCASTER.

THE writer has just returned from a visit to South Lancaster, Mass., for the purpose of perfecting arrangements for the opening of a sanitarium there. After a few hours' conference with Elder Cottrell and Brother Wilcox, of the academy, the necessary details were perfected, and it is expected that the sanitarium will be opened about the first of June, when it is hoped that all the facilities will be in readiness. It is possible that arrangements may be made to receive a few patients before this time, as one or more physicians will be on the ground several weeks before the time announced for the opening.

On behalf of the Medical Missionary Board, I wish to express our appreciation of the interest shown by the New England friends in the medical missionary work, in the generous gift of the fine building which has been set apart for this purpose. The sanitarium enterprise will be prosecuted with vigor by the Medical Missionary Board through its representatives, who will take charge of the institution. With the co-operation of the friends in New England, it is believed that the work will speedily achieve the most gratifying success. There is no part of the country in which a sanitarium can find a larger and more needy field for work than in New England. By an earnest, co-operative effort, and the adoption of the principles of rational living, the South Lancaster Sanitarium may be made the center of a grand and beneficent work.

J. H. KELLOGG.

NOTICE!

WANTED.—Good, all-round tailor. Must be Sabbath-keeper. Good wages paid. Fine climate. Excellent opportunity for missionary work. Correspond at once with A. C. Pearson, Grand Junction, Colo.

PUBLICATIONS WANTED.

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

M. M. Beard, Crowley, La.

A. R. Hill, Combs, O. T., *Signs, Sentinels*, tracts, etc.

Mrs. J. H. Grant, Silver Creek, N. Y., *REVIEWS*, tracts.

Elizabeth Munro, Pope Joy, Iowa, *Signs, Sentinels*, and tracts.

John S. Wightman, Angola, N. Y., denominational papers and tracts.

Mrs. M. C. Kirk, Roanoke, Tex., *REVIEWS, Signs, Sentinels*, and tracts.

Lillian Sartain, Miles City, Mont., *Instructor, Christian Educator, Good Health*.

Mrs. Neva Barnett, 208 Underwood St., Zanesville, Ohio, *Signs, REVIEWS, Sentinels*.

Chas. E. E. Sanborn, 3124 Vine Grove Ave., St. Louis, Mo., back numbers of *Good Health*.

Eva M. Leonard, 16 Wellington Place, Grand Rapids, Mich., sufficient literature to supply nine racks in the depots of that city.

CHANGE OF ADDRESS.

THE address of D. H. Oberholtzer is now Thayer, Kan.

Obituaries.

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

NOEL.—Died at Dunlap, Iowa, Nov. 13, 1898, after a long illness with lung disease, my mother, Nancy Louisa Noel, aged 54 years. She accepted the truth in 1881. MRS. IDA WYRICK.

REYNOLDS.—Died at Denver, Mich., Oct. 7, 1898, Brother Harrison Reynolds, aged 78 years, 11 months, 14 days. Words of comfort were spoken from Heb. 2:14, 15. ALPHA WATERS.

RANKIN.—Died Dec. 23, 1898, at College View, Neb., Lydia A. Rankin, aged 74 years, 10 months, 21 days. She died with a bright hope of a part in the first resurrection. A. A. JOHNSON.

DOTSON.—Died at Preston, Idaho, Dec. 15, 1898, Brother C. F. Dotson, aged 50 years, 15 days. His death was caused by an accidental shooting, which resulted in blood-poisoning. W. A. ALWAY.

BELLAH.—Died near Poplar Bluff, Mo., Jan. 12, 1899, of pneumonia, Brother R. A. Bellah, aged 76 years, 1 month, 20 days. Funeral services were conducted by Brother H. A. Scantlin. CHARLES W. LANE.

SMITH.—Died near Seneca, Wis., Dec. 31, 1898, of pneumonia, Brother James Smith, aged 71 years, 2 months, 17 days. He had been elder of the Mt. Sterling church for several years. N. P. NEILSEN.

HERZER.—Died at Gunn City, Mo., Sept. 28, 1898, of typhoid fever, Wm. P. Herzer, aged 28 years, 8 months, 12 days. He contracted the fever by nursing a family where five were ill of the same. S. K. HERZER.

BAKER.—Died at Grinnell, Iowa, Dec. 29, 1898, Brother P. W. Baker. He was a pioneer of the cause in Iowa, having accepted the message over thirty years ago. Funeral services were conducted by the writer. B. E. FULLMER.

BRADFORD.—Died in Louisville, Ky., Dec. 27, 1898, of a complication of diseases, James S. Bradford, aged 68 years, 7 months. He gave his heart to God two months before he died. Words of comfort were spoken by the writer. S. OSBORN.

HALL.—Died at Redbank, Tenn., Jan. 3, 1899, of spinal meningitis, Earnest O. Hall. He gave evidence of acceptance with his Saviour. Funeral services were conducted by the writer, assisted by Brother A. F. Harrison. N. W. ALLEE.

RUSSELL.—Died at Otsego, Mich., Dec. 23, 1898, of heart-disease, Lester Russell, aged 84 years, 6 months, 11 days. He passed through great affliction. Words of comfort were spoken by Elder I. D. Van Horn, based upon Isa. 26:19. M. S. BURNHAM.

SARASIN.—Died at Twining, Mich., Jan. 1, 1899, of pulmonary tuberculosis, Edward C. Sarasin, aged 22 years, 6 months, 17 days. During the last few weeks of his life he sought the Saviour, and studied the vital truths of the word of God, applying them to his own life. ALBERT WEEKS.

ARNBRECHT.—Died near Francesville, Ind., Jan. 2, 1899, of dropsy, Catherine E. Arnbrecht, aged 53 years, 9 months, 21 days. She was a faithful member of the church at Kankakee, Ill. Funeral services conducted in German by Elder Shafer and in English by the writer. S. G. HUNTINGTON.

BUCHANAN.—Died at Knoxville, Tenn., of spinal meningitis, Margie Nadine, eldest daughter of Dr. and Mrs. James G. Buchanan, aged 11 years, 11 months, 20 days. We believe she will come forth in the first resurrection. Words of comfort were spoken from Zech. 8:4-8; Rev. 21:1-4. GRANT ADKINS.

ALTHOUSE.—Died at Flint, Mich., Dec. 7, 1898, of paralysis, Sister Rachel Ann Althouse, in the seventy-first year of her age. She was a member of the Flint church of Seventh-day Adventists, a firm believer in all the truth, and had a bright hope of the future reward. Sermon by the writer. Text, Rev. 14:13. I. D. VAN HORN.

SHARP.—Fell asleep in Battle Creek, Mich., Jan. 1, 1899, Simon Sharp, aged 79 years, 2 months, 21 days. He was born in New Brunswick, but came to Michigan at an early day, and was a charter-member of the Hazelton church. His last hours were a triumph for the truth and the comforting power of the Holy Spirit. A widow and four children survive him. The remains were taken to Flushing, where the funeral services were held in the Baptist church. The text for the occasion was of Brother Sharp's own selection,—Rev. 14:13. J. O. CORLISS.

Publishers' Department.

THE SABBATH-SCHOOL LESSONS

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

"IF'S AND WHY'S OF BAPTISM,"

By Wm. P. Pearce, is the title of No. 17, extra, of the *Words of Truth Series*. It contains 20 pages of most interesting matter pertaining to the subject of baptism, and should be circulated by the thousand. Price, only 1 cent a copy, or \$1 a hundred. Order of your State tract society, or of the publishers. Why not subscribe to the *Words of Truth Series*? It will cost you only 10 cents a year. Issued quarterly, with extras.

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Will bring you, free of charge, any one or all of the following-named articles:—

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 2. A sample copy of the ADVENT REVIEW AND SABBATH HERALD, the *Youth's Instructor*, the *Christian Educator*, the *Words of Truth Series*, the *Religious Liberty Library*, or of any of our foreign periodicals.
 3. A large 8-page circular of "Daniel and the Revelation," containing seven *facsimile* pages of this grand book.
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 6. Whatever information we are able to give you in regard to any of our books and publications.
- Address your postal to the Department of Circulation, Review and Herald Pub. Co., Battle Creek, Mich.

"WHAT IS PATRIOTISM IN THE UNITED STATES?"

This is the title of No. 55 of the *Religious Liberty Library*, written by Alonzo T. Jones. It is a live tract upon a live subject, and the author is too well known among lovers of liberty, both civil and religious, to need an introduction. It is a verbatim report of an address delivered to a large and enthusiastic audience in the Metropolitan Temple, San Francisco, Cal., June 14, 1896. Contains 24 pages 5 1/2 x 7 1/2 ins. in size, and sells for only a cent and a half a copy, or \$1.50 a hundred. For \$1 you will be admitted to membership in the International Religious Liberty Association, with headquarters at 39 Bond St., New York City, and all members receive the *Religious Liberty Library* free of charge.

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

OUR LATEST BOOK,

"One That Will Help You."

HAVE you seen a copy of the latest book issued by the Review and Herald Pub. Co.? Its title is "The Abiding Spirit." In this little volume the author, Mrs. S. M. I. Henry, treats the great theme of the abiding Holy Spirit in an entirely new and original manner, showing that the presence, power, and ministry of this Spirit are manifested in the common, material things; and the imperative need of its presence for the performance of the simplest duties.

Too many suppose that God, through his Holy Spirit, helps the Christian only in the so-called greater duties of life. This pernicious belief, however, the author has endeavored to overthrow, and we are confident that those who carefully peruse her work will find therein much help to live the everyday life, and to solve many religious perplexities.

Those who heard Sister Henry's addresses at the various camp-meetings last year, on the subject of the Holy Spirit, will at once recognize in this new book the gist of those talks.

CONTENTS.

"The Abiding Spirit" contains 12 chapters, and 316 pages. The chapter-titles are as follows: I. The Sword of the Spirit; II. The Breath of Life; III. The Signal Light; IV. The Spirit of Wisdom; V. The Spirit of Burning; VI. With Other Tongues; VII. The Unity of the Spirit; VIII. The Message of Liberty; IX. The Likeness of the Heavenly; X. The Spirit of Peace; XI. The Spiritual Birthright; XII. Points of Light.

Bound in cloth, plain edition, 40 cents; presentation edition, 75 cents.

Address all orders to your State tract society, or to the publishers.

WE WISH

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

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

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected August 14, 1898.

EAST.	8	12	6	10	14	20	36
	*Night Express	†Detroit Accon.	†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 3.00		pm 11.50
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	7.56	pm 12.50	2.42	7.28		5.00
Marshall.....		8.25	1.20	3.09	7.51		5.37
Albion.....	3.50	8.50	1.45	3.30	8.11	7.30	
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.30
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.45
Detroit.....	7.15	pm 12.25	5.50	6.00	10.45		9.15
Falls View.....					am 5.23		pm 4.13
Susp. Bridge.....					5.38		4.33
Niagara Falls.....					5.53		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 2.00	7.00
New York.....				pm 3.25	8.15		7.00
Springfield.....				12.16	8.34		7.40
Boston.....				3.00	11.35		10.34
WEST	7	15	3	5	23	13	37
	*Night Express	*N.Y. Ros. & Chi. Sp.	†Mail & Express	*News Express	*Western Express	†Kalam. Accon.	*Pacific Express
Boston.....		am 10.30			pm 5.30		pm 7.15
New York.....		pm 1.00			6.00		am 12.10
Syracuse.....		8.35			am 2.40		am 12.25
Rochester.....		10.37			3.15		am 12.25
Buffalo.....		11.50			3.35		am 12.25
Niagara Falls.....					6.23		am 12.25
Falls View.....					6.54		5.22
Detroit.....	pm 8.20	am 7.15	am 7.50		pm 12.40	pm 4.15	11.25
Ann Arbor.....	1.05	8.15	9.18		1.38	5.45	am 12.30
Jackson.....	11.15	9.35	11.16	am 3.35	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.30	pm 12.55	5.00	3.50	7.08	3.30
Kalamazoo.....	1.35	11.05	2.19	6.40	4.28	0.00	3.40
Niles.....	3.15	12.3	4.00		6.05		5.08
Michigan City.....	4.28	pm 1.28	5.20		7.05		6.06
Chicago.....	6.30	3.00	7.15		8.50		7.50

*Daily. †Daily except Sunday.
Trains on Battle Creek Division depart at 8:05 a. m. and 4:15 p. m., and arrive at 12:40 p. m. and 6:20 p. m. daily except Sunday.
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. R. N. R. WHEELER, Ticket Agent, Battle Creek.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK. In Effect May 15, 1898.

EASTBOUND.		LEAVE.
MONTREAL, NEW YORK.		
Bay City, Detroit, Port Huron, and East.....	* 7.00 A. M.	
Bay City, Detroit, Port Huron, and Int. Stations.....	† 3.45 P. M.	
Port Huron, Susp. Bridge, New York, and Montreal.....	* 8.27 P. M.	
Detroit, Port Huron, Susp. Bridge, New York, and Boston.....	* 2.25 A. M.	
WESTBOUND.		
South Bend, Chicago, and West.....	* 8.52 A. M.	
Chicago and Intermediate Stations.....	† 12.15 P. M.	
Mixed, South Bend, and Int. Stations.....	† 7.10 A. M.	
South Bend, Chicago, and West.....	* 4.05 P. M.	
South Bend, Chicago, and West.....	* 12.55 A. M.	

SLEEPING AND THROUGH CAR SERVICE.

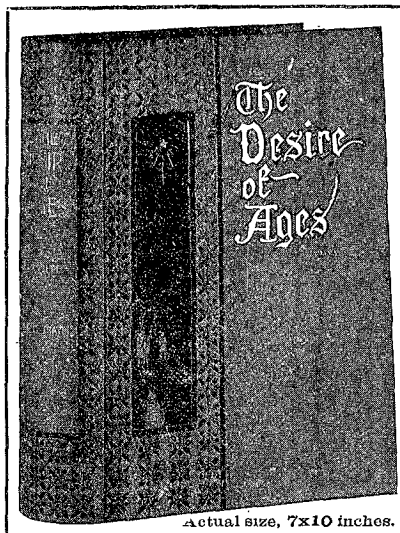
EASTBOUND.
8.27 P. M. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and C. V. Ry., also vestibule sleeper to Montreal and from Montreal to Portland daily; Pullman vestibule buffet sleeping-cars to New York and Philadelphia via Susp. Bridge and Lehigh Valley R. R. Through coach to Toronto via Port Huron.
2.25 A. M. train has Pullman sleeper to Bay City via Flint; F. & P. M. R. 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. GUGHES, A. G. P. Agent, CHICAGO, ILL.
BEN FLETCHER, Trav. Pass. Agt., DETROIT, MICH.

THE REVIEW AND HERALD EDITION



Actual size, 7x10 inches.

The Desire of Ages,

By MRS. E. G. WHITE,

IS NOW READY FOR DELIVERY.

Those who desire to know more of this latest and greatest book from the pen of this well-known author, should send for a copy to their State Tract Society at once.

Every Christian should possess this Wonderful Book on the Life of Christ and His Apostles.

Its 87 chapters and index form a volume of nearly 900 large octavo pages. It is printed on enamel-finish, supercalendered book-paper, and is bound as follows:—

CLOTH, Marbled Edges,	\$3.50	LIBRARY, Marbled Edges,	\$5.00
CLOTH, Gilt Edges,	4.25	FULL MOROCCO, Gilt Edges,	7.00

Order of your State Tract Society or of the

REVIEW AND HERALD PUBLISHING CO.,

BATTLE CREEK, MICH.

Chicago, Ill.

Atlanta, Ga.

Toronto, Ont.

The Review and Herald.

BATTLE CREEK, MICH., JANUARY 24, 1899.

ENGLAND refuses to recognize the claims of the French government to control in Madagascar.

In a personal letter, a personal friend in the United States Senate writes, "I believe the tide is turning toward liberty and independence."

THE United States is in prophecy in the Testimonies, too. Are you studying these, so that in the light of the "sure word of prophecy" you can see the meaning of things occurrent?

THE Methodists have set "two million converts and twenty million dollars" as their goal for 1901, the introductory year of the twentieth century. They now claim a membership of three million.

FROM "an unimpeachable source" the emperor of Germany is reported as having said, "What is now going on in the Philippines and elsewhere in the far East I consider to be of the utmost importance to Germany."

RUSSIA, as against Britain, has succeeded in forming a treaty of alliance with Afghanistan. This still more firmly fixes the power of Russia across all central and northern Asia. Yet God says, "I am against thee, O Gog, the chief prince of Rosh [Russia], Meshech, and Tubal." Eze. 38:3; 39:1, R. V.

THE anti-imperialism sentiment is rapidly growing. Where, three or four months ago, there were but three or four prominent names on that side, there are now a sufficient number to cause the imperialists to stop sneering, and come down to sober discussion. Even yet, however, the imperialists are largely in the majority.

THE American Sabbath Union addressed a letter to Governor Roosevelt, of New York, soliciting his "good offices in defense of our beloved American Sabbath." The governor replied in five lines, expressing "heartly thanks," and saying that they could count on him "in every struggle for morality and decency."

BRITAIN has established a university at Khartum especially for the education, under British direction, of the Mohammedans in that region. And now, seeing that this will surely draw Mohammedan sympathy to Britain, the French are strongly agitating the question of founding a like institution somewhere in the Mohammedan possessions of France.

HAVE you subscribed for the *General Conference Bulletin*? If not, you will lose what will be worth to you many times more than the fifty cents that that paper will cost. It will be larger than formerly; the reports of the proceedings will be fuller than ever; and this General Conference will not be less in importance than those that have gone before. Subscribe now.

A SAD CALAMITY.

SOME of the readers of the REVIEW have no doubt seen in the daily papers a notice of the sad accident by which the well-known worker in our educational lines, Prof. G. H. Bell, lost his life. He was driving in, by appointment, from his little place in the suburbs of this city, to listen to the recitations of some of his private pupils, in the early part of the evening of January 16. The horse took fright at a flying piece of paper, and at once became uncontrollable. At a fearful rate of speed, the buggy came in contact with a trolley-wire pole, throwing Brother Bell forward on the heels of the horse; and by blows from the hoofs of the frightened animal, and contact with the frozen ground, his skull was fractured in many places. The buggy was demolished, but the horse was soon secured. The patrol-wagon was immediately summoned, and within thirty minutes the surgeons at the Sanitarium were giving attention, but without hope, to the wounded man. He never regained consciousness; and in half an hour after he reached the Sanitarium, he breathed his last.

The funeral was held in the Tabernacle the 19th, a larger congregation being in attendance than has gathered there on any similar occasion since the funeral of Elder James White, in 1881. Many of Professor Bell's old students being in the place, four of them—Dr. J. H. Kellogg, Dr. E. J. Waggoner, J. E. White, and J. C. Bartholf—took part in the exercises, and paid an appropriate tribute to the good they had received from the former labors of Brother Bell. Six other of his students acted as bearers, as his remains were conveyed to the tomb. His last day of life, as many before it, was spent in going about doing good, and in kindness to the poor.

U. S.

BISHOP McCABE is advocating the paying of tithes by the membership of the Methodist Church. By many it is accepted, because it is so evidently Scriptural. Other many, however, strongly oppose it; they claim that all belongs to God, and should be given. But the Lord says the tithe is already his; and if a person will not let the Lord have a *tenth* that already belongs to him, what probability is there that he will give this, *and also the other nine tenths*, of which God has made us stewards? The best surety that a man will give the *nine tenths*, of which he is made steward, is that he has a heart that cheerfully lets the Lord have the *one tenth* that already belongs only to him.

A WRITER in the *Popular Science Monthly* says that "if one hundred Jewish infants and a hundred American infants, born, say, in Massachusetts, begin life the same day, half of the Americans will have died in forty-seven years, while the first half of the Jews will not be gone before the end of seventy-one years." Another authority says that of one thousand Jews, two hundred and seventeen die before the age of seven; while of one thousand Gentiles, four hundred and fifty-three die before that age. And yet another writer very properly observes: "Evidently the Jews are either a great deal tougher than other folks, or they know better how to live." But since other people, as well as the Jews, have the Bible, why do these not know as well how to live?

A LETTER from Elder G. H. Baber tells of two brethren who recently went to Arequipa, Peru, to engage in the canvassing work. They had been there but a short time when, with their old stepfather, who is not of our faith, they were placed in jail for selling and distributing Protestant literature, such as Bibles, tracts, etc. The report says there was strong feeling against them, with threats of lynching. In writing of the matter, Elder Baber says: "This is Romanism pure and simple, where it has full sway. Where heretics are not persecuted, there real Romanism rules not; but real Romanism rules in Arequipa." One of these brethren has been arrested several times in small villages in the interior of Chile, but he has no fear. May He who has visited the Gentiles "to take out of them a people for his name," direct and overrule all to his own glory; and for the good of those who love him.

THE secretaries of the home missions of the Protestant missionary societies are vigorously opposing the petition of Cardinal Gibbons for the government to reopen the question of governmental support to church schools. They say that "the real design of the Catholic archbishops does not refer to the Indian at all, but has in mind revenues that are collected in the new territorial possessions." They say that "the time is not distant when an argument will be put forth that some of the revenue collected in Porto Rico ought to go to pay for the education of Porto Rican children in Catholic schools,—the same contract system that has just been terminated with the Indian children at home." There is no ground for doubt that these secretaries are telling the truth. And without the strongest and most watchful opposition, the Catholic archbishops will carry their point. And even in spite of such opposition, they may carry their point.

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.*

OUR readers will remember that about a year ago we published a poem entitled "In the Sunshine of the Cross." The words of this poem have been set to music, and published by Brother C. W. Morse, of this city. Both the words and the sentiment of this song are as much superior to that other song, "In the Shadow of the Cross of Calvary," as sunshine is superior to shadow; and we hope it will be sung as much more than the other one as it deserves to be. The title-page alone of "In the Sunshine of the Cross" is a beautiful story in itself: this, with the words and music of the beautiful song; makes it well worth the twenty-five cents that it costs. Address C. W. Morse, 59 Tompkins St., Battle Creek, Mich.

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