

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
IS THE FIELD
EMMA E. CRAIG
box 449

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

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

"DISAPPOINTMENTS, HIS APPOINTMENTS."

"THINK it not strange concerning the fiery trial which is to
try you."

"Disappointments, His appointments,"
Or doth come an inward protest?
Doth my heart say Yea,
Crying Nay?

Should the Spirit see it needful
Cherished hopes to slay,
Would my heart be just as buoyant
As to-day?

Have I found "beneath his shadow"
Such delight and rest
That I just take him for meeting
Any test?

'Neath his wing the heart can never
Think his leadings strange;
There all trials into blessings
Quickly change.

When we lie so close, our heart-life
Feels the throb of his,
Every moment hath in keeping
Some sweet bliss.

— Carrie Merrill.

HOME MISSIONARY WORK.

MRS. E. G. WHITE.

RELATING his experience, the apostle Paul said: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. . . . Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

This is home missionary work,—work that God's ministers are to strive faithfully to do. They are not only to preach; they are to minister by going from house to house, becoming acquainted with the different families in the church, some of whom may be converted, while others are still without God and without hope in the world. It is possible to preach many sermons without accomplishing the work essential for the well-being of the people of God. The discourses given are to be followed with personal labor. A work may be done by visiting people in their homes, and speaking helpful, encouraging words to them, which will be

far more effective than the work done by preaching.

The enemy of righteousness presents strong inducements to men and women, that he may, if possible, lead them to yield to his allurements. Therefore great care and vigilance must be shown by the ministers of the church of God in caring for their flocks. They must watch for souls as they that must give an account, showing the same interest in their brethren and sisters in the faith that brothers and sisters of the same family show in one another. In Christ we are all members of the same family. God is our Father; and he expects us to take an interest in the members of his household,—not a casual interest, but a decided, continuous interest.

Some, because they do not receive and impart light, have no genuine spiritual experience. They are often surprised by temptations that come in forms so fascinating that they do not recognize them as deceptions of the wily foe.

How important that they obtain the experience necessary for them to have! The members of the Lord's family are to be wise and watchful, doing all in their power to save their weaker brethren from Satan's concealed nets. If one member falls into temptation, the other members are to care for him with kindly interest, seeking to arrest the feet that are straying into false paths, and win him to a pure and holy life. This service God requires from every member of his church.

This is home missionary work, and it is as helpful to those who do it as it is to those for whom it is done. The kindly interest we manifest in the home circle, the words of sympathy we speak to our brothers and sisters, fit us to work for the members of the Lord's household, with whom, if we remain loyal to Christ, we shall live through eternal ages. "Be thou faithful unto death," Christ says, "and I will give thee a crown of life." Then how carefully should the members of the Lord's family guard their brethren and sisters!

It is a wonderful thing for a sinner to be brought to God through Christ, to learn to know Christ. This is true conversion. Then how tender we should be in our dealings with those who are striving for the crown of life! We should make ourselves their friends. If they are poor, and in need of food and clothing, we should minister to their temporal as well as their spiritual wants. Thus we may be a double blessing to them. He who, in love and tenderness, has helped a needy soul may at another time be in need of compassionate words of hope and courage. Then the one who has been helped should in turn manifest loving, patient interest in him who is in need of help. Our daily prayer should be, "Help us to help each other, Lord; each other's woes to bear."

God would have us encourage the young to seek earnestly for a deeper experience in the Christian life. By appropriate words from the Scriptures we are to help them to know him who is their peace, their joy, their strength, their shield, their Guide and Counselor, the source of their comfort, their all and in all. Have you turned from your idols to God?

Those who come to Jesus with true purpose of heart, surrendering themselves to his service, will know the blessedness of perfect trust. If they have in truth enlisted in his service, they will find in him all that is required for the perfection of Christian character. By his fulness their soul-hunger will be satisfied. It is the privilege of all to follow on to know the Lord, that they may know that his goings forth are prepared as the morning.

Not only are those of the household of faith to be cared for; but we are also to labor for those who are not with us in the faith. Christ died for them. They are the purchase of his blood, and are of value in God's sight. They need to be pointed to the Saviour. This you may do by speaking words of courage and hope to them, giving, if need be, tangible proof of your interest in them by helping them to procure food and clothing. Many could be reached by the truth if God's people gave evidence of a genuine interest in them.

Christ declared, "I am not come to call the righteous, but sinners to repentance." "They that be whole need not a physician, but they that are sick." It is not according to Christ's teaching to expend undue time and attention upon those who know the truth; for there is danger of thus encouraging selfishness and helplessness. We are to remember that the souls of all are of value with God. Let those who have a knowledge of the truth inquire, How can I best meet those who take no interest in religious things?

You meet many people, talk with them, visit among them; but have you spoken to them any words that show an interest in their spiritual welfare? Have you presented Christ to them as a sin-pardoning Saviour? If you have not, how will you meet those souls—lost, eternally lost—when, with them, you stand before the bar of God? Who can say, with the apostle Paul: "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ"?

Those who have gained a knowledge of the truth are to teach others by engaging in house-to-house work, that those around them may receive the knowledge of Christ, and turn from their idols to serve God. But this work is strangely neglected. Large portions of the Lord's vineyard are left to lie uncultivated and neglected. Thousands might to-day be rejoicing in the truth if those who claim to love God and keep his commandments would work as Christ worked and as the apostle Paul worked,—going from house to house, and in all humility declaring the need of repentance toward God and faith toward our Lord Jesus Christ.

"I have showed you all things," Paul writes, "how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edifica-

tion. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me."

Many may be converted by the instrumentality of those who are laborers together with God. The heavenly intelligences stand close beside every soul who is earnestly laboring to win souls to Christ, that these souls may in their turn glorify God, as it is written, "For this cause I will confess to thee among the Gentiles, and sing unto thy name." When souls are converted, both the laborer and those labored for, glorify God; and it rejoices God's heart of love that the heavenly intelligences have found channels through which they can communicate the riches of Christ's mercy and grace. There is joy in the presence of the angels over one sinner who turns from sin to show repentance toward God and faith in Christ. All heaven is made glad, and seraphs and cherubs touch their golden harps, and sing praise to God and to the Lamb for their mercy and loving-kindness to the children of men. Then why are we not in earnest? Shall we not individually labor earnestly for those around us, whose souls are just as precious in God's sight as are our own?

Those who receive and impart Christ's grace receive grace for grace. "As many as received him, to them gave he power to become the sons of God," "having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

What blessings are here given us! It is God's purpose, by his dealings with those who receive Christ as a personal Saviour, to glorify his name through the eternal ages. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." By giving heaven's richest treasure, his only begotten Son, to die for man, God would demonstrate before all created intelligences how much he loves the fallen race.

"I have declared unto them thy name," Christ said in his wonderful prayer, "and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." The knowledge that such possibilities and privileges lie before humanity should stir us to greater activity, leading us to make more self-denying, self-sacrificing efforts in behalf of those who know not Christ. Shall not those whose hearts are warmed by the love of Christ show how much they prize that love by telling others about it, seeking in every possible way to arrest the attention of the unconverted, and point them to Jesus? Show them by precept and example that you appreciate God's love. Wherever you are, in whatever society you may be, do what you can to declare the name and love of God, seeking to impress minds with the great loss they sustain by not enlisting in Christ's service.

"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

We do not half work for the Master. He would have us watch for souls as they that must give an account. In his great love for us "he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Knowing this, let us use every entrusted talent for God, seeking earnestly to gain recruits for his army. Do

not fail, in the gentleness of Christ, to make personal appeals. "We are laborers together with God." Can the angels say this of us?

Christ walked on this earth among men, uplifting the weak, the halting, the suffering, and making glad the hearts of the desponding and discouraged. To all he gave the gracious invitation, "Come unto me, all ye that labor and are heavy laden; and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." We are privileged to draw from Christ's resources. In him there is an inexhaustible supply of grace and light and love. And the more we impart, the more we receive. As we supply the necessities of others, our own souls are refreshed and satisfied with the love of Jesus. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: . . . being enriched in everything to all bountifulness, which causeth through us thanksgiving to God."

A SPECIAL ADMONITION.

F. D. STARR.

CONSIDERABLE desire is sometimes expressed to obtain the special Testimonies that are issued to the public laborers in the work; and some wonder why all do not have these Testimonies. Without speaking in regard to this question, it might be said that a recent publication that is within the reach of all is surely a very important special admonition, or Testimony, for every one; that work is the remarkable book, "The Desire of Ages." Words can hardly express the delight and profit to be derived from its perusal. I had not supposed I should have an opportunity in this mortal state to obtain such clear explanations of the way of life and the plan of salvation as are afforded by studying its contents. Never before has it been my privilege to enjoy anything that seemed so much like sitting at the feet of Jesus, to listen, as did the disciples of old, to his explanations of his own blessed gospel, as contained in his word. And it is not without effect; like the word in apostolic times, it "effectually worketh" in them that believe. 1 Thess. 2:13.

It may be natural to ask, as did Peter concerning a fellow worker, "What shall this man do?" "What special Testimony has been given to some one else?" But let us first get hold of this special Testimony that is for every one of us. What more could the Lord do for his people than he has done in giving us this timely volume? It seems as if the reading and heeding of that book would bring salvation to those whom despair had driven almost beyond the bounds of hope.

If our people could all lay aside, quite largely, other considerations, and for the next three months get hold of the instruction to be found in "The Desire of Ages," a mighty reviving and reformation would surely be the result. The book itself has been the desire of many for some time; and if its excellence had been known beforehand, doubtless it would have been desired more ardently than it has been.

Have you that book, or are you planning to get it? Every family needs it. It will doubtless find its way readily into many homes where the light of present truth has not yet shone.

WITNESSES must be careful what they say. Every word is questioned by the opponents. The decision of the case generally depends upon what the witnesses say. "Ye are my witnesses." What are we saying?

T. E. BOWEN.

WHAT SHALL I DO WITH JESUS?

ELIZABETH ROSSER.
(Chandler, Ore.)

O, WHAT shall I do with Jesus?
Life's morn is fresh and fair;
In the whirl of youthful madness,
I shall not want him there.
How could I condone life's folly,
Or justify its pride,
With the meek and lowly Presence
Forever at my side?

O, what shall I do with Jesus
In the hurry of life's high noon?
The Spirit and Word are calling,
And I will follow them soon:
But I'll tarry a little longer;
For the world is fair to see,
And I must give up its pleasures,
Ere he will abide with me.

O, what shall I do with Jesus?
Life's sun is sinking fast;
His grace so long I've slighted
Its charm is almost past.
I can not call him Master,
Nor yield my unbent will.
Let us eat, drink, and be merry!
And the pleading Voice is still.

But what shall I do without him
When life has slipped away?
What will my pride avail me,
Or my riches, in that day?
How shall I undo my folly?
How shall I excuse my scorn,
When every eye shall see him,
And the tribes of earth shall mourn?

CIRCUMCISION OF THE HEART.

J. N. LOUGHBOROUGH.

ONE work of the Spirit, as mentioned in the New Testament, is called "circumcision . . . of the heart." Of circumcision, as received by Abraham, we read: "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." Rom. 4:11. The apostle also says: "Neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29.

Of this kind of circumcision we read in the Colossian letter: "And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Col. 2:10, 11.

SEALING.

There is a work wrought through the Spirit which is called "sealing." Of this we read, in the Corinthian letter: "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. 1:21, 22.

Some may raise the query, "If it is the Spirit that seals us, how is it that the Sabbath of the fourth commandment is called the seal of God?" We reply that in a literal sealing there are three things taken into account: first, the wax, which is to receive the impress of the seal; second, the stamp, or instrument, which is to leave its impress on the wax; third, the softening of the wax, preparing it to receive the impression. The heart, in its unrenewed state, is comparable to the cold wax. In its natural condition, it is "not subject to the law of God;" and therefore, in that state, it could not receive the seal. The sign—Sabbath—of the living God is the instrument which is to leave its impress upon the heart, when it has been softened by the warming influence of God's Holy Spirit. So we are by the Spirit "sealed" with the "seal of the living God," in that the Spirit of God applies that truth to our hearts, writing it in our hearts and minds.

The manner in which the heart is prepared by the Spirit of God for rendering acceptable obedience to him, is clearly set forth in the word of the Lord by Ezekiel: "And I will put a new Spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God." Eze. 11:19, 20. Again: "A new heart also will I give you, and a new Spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Eze. 36:26, 27.

UNITY OF THE SPIRIT.

Having our hearts made tender by the influence of the Spirit of God, the great work to be accomplished in us is set forth by the apostle in these words: "With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:2, 3.

This is in perfect accord with the prayer of our Saviour for us: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me. . . . I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:20-23.

In contrast with this is Paul's description of the movings of the natural, the carnal, heart: "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" 1 Cor. 3:3. Our Saviour said of those who are led by his Spirit: "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:5. "The fruit of the Spirit is . . . long-suffering, gentleness, goodness, meekness" (Gal. 5:22); and "hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." 1 John 4:13.

The apostle Paul illustrates the union which God desires in his church by the harmonious action of all the members of the human body: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body,

as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body." 1 Cor. 12:12-20. We are exhorted to come into just such unity and harmony of action as that shown above in the harmonious action of all the members of our natural body.

NATURE AND COLORS.

L. A. REED.

It is interesting to see how the different colors of light correspond to the different graces of God's character; but we may take natural objects possessing these colors, and find also an interesting similarity. Thus fortitude, the red of the character, is symbolized by the red of the blood, the vital current that flows through the veins to give energy and life. It is also typified by the fire, which melts down opposition, and through a variety of operations imparts energy.

Green, the analogue of patience, is the hue of the grass, "which through summer's heat

down, as God himself looks down, in benevolence upon the just and upon the unjust.

Brotherly kindness, a deeper blue,—the indigo or ultramarine blue of the character,—is typified in the deep hue of the violet,—the modest, retiring flower we all so dearly love. Rare, but treasured, can be said both of the quality and of the flower. This blue is the color of fruit when ripening, and the attribute is possessed by every ripening soul. It is the background of nature,—the color of the hill in the distance when in the strongest light,—and this grace is ever in the soul when God is shining brightest there: it is the highest attainment, next to love.

And love is the violet: it is more than this, it is all the prismatic colors. "As every lovely hue is light, so every lovely grace is love. This is the rainbow, which gathers up and harmonizes all other qualities, and bends its divine beauty over the whole of the Christian. It is the genus of which all the Christian virtues are the species. Patience is the attitude of love; zeal is the energy of love; humility is the aspect of love; benevolence is the acting of love. Faith works by love; the fruit of the Spirit is love; the end of the commandment is love; heaven is love; God is love."

HEROIC PREACHING.

The grand old word "sermon," that once stood for solid Scriptural shot, has come to be an iridescent rubber ball. Preaching has taken so wide a range that nothing, from volunteers to volcanoes, but is, on occasion, blessed with a text. Rare indeed is the sermonizer who is not tempted to select his themes to suit popular tastes, instead of expounding saving truths.

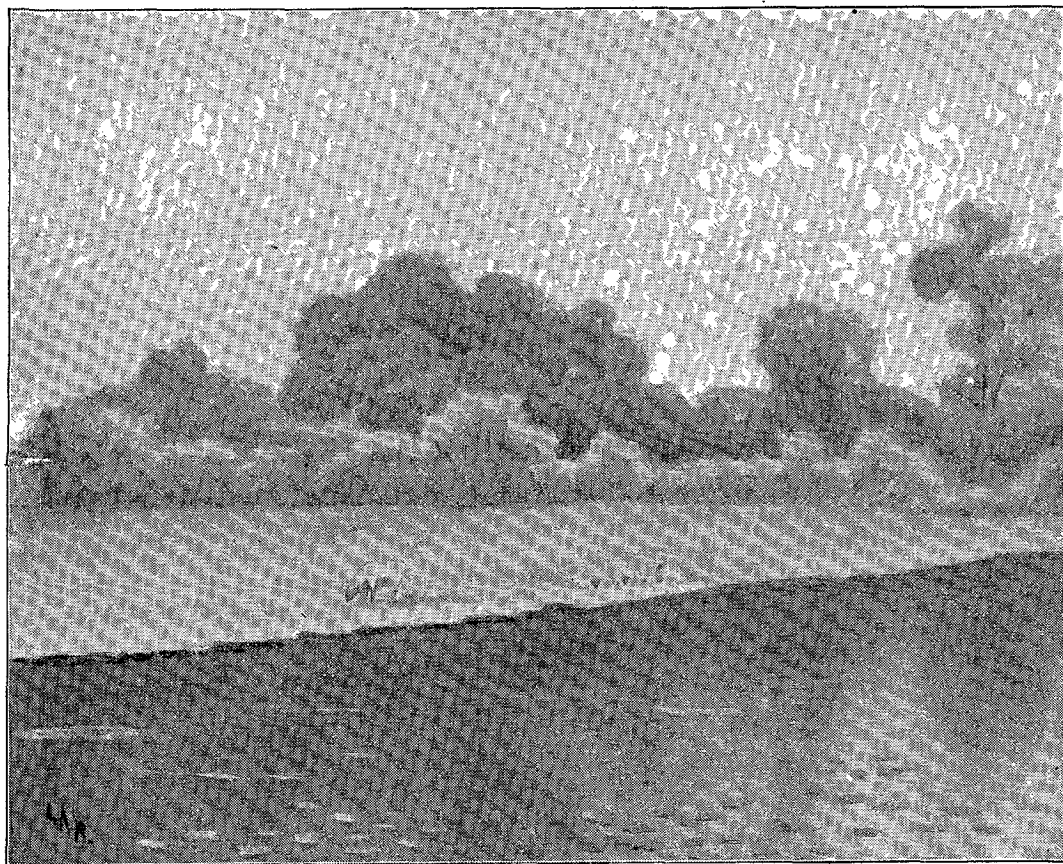
The fact is, it requires no little courage nowadays to cast one's self unreservedly upon the word of God in the preparation and delivery of a discourse. The prophets Elijah and Isaiah came not with a more stirring message than does the preacher who proclaims,

with anointed lips, what his heart has so deeply felt of the truth as it is in Jesus.

The Pharisee condemns the Bible-saturated preacher as altogether too revivalistic; the prayerless member thinks him too personal; the worldly parishioner, too dry, antiquated, and commonplace.

It is a brave thing to make the very words of the Bible live and breathe with primitive power. "For the word of God is quick [alive], and powerful, and sharper than any two-edged sword, . . . and is a discernor of the thoughts and intents of the heart." And because the Bible possesses these pungent, dynamic forces, it requires the highest form of courage to preach the Bible itself, just as it is, with all the strength of one's soul.

It is surprising how many other things come right in a parish when the word of God is given free course in the pulpit and prayer-meeting. And the thrill of joy on the preacher's part in re-discovering the truth in all its fulness, and sharing it with others, who can express? The heavenly treasure constantly increases in preciousness and value to him who sells all, in order that he may possess it.—*Selected.*



"THE GREEN OF GRASS AND WOODS."

and winter's frost remains unchanged, which may be trampled underfoot and injured in every way, and yet retain its vitality unimpaired." The world tramples on unheeding, but is nevertheless refreshed by the green of grass and woods; and the crowds that throng our parks in summer, and that flock to the country, attest that its quiet, patient loveliness is thoroughly appreciated.

So patient souls are valued, and their presence is sought, though at times we hardly think why we seek them; and the world is brighter for their being here, and would be most cheerless if they were not. We love patience even "as we do the patch of green grass that struggles for existence on the naked rock," or the mosses and the lichens that grow on every patch of soil amid the frost and chill of the polar zone. There is no place so dreary but there is some green to cheer it; there can be no place so dark but patience still may thrive.

Godliness, or piety,—the blue of the character, the royal, kingly color, true blue,—is the one most closely associated with God; for it is God-likeness. Blue is the color of the sky,—that sky that embraces the world, and looks

The Sermon.

OUR GOD IS A CONSUMING FIRE.*

A. T. JONES.

(Continued.)

DESTRUCTION of sin is the only way of salvation. His name shall be called "Jesus: for he shall save his people from their sins." So when I accept his offer, as certainly as I believe in Jesus I shall not perish. And in that, I accept the provision that I will let sin go. I agree that I am willing to be separated from the sin, and that I will separate from sin. Listen: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." Then the object of the cross of Christ is the destruction of sin. Never miss that thought. Hold fast to it forever: the cross of Jesus Christ—the crucifixion of Jesus Christ, the object of it—is the destruction of sin. Thank the Lord, that object will be accomplished. Now let us read the whole verse: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6. Not only is there destruction of sin, but freedom from the service of sin. "For sin shall not have dominion over you." Verse 14. Let us follow that thought briefly right through the chapter. There is in it a whole world of Christian victory and joy.

"For he that is dead is freed from sin." He who is crucified, he who has accepted the death of Jesus Christ, and is crucified with him, he it is that is freed from sin.

"Now if we be dead with Christ, we believe that we shall also live with him." But where does he live? Does he live in sin?—He never did. Then as certainly as we live with him, we live with him free from sin.

"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." It could not hold the dominion which it *had*. It had the dominion, because he gave himself up in surrender to the dominion of death; but death could not hold him, because he was separated from sin. Neither can death hold anybody else; even though it has dominion, it can not *hold* the man who is free from sin.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you."

There the apostle says that sin shall not have dominion over you. Let not sin therefore reign in your flesh, in your members. Then coming down a little farther: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" The next verse reads: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then *made free from sin*, ye became the servants of righteousness."

The cross of Christ gives not only freedom from sin, but makes men servants of righteousness. The next verse tells us that the service of righteousness is "*unto holiness*"; the end of holiness is everlasting life; and without holiness "no man shall see the Lord."

Then it is perfectly plain, as plain as A B C, that the only true preparation for the coming of the Lord is separation from sin. It makes no difference how much we talk about the coming of the Lord; nor how much we preach the signs of the times; nor how much we prepare for it otherwise, though we sell all we have, and give to the poor,—if we are not separating from sin, making it our constant consideration to be absolutely separated from sin, and to be servants of righteousness unto holiness, we are not making preparation for the coming of the Lord at all: our profession is all a fraud. We may not be working it *as* a fraud; but we are inflicting upon ourselves a fraud. It may be that we are deceiving ourselves by it; but that makes no difference: if our constant consideration is not entire separation from sin, our profession is a fraud.

The profession of being an Adventist, of being a Seventh-day Adventist, looking for the coming of the Lord, telling people that the coming of the Lord is near, watching the signs of the times,—all this is right, absolutely and forever right. But, though I have all this, and have not that one thing,—the sole ambition to be completely separated from sin, and from the service of sin,—my profession of the *Adventist* faith is a fraud; for if I am not separated from sin, I can not meet the Lord at all in peace. Therefore if my sole ambition is not separation from sin, and from the service of it, I am not preparing at all to meet the Lord.

Then the question for every one of us here to-day, and for Seventh-day Adventists of all people, is, Are you preparing to meet the Lord, whom, *without holiness*, no man shall see? I am going to ask you more than that: Are you *ready* to meet the Lord? Of the times and seasons, you have no need that I speak to you. It is not necessary for me to stand here, and talk about how near the coming of the Lord is. The signs are multiplying upon the earth. You are Adventists. You know all that; but it *is* proper for me, now and forever, to stand here and ask, Are you separated from sin? And *being* separated from sin, are you ready to meet the Lord? Because our God is a consuming fire, and there is no use trying to get away from that. He is nothing else. You need not coddle yourself with the notion that God is anything else than a consuming fire. Just make up your mind to that. He says that that is just what he is; and the sooner you and I make up our minds that God is a consuming fire, the better.

Christ is coming; we are talking about it; it will be for us. He is coming in flaming fire, he comes as a consuming fire; but I want to know what is the use of talking about his coming unless we are ready to meet him in this consuming fire? It is all deception for any man to pass along carelessly when that is the eternal truth.

Do you not remember that the Word not only says that we shall see him, but see him *as he is*? that is, we shall see him as a consuming fire,—and I am glad of it. Thank the Lord! Here is a description of him when John saw him *as he is*,—saw him as we shall see him,—and what of it? Just a few points: "His eyes were as a *flame of fire*." "His feet like unto fine brass, as if they *burned in a furnace*;" and "his countenance was as the *sun shineth in his strength*." His raiment was "white as snow, so as no fuller on earth can white them," "as white as the light"—the whiteness of piercing, consuming brightness. That is he. And that is he *as he is* when he comes; and without holiness no man shall see him. Without separation from sin, no man shall stand.

Then the question with you and with me to-day, and all the time, is, How shall we be so separated from sin that we may meet him in flaming fire? How, how, how?

Look at yourself and your record, and I will look at myself and my record. We will look at the evil traits that are in us, at the struggles we have made, and the longing we have had to overcome these besetments, and to separate ourselves from all the evil, that we might indeed be ready. Where is there time to get ourselves ready? In the short time that intervenes between now and that day,—*is there time?* and if so, when shall be that time when you and I shall have that thing so accomplished, shall have so separated ourselves from sin, that we shall be ready to meet him in flaming fire? The answer is, *Never*. That time will never, never come.

What, then, shall we do? *Do not misunderstand*. I did not say that the time never would come when we could *be separated* from sin. I said, Look at yourself, and I will look at myself, and we will see what we are, how full of evil traits, and what little progress we have made in this work of overcoming, and ask the question, When will the time ever come when *you and I* shall have so separated *ourselves* from sin that we can meet him in flaming fire? It is *that time* which I say will never, never come.

But, bless the Lord! there is time to *be separated* from sin. No time will ever come when *we* can do this work *ourselves*; but the time *is now*, just now, to *be separated* from sin. The time to be separated from sin is right now, and that *now is all the time*; for "*now is the accepted time; now is the day of salvation*." *Only God* can separate us from sin; he will do it, and he will do it just now. Bless his name!

Yet, what every one must understand is this: the only way that God does, or can, separate anybody from sin is by that very consuming fire of his presence. The only way, therefore, in which you and I can ever be so separated from sin as to meet *God as he is*, in the flaming fire that he is, in that great day, is to meet *him to-day* as he is, in the consuming fire that he is. The only way that we can be prepared to meet him at his coming in that great day is to meet him in his coming *to-day*. For there is a coming to men *now*, as really as to the world in that great day. "I will not leave you comfortless: *I will COME TO YOU*." John 14:18. But do not forget that whether he comes to you or to me *now*, or whether he comes to other people in that great day, he comes only as a consuming fire.

Listen: "If any man hear my voice, and open the door,"—what does he say?—"I will come in to him." Good. Thank the Lord! And "he is a consuming fire;" and when he comes in to you, that coming will consume all the sin in you, so that when he comes in the clouds of heaven in flaming fire, you can meet him in joy in the consuming fire that he is.

Then do you hear his voice? "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I WILL COME IN TO HIM." Do you hear his voice? Then swing open wide the door, and keep it everlastingly open. Bid him welcome, in the consuming fire that he is: and that flaming fire of his presence will consume sin in all your being, and so will thoroughly cleanse and prepare you to meet him in flaming fire in that great day.

When I meet him *to-day* "in flaming fire," when I welcome him *to-day* "a consuming fire" in me, shall I be afraid to meet him in flaming fire in *that day*?—No; I shall be accustomed to it; and knowing what a blessed thing it is to become familiar with meeting him as "a consuming fire," knowing what a blessing that has brought to me *to-day*, I shall be delighted to meet him on *that other day*, when he shall be revealed from heaven in flaming fire. "Our God is a consuming fire." Bless the Lord!

(Concluded next week.)

* Preached in the Tabernacle, Oct. 21, 1898, and stenographically reported for the REVIEW.

Woman's Gospel Work.

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

Do NOT forget the 12 M. hour of prayer for one another, our work, and for those for whom special requests are made.

THE TESTIMONY.

MRS. S. M. I. HENRY.

"Show me the hiding of thy power,
 My God; I long to know
 Myself if thou art still the same
 As centuries ago."

"Thou hast my Spirit; he is power:
 He doth abide in thee,
 To keep alive within thy soul
 A consciousness of me."

"Truth, Lord; but take thy promises
 And prove them, one by one,
 That I may know that when I ask,
 It surely shall be done."

"Thou hast my Word; my Word is truth;
 I spoke it unto thee;
 And how can anything more sure
 Than truth eternal be?"

"But prove it, Lord! How can I know
 These promises are thine?
 How can I know that they were given
 To reach a need like mine?"

"O faithless heart! O blind to see!
 O dull to understand!
 Wouldst thou believe if I shouldst reach,
 And touch thee with my hand?"

"My people proved me at the rock;
 They proved me at the sea;
 They saw my works, they heard my voice,
 They testified of me."

"That testimony stands to-day;—
 And yet ye seek a sign;—
 You have my Spirit and my Word,
 And to believe is thine."

"But O, just show me how, my Lord,
 To find faith's living way!"

"Walk in my precepts; only those
 Believe, who will obey."

STUDIES IN THE PRINCIPLES THAT CONSTITUTE THE CHARACTER OF CHRIST.—NO. 1.

A PRINCIPLE is the seed-(or original) truth of its kind.

Every principle is eternal and unchangeable.
It is because it is.

It is true because it is the truth.

It can bear all judgment and criticism because, like the pure coin, it only rings the truer under the sharpest test.

It judges all things: nothing can be true or pure when any principle judges it false and vile.

No principle is independent of any other; each is so welded to the other, like the members and organs of the body, that all would be imperfect without each.

Each principle has something to do with the existence, life, and well-being of every created thing and intelligent being.

In their united and harmonious relation to one another, principles make up the character of God; and that character has found expression in the face of Jesus Christ, and has been given utterance in the Book known as the word of God, as well as in nature.

A sound and comfortable faith in Jesus Christ requires such an understanding of these principles as shall make us acquainted with him.

This understanding may be acquired by intuition, or through reason that has been fully

subjected to God through faith; and is within the reach of any willing mind, however limited its capacity, although it is vast enough to demand the exercise of the keenest powers and the most elaborate research.

One may come to a knowledge of the theory of these principles by study, but understanding is always dependent upon, and must follow, faith in the person of Jesus our Lord.

Even to be willing to study principles as constituents of his character, one must, either consciously or instinctively, accept him as worth knowing, and his life as worth living.

As helps to our sisters in their efforts to train their own minds to thought, and to lead others in the grand march of a genuine faith, and also to furnish a fruitful topic for conversation from week to week, and a stimulant to study the word of God, there will appear in our department of the REVIEW AND HERALD from time to time a brief outline of study on these principles. Questions are invited. If anything comes to you as a special difficulty, do not be afraid to write it out,—as concisely as possible of course, but fully enough to clear your own mind,—and send it to the address heretofore given.

Take the study outlines into your women's meeting, and together find the truth to which they lead out.

Appoint the leader for the next meeting each time before the close of the present session, so that she will have ample time to prepare. Let each woman understand that she has a real, personal responsibility to see that every meeting is better than the last one.

Every study should be food gathered in store, such as you can carry to your starving neighbors.

We will begin our series of lessons with the principle of—

OBEDIENCE.

Since it was by its violation that came all our woe.

The principle of obedience involves, first, fatherhood, out of whose love come law and childhood, whose helplessness makes lawkeeping a necessity. Heb. 12:5-17.

All true lawgiving must be out of the paternal instinct, and for the protection of the offspring. Ps. 103:10-18; Jer. 29:11-14.

All true lawkeeping must be filial, and spring from reverent love and a sense of dependence. Eph. 6:6; Col. 3:22; Rom. 6:17, 18; Psalm 121.

Obedience is necessary to comfort, to prosperity, to life. Isa. 1:19; Deut. 11:27, 28; Rom. 13:1-3.

Was necessary to Christ. Matt. 3:15; Heb. 5:8.

Involves promptness. 2 Sam. 22:45; Ps. 18:44; 119:60.

Whom to obey. Acts 5:29; Joshua 24:15.

Obedience is recognition of the Master, and we are the servants of the one whom we obey. Rom. 6:16; Matt. 6:24; John 8:34.

We are enjoined to obey, in the truth, but not in error; as unto the Lord, but *not* as unto Satan—

Husband. 1 Peter 3:6; Eph. 5:22.

Teacher. 2 Thess. 3:14.

Master. Col. 3:22.

Parents. Col. 3:20; Eph. 6:1.

Disobedience to law always brings penalty. Law must be enforced, but only by the Lawgiver.

Christ gave every parent, teacher, and leader an example of loyalty to the Lawgiver in that he not only himself obeyed, but that he abstained from all assumption or exercise of authority over even his disciples, leaving every one of us to give account of himself to God. Rom. 14:12; John 14:31; 15:10, 15; 16:25; 17:6, 8.

AN EXPERIENCE.

"AMONG the testimonies that were given in our meeting a week ago, one dear sister told her experience of living out the truth before her unconverted family; and this impressed me, and has caused me earnest heart-searching all the week. All my married life has been spent in a neighborhood where there are no Adventists; and I have been led seriously to ask myself whether I have always properly represented the third angel's message, and if there was anything lurking in me that would hinder those with whom I associated from accepting the truth. I prayed God to show me how I stood in regard to this matter; and I knew he would not let this prayer go unanswered, although nothing came to my mind then that I ought to confess. There is a woman in the neighborhood where I now live who is not an Adventist, and in our dealings with each other we had had some misunderstanding. She thought she was right in regard to a certain matter, and I thought I was right; and we were each so thoroughly convinced of our own integrity that the matter was left in this unpleasant way. I was so sure I was right that no one but the Lord could teach me that I was not. From time to time it has been a great grief to me to think of this unpleasant circumstance; for I knew that I could not properly give the third angel's message to her unless this matter was straightened up; but as I was so sure that my position was right, I saw nothing that I could do. Yesterday I returned to my home much impressed with the powerful sermon given to us by the servant of God; and I sat down to reread the passages of Scriptures given, and fell asleep. I dreamed that I was reviewing the sermon to my sister, and said, 'Isn't the way very straight?' Then the voice of God seemed to call me by name, and told me to go and confess to this woman, to whom I have just referred, and get that matter settled. When I awoke, I knew that this was from the Lord, in answer to my prayer. I can assure you that this was no light cross to lift; but the Lord has promised that his cross is not greater than his grace. I determined to follow the dictates of the Holy Spirit, and went to this sister, confessed to her, and told her what had prompted me to come to her. The Lord gave me a wonderful victory, and I believe to-day has been the happiest day of my life. Now, so far as I know, the King's highway has been cleared, and I am ready to do any work that he shows me to do."

EXTRACTS FROM CORRESPONDENCE, WITH ANSWERS.

"I HAVE been thinking for some time of the work you have introduced, and wondering why we are not as zealous as the W. C. T. U. women, when we know we have the last message of mercy to the world."

Any one who really *knows* that he has this last message to the world will be up and doing. *Those who are slow to act do not believe.*

S. M. I. H.

"I am an isolated sister, but not idle. If I can cheer any by writing to them, I shall be glad to do so. At present I am sending marked copies of the REVIEW and the Signs to people not of our faith, also our health journals, and am lending my books to my neighbors. I have the five volumes of the 'Testimonies for the Church,' which I am lending to our people who are not able to buy for themselves."

I quote the foregoing because of its bright suggestions. Let other lonely sisters do likewise, and thus so fill up the hours that loneliness will be forgotten.

S. M. I. H.

I WISH especially to express my gratitude for the cordial brotherliness that breathes through the letters from elders, which I have received concerning our woman's work. I should like to reply personally to these letters; but since that is impracticable, I wish to make this acknowledgment.

S. M. I. H.

Home and Health.

ONLY A LITTLE THING.

'T WAS only a bright "good morning,"
That was called from over the way;
But it left its cheerful memory
Through a long and weary day.

'T was only a gentle hand-clasp,
That was given in sudden mood;
But it made all earth seem brighter,
So that even work was good.

'T was only a bunch of flowers,
That grew in a garden fair;
But all their hidden beauties
Were seen by an invalid there.

Only a word or a gesture,
An act or a thought of ours,
May prepare for unborn millions
A path of thorns or flowers.

— Selected.

GOOD FORM.—NO. 10.

MRS. S. M. I. HENRY.

I SHOULD not do my whole duty in these articles if I closed them without some reference to the "holy kiss," and without some answer to the universal but almost unspeakable questions that are always coming into the minds of young people concerning this peculiarly sacred form of salute.

One young girl came to me, her face suffused with blushes, but with a determined expression about her mouth, and said:—

"I am going to ask you something, right out plain, because I think you will not laugh. I've never dared ask anybody yet, because everybody always laughs in such a mean way if you try to find out anything about such things; and I'd like to know how girls are going to know just what to do. Now it's just this way: I am going with Charley, and he is a nice boy; he wants to do what is right,—I know he does,—but all the boys have such queer ideas about their 'rights;' and when he takes me home from church or any place, I've got so I dread to have him, and sometimes I think I won't go with another boy as long as I live, because, you see, when I go to say 'good night,' he—he thinks I'm so queer because I won't let him kiss me. But I won't: I never have let anybody but my own folks. I don't like it; I don't think it's nice to do that way unless it's somebody you're sure of, and love very much. He says I'm queer; and he gets provoked, and says it's his right if he goes with me. Now I want to know—is it?"

"No; it is not," I said, positively, and perhaps with a little flavor of indignation; "and no properly instructed young man would make such a claim. He is not to blame, of course; for he is young, too; but your instincts are all right; they are true; they are of God, who made the kiss, and gave it its own place in common human language. It belongs to the home, and to the purest Christian fellowship,—to society, never."

"Oh, I am so glad I asked you!" she said; "for I was sure my feeling about it was right. But you know one does n't like to offend one's friends, and one does n't like to be called queer. But what does make boys act so,—good boys, too,—for Charley is a good boy?"

I can not bring into the compass of this article all that followed in our talk; but I would like to give the points of truth to the young mothers for whom I write.

The answer to my young questioner is found in the fact that boys as well as girls have been left in ignorance of the principle, as it is in God, of which the kiss is one form of expression; and have been left to catch up its perversion as Satan has undertaken to work it into

custom and habit, in the world. Anything which Satan can not wholly spoil, he would counterfeit; or, better yet for his purpose, make so common, if possible, that it shall become worthless, as was the case with silver in the days of Solomon, when it became as the stones of the street, and "was nothing accounted of."

The kiss, made common is ridiculous. To be worth anything, it must speak exclusively the language of a pure, changeless affection, such as is represented in the love of God for his children. It belongs more to the parent and child, to brothers and sisters, than to friend or companion. It is, as intimated above, fraternal, not social. Just as soon as any attempt is made to drag it into society, it becomes disgusting, and is always soon driven out by storms of ridicule. Therefore good form has taken it in hand, and has determined its sphere and office with the most arbitrary insistence. And again the voice of society is but an echo of the voice of truth and purity. Good form has decreed that the kiss, public and indiscriminate, is either an indication of unmitigated rusticity, of shameless immorality, or is to be understood as a joke,—very funny on its first spontaneous utterance, but very flat, if repeated. Indulged in private, outside the sacred boundaries of the family and closest friendships, between men and women it is unpardonable,—unattonable, at least as far as the woman is concerned. Good form requires that every young lady shall be so well trained that she shall keep her lips absolutely untouched for her husband, *after* the words have been spoken that make him such.

The "betrothal kiss" of the romancer has been brought under suspicion in real life by the fact that betrothal is in our day not by any means equivalent to marriage; and the young man who knows the world, and yet loves truth and purity enough to seek them in a wife, would vastly prefer to find his lady friend rigidly determined to keep her lips to herself as long as they two are yet twain, rather than to find them always at even his command.

In the correspondence that has come to me from among our own people is to be found pitiful evidence of the consequences of the ignorance in which young people are allowed to grow up, even in a matter which may seem, like this one, trivial and bordering on the ridiculous. The habit among children of kissing everybody, is little short of vicious. Kissing games of every description are considered vulgar anywhere outside the immediate family circle; and even then, because of the trend of habit, they are not good form.

There is also a principle of hygiene involved in this matter that is of no small importance. The aged, infirm, and diseased should never allow themselves to come lip to lip with any one, much less the little children who cluster about them. The baby, whose mouth is always open, like a bird's, ready to seize upon anything that touches its lips, is especially exposed to danger from the kisses that are rained upon it.

There is infection in the remains of old teeth, and in the breath and lips of those who are in any wise diseased. A clean, sweet mouth is well-nigh impossible to find in these days of human degeneracy; and the little children are exposed to every malignant disorder that is afloat, and many that are hidden deep in the foul cisterns of the broken-down body of grandparents, father, mother, and even the strangers who straggle in, and use their "rights" on the foully rendered lips of the little innocents.

The warnings of science, of which so many make light, are timely, and should be religiously regarded as the authority of God by every one who does not know within himself that he has so faithfully brought himself into conformity with every law of life and health

that he is clean through and through, so that the sensitive lips of his babe can come to his with the same certainty of a blessing in the caress that the bee has when he goes to the white clover of the meadow.

He, and he only, who has brought himself fully into harmony with both the letter and the spirit of Isaiah 58, may freely give his lips to his child, out of which to drink his fill of love. And the home that is brought into this beautiful accord with Christ may be as the garden of the Lord, from which all lips shall, with every caress, gather that word of life that is sweeter than honey.

If life were only what a man
Thinks daily of,—his little care,
His petty ill, his trivial plan;
His sordid scheme to hoard and spare;
His meager ministry; his all
Unequal strength to breast the stream;
His large regret, repentance small;
His poor, unrealized dream,—
'T were scarcely worth a passing nod;
Meet it should end where it began:
But 't is not so. Life is what God
Is daily thinking of for man.

— Julia M. Lippman.

A LETTER.

DEAR EDITORS: We two, Johnny and Katie, thought we would write a letter to you, and tell you how much we like the REVIEW, and a lot of other things.

We have been reading some of Mrs. Henry's articles; and somehow it seems queer to us the way she writes about us children and our fathers and mothers. It isn't one bit as things are at our house, and pa says her ideas are all wrong; for no child was ever raised fit for anything without plenty of whipping. But we just wish that he didn't believe that way; for sometimes when we would be glad to do something to please him, and are planning to surprise him, he does n't seem to understand us, and orders us to hurry up and get to work, or he'll "give us something to grin and wink about." Of course that spoils it all, and for a while we feel as if we did n't care how bad we are. Then he gets real mad, and scolds us till he makes us cry, and then whips us for crying. It just seems as if we'd choke to death, trying to stop all of a sudden, when it hurts so; and if ma says anything to him, he yells out, "Who's doing this?"

Now pa is a member of the church, and he wants us to be Christians. He prays every night and morning for what he calls the "prosperity of the cause in the land," and the "conversion of the darkened heathen," only when he's mad at ma; then he lets off praying for a day or two.

We don't just understand it, but 'most everybody seems to like pa better than we do, and he seems to like other people better than us. Bobby Smith told us the other day that his father was always kind to him and his mother, and never scolded them. Mr. Smith isn't a church-member, either; and Bobby says that his father's the best man he knows. When we told pa what Bobby said, he got cross, and told us to shut our mouths, or he'd shut them for us. He said if we told how things went at home, it would greatly injure the cause, and we would have it to answer for in the day of judgment. Sometimes it seems to us as if the day of judgment is with us all the time; for we're always having something to answer for.

Pa often reads that chapter in the Bible where it says, "Children, obey your parents in the Lord: for this is right," and then stops and makes a few remarks about our not being obedient; but when he comes to, "Fathers, provoke not your children to wrath," he goes right on without making any remarks at all. That's just when *we* feel like making some remarks; but we don't dare say a word.

Ma says we ought to do our very best to please pa, and then things would be more agreeable. She says he has much to worry and irritate him; for he has for a long time been trying to get affairs shaped up so that he could go out to preach, and everything seems to go right against him all the time, and it makes him cross. We would be awful glad if he would go off to preach; for then if he did n't come home only once in a while, we'd all be new to him, and may be he'd be kind to us, like Elder Davis. We wish you would pray that the way may open so pa can go; for we're tired of the way things are at home. We may write to you again sometime.

JOHNNY AND KATIE BROWN.

FALSE STANDARDS OF SUCCESS.

Abby Morton Diaz, in Success.

WHAT is success? The accepted idea of success is misleading. A press oracle has said that although education is desirable, it is not necessary to success, since our most successful men have acquired their millions without it. A man who begins with ten cents, and by persistent effort gains ten million, is held up as an example of success, and called a self-made man, when in accumulating these millions, he may have crushed out a great deal that makes the complete man; for the money-making game demands the utmost concentration of energies, and a supreme devotion to selfish interests, regardless of the rights of others, as is shown by the acknowledged lowering of business standards to suit money-making needs.

How strange it is that so few take alarm at this! Offenses against morality, like burglary and highway robbery, are harmless compared with the respectable badness which lowers the standard of morality in the eyes of the people. A leading publication, speaking of enormous gains unworthily attained by two deceased members of religious societies, declared that these gains are "not dishonest gains, when judged by the prevailing rules of commercial morality." It added, in regard to one: "The desire for wealth made him more unscrupulous than he otherwise would have been, both in his private and public relations. We do not say this in personal condemnation; for we have looked upon him as neither better nor worse than many of our American merchants who have good standing in the community. He was influenced to act as the great mass of his countrymen would have felt themselves justified in acting. This is not a matter that admits of ethical consideration."

A gentleman who had a very close connection with business affairs before becoming superintendent of a prominent educational establishment, expresses astonishment at the objectionable methods adopted, and thought all right, in business, if employed by respectable "Christian" men. Said one gentleman of high standing socially and religiously, in explaining a disreputable proceeding of his firm: "Why, that was simply a business transaction."

It appears that we are building up a human world outside and below our moral standards, where allegiance to these is distinctly renounced; where laws and standards are arranged to suit; and where wrong is made right, as occasion may require. And we are absurdly calling that living which leaves out of use so much of what goes to make up the real life of man. It is as if the lark, with wings to soar aloft, and "at heaven's gate sing," were to remain a mute groundling, "and die with all his music in him."

This money-care, with the equally engrossing money-making, constitutes our present business system, which, with all its vast machinery, its extent of operations, and its millions of devotees, does not distribute productions, the aim

too often being to give the smallest possible amount to the producer, and to extort as much as possible from the consumer. . . .

When a residence is presented on a printed page, a man of full stature is pictured near by as a standard of the dimensions. A dwarf could not indicate the accommodations requisite for a grown man; so in judging of our present arrangements and systems, educational, business, or other, we must have in mind, not a manhood dwarfed by our present political and social and business and religious restrictions, but one complete in all its glorious powers. If the human world has not room enough, it must be planned on a grander scale until it does have room; for the human being, created in the divine image, has a right to such a world.

"We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance:
There's only room to suffer and endure.
Well, God loves patience; souls that dwell in
stillness,
Doing the little things, or resting quiet,
May just as perfectly fulfil their mission,
Be just as pleasing in the Father's sight.
This to me is life,—
That if life be a burden, I will join
To make it but the burden of a song."

VEGETATION THE SOURCE OF ALL FOOD.

M. M. MARTINSON.

(Keokuk, Iowa.)

ALL the force that produces food comes from the hand of God in the form of sunbeams. This force, spent on elements in the right proportion, stores up energy in many ways, of which food in the form of nuts, fruits, and grains are examples. These are classed as the ascending scale of vitalism; because they are storehouses of latent vitality, ready for development into higher forms of life. These are the foods that God blessed for man and beast in Eden.

The flesh of animals is classed as the descending scale of foods; because atomic death is going on in the change of tissue all the time, producing elements more or less poisonous.

The statement is often made that men and animals that live in the arctic regions must have animal fat in large quantities, in order to maintain animal heat. Have you ever thought on this long enough to discover that it is a misstatement? Carnivorous animals will not eat carnivorous animals, but must have herb-eating animals for their food. Thus the first source of all food is vegetation. Therefore the herbivorous animals in the arctic regions must be in the majority by a good deal, or the carnivorous creatures would soon become extinct, as their food-supply would soon be gone.

Again: if animal food produces so much animal heat, why is it that carnivorous animals, which are far more plenty, and thrive better, in the torrid zone than in the arctic zone, can endure the torrid heat on a *flesh diet*?

Please do not misunderstand me. I do not mean to say that flesh diet does not produce animal heat; but the point I wish to make plain is that an absolutely vegetable diet, taken in the right way, will supply the same animal heat that an animal diet will give. If this were not so, how could the reindeer, *who lives on an absolutely vegetable diet*, live in a climate fully as cold as that in which any human being ever lived?

God tried to teach Israel, when they left Egypt, that flesh was not the proper diet for them; but they could not see it, they were not contented with the food from heaven.

To-day God is teaching that flesh is not the proper food for those who expect soon to see their Lord:—

The Lord intends to bring his people back to live on simple fruits, vegetables, and grains. God provided fruit in its natural state for our first parents. —"Healthful Living," par. 345.

Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the food for the tables of all who claim to be preparing for translation to heaven. —"Testimonies for the Church," Vol. II, page 352.

Meat is served reeking with fat, because it suits the perverted taste. Both the blood and the fat of animals are consumed as a luxury. But the Lord has given special directions that these should not be eaten. Why?—Because their use would make a diseased current of blood in the human system. Disregard of the Lord's special directions has brought many diseases upon human beings. —"Healthful Living," par. 426.

GIRLS AND BUSINESS.

DISCUSSING the question whether the so-called business education of our girls is practical and helpful in the preparation for life's battle, one of the New York papers recently made the following statements, which are certainly worthy of consideration: "Our girls are being overeducated. Their brains do not find their way out at the finger-tips. After completing the grammar and normal college courses, there seems no opening for them but a teacher's position, the ranks of which are already filled. Cooks, milliners, and dressmakers are needed; but the only material available comes through Castle Garden. A dressmaking establishment in this city, that gowns the Princess and Princesses of Wales, sends to England for help, and pays the passage over, and a good salary besides, to young women for their services, because intelligent American girls will not sew, and ignorant ones can not. These imported hands command better pay than teachers or stenographers. Their hours are long and confining, and the work is hard; but so is everything that brings success. Among milliners there is a never-ending cry for help; and any artistic trimmer can get twenty-five dollars a week at the start. It is estimated by a Sixth avenue employment agent that ten thousand places can be found for cooks at sixty dollars a month, and twenty-five thousand where good cooks are paid eighty dollars. These are in small, refined families, where from two to four maids are employed, and where the Hercules of the kitchen will not be tolerated. It would seem that, assisted by a scullion, a scholarly cook might map out a program, and make a success as mistress of the kitchen. There are women in this city who own property paid for with their own earnings." — *Good House-keeping*.

APPRECIATIVE.

ALTHOUGH I can not write for the Home department, I think it sometimes encourages those who do write to let them know that their work is appreciated.

I certainly should feel very much depressed to see this department of the REVIEW discontinued; for I do love and enjoy this part of our paper. I have two children, whom I am trying to lead in the way they should go, and I find the articles in this department both encouraging and instructive.

Often when I am too tired to read, I seek the Home department of the REVIEW, and find it restful. Some articles are truly an inspiration to me, and I always say, May the Lord bless the dear ones who wrote these beautiful, soul-inspiring words. The article, "To Our Boys," in the REVIEW of December 27, was especially interesting to me.

So, although I can not write for the paper, as I am not gifted in that way, I appreciate the work of those who do, and say, Long live the REVIEW, and especially the Home and Health department.

NETTIE E. DIXSON.

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 31, 1899.

ALONZO T. JONES, } EDITORS.
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WHEN Abraham and Sarah had cleared themselves of all the scheme of unbelief which had produced Ishmael, and had stood upon faith alone,—dependence on the word of God alone,—Isaac, the true child of the promise, was born.

In harkening to the voice of Sarai (Gen. 16:1), Abram had swerved from the line of strict integrity to the word of God, from the strictness of true faith; and now that he had returned to the word only, to true faith, he must be tested before it could be certainly said of him that his faith was counted for righteousness.

He had trusted the naked word of God as against Ishmael, and had obtained Isaac, the true child of the promise of God. And now, having obtained Isaac, the question must be determined whether he would trust the naked word of God as against even Isaac himself.

Accordingly, God said to Abraham, "Take now thy son, thine *only* son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."

Abraham had received Isaac from God, by trusting the word of God only. Isaac alone was the seed promised by the word of the Lord. After Isaac was born, God had confirmed the word by declaring, "In Isaac shall thy seed be called." Gen. 21:12. And now came the word of God, Take thy son, thine only son Isaac, and offer him for a burnt-offering.

God had declared to Abraham, Thy seed shall be as the stars of heaven for multitude; "In thy seed shall all the nations of the earth be blessed;" "In Isaac shall thy seed be called;" and *now*, Offer Isaac for a burnt-offering!

But, if Isaac is offered for a burnt-offering, if Isaac is burned up, what will become of the promise of the blessing of all nations in him? What will become of the promise, Thy seed shall be as the stars of heaven innumerable? Yet there stood the word, Offer Isaac for a burnt-offering. Abraham had trusted the word of God only, as against Ishmael; but *this is more* than trusting the word of God as against Isaac—it is trusting the word of God as against *the word of God!*

And Abraham did it, hoping against hope. God had said: Thy seed shall be as the stars of heaven; In Isaac shall thy seed be called; Offer Isaac for a burnt-offering. Abraham did not insist that God should "harmonize these passages." It was all-sufficient for him to know that the statements were all *the word of God*. Knowing this, he would trust that word, would follow that word, and would let the Lord "harmonize these passages," or "explain these texts," if any such thing were needed.

Said Abraham: God has said, Offer Isaac for a burnt-offering. That I will do, God has

said, "In Isaac shall thy seed be called;" and, Thy seed shall be as the stars of heaven for multitude. I interfered once in the promise, and hindered it till I repudiated all that I had done, and came back to the word only. Then, by a miracle, God gave me Isaac, the promised seed. Now *he* says, Offer Isaac, the promised seed, for a burnt-offering. I will do it: by a miracle God gave him at the first; and by a miracle God can restore him. Yet when I shall have offered him for a burnt-offering, he will be dead; and the only miracle that can then restore him is a miracle that will bring him back from the dead. But God is able to do even that, *and he will do it*; for his word is spoken, Thy seed shall be as the stars of heaven for multitude, and, In Isaac shall thy seed be called. And even the bringing back of Isaac from the dead will be to God no more than he has already done; for, as to offspring, both my body and Sarah's were as good as dead, and yet God brought forth Isaac from us. He can raise Isaac from the dead, and he will. Bless the Lord!

It was settled. He arose, and took his servants and Isaac, and went three days' journey "unto the place of which God had told him." And when on the third day he "saw the place afar off," "Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." Gen. 22:5. Who will go?—"I and the lad will go." And who will come again?—"I and the lad will go, . . . and come again to you." Abraham expected to have Isaac *come back* with him as certainly as that he *went* with him.

Abraham expected to offer Isaac for a burnt-offering, and expected *then* to see Isaac rise from the ashes and go back with him. For the word of God had gone forth, In Isaac shall thy seed be called, and, Thy seed shall be as the stars of heaven for multitude. And Abraham would trust that word only, that it *could* never fail. Heb. 11:17-19.

THIS IS FAITH. And thus "the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." James 2:23. But yet above this, "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.

To trust the word of God only; to depend upon the word of God only; to depend upon the word of God, even as against the word of God,—*this is FAITH*: this is the faith which brings the righteousness of God.

This is what it is to exercise faith. This is "what the Scripture means when urging upon us the necessity of exercising faith." And "understanding how to exercise faith," this is the science of the gospel. And the science of the gospel is the science of sciences.

WE can not purify ourselves, nor make ourselves better by self-inflicted pain. God *for-gives* when we turn away from every known sin; and we are then in as fit condition for his blessing as we can ever be. Spiritual growth is begun—or resumed—the moment we repent, are forgiven, forgive others who repent, and "judge not."

THE church is composed of many members, yet it is but one body.

And all the many members of this one body, the church, "are builded together for an habitation of God through the Spirit." Eph. 2:22.

Whoever has received the Spirit of God is a member of this body. Whoever has not received the Spirit of God is not of this body.

Though his name be on the church-book, and whatever his profession may be, if he have not the Spirit of God, he is not of this body; for this body, the church, is the body of Christ: and "if any man have not the Spirit of Christ, he is none of his." Rom. 8:9.

Again: whoever has not received the Spirit of God is not of this body; because it is only by the Holy Spirit of God that any one *can* enter into this body: only by that one Spirit are we all baptized into that one body.

But whoever has received the Spirit of God *is* baptized into that one body, whether he is Jew or Greek, barbarian, Scythian, bond, or free; because he has drunk into the one Spirit, and by that Spirit, Christ becomes all and in all.

Thus the membership of Christ "groweth unto an holy temple in the Lord;" and "are builded together for an habitation of God through the Spirit."

And it is only in this one body—this one church—that God can dwell by his Spirit; for the Spirit is one, Christ is one, and God is one.

Christ is not divided; and where division is, Christ is not. Where there is division, Christ can not dwell.

The Spirit is not divided; and where the spirit of division is, the Spirit of God is not. Where the spirit of division is, ~~the Spirit of God~~ can not dwell.

And as it is the very purpose, "the eternal purpose," of God, "which he purposed in Christ Jesus our Lord," "that in the dispensation of the fulness of times he might gather together *in one* all things in Christ, both which are in heaven, and which are on earth," wherever division, or the spirit of division, *is*, God is *not*; for it is directly contrary to the divine, eternal purpose, which is his eternal will.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; *endeavoring to keep the unity of the Spirit* in the bond of peace.

"There is *one body*, and *one Spirit*, even as ye are called in *one hope* of your calling; *one* Lord, *one* faith, *one* baptism, *one* God and Father of all, who is above all, and through all, and in you all." Eph. 4:1-6.

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. . . . That they *all* may be *one*; as thou, Father, art in me, and I in thee, that they also may be *one* in us: that the world may believe that thou hast sent me.

"And the glory which thou gavest me I have given them; that they may be *one*, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:9-23.

Are you praying and working in harmony with this prayer? Individuals, churches, in-

stitutions, organizations,—each and all,—are you praying and working in the Spirit of this prayer for us? Are you seeking unity, or are you courting the spirit of division? Are you “endeavoring to keep the unity of the Spirit in the bond of peace”? or are you willing that there should be rasping, estrangement, and division? *Have you the Spirit of God?* for “by one Spirit are we all baptized into one body.”

“Ask, and it shall be given you.” “Every one that asketh receiveth.” “Receive ye the Holy Ghost.” “Be filled with” “the Holy Spirit of God, whereby ye are sealed unto the day of redemption.”

THE REFLEX EFFECT OF IMPERIALISM.

With the politics or the candidacy of Hon. W. J. Bryan, or anybody else, we have nothing whatever to do. But in the fundamental principles—the Protestant and republican principles—of this nation, we are deeply concerned; for in the preservation or abandonment of these principles by this nation is involved the weal or the woe of the world. And the following remarks of Mr. Bryan at Cincinnati, Jan. 6, 1899, are wise and weighty; and are worthy of serious consideration: *especially* the point which he makes as to the reflex effect of imperial rule in the Philippines. Every time this imperialism is examined, the more plainly appears the fact that in it this nation is on the high road to the repudiation of every principle of its Constitution as a republican government:—

The forcible annexation of the Philippine Islands would violate a principle of American public law so deeply imbedded in the American mind that until a year ago no public man would have suggested it. It is difficult to overestimate the influence which such a change in our national policy would produce on the character of our people. Our opponents ask, Is our nation not great enough to do what England, Germany, and Holland are doing? They inquire, Can we not govern colonies as well as they?

Whether we can govern colonies as well as other countries can is not material; the real question is whether we can, in one hemisphere, develop the theory that governments derive their just power from the consent of the governed, and at the same time inaugurate, support, and defend in the other hemisphere a government which derives its authority entirely from superior force. And if these two ideas of government can not live together, which one shall we choose?

There is an old saying that it is not profitable to buy a lawsuit. Our nation may learn by experience that it is not wise to purchase the right to conquer a people. Spain under compulsion gives us a quitclaim to the Philippines in return for \$20,000,000; but she does not agree to warrant and defend our title as against the Filipinos. To buy land is one thing, to buy people is another. Land is inanimate, and makes no resistance to a transfer of title; the people are animate; and sometimes desire a voice in their own affairs.

But whether, measured by dollars and cents, the conquest of the Philippines would prove profitable or expensive, it will certainly prove embarrassing to those who still hold to the doctrines which underlie a republic. Military rule is antagonistic to our theory of government. The arguments which are used to defend it in the Philippines may be used to excuse it in the United States. Under military rule much must be left to the discretion of the military governor; and this can be justified only upon the theory that the governor knows more than the people whom he governs, is better acquainted with their needs than they are themselves, is entirely in sympathy with them, and is thoroughly honest and unselfish in his desire to do them good. Such a combination of wisdom, integrity, and love is difficult to find.

If we enter upon a colonial policy, we must expect to hear the command “Silence!” issuing with increasing emphasis from the imperialists. When the discussion of fundamental principles is attempted in the United States, if a member of Congress attempts to criticize any injustice perpetrated by a government official against a helpless people, he will be warned to keep silent, lest his criticism encourage resistance to American authority in the Orient. If an orator on the Fourth of July dares to speak of inalienable rights, or refers with commendation to the manner in which our forefathers resisted taxation without representation, he will be warned to keep silent, lest his utterances excite rebellion among distant subjects. If we adopt a colonial policy, and pursue the course which excited the Revolution of 1776, we must muffle the tones of the old liberty bell, and commune in whispers when we praise the patriotism of our forefathers.

We can not afford to destroy the Declaration of Independence; we can not afford to erase from our constitutions, State and national, the Bill of Rights, we have not time to examine the libraries of the nation, and purge them of the essays, the speeches, and the books that defend the doctrine that law is the crystallization of public opinion, rather than an emanation from physical power.

But even if we could destroy every vestige of the laws which are the outgrowth of the immortal law penned by Jefferson; if we could obliterate every written word that has been inspired by the idea that this is a “government of the people, by the people, and for the people,” we could not tear from the heart of the human race the hope which the American Republic has planted there. The impassioned appeal “Give me liberty, or give me death,” still echoes around the world. In the future, as in the past, the desire to be free will be stronger than the desire to enjoy a mere physical existence.

MR. GAMBLE'S SUPERFICIAL READING.

THE readers of the REVIEW are somewhat acquainted with the efforts of Mr. S. W. Gamble in telling what he does not know about the Sabbath coming annually each week. Last May he followed up his efforts in this line by telling a good deal that he does not know about *me*.

I have not cared enough about what he has told, of what he does not know, about the Sabbath coming annually once a week, to take any notice of it since his publication of it, about two years ago, in the *Christian Endeavorer* as a “great discovery,” which was to take away from Seventh-day Adventists all reason of existence. And I do not care enough about what he does not know about *me*, even to mention it, except for the fact that he makes this a basis for employing and emphasizing a few sentences that I have written,—utterly perverting the plain meaning,—to bolster up and make acceptable what he does not know about the Sabbath coming annually once a week.

However, what he has published of what he does not know about *me* is a splendid illustration of the value of the theory which he has propounded, and of what he has written upon it, as to his great discovery of the Seventh-day Sabbath coming annually every week. What he has said about *me* is as follows:—

While Brother Smith assails me upon the correct interpretation of Lev. 23:15, 16, I will meet this argument by proving that my interpretation is true by the highest authority of the Seventh-day Adventist Church.

In the debate before the Senate Committee when the Blair Sunday Rest bill was under consideration (a bill asked for by seven million actual petitioners, and defended by W. F. Crafts, the National W. C. T. U., through Mrs. J. E. Bateham and others), Alonzo T. Jones succeeded in crushing the same, and causing the committee to report unfavorably upon the bill. Thenceforward he has ranked among them as one of their best debaters.

Encouraged by their victory, the Advents put forward this new champion of Saturdarianism to write against what they call the strongest books in the English language upholding Sunday as the Sabbath.

Dartmouth College offered a prize of five hundred dollars for the best book in defense of Sunday sacredness, and the prize was awarded to a manuscript by Elliot,—“The Abiding Sabbath.”

This was followed by the American Sunday-School Union's offering one thousand dollars for the best book on that subject, which was awarded to “The Lord's Day,” by Waffle.

The Adventists reasoned that these rewards had drawn out the strongest arguments on the Christian sabbath side, so they put up the new champion of their ranks to write a review of these books. In getting at the meaning of the word “sabbath” in the verses I am criticized about by Mr. Smith, I have only to quote Mr. Jones, now his editorial colleague, in vindication of my claim. He says (paragraph 67): “On the morrow after this fifteenth day of the month—this sabbath—the wave-sheaf of the first-fruits was offered before the Lord; and with that day—the sixteenth day of the month—they began to count fifty days, and when they reached the fiftieth day, that was Pentecost.” Paragraphs 66, 67, he says: “The word ‘pentecost’ signifies the fiftieth day, and was always counted, beginning with the sixteenth day of the first month. It is also called the feast of weeks, because it was seven complete weeks from the day of offering of the first-fruits, which was the second day of the feast of unleavened bread, the sixteenth day of the first month.” . . . This same champion gives us the correct name for these seven sabbaths in his most favored child, “Rome's Challenge.” The International Religious Liberty Association publishes the most carefully guarded doctrinal literature of that church. At the General Conference, 1893, they decided that “no literature shall be published or circulated under the name of this society by any of its officers or members until it has been endorsed by the executive committee of the association.”—Art. 2, *By-laws of the Association, General Conference Minutes*, page 126.

Alonzo T. Jones was the editor of the official organ of the association. He edited “Rome's Challenge” from four articles published in the *Catholic Mirror* in September, 1893, by Senex, and caused it to be examined by the committee elected by the General Conference of the Seventh-day Adventist Church, and after its approval, he had it published as one of the *International Religious Liberty Association Library* periodicals, and pushed its sale until in a short time it had reached a sale of over 500,000 copies, thus making it the most soundly doctrinal tract, and at the same time the most popular tract, of the association and of the church. On page 17 he says: “Pentecost is the fiftieth day after the Passover, which was called the Sabbath of weeks, consisting of seven times seven days; and the day after the completion of the seventh weekly Sabbath day.”

You notice here that he makes Abib 15 the weekly Sabbath; and the next seven weekly Sabbaths of fixed date, and places the day of Pentecost on the next day after the completion of the seventh weekly Sabbath.

We return now to his prize review, page 66, where he says: “And everybody knows that the Pentecost came on each day of the week in succession as the years passed by, the same day as does Christmas or the Fourth of July, or any other yearly celebration.”

So that it is very clear that since Pentecost came the next day after the weekly Sabbath, and came on every day of our week in succession as the years passed by, the Sabbath, “the weekly Sabbath,” which was the day before, did the same thing. Having proved the case by the highest Saturdarianism authority in the world, I will omit the scores of better witnesses which might be produced to prove that the word “sabbath” in Lev. 23:15 was a day of fixed date,—Abib 15,—and that the seven Sabbaths were seven successive Sabbaths of fixed dates.

The most of this will be news to every Seventh-day Adventist in the world. That I am, or ever was, the highest authority in the Seventh-day Adventist Church; that I have, ranked among them as one of their best de-

baters; that I succeeded in crushing the Blair Sunday Rest bill; that, encouraged by this victory, the "Advents put forward" me, "this new champion of Saturdarianism, to write against what they call the strongest books in the English language, upholding Sunday as the Sabbath"—all this will be news to all the Seventh-day Adventists. And it will all be especially newsy because it is all so far from being true,—at least as far as Seventh-day Adventists know.

I am not, and never was, either the highest or any other authority of the Seventh-day Adventist Church. That I succeeded in crushing the Blair Sunday Rest bill, and causing the committee to report unfavorably upon it,—if it be true,—is far more than I know; and I never heard of such a thing before, except from an old lady Covenanter of Washington, Iowa. I did not believe it then, and do not believe it now. True, I was there, and had something to do with it; but that I did all that, is a good deal more than I, or all the Seventh-day Adventists in the world, have claimed, or ever can claim.

That since the discussion of the Blair bill with Senator Blair, I have been ranked among the Adventists as one of their best debaters, is also news to all of us. I never had but four debates in my life; three of these were before this occurred. Two of these were merely local occurrences where I happened to be preaching. For the other one—the only one the brethren had anything to do with—I was the last choice and was taken then only because they could not get any others wanted. The other debate, though after the discussion of the Blair Sunday bill, was sprung suddenly by a gentleman's rising in the congregation where I had made a speech, and asking for a discussion of a certain point. The requested discussion was arranged off-hand, right there, and occurred accordingly; it was merely a local matter, with which the church had nothing to do in arranging, endorsing, or ranking me as one of their best debaters.

But now I come to one of the strangest points in this whole matter. Mr. Gamble, referring to this crushing of the Blair bill by me, says that, "encouraged by their victory, the Advents put forth this new champion of Saturdarianism to write against what they call the strongest books in the English language, upholding Sunday as the Sabbath;" then refers to these two prize essays,—the "Abiding Sabbath" and "The Lord's Day,"—and continues: "The Advents reasoned that these rewards had drawn out the strongest arguments on the Christian-sabbath side, so they put up the new champion of their ranks to write a review of these books."

Now the discussion of the Blair bill occurred Dec. 13, 1888. My review of both these prize essays was written, and first published, between Jan. 15 and June 3, 1886. Now the mind that can make out that because of my opposition to the Blair bill, Dec. 13, 1888, Seventh-day Adventists chose me to write a review which was written and published *two and one-half years* BEFORE THAT,—well, it ought not to be difficult for a mind that could do that, also to make out that the seventh-day Sabbath occurs annually every week.

But more than this, that the Seventh-day Adventists chose me to write that review, even

when I did write it, is not true. I did that altogether myself, and nobody knew of it until I began to write it. It came about thus (this I know; for I was there): in January, 1886, I was one of the assistant editors of the *Signs of the Times*. The Dartmouth College prize essay, "The Abiding Sabbath," by Elliot, came to my notice. I read it, and decided to review it. I was absent from the *Signs of the Times*, teaching in Healdsburg College. Not even the other editors of the *Signs of the Times* knew anything of it until I had written my first instalment, and sent it to the office as copy. While I was writing the review of this essay, the thousand-dollar prize essay by Waffle came to my attention. When I had finished reviewing the five-hundred-dollar prize essay, with an interval of only a week I began the review of the one-thousand-dollar prize essay, just as I began the other, without anybody's knowledge or initiative but my own. And as before stated, it was all done, written, and published, between Jan. 15 and June 3, 1886.

Then the Pacific Press Pub. Co. decided to print the articles in pamphlet form, which they did in the latter part of 1886. But this was done by the publishing committee, merely as such, without any action by, or any knowledge of, the denomination as such. This is the straight truth of the writing of that review of the prize essays. And the facts in this matter demonstrate that Mr. Gamble is a very superficial reader. And anybody who has read his scheme respecting the Sabbath knows full well that this matter is a fair illustration of his superficial reading in that matter.

A second edition of my review of the prize essays was issued by the Pacific Press in 1889. Mr. Gamble may say that it was this edition that he had, and that he was misled by the date 1889. Yet if he does make any such plea, it only the further demonstrates his superficial reading; because the edition of 1889 is dated January 8, in plain print on the face of the cover. Jan. 8, 1889, is just twenty-six days after Dec. 13, 1888. The discussion of the Blair Sunday Rest bill shows that I was in Washington City, Dec. 13, 1888. Therefore in order for that review to come out in twenty-six days, the Seventh-day Adventists must, *after the discussion of the Blair bill*, choose me to write the review of the prize essays; I must study the prize essays sufficiently to be able to review them intelligently; I must write matter enough for one hundred and seventy-three pages, or about fifty-two thousand words; it must be sent to Oakland, Cal., which would take at least five days; the type be set; the printing all be done, and the pamphlet issued,—all inside of twenty-three working days. By all human consideration that is an impossible thing, and demonstrates that there is no possible refuge for Mr. Gamble in any plea of being misled by the date 1889. So that the whole matter, from beginning to end, demonstrates his superficial reading.

Now he has cited all these things that are not so as the basis of a quotation from my review of the prize essays, referring to Pentecost, that "on the morrow after this fifteenth day of the month—this sabbath—the wave-sheaf of the first-fruits was to be offered before the Lord: and with that day—the sixteenth day of the month—they were to begin to count

fifty days; and when they reached the fiftieth day, that was Pentecost."

The expression "this sabbath" in that statement does not refer at all to the weekly Sabbath. It was never intended to, and never did, refer to it. The statement refers solely to the *fifteenth day of the first month*, the first day of the feast of unleavened bread, which, according to Lev. 23:7, was an annual convocation, feast-day, or sabbath. It is this first day of the feast of unleavened bread—this annual sabbath—that is, and always was, referred to in the quotation made by Mr. Gamble. I said "*this sabbath*," not "*the Sabbath*." I said "*this sabbath*," with a small "s," not *the Sabbath*, with a capital. I *never* use a small "s" in writing or printing the Sabbath, but always a capital "S." The whole passage reads as follows:—

The word "pentecost" signifies "*the fiftieth day*," and was always counted, beginning with the sixteenth day of the first month. It is also called "the feast of weeks," because it was seven complete weeks from the day of the offering of the first-fruits, which was the second day of the feast of unleavened bread, the sixteenth day of the first month. On the fourteenth day of the first month, all leaven was to be put away from all the houses. They were to kill the passover lamb in the evening of the fourteenth; and with it, at the beginning of the fifteenth day of the month, they were to begin to eat the unleavened bread, and the feast of unleavened bread was to continue until the twenty-second day of the month. The first day of the feast—that is, the fifteenth of the month—was to be a sabbath; no servile work was to be done in that day. Ex. 12:6-8, 15-19; Lev. 23:5-7. Because of the putting away of the leaven on the fourteenth day, and the beginning to eat the unleavened bread on the evening of that day, it is sometimes referred to as the first day of unleavened bread; but the fifteenth day was really the first, and was the one on which no servile work was to be done.

On "the morrow" after this fifteenth day of the month—this sabbath—the wave-sheaf of the first-fruits was to be offered before the Lord: and with that day—the sixteenth day of the month—they were to begin to count fifty days; and when they reached the fiftieth day, that was *Pentecost*.

This again demonstrates Mr. Gamble's superficial reading.

But if this is so by all that we have examined so far, what shall be said of what follows? He refers to "Rome's Challenge," and says that I edited it. That, at last, is *one* thing that he has said that is *true*. As is well known, the *text* of "Rome's Challenge" is matter reprinted bodily from the *Catholic Mirror*, and was written by a Catholic. What the editor did was to attach occasional notes; and of these notes there are nine, and every one of them is signed "Ed." All but one are in small type at the foot of the page: the other one, being something over two pages in length, is inserted in brackets, with the side-head "Note," at the beginning, and signed "Ed," at the end, on pages 27 and 30.

Now Mr. Gamble professes to quote what I said in "Rome's Challenge." He quotes from page 17; but lo! he quotes *from the text*, the words of the original *Catholic* writing; and not a word of mine at all. And this, too, in the face of the fact that on that same page, referring to this very point, stands a note by the editor signed regularly "Ed."

Assuredly, after this, nothing is needed—this certainly caps the climax—in demonstration of Mr. Gamble's superficial reading. And when that is so fully demonstrated, and in so little space, this will be satisfactory evidence to

every thoughtful reader that the whole scheme of his great discovery of the seventh-day Sabbath coming *annually* every week is but the result of the same sort of inexcusably superficial reading of the Scriptures.

ALONZO T. JONES.

JOSEPH HOAG'S VISION.

THE vision of Joseph Hoag is familiar to many of the older people of this generation; but to the younger it is not so well known. It should be familiar to all: and in order that this may be so, it should be often reprinted, and explained to the young.

This vision was given in 1803. All but the last point of it is history now. And in view of current events, this last point bids fair soon to become history. Following is the record, as written by him:—

In the year 1803, in the eighth or ninth month, I was working one day alone in the field, and observed that the sun shone clear, but a mist eclipsed its brightness. As I reflected upon the singularity of the event, my mind was struck into a silence the most solemn I ever remember to have witnessed; for all my faculties were low and unusually brought into deep silence. I said to myself, "What can this mean?" I do not recollect ever before to have been sensible of such a feeling. And I heard a voice from heaven say:—

"This which thou seest, which dims the brightness of the sun, is a sign of the present and coming times. I took the forefathers of this country from a land of oppression, and planted them here among the people of the forest. I sustained them, and while they were humble, I blessed them and fed them, and they became a numerous people. But now they have become proud and lifted up, and have forgotten me who nourished them, and protected them in the wilderness, and are running into every abomination and evil practise of which the old countries are guilty, and have taken quietude from the land, and have suffered a dividing spirit to come among them. Lift up thine eyes and behold!"

And I saw them dividing in a great heat. The division began in the church on the points of doctrine. It commenced in the Presbyterian Society, and went through the various religious denominations; and in its progress its effects were the same: those that dissented went off with high heads and taunting language, and those who kept to their original sentiments appeared exercised and sorrowful.

And when the dividing spirit entered the Society of Friends, it raged in as high a degree as in any I had before discovered; as before, those who kept to their ancient privileges retired by themselves. It next appeared in the lodges of the Freemasons, where it broke out in appearance like a volcano, inasmuch as it set the country in an uproar for a length of time. Then it entered politics, through the United States, and it did not stop until it produced a civil war, and an abundance of human blood was shed in the course of the combat. The Southern States lost their power, and slavery was annihilated from their borders.

Then a monarchical power arose, took the government of the States, established a national religion, and made all societies tributary to support its expenses. I saw them take property from the Friends to a large amount. I was amazed at beholding all this, and I heard a voice from heaven proclaim: "This power shall not always stand; but with it I will chastise my church until they return to the faith of their forefathers. Thou seest what is coming upon thy native land, for their iniquities, and the blood of Africa, the remembrance of which is come up before me."

This vision was sent for many days. I had no idea of writing it for many years, until it became such a burden that for my own relief I have written it.

JOSEPH HOAG.

Joseph Hoag was a minister of the Society of Friends. His home was in Charlotte, Vt. He

died Nov. 2, 1846, in the eighty-fourth year of his age. The vision was first printed in the *Boston Journal* about 1855. Upon investigation, Elder J. S. White, of East Boston, reported thus:—

I find that the original, written by Mr. Hoag, is in the family of Mr. Thomas Grover, of East Mansfield, Mass. Mr. Grover belongs to the society called Friends, and is one of their preachers. This is the exact copy written off by the daughter of Mr. Grover, and given to Deacon J. Miller, of Sheldonville (Wrentham), Mass.

"RIPENED MEAT" AGAIN.

THE facts stated at the "army beef investigation," by a representative of Swift & Co., of Chicago, confirms the statements made a few weeks ago in the REVIEW concerning the "ripening of meat" before using it. Some have doubted that the practise exists in this country, although nearly every one has heard that something of the kind is common in England. From the extended account of the practical workings of the meat business given at the investigation, we quote the following:—

Referring to the much-discussed beard on the refrigerator-meat, Mr. Wilder said the large wholesalers who supplied the best hotels in Chicago, "aged" all their beef before selling it, and got an advanced price for it after it accumulated the beard. He said that the meat was better in every respect after being aged.

As to the keeping properties of refrigerated meat, he said that, in his opinion, meat was at its best after three weeks in the cooler. It would remain at its best for, perhaps, ten days longer, after which gradual deterioration set in. "I do not wish to be understood, however," said he, "that three weeks plus ten days is the longest that meat will keep in cold storage. I have known it to keep much longer than that. I will simply say that after the first three weeks the beef loses something of its power of resisting decay after being taken out of cold storage."

This is not the opinion of a professor who has been making experiments on the subject, and can not be attributed to a desire to obtain notoriety by making sensational statements. It does not come as a recommendation or advice to users of flesh-food; but is a statement of actual occurrences and acknowledged customs by a man under oath, who is thoroughly acquainted with the things of which he is speaking.

The "beard" that accumulates on the meat after it becomes "aged" is a long fungus-growth, like barley beard, that shoots out from beef as it decays. This is what commands the "advanced price," the same as a certain kind of moldy cheese seen in England costs more than any other.

Only a short time ago it was stated to a representative of the REVIEW, by one connected with a "swell" restaurant in Chicago, that meat received there which had been "aged" before purchasing, was hung up in the dark-room, and not allowed to be used till it could be distinguished in the darkness by its phosphorescent appearance. The hands of one cutting a steak from the supply looked, in the absence of light, as if they had been rubbed with matches. And a single steak of this rotten meat, fried with mushrooms, costs *three dollars*—the highest price on the bill of fare. We ourselves saw the bill of fare.

Mr. Swift, the head of the firm whose superintendent gave the testimony we have quoted, said the most severe test he had ever made of refrigerated meat was a cargo sold in Liverpool

forty-three days killed, and reported in a *fair condition* on delivery. This, too, with a scant supply of ice!

"It seems that the world is waxing worse and worse, and the appetites of men are becoming more and more depraved," said one, on hearing some of these things told; and it is even so. "Lo, this only have I found, that God hath made man upright: but they have sought out many inventions." The truth of these words of Solomon was never more forcible than now. In this degenerate time the admonition, "Thou shalt not eat any abominable thing," should receive the most careful attention.

H. E. S.

TRIP THROUGH THE SOUTH.

FROM Birmingham we went to Yazoo City, Miss., where we were met by Elder J. E. White, and taken to his home on the boat "Morning Star," lying in the Yazoo River, a little below the city.

The "Morning Star" is the home and headquarters not only of Brother White and his family, but of the nine laborers who are working with him. The boat, which is a little over one hundred feet long, serves the purpose of dwelling, printing-office, and chapel. On the boiler-deck there is, first, a room which is used as a printing-office, in which there are two job-presses, the power to operate which is furnished from the boiler in front of them. Back of this printing-room, on either side of a narrow hall, are bedrooms; and still back of these are the dining-room and the kitchen, with a bath-room off the former. Then comes the engine-room.

On the upper deck the first room is used as an office, with safe, desk, typewriter, etc. Next to this is the sitting-room, which is separated from a bedroom by curtains. In the rear of this is a chapel, which will comfortably seat about seventy people. Here is where the prayer-meetings, Sabbath services, and other meetings are held, when no other place is available.

We spent several days with Brother White and his company, visiting the different points where they had held meetings, and an interest had been aroused. Our first trip with the boat was to Palo Alto, a landing seven miles below the city. We spent Sabbath, December 10, at this place. Meetings were advertised to be held on the boat in the evening; but owing to a snow-storm, unusually heavy for this section of the country, there were not so many in attendance as were expected. Those who were present, however, gave earnest attention to the words spoken by Elder Evans. The residents back from this landing are nearly all colored people. A number of them own the plantations upon which they live, and those with whom we conversed seemed to be intelligent, sensible people. By a careful following up of the work, I think a substantial church might be raised up at this place.

On Sunday morning we returned to Yazoo City. In the afternoon, at three o'clock, by previous appointment, we attended meeting at their recently erected portable tabernacle at Lintonia, a suburb of the city. It had been announced that the chapel would be dedicated at that hour, and a good attendance was expected; but owing to the bad weather, the building was only partially filled. The services were held, however, and I think a good

impression was made. The building is a neat and roomy structure. In addition to the public services held here, a school had just been started by Brother and Sister F. R. Rogers, formerly of Walla Walla, Wash. At the time of our visit to the school, it had forty-four pupils; this number has since increased to seventy-six.

The evening after the dedication, Brethren White and Evans held a meeting at Wilsonia, another suburb of the city, where they have an interested company. The meetings there are held in the Baptist church.

Monday forenoon we started down the river, expecting to stop at Calmar, a landing forty or fifty miles below the city. We arrived at this place Tuesday noon, having stopped the night previous at Jones's Landing, where there is one family keeping the Sabbath. We took them on board, and they went with us to Calmar, a post-office about a mile back from the landing of that name. The place of the meeting was a mile farther on. Here there is a company of believers who have built a small church, which they expected at this time to dedicate. The church not having been fully completed, and there having been some misunderstanding as to the time, it was thought best to postpone the dedication. I spoke to them for about thirty minutes. This seems to be a good opening for a school, as there are many colored people around there, and there is no school for some distance. It was thought best to put a little addition to the church, for a dwelling-place for a teacher, and start a school there at once. Brother Stephenson will have charge of this school.

From here we returned to the boat, arriving about dusk. Wednesday morning, bright and early, we were steaming down the river for Vicksburg, where we arrived at 11:45 A. M. As we came out into the Mississippi, and turned the bend of the river, so that Vicksburg was in plain view on the bluff, it revived in my mind old memories of thirty-six years ago, when I came down the river at the beginning of the expedition that culminated in the surrender of the city.

After taking dinner on the boat, we went up-town, and visited Sisters Osborn and Agee, who are laboring there, the former in Bible work and the latter in the school. In the evening we held meeting in the church. There have not been many additions to the church of late; but they are growing in grace, and becoming established in the faith. The school work is being carried forward in the church by Sisters Agee and Jensen. This work is much harder than at other points, as Vicksburg is a river town, and the largest and most important business town in the State, and there are many influences not met with in other places.

Taken as a whole, the work that has been accomplished through Brother White's efforts has been good. Ground has been broken, seed sown, and a start made in all these different places, which, if followed up later, may crystallize into good, substantial churches. It requires time to allay suspicion and prejudice in this field.

GEO. A. IRWIN.

A TRUE Christian can no more live without doing good in some way or other, according to his abilities, circumstances, opportunities, than Christ himself could.

Progress of the Cause.

ARGENTINA.

BUENOS AYRES.—I have been in this field almost three years and a half. When I came here, I had to become acquainted with the people, which was harder to accomplish than some might imagine, since, being mostly Scotch and English, they are more exclusive than Americans. By visiting them when sick and in trouble, I am beginning to hold readings with families that, when I first met them, received me coolly, but now are my warmest friends. The seed has been sown, and now results are seen. Two have begun to keep the Sabbath. One, a lady who has a deep Christian experience, has much influence with the people. Another lady, with whom Brother Opegard held readings a year or two ago, I met in the hospital. After returning to her home, I held readings with her, and now she is rejoicing in the truth.

About half my time is spent in caring for the sick, looking after the poor, soliciting clothing for the destitute, and helping them in various ways. Many ask me to give them treatment, and tell them how to treat themselves. Even the rich, who have paid much to be treated by physicians, gladly accept these simple remedies, which help them almost immediately. Each Tuesday I spend in the British hospital, where those in charge allow me two hours outside the regular visiting hour, in which the friends of the patients see them. If it were not for this special privilege, which I alone am granted, I should have but little opportunity. Sometimes it seems as if I can not get through in the two hours allowed; but the matron and nurses say, "Take all the time you wish; you are welcome at any time."

More than half of the inmates are Catholics, but they are as anxious to get the reading-matter as are the Protestants. I distribute literature in five languages, and it is eagerly received by all classes. A gentleman who has a Bible depository here supplies me with New Testaments, the Psalms, and the Gospels, in several languages, for free distribution among the patients in the hospital. Many of the patients are sailors and others who are away from home and friends, and whose hearts are susceptible to kindness.

Two weeks ago the Catholic priest became much displeased because Protestant literature had been given to some of his people. He ordered it taken from them if any more should be received; but most of the patients are indignant, and say they will select their own reading-matter, without regard to him, and read it before him, too. I hardly know what to do; for I fear if I give it as before, I may be shut out of the hospital entirely. I know the Lord can work, and none can hinder; so I leave all with him.

I long to see something done here in the line of medical missionary work,—a place established where we can take some of these poor people who are hungering for the words of life, and minister to their physical and spiritual needs. Hundreds are in need of immediate help, but we can do nothing for them, because we have no place nor means for that purpose. Those who have taken some poor children into their homes are able to do so only by exercising the strictest economy. Sisters Town and Leland are conducting a school for these children, in addition to their other work.

The gold, which once brought \$16 in Brazilian money, brings only \$10.11 now, while prices remain high. Potatoes cost three dollars a bushel. I pay \$15.17 a month for an empty room, which, with the tithes and contributions taken from the twenty-eight dollars a

month that I receive, leaves only \$8.53. I speak of this only to let you know how it is.

A doctor and some good nurses are needed in this great city. The harvest is ripe, and much will be lost should the opportunity go unimproved.

LUCY B. POST.

MICHIGAN.

SINCE we last reported to the REVIEW, we have held meetings with the churches at Portland, Charlotte, Grand Ledge, Lyons, Alameda, Leslie, Bunker Hill, and Eaton Rapids. The Lord has been precious near in these meetings; and it has been a cause of rejoicing to see some give their hearts to God for the first time, and others reclaimed from a condition of coldness. At Lyons we enjoyed the labors of Elders Gowell and Ostrander. The meeting at this place was a profitable occasion. The Charlotte meeting was attended by Elders Starr and Bebee, who assisted in the work.

Brethren Boggs and Guild have taken up the book work at a part of these appointments. All branches of the work have been considered in these meetings, and a spirit of consecration has prevailed. Many were led to enjoy a richer experience, and rejoice in the Lord. A spirit of determination to take hold of the church-school work is gaining ground among these churches. We are of good courage in the Lord.

W. R. MATTHEWS,
E. K. SLADE.

GRAND RAPIDS.—There is a people in Grand Rapids, Mich., known as Seventh-day Adventists, who, for the last few months, have been making weekly visits to the Soldiers' Home, a little north of the city, bringing with them the bread of life, sandwiched with songs of praise, and passing out the same to the old veterans, in good, thick slices. ~~This has been appreciated by all.~~

The writer has almost reached the allotted threescore years and ten; and from boyhood has had an ideal of the gospel, and the preaching of it in such a way that it should lose none of its potency. When a boy in the Sunday-school, repeating the lesson, "In those days came John the Baptist, preaching in the wilderness of Judea;" and, later on, "In the beginning was the Word," etc., the idea came into my mind that the gospel is something more than a doctrine just to keep people out of a burning pit; and when the teacher of my class and the superintendent failed to unfold its great benefits, mentally, physically, and spiritually, I looked to the ministers to present to my mind in tangible form all the benefits to be derived by taking Jesus as the man of our counsel.

My calling has been such that I have traveled nearly all over the United States, also in other countries, giving me an opportunity to hear some of the great doctors of divinity; but all these failed to shed a single ray of light on the, to me, all-important question of the extent of the power that Jesus would manifest for our salvation and redemption.

All this time I have believed that the gospel of Christ is the power of God unto salvation; while beyond this there was a faint glimmering that the mission of Jesus was more than just to snatch us as brands from the eternal burning. But I failed to grasp the idea of his *taking care of our bodies* as well as of our spirits, and healing us from all our sicknesses, if we come to him in faith in his own appointed way.

I do thank the dear Lord that he sent Elder Ostrander to us here at the home on the twenty-ninth of December, who told us all about the power of God, through the gospel of Christ, to heal us of all our sins and ailments, of whatever kind or nature. The glory of the light so suddenly shining, dazed my mind for a little

while; but becoming accustomed to the brightness, to-day I am enjoying the light so long in coming. May this servant be strengthened to let the light of truth "so shine" that many may be led into the light of the power, and love, and willingness, of our dear Saviour to cleanse us and heal us and save us.

H. H. S.

TEXAS.

At the urgent request of the scattered brethren and sisters, and by direction of the Conference, I started on a tour through Fisher, Scurry, and adjoining counties, November 22. The first stop was made twelve miles east of Roby, Fisher Co., and twenty-five miles from the railroad, where a ten-days' meeting, covering the week of prayer, was held. A few of the Sabbath-keepers living within a radius of from twenty to fifty miles had gathered here, and we had some precious seasons together. The last Sabbath of the meeting, a church of seven members was organized, with a full set of officers. There are others to unite with this church, who were prevented from being present on this occasion.

This place is the farthest west by many miles that any Seventh-day Adventist meeting has ever been held in the State. Some of the older members said they never enjoyed the presentation of the message so much as at this meeting. All took hold heartily of the plans suggested for carrying on the work in this section. Though only four brethren were present, and the territory accessible to them is sparsely settled, they took two hundred and fifty copies of the quarter-centennial number of the *Signs* to sell. The Lord came near, especially in the celebration of the ordinances, which was participated in for the first time by many. All were greatly blessed.

Among those forming this organization, and chosen as its elder, is an ordained Baptist minister, who, with his wife, has stood faithfully for the truth in this section for four years, and who was thrust out of his church and its pastorate because of his loyalty to God. His former brethren, however, and the people at large—for he is widely known—respect, and feel kindly toward, him. He has distributed large quantities of reading-matter over two counties.

December 5 Brother Wm. Sandell and I started across the country to the staked plains, one hundred and fifty miles distant, to visit other friends of the truth. The second day's drive carried us practically out of the inhabited country, except small villages long distances apart, and occasional cow-boy camps on large ranches. The night of the 7th we stayed at the last house for the next thirty-five miles. From this point on, there was no public road. All the next day we drove along the winding road leading to the next ranch headquarters, which we determined to find, if possible, as it was the only stopping-place in our seventy miles' travel yet to make. We succeeded in following what passes for a road in that section, and late in the afternoon came in sight of the house. Fortunate indeed it was for us; for that night came the worst snow-storm for that time of year the cow-boys there had ever seen. Here we were snowbound for five days. These boys are so royally hospitable that one can not help feeling at home among them. They made us welcome "just as long as we wanted to stay," and it was almost an offense to offer them pay for feeding us and our team during our stay with them. They respected our religious feelings, and conversed with us to some extent on religious topics.

Returning, I stopped a few days with two families of Sabbath-keepers in Scurry County, and began meetings; but bad weather prevented continuing them. These brethren desire very much to have meetings held in their

neighborhood in the summer, and there is an excellent opportunity to do good here. I trust that faithful work may be done in this place.

W. A. McCUTCHEN.

MONTANA.

At the organization of a State Conference in Montana, it was thought best for me to settle in the eastern part of the State. Accordingly, I moved to Forsyth, a village of about four hundred inhabitants, on the 13th of October. I hired a house, and settled my family for the winter, after which I went into the field to develop the gospel work. The largest towns had been labored in about six years ago with some success; but with the exception of Miles City, little or no visible results now remain, death, apostasies, and removals leaving few living witnesses for the truth.

With the advice of the laboring brethren, I started the work here with periodicals, getting over a hundred families to reading our good missionary paper, to which they are paid subscribers. These I visit and correspond with at seasonable times. Already a strong interest to hear the gospel is showing itself. From Billings, Glendive, Wibaux, requests have been received for meetings. These will receive attention at the earliest opportunity.

I am now personally engaged in extending this pioneer work into new fields, and experience much spiritual blessing in so doing. The work keeps me from my family much of the time, but I can not remain idle while souls are dying for the help I can bring them.

A Sunday-law petition is now before our State legislature; and judging from the expressions of sympathy in this part of the State, it is likely to prevail. A peculiar feature is that its enactment is specifically for those who buy and sell, making very clear the application of the prophecy of the two-horned beast of Revelation 13 to the United States. The times are truly more perilous than many realize. We are of good courage, and expect soon to see the work end in a glorious triumph.

C. T. SHAFFER.

FLORIDA CONFERENCE PROCEEDINGS.

THE fifth annual session of the Florida Conference convened at Nocatee, Fla., at 9 A. M., Dec. 26, 1898, Elder L. H. Crisler presiding. Five meetings were held. Delegates were received from seven churches. The churches at Jacksonville and Punta Gorda were admitted into the Conference at this meeting, and one church was disbanded, leaving ten churches in the Conference. There are three companies awaiting organization. The report of the president showed a membership of two hundred and sixty-two, a gain of forty over that of last year. The tithe for the year was \$2,311.43.

Resolutions concerning the circulation of the Review, the need of the promulgation of the health principles among our people, and the use of the tithe, were presented.

The following officers were elected for the present Conference year: President, L. H. Crisler; Secretary, Estelle R. Graham; Treasurer, Florida Tract Society. Executive Committee: L. H. Crisler, M. G. Huffman, A. M. Morrill, J. D. Heacock, Irving Keck. Elder L. H. Crisler was chosen delegate to the General Conference.

Credentials were voted to L. H. Crisler and M. G. Huffman; licenses to A. C. Bird and M. L. Ivory; missionary credentials to C. P. Whitford, Mrs. Estelle R. Graham, C. D. Wolf, Edna C. Rogers, Irving Keck, Altana Keck, Mrs. J. E. Huffman, and Josephine Grannis.

The Spirit of the Lord, which was present in our preaching services with its tender, melting

influence, was not absent from the business meetings, and a remarkable degree of harmony prevailed. The workers go forth from this meeting better prepared for service than ever, and we believe the power of the Holy Spirit will attend their labor.

L. H. CRISLER, *Pres.*

JOSEPHINE GRANNIS, *Sec.*

News and Notes.

FOR WEEK ENDING JANUARY 28, 1899.

—More than \$850,000,000 worth of farm products was exported from the United States last year. This breaks all previous records.

—There are about 1,500,000 children in the Roman Catholic parochial schools of the United States, 60,000 of them being in New York City.

—There are 87,000 members of the Epworth League in Canada, and they have undertaken the support of twenty-one missionaries.

—The State Department of the United States has just settled a claim against the United States of Colombia, in which the latter country pays \$30,000 for suppressing an American newspaper some years ago.

—The ministers of the various Protestant churches of Lincoln, Ill., have jointly instituted a campaign against dancing, card-playing, theater-going, and the saloons. Union meetings are held nightly, and the fight promises to be bitter.

—Mrs. Mary McGuan, of Honey Creek, Wis., has just passed her one hundred and first birthday. She has vivid recollections of the fall of Napoleon and other events of that time. With her husband, she passed through the Irish famine of 1846.

—Every week brings reports of sickness and death as the result of eating diseased meat. A family of twelve, living near Ohio, Neb., is suffering with trichinosis contracted by eating fresh pork. The oldest daughter is dead, the mother can not recover, and the condition of the rest of the family is serious.

—The district attorney and his assistants in New York City have been measured for silk gowns, which will be donned about March 1, and will be worn when appearing in courts of record in the future. This is another round up the imperialistic ladder, toward the monarchical forms and customs of the Old World.

—A great hue and cry is being raised against the recently elected congressman from Utah, because of his attitude toward polygamy. This comes especially from the religious papers; but they nearly all fail to notice that the worst form of "plural marriage" is that of a church that professes to be joined to Christ, entering a union with the State.

—There appears to be no abatement of the ravages of the *grippe*. In Toledo, Ohio, thousands of cases have developed during the last few days, and to an extent that it is almost a plague. Many of the prominent men of the city are seriously ill. In Chicago, Ill., nearly 300 deaths were reported from this disease for the week ending January 21.

—To show the willingness of rich men to pay fabulous sums for articles that strike their fancy, though of little intrinsic value, it is said that in Boston, Mass., \$6,000 was recently offered, and refused, for a potted carnation belonging to Mrs. Thos. W. Lawson. The plant, which is the most perfect specimen in existence, was finally sold for \$30,000.

—The periodical complaint of the Roman Catholics concerning governmental support is again heard. This time it is from Quebec, Canada. They desire to have the educational system of the province revised, so that they may receive more of the public-school taxes. Under the present arrangement they received in 1897 nearly \$15,000 more than all the Protestants.

—In England the permeation of the state church by Romanism still continues. The vicar of Hexton has incurred the displeasure of the Bishop of Peterborough by insisting upon administering the Lord's Supper in the Congregational church in Wellingborough to a large number of churchmen who could not feel at home in the excessively ritualistic atmosphere of their own churches. He proposes to found a society "to provide the sacraments of the Established Church for those Protestant churchmen who are driven from the altars of that church by the practices of Romanizing priests." His course is especially noticeable because the like is so seldom seen.

—An aspirant to the office of prosecutor in a county in New Jersey is said to have received the signatures of 133 clergymen, representing thirteen different religious bodies, to his petition for that position. To this statement a prominent newspaper adds this comment: "How sad it is to think of such industry going unrewarded!" How can ministers expect to escape the ridicule of the public when they forsake the work of the gospel to engage in political efforts like this?

—A despatch to the *St. James Gazette*, London, says that the empress of China has ordered the suppression of all the newspapers in the Chinese Empire, because they serve only to "excite the masses to subvert the present order of things, . . . and therefore no good can be served by the continuation of such dangerous instruments." She is surely working against her own interests; and it will not be long until the present order of things will be completely overturned.

—Few people really realize the extent to which tobacco is used. Only the other day the Catlin Tobacco plant, of St. Louis, Mo., was sold to the American Tobacco Company for \$2,500,000. When it is understood that 200,000,000 pounds of tobacco is consumed in the United States every year,—enough to make two pounds and ten ounces for every man, woman, and child in this country,—it can be realized how a tobacco plant can accumulate wealth to the value of so vast a sum.

—By vote of the Methodist ministers of Chicago, it has been arranged that in Methodist pulpits in that city there will be delivered, February 12, a sermon on the life of Lincoln. This will give them an excellent opportunity to set before the people the principles of human rights, for which Lincoln so earnestly contended. Will they do that, and then show where these same principles are being violated to-day? or will they simply deify *the man*, while disregarding the principles, as is usually done?

—The evils of governing a people against their will—imperialism—are seen in the present relations of Russia and Finland. Autonomy has for centuries been granted the Finns, first by Sweden, and since 1809 by Russia, which is now greatly curtailing this grant. In looking for new additions to its vast military forces, the land of the czar has issued a decree calling on all the men of Finland over twenty-one years of age to assemble for military service. They are refusing to obey the order, and trouble may be expected.

—A bill was introduced into the Maine Legislature, January 23, authorizing the incorporation of the American Ice Company, with a capital stock of \$60,000,000. The laws of the State will not permit the formation of stock companies with a capital above \$10,000,000. This bill is for the purpose of obtaining a charter from the legislature. This is the largest capitalization ever attempted in that State, and one of the largest ever attempted in any State. It is practically a trust, its object being to absorb a number of the leading ice companies of the country.

—During the last week, 10,000 full-blooded Indians left Vinita, I. T., to go overland to their new home in Mexico, where they propose to live as they did in primitive times, without interference from any one. They say they are tired of having the white people come and tell them how they ought to live. These Indians are members of three tribes, the Creeks, Cherokees, and Delawares. They have sold out their interest in the lands they have just left, and have with them nearly half a million dollars in cash. There is much that can be read between the lines in this move.

—An illustration of reckless disposal of public funds by those upon whom important trusts have been placed by the people, is the reported expense of a funeral of a fellow officer by the aldermen of New York City. The items include \$366.80 for crape, \$290 for coaches, \$175 for flowers, \$37 for badges, \$32 for gloves, \$27 for a luncheon at the funeral, and \$101 for a supper at the Astor House on their return. This money was from an appropriation made for the use of the aldermen early in the year, and would have reverted to the city treasury after January 1.

—A special investigation recently made into the sanitary condition of New York City revealed a startling condition of things as regards tuberculosis. In that city there are approximately 82,000 dwelling-houses; in 18,771 of these there have been deaths from tuberculosis during the last five years. In the fourth ward, with a population of 18,323, living in 663 dwellings, there have been 541 cases of consumption during the last three years. In the sixth ward, in 248 of the 630 dwellings, tuberculosis was found. This report was read by Dr. Arthur G. Guerard, who made the investigation; and it, with like reports from other cities, will be used to induce the legislature of that State to forward the bill now pending for special homes for consumptives.

—A good lesson against the recognition of a color-line was given by Alice Nielsen, the prima donna in St. Louis last week. Admittance to a hotel elevator was refused to her colored maid, who accompanied her, whereupon, after protesting with the manager without satisfaction, she paid her bill, and engaged apartments at another hotel.

—To show why churches should not be taxed, a correspondent of the New York *Tribune* cites a case of a wealthy church, with a valuation approaching \$400,000, whose record of charities for the year is a trifle above \$7,000. This he says represents a voluntary tax, and proves that "they are sufficiently taxed of their own volition," and that "justice does not demand the taxation of churches." This reasoning would apply equally well to all charitable individuals, leaving them free to pay what they pleased, when they pleased, and to whom and for any purpose they pleased, causing endless disorder and ultimate anarchy.

—The chaplain of the battle-ship "Indiana," in a recent speech to the Y. M. C. A. in New York City, expressed these thoughts: "In my judgment we should be careful not to glorify war too much. We are inclined to think that a man's only chance to win glory is on the field of battle. But it is a great mistake. . . . We never can realize our ideal condition until we get beyond war, and into the glorious arena of peace. There are ten thousand men who win glory in the callings of peace to every one who achieves renown in war." These sentiments are good in themselves, but the source makes them doubly impressive.

—An ill-advised point made in favor of Sunday rest, and one of the most silly that could be devised, is seen in the nature of the opposition to golf-playing on that day now being made both in this country and in England. Appeals to the divine law for the observance of Sunday having proved groundless, and consequently unnoticed, it is claimed that the grounds, or "links," on which the games are played, need a Sabbath! A professional player says: "After the heavy day's play on Saturday the links will not stand the strain of another heavy day coming immediately after; and if such play is permitted, the grounds will be ruined!"

—In a plea for the principles of the Declaration of Independence in connection with the great question before the American people at the present time, the journal *Success* expresses the following excellent thoughts: "The natives of the Philippines should be treated as our fellow men,—as freemen. . . . They must not be made to feel that the American flag floats over them as a subject race. Our guardianship they need, because otherwise Europe would pounce upon them. Beneath the shield of our protection, they should be free to build up their own institutions, and enjoy their liberties under their native, self-chosen rulers."

—The following item, taken from published statistics of the post-office in this city, is interesting, as the gain mentioned is largely due to the increased circulation of religious and health literature sent out from the Office of the REVIEW AND HERALD: "Of second-class matter the last year, there were 451,403 pounds, as against 253,310 pounds the previous year, an increase of 198,093 pounds, the largest increase ever made in one year, the gain of 1897 over 1896 being 39,826 pounds." The amount is more noticeable when it is considered that Battle Creek is the ninth city in the State in size, but third in the amount of second-class matter handled.

—January 23 the largest party of immigrants ever landed at a Canadian port went ashore at St. John, New Brunswick. They are the second section of the colony of Doukhobors, of whom a full description was given in the REVIEW of January 10. After being fed by the authorities, they were sent on to the Canadian west in five train-loads, an hour apart. They are provided with comfortable quarters until spring, when each family will be given 160 acres of land, and farm implements, by the government. Two thousand more are expected to land in a few days. Both United States and Canadian officials agree that no finer lot of immigrants ever landed in any port in America.

Special Notices.

MOTHERS AND TEACHERS, NOTICE!

I HAVE made arrangements with the Review and Herald Pub. Co. whereby it will henceforth fill all orders for "Bible Object Lessons and Songs for Little Ones on the Life of Christ," and its three boxes of material for illustrating these lessons, together with the new round hard-top folding table, seating eight children and teacher. See the description in *Youth's Instructor* of Feb. 9, 1899, or

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My address is Review and Herald, Battle Creek, Mich; but all orders for "Bible Object Lessons on the Life of Christ," and its material supplies, should be addressed to Review and Herald Pub. Co., and not to me.

F. E. BELDEN.

NOTICES!

WANTED.—The address of every member of the Delta S. D. A. church. Address D. T. Snideman (elder), Delta, Colo.

WANTED.—Good farm-hand to work on fruit farm. Must be a Sabbath-keeper. Long job to right man. E. M. Wheeler, Jefferson, Kan.

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Obituaries.

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

RICH.—Drowned Dec. 27, 1898, Winn Rich, infant son of G. W. and M. A. Rich, aged 2 years, 9 months, 17 days. G. W. AND M. A. RICH.

DELAND.—Died —, at Nortonville, Kan., of ~~the~~ *grippe*, infant daughter of Brother and Sister H. S. Deland, aged 1 year, 7 months, 22 days. * * *

WALKER.—Died in Brunswick, Me., Jan. 9, 1899, of pneumonia, Stephen J. Walker, aged 74 years. Sermon by the writer, from John 11:23, 24. P. B. OSBORNE.

WILLIAMS.—Died at Steamburg, N. Y., Sept. 2, 1898, Brother G. A. Williams, aged 75 years. He was a faithful and consistent member of the church till death. G. B. THOMPSON.

WOODRUFF.—Died at La Grange, Wis., Jan. 20, 1899, of lung trouble, Brother Alburus D. Woodruff, aged 73 years. Words of comfort were spoken from Rev. 14:13. J. B. SCOTT.

ENIX.—Died at Moline, Kan., Oct. 8, 1898, of consumption, Susan C. Enix, in the fifty-fourth year of her age. Funeral services were conducted by Elder W. S. Crouse. C. M. STEVENS.

GOODRICH.—Died in the town of Norfolk, N. Y., Nov. 30, 1898, Sister Hannah Goodrich, in the fifty-ninth year of her age. Funeral services were held at Bangor, N. Y. C. O. TAYLOR.

KEMMERER.—Died at Powder Valley, Pa., Jan. 7, 1899, after a few days' illness from *la grippe* and inflammation of stomach, George Kemmerer, aged 63 years, 11 months, 22 days. Text, Job 19:25-27. S. S. SHROCK.

THURSTON.—Died at West Brownfield, Me., Dec. 26, 1898, of pulmonary tuberculosis, Addie A. Thurston, aged 35 years, 8 months, 16 days. Words of comfort were spoken by the writer, from Job 19:25-27. S. H. LINSBOTT.

STEVENS.—Died at Moline, Kan., Sept. 8, 1898, of typhoid fever, Nettie L. Stevens, aged 29 years. She had been a member of the church for a number of years, and the last year of her life had been especially active in the work. O. S. AND S. S. STEVENS.

HARRIS.—Died in Washington, D. C., Nov. 9, 1898, Sister Elizabeth W. Harris, aged 58 years. Sister Harris accepted present truth about ten years ago, and has been a member of the Washington church since its organization. She was an earnest worker, and died in triumph of the blessed hope. Funeral services were conducted by the writer, in the Washington church. GEORGE B. WHEELER.

Publishers' Department.

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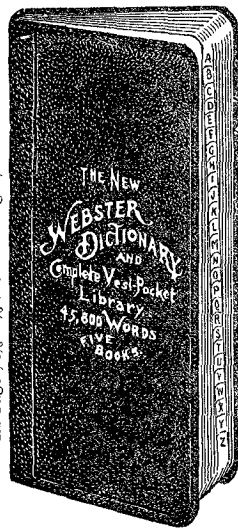
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That you should procure a copy of our latest book, "The Abiding Spirit," by Mrs. S. M. I. Henry. Why?—Because it is just the book you need to help you in your every-day life. It is a small book, and is so full of good things that many will read it through at one reading. There are doubtless many things in regard to the Holy Spirit and its mission that this book can teach you. Send for a copy to your State tract society, or to the publishers, Review and Herald Pub. Co., Battle Creek, Mich. Prices, 40 and 75 cents, post-paid. Bound in cloth.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected August 14, 1898.

EAST.	8	12	6	10	14	20	36
	*Night Express.	*Detroit Accom.	Mail & Express.	*N. Y. & Bos. V.	*Eastern Express.	*Jackson Ac'm't'n.	*All other Express.
Chicago.....	pm 9.35		am 6.50	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.48	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	6.37		2.30
Kalamazoo.....	2.10	am 7.15	11.55	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	7.50	pm 12.50	2.42	7.25	6.43	5.00
Marshall.....	8.25	1.20	3.09	7.51		7.10	6.27
Albion.....	3.50	8.50	1.45	8.30	8.11	7.39	6.50
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.30
Ann Arbor.....	5.55	11.10	3.47	4.58	9.42		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 12.20		pm 4.13
Saginaw.....					5.38		4.38
Niagara Falls.....					5.53		4.43
Buffalo.....					6.45		5.30
Rochester.....					8.13		6.40
Syracuse.....					5.15	pm 12.15	10.45
Albany.....					9.05	4.20	am 2.50
New York.....					pm 3.25	8.15	7.00
Springfield.....					12.15	8.34	7.40
Boston.....					3.00	11.35	10.34
WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. Ro. & C.I. So.	Mail & Express.	*News Express.	*Western Express.	*Kalam. Accom.	*Pacific Express.
Boston.....		am 10.30			pm 3.00		pm 7.15
New York.....		pm 1.05			6.00		am 12.15
Syracuse.....		8.55			am 2.10		pm 12.25
Rochester.....		10.57			4.15		pm 2.25
Buffalo.....		11.54			5.35		pm 3.50
Niagara Falls.....					6.28		4.32
Falls View.....					6.54		4.52
Detroit.....	pm 8.20	am 7.15	am 7.50		pm 12.40	am 4.35	11.25
Ann Arbor.....	1.00	8.19	9.18		1.38	5.45	am 12.37
Jackson.....	11.15	9.15	11.10	am 3.35	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.30	pm 12.55	5.00	3.50	9.08	3.00
Kalamazoo.....	1.35	11.05	2.13	5.40	4.28	10.00	3.40
Niles.....	3.15	12.3	4.00		6.05		5.08
Michigan City.....	4.25	pm 1.28	5.20		7.05		6.06
Chicago.....	6.30	3.00	7.15		8.50		7.50

*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 8:05 a. m. and 4:15 p. m., and arrive at 12:40 p. m. and 6:20 p. m. daily except Sunday.

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No.	Train	LEAVE.
No. 11,	Mail and Express, to Chicago.....	12.15 P. M.
No. 1,	Chicago Express, to Chicago.....	8.52 A. M.
No. 3,	Lehigh Valley Express, to Chicago.....	4.05 P. M.
No. 5,	Pacific Express, to Chicago, with sleeper.....	12.55 A. M.
No. 75,	Mixed, to South Bend.....	7.30 A. M.
Nos. 11 and 75, daily, except Sunday.		Nos. 1, 3, and 5, daily.

EAST-BOUND FROM BATTLE CREEK.

No.	Train	LEAVE.
No. 10,	Mail & Exp., to Pt. Huron, East, and Detroit.....	3.45 P. M.
No. 4,	Lehigh Express, to Pt. Huron and East.....	8.27 P. M.
No. 6,	Atlantic Exp., to Pt. Huron, East, & Detroit.....	2.25 A. M.
No. 8,	Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East.....	6.50 A. M.
No. 74,	Mixed, to Durand (Starts at Nichols).....	7.35 A. M.
Nos. 10 and 74, daily, except Sunday.		Nos. 4, 6, and 8, daily.

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The Review and Herald.

BATTLE CREEK, MICH., JANUARY 31, 1899.

WE have received No. 1, of Vol. I, of *La Salud*, the Mexican health journal published at Guadalajara, Mexico. Thus another door of truth is opened to the Spanish.

HAVE you read that review of "The Abiding Sabbath" and "The Lord's Day," referred to on page 74? If not, you have missed more than you can afford to, as you can see by what is said there. It is for sale at this Office, and the price is only twenty cents.

RUSSIA does not purpose to be outdone by Germany in quiet efforts to get as strong a hold as possible in Palestine. A Russian Society for the Holy Land has been formed to assist colonization there. This society has founded a large seminary at Nazareth, in which all studies are conducted in Russian, except the study of religion, which is in Arabic.

It seems now to be recognized as a foregone conclusion that the Chinese army must and will be reorganized by some European power, and Great Britain has already bid for the task. And as now American interests in China are second only to those of Great Britain, it is expected that the United States will work hand in hand with Britain in all that shall be done by Britain.

THE president of Stanford University declares that "the basal idea of higher education is that each student should devote his time and strength to what is best for him; that no force of tradition, no rule of restraint, no bait of a degree, should swerve any one from his best educational path;" that "the best school is that which exists for the individual student." That is the truth.

THERE has been raised in France, and repeated in this country, the inquiry, "What will be the character of the next pope?"—The answer is that the character of the next pope will be the same as that of the present pope, and of all the popes before him. The character of a pope is always the same, whoever the individual may be who becomes the pope. That character is sketched in 2 Thess. 2: 3, 4.

THE House of Representatives in Congress has passed the Indian Appropriation bill for the next year, without appropriating any money at all for church schools. Last year the appropriation was \$121,804, of which \$119,644 went to the Catholic Church. And great pressure is now being brought on the Senate to amend the bill, as passed by the House, by inserting an appropriation for church schools.

THE London correspondent of the New York *Tribune*, expressing British sentiment, tells the United States not to make in the Philippines the mistake that Britain made in Egypt, saying: "Ratify the treaty. Make no pledge such as hampered us in Egypt, and find out by actual experience what should be done. Don't load yourselves up with conscience clauses, when no European power holds you responsible."

Harper's Weekly remarks: "At present (we are forced regretfully to the conviction) the Constitution is less respected than it has ever been before. . . . It is in the air that the Constitution must not be permitted to stand in the way of expansion, and that even the Declaration of Independence must be considered antiquated." Thus the evidence is becoming stronger and stronger that every principle of the Constitution, as a republican government, is being repudiated.

PUBLISHING ASSOCIATION.

Important Notice to Stockholders.

THE annual meeting of the stockholders of the Seventh-day Adventist Publishing Association will be held in the Tabernacle, Battle Creek, Mich., on Friday, March 10, 1899, at 10 A. M., local time.

Nothing would afford us greater pleasure than to have every stockholder present at this meeting, to act in person; but as this is not possible, we take this means of extending to all who can come a cordial invitation to be here; and to those stockholders who can not be present, we would say that the next best thing is for you to see that you are properly represented by proxy at this important meeting, where plans will be laid for conducting one of the most important institutions connected with the cause of God, whose vested interests amount to almost \$250,000, and which, when properly managed, is one of the most potent factors in existence for spreading the truth.

We are anxious that the shareholders should be well represented at the forthcoming meeting; and we therefore suggest that every shareholder who reads this notice write to the president of his Conference, and ask him to say who will attend the annual meeting, and send his proxies to some one of them, as, in our opinion, it is better for the interests of this institution to have the voting power vested in those scattered throughout the country rather than in those living in Battle Creek.

We would especially urge those to whom proxies may be issued to be present at this meeting.

Blank proxy forms will be sent promptly, on receipt of a postal card stating how many you want.

W. C. SISLEY, Pres.

JOHN I. GIBSON, Sec.

IN an address before the Lexington Historical Society, December 20 last, Charles Francis Adams declared that if this nation adopts "imperialism as a national policy, we will turn our backs upon all the principles which distinguish the republic from European governments; will accept their principles and policies as sound; and will, in doing so, admit that our cause against England, which we won in the tribunal of arms, was not righteous. We will confess that the Declaration of Independence is a stupid falsehood, that men are *not* created equal before the law, that governments do *not* derive 'their just powers from the consent of the governed;' but may rightfully exist against the will of those who are ruled and taxed." That is all true: and then how much further would the nation have to go to fulfil the prophecy that she will repudiate every principle of a republican government?

A SHORT time ago Sister Henry mentioned that she would like to have the addresses of those of our sisters who could help others by correspondence. A few have responded, but nothing like the number who should respond, and who, from our knowledge of the denomination, we know *could* respond. And we are sure that if our sisters could read the letters that come to Sister Henry,—letters of urgent and heart-breaking need,—they would willingly do everything possible to help. There is more of this work than Sister Henry could do if that were all she had to do; but she has much besides. Please, sisters, send in your names. One dear heart responded to the call with the request, "Please send to me the very worst cases." That is the Spirit of Christ. Who will now help with the others?

THE "GENERAL CONFERENCE DAILY BULLETIN."

OUR apology for again calling your attention to this paper is the tardiness on the part of many in forwarding their subscriptions. It should be borne in mind that in order to secure a prompt delivery of the first issue of the paper, the subscriber's name should be on the list in due time. No time should be lost in sending in the subscription. The paper will be enlarged fifty per cent., and will contain a *full report* of all the Conference proceedings, and reports from the General Conference districts and the various institutions in these districts. There will be lines of instruction given at the Conference. The paper will be illustrated, as far as practicable. Everything possible will be done to make the *Bulletin* a true exponent of the work of the General Conference.

The committee has spared no pains in getting a strong editorial and stenographic staff. The editors are preparing short descriptions of the founding of many of the institutions established by the denomination, thereby making the paper an educational factor to those not acquainted with the rise and progress of the cause.

The initial number of the *Bulletin* will bear date of Feb. 15, 1899, and will be replete with live and interesting matter, giving a general idea of the plan and work of the Conference. To those sending in their names at once, *two copies* of this first number will be sent. Remember that the subscription price, fifty cents, covers the entire two years.

Send orders to the *General Conference Bulletin*, Battle Creek, Mich.

L. A. HOOPES, Sec. Gen. Conf.

THE reports received from New York indicate that the meetings now being held each Sunday evening in Chickering Hall are very satisfactory. Every seat is taken. The people are attentive, ask questions, and appear interested in the subjects discussed. We know the friends everywhere will be pleased to learn of the result of this experiment, so far, in getting the message before the people of that great city.

I TAKE this method of acknowledging the receipt of five dollars as a contribution to the International Tract Society, from "A friend of the cause." May the Lord bless this (to us) unknown friend, and cause the gift to be so used that souls may be saved in the kingdom, to praise God eternally, along with the giver.

GEO. A. IRWIN.

THE appointment of the meeting at Denver, Mich., February 8-13, is suspended till further notice.