

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD

Emma E. Craig, Editor, 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.

VOL. 76, No. 6.

BATTLE CREEK, MICH., FEBRUARY 7, 1899.

WHOLE No., 2310.

The Review and Herald,

ISSUED WEEKLY BY THE

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

Terms, in Advance, \$1.50 a year.

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

REVIEW & HERALD, Battle Creek, Mich.

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

CALVARY.

MRS. ELIZABETH ROSSER.

(Chandler, Ore.)

WEAK and weary, horror-shaken,
See the man of Calvary,
From the hall of judgment taken
To the mount of Calvary!
There the blessed Saviour, dying,
"Father, Abba, Father!" crying,
Bought us all, the price supplying
On the cross of Calvary.

O, there is one Voice that calls me—
'Tis the Voice from Calvary!
O, there's but one scene enralls me—
'Tis the scene on Calvary!
From the courts of glory riven,
All the wealth of highest heaven
But to rescue man was given
On the cross of Calvary.

Once again shall we behold Him,
Not, as then, on Calvary:
Clouds of glory shall enfold him—
Him who died on Calvary!
While the earth with fear is rending,
We shall see the just ascending,
There to meet their Lord descending,
Whom they loved on Calvary.

JUDGE NOT.

MRS. E. G. WHITE.

"AND it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

After Christ had fed the five thousand, the people determined to make him king. Hundreds were ready to rally round his standard; and the enthusiasm ran so high that a purpose was formed to take him by force, and place him on the throne. But with an authority they dared not resist, Jesus dismissed the multitude.

From this time his popularity appeared to wane, and the disciples began to have a clearer conception of his mysterious character. He had given them many lessons showing the relation in which he stood to his Father; and apparently they were overcoming the hope they had

so firmly entertained,—that he would reign as a temporal prince in Jerusalem. Christ told them of the trials he must endure, of the final rejection of his work, and of his betrayal, crucifixion, and resurrection. He told them that events were fast ripening for the closing scenes of his life, and declared that he must go again to Jerusalem, to be present at the Passover feast.

He sent messengers before him, to prepare for his coming. But the people refused to receive him, because he was on his way to Jerusalem. This they interpreted as meaning that Christ showed a preference for the Jews, whom they hated with an intense bitterness. They had hoped that Christ would acknowledge their temple and worship; and when they saw him going to Jerusalem, they broke forth into bitter accusations against him. Their insulting words showed open contempt for the Son of God.

James and John, Christ's messengers, were greatly annoyed at this insult. They loved their Lord, and were filled with indignation because he had been so rudely treated by the Samaritans, whom he was honoring by his presence. They had recently been with him in the mount of transfiguration, and had seen him glorified by God, and honored by Moses and Elijah. This manifest dishonor on the part of the Samaritans should not, they thought, be passed over without marked punishment.

Coming to Christ, they reported to him the words of the people, telling him that they had even refused to give him a night's lodging. They thought that a grievous wrong had been done him; and seeing Carmel in the distance, where Elijah slew the false prophets, they said, "Wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" They were surprised to see that Christ was pained by their words, and still more surprised as his rebuke fell upon their ears: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

What a lesson this is to those who are fired with religious zeal, and who would cause to suffer those whose belief is not in accord with their own! What a rebuke to those who are quick to speak harshly, and who manifest an overbearing, condemnatory spirit toward those who entertain ideas out of harmony with their theories!

The rebuke given to James and John sounds down along the line to our time. Many reveal the attributes of Satan by trying to compel their fellow men to believe as they believe. They desire to punish those who, they think, dishonor Christ. They may say that they are working for truth and liberty, they may claim to be doing honor to God; but if they exercise a zeal that brings pain to the bodies and spirits of those who dare to differ with them, they are controlled by the enemy of God. Such may think themselves righteous; but Christ says to them, as to the disciples: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." By his dealing with the Samari-

tans, Christ has shown us that although men manifest unmistakable contempt for him, his followers are not to harbor thoughts of hatred and revenge.

Many choose the world before Christ. Paul wrote to Timothy, "Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world." This we shall meet. Those whom we have loved and trusted will leave the faith, and by their falsehoods do us harm. But we are to work on, lifting up Christ, the sin-pardoner, higher and still higher. We must not be overwhelmed because good and bad are gathered into the church. Judas was numbered among the disciples. He had every advantage a man could have; but although he heard the truth, and listened to the principles so plainly laid down, Christ knew that he did not receive the truth. He did not eat the truth. It did not become part of himself. His old habits constantly asserted themselves. But Christ did not take forcible means to cut Judas away from the disciples.

There is a time coming when those who have joined the church, but have not joined Christ, will be manifest. Their corrupt principles can not blend with Christ. The heart must be made new before it can receive the truth that sanctifies the receiver. But to sit in judgment on those who, we think, are wrong—to condemn them and cast them out—is not for mortals to do. God has not given this work to any human being. "Let both grow together until the harvest," Christ says. He has bought men with a price, even his precious blood; and he would not lose one soul. His experience with Judas is recorded to show his long patience with perverse human nature. He came not to "destroy men's lives, but to save them." He will decide who are worthy to dwell in perfect unity with the saints in the family of heaven.

God can not reveal himself through some who have been entrusted with work for him. He can not make them channels through which his compassion and love can flow; for they insult his goodness by exhibiting a masterful spirit toward those whom they regard as being in error and needing reproof. By their own unsanctified passions they eclipse Christ's love and mercy. The enemy of all good is allowed to rule in their hearts, and their lives reveal his attributes. They claim that the word of God directs them; but by their actions they say, We want not thy way, O Lord, but our own way.

By their words, their works, and their spirit, those who pursue such a course are making a record in the books of heaven that they will not care to meet; for God does not value them as they value themselves. Men are abusing their probationary opportunities, and are grievously neglecting the high privileges conferred upon them. Though finding nothing in the word of God to vindicate their actions or countenance their opinions, they persist in having their own way. In the day when judgment is passed upon all, the sentence will be pro-

nounced against them, "Thou art weighed in the balances, and art found wanting."

Let those who desire to control their fellow men read God's declaration on this subject. He says: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

The work of saving souls is to be carried forward amid opposition, peril, loss, and suffering. Christianity is to be wrought out by self-denial and cross-bearing. Christ did not mark out an easy path to heaven. He declares to his followers: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Christ is our example. When he was reviled, he reviled not again. When the cruelty of men caused him to suffer painful stripes and wounds, he threatened not, but committed himself to One who judges righteously. "Let this mind be in you," writes Paul, "which was also in Christ Jesus." Our interests must be submerged in Christ, that we may be able to say, "I live; yet not I, but Christ liveth in me."

Christ came from his heavenly home to raise up workers to be his messengers, to co-operate with him in presenting his message of mercy to the world. They are to be the ministers of his grace, and their hearts should throb in unison with the heart of Christ. It should be their meat and drink to do the will of him who has called them to his service. If Christ abides in them, they will be brought into captivity to him. They will no longer live the common life of selfishness; for Christ will live in them. His character will be produced in them. Then the bitter, poisonous root of selfishness will be uprooted. Tender feelings, full of sympathy for the erring, take possession of the man or woman who has fallen on the Rock, and been broken.

MIND OF THE SPIRIT.—NO. 1.

J. N. LOUGHBOROUGH.

THOSE who are led by the Spirit of God, having the mind of the Spirit, will be in harmony and union with one another. They are exhorted thus to be. Said Paul, when writing to the Corinthians: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. Writing to the Philippians, he said: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." Phil. 2:1-5.

To preserve such harmony the Scriptures plainly teach that there must be free counsel with one another. The wise man said: "Where no counsel is, the people fall: but in the multitude of counselors there is safety." Prov.

11:14. Again: "For by wise counsel thou shalt make thy war: and in multitude of counselors there is safety." Prov. 24:6. Also: "Without counsel purposes are disappointed: but in the multitude of counselors they are established." Prov. 15:22. In the work of the Lord we are directed for help to One who is "the Great, the Mighty God, the Lord of hosts is his name, great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men." Jer. 32:18, 19.

To the Ephesians, Paul said: "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." Eph. 4:1-3. To the Roman brethren he said: "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God." Rom. 15:5-7.

From the beginning of the third angel's message, the Lord, through the Testimonies, has given counsel in harmony with these scriptures. The following quotations are from some of these. One given in 1851 reads:—

I saw that the shepherds should consult those in whom they have reason to have confidence,—those who have been in all the messages, and are firm in all the present truth. . . . Then the shepherds will be perfectly united, and the union of the shepherds will be felt by the church.—"Early Writings," *Experience and Views*, page 52.

Another, published in 1853, says:—

The Lord has shown that gospel order has been too much feared and neglected. Formality should be shunned; but in so doing, order should not be neglected. There is order in heaven. There was order in the church when Christ was upon earth. And after his departure, order was strictly observed among his apostles. And now in these last days, while God is bringing his children into the unity of the faith, there is more real need of order than ever before; for, as God unites his children, Satan and his evil angels are very busy to prevent this unity and to destroy it.—*Id.*, *Supplement to Experience and Views*, page 12.

Again, we read:—

Said he [the angel], "The church must flee to God's word, and become established upon gospel order, which has been overlooked and neglected." This is indispensably necessary to bring the church into the unity of the faith. I saw that the church was in danger in the apostles' day of being imposed upon and deceived by false teachers. . . . I saw that we are no more secure from false teachers now than they were in the apostles' days; and, if we do no more, we should take as special measures as they did to secure the peace, harmony, and union of the flock.—*Id.*, pages 15, 16.

WALKING IN THE SPIRIT.

The King's Messenger.

WALKING in the Spirit must ever be walking with the Spirit. For while he is atmospheric in his all-pervading presence, he is also intensely and intelligently individual. Hence if we would live in the delightful atmosphere of his presence, we must recognize his personality, and honor him by obedience to his commands. In other words, "If we live in the Spirit, let us also walk in the Spirit."

It is utterly useless to seek the continued delights of his atmosphere without knowing and obeying him. And we can not know him intimately and well unless we walk with him; for he is always moving on. He has not come to stay with us, but the rather to take us on with him. He must ever be unfolding truth, perfecting faith, increasing and adding all his blessed virtues to the one with whom he dwells; for he will not rest nor be satisfied until he

has wrought out in us, in measure at least, the exact counterpart of everything that is in himself. So as he abides within, the atmosphere of our minds and hearts grows increasingly clear, while our thoughts give place to his, and our lives are lost in his living in us.

But walking necessitates moving, and it is accomplished a step at a time. I must be ever moving out of myself into him. I must ever be letting go the old life, and entering into the new. I can not become fixed and stereotyped, even in goodness, and still walk with him. I must increase in the knowledge of God and in godlikeness.

PAY YOUR DEBTS.

B. G. WILKINSON.

(Winnipeg, Manitoba.)

It is impossible for any man to succeed in the temporal affairs of this life who neglects business principles. Those principles are the wedges which stop the leakage of the vats. The wine-presses overflow at vintage only when, in summer, care has been taken to seam the cracks. So no man need expect to be crowned with the golden reward at last who, in this life, has adhered to leaky principles.

There is a contract made with heaven which, I fear, we have greatly violated. When Christ offered us the life to come, we accepted it, and agreed to give him, in return, the present life. The contract was made, not to be confined to paper alone, as when we put our names on the church list. But inasmuch as, before the contract, we had abused, not used, our present life, after it our life became Christ's to be used.

Now the apostle says, "Owe no man anything." That is a sound principle. But what would you think of a man who had borrowed heavily from a friend, and when it became possible to begin repayment, should so enlarge his plans as to consume future proceeds?

Yet God says this is the present condition of his people. The life which he freely gave us when our eyes first saw the light of day, we forfeited by sinning. And when, at great sacrifice, he generously prolonged it, he gave it back to us with a condition. What is this condition? Here it is: "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." This condition we have failed to recognize.

We were in debt to God. He, however, transferred the obligation, and said: What you owe to me, pay to the Greeks and barbarians, to the wise and to the unwise. The payment due to God was the present life, purchased by him, and lent to us,—lent that to Greeks and barbarians, wise and unwise, we might carry the news of eternal life. Wherein do we differ from these classes, that God should place us in debt to them?—Only in this: upon us has he shined the light of life, while darkness overshadows them. And he who is no respecter of persons bids us discharge our debt by bringing to them the truth which drives back the shadow of death.

Brother, sister, how many of you realize this debt? The books of heaven are rolling up an account against us, which we can never meet unless we speedily begin payment. I quote the following: "Workers are needed all over the world. The truth of God is to be carried to foreign lands, that those in darkness may be enlightened by it. God requires that a zeal be shown in this direction infinitely greater than has hitherto been manifested. As a people we are almost paralyzed. We are not doing one-twentieth part of the good we might, because selfishness prevails to a large extent among us."—"Testimonies for the Church," Vol. IV, page 426. Consider this: of your debt you have discharged only one twentieth. Nineteen twentieths remain unpaid—a heavy mortgage upon your existence.

But the mercy of God has withheld foreclosure. By earnest efforts we may yet redeem our past obligations. This means much. If we had faithfully and uncomplainingly used our past opportunities, we should by this time have been in the promised land. Now, as it is, we must carry both past and present. Still it is not too great a task. When the children of Israel refused to take the land of Canaan at God's command, they were ordered back into the wilderness. This seemed a hard sentence. It may not be as pleasant to work with great arrears against us as in prosperous times; but if we take up the task cheerfully, and with faith in God, he will surely make unfavorable conditions favorable.

How shall we begin to pay this debt? First, let us pray. Pray for what? Christ once taught his disciples *how* to pray. He also taught them *for what* to pray. Matt. 9:38: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." This is part of the debt. How many of God's saints are there who, when they pray, plead that he will send forth laborers into his harvest? who not only mention this petition when they pray, but are so exceedingly burdened that they make a special season to offer this special prayer? O that prayers might go up all over the land! Then Jesus would greatly bless the petition he especially indorsed.

But notice: the prayer calls for *harvest* laborers. We are now in the time of harvest. This prayer, then, belongs especially to this time and to this people. Are you praying? If so, then you are paying. Be sure, however, to mix faith with your prayers.

How shall we pay this debt?—By answering our prayers. The Lord of harvest may call the laborer, and endow him with the missionary spirit necessary to send him forth. But God has been unable to endow you with the missionary spirit necessary to furnish means upon which the laborer may go. How can you enlarge your business when you are in debt? or think of better homes, more food, or choicer raiment, when your creditors perish? Your woes, rising up to the ears of God, so greatly touched his heart that he gave. Is it possible that you can remain untouched by the terrible woes of those in darkness?

You say you are touched. Then show it as God did, by giving. You will gain nothing by withholding; for there is that withholding that impoverisheth. You will lose nothing by giving; for there is that giving which increaseth. Have you given in the past? In the future give more. Recurrent benevolence keeps the heart open. The year 1899 will greatly need funds for the foreign mission work. Who will give, and discharge their debt to the barbarian and the unwise?

"Years have been lost to us in our foreign missions."—*Review and Herald*, Dec. 15, 1885.

"SAMSON, rocked to sleep on the lap of the crafty Delilah, when he 'wist not that the Lord was departed from him,' is but a picture of the child of God rocked into fatal slumber in the lap of the world."

RIGHTEOUSNESS is moral rightness, moral rectitude, moral uprightness, conformity to moral law.—*Finney*.

THE WAR EQUIPMENT OF EUROPE.

A STRIKING cartoon, called "Peace on Earth," is here reproduced, which appeared in a recent issue of the *Belfast Weekly Telegraph*. It not only shows how the czar's proposal is looked upon by the nations; but also, to an extent not possible in words, impresses the mind with the incongruity of his peace proposal, in the face of the present preparations for war in all the world. The naval demonstration seen in the distance, the populous camp nearer by, the guns of the fort, the warlike outfit of the stalwart soldier, make ridiculous the emblems of peace shown by his hands, and the dove-like wings with which he is overshadowed.

But there can be nothing more absurd in the



PEACE ON EARTH.

picture than the thing it is evidently designed to represent,—the proposal by the crowned head of the greatest nation in Europe for an international peace conference, immediately followed by a decree for a material enlargement of his navy. Equally illogical is the relation of the nations to this peace proposal; for while they all received it with words of favor, nearly all began to plan for extensive additions to their fighting forces, the only exceptions being those nations that are unable to do this because of financial embarrassment.

On the same page of the paper from which this cartoon is taken is an article entitled "The Armies of the world." The writer enumerates the number of soldiers in the standing armies of the six greatest countries of Europe, with the number of trained men who could be called out at once in case of war, and the reserve men, who are more or less untrained. After naming figures that aggregate twenty-three million six hundred thousand, he notices, in

the following language, the inability of the mind to grasp the facts stated: "But arrays of figures like the foregoing are confusing, and merely serve to stir up the waters of ignorance into a bubbling flood. No one can understand what these figures really mean; for beyond a certain point, it is impossible to realize the immensity of numbers, not to speak of the facts that lie beneath them."

To assist the mind to a better understanding of the relative sizes of the standing armies *only*, a picture is given containing eight soldiers, attired in the uniforms of their several governments. The Russian is first, standing at a height of about four and one-half inches. Next to him stand French, German, and Austrian representatives, each about two inches in height.

Following these are the Italian, Spanish, and British soldiers, standing respectively, one inch, half an inch, and one fourth of an inch high. The representative of the United States is only an exclamation point, so small is the regular standing army of this country, as compared with those of the nations of the Old World. Another series of drawings equally impressive is given, showing the relative number of soldiers to citizens in the larger countries. The soldier of the United States is shown having five hundred civilians under his care; the Briton has fifty-five; the Russian has thirteen; the German, twelve; while each French military representative has to guard only nine citizens, in order that the whole nation may be protected by arms. From this we see that one man out of every five in France is a soldier! It is no wonder that militarism and the civil powers conflict.

These statements and figures apply only to the nations named. The smaller countries of Europe add to the number given five million four hundred and seventy thousand more soldiers, while the total number for the world is estimated at forty-four million five hundred thousand men. "When one looks around, and sees all the nations of the earth arming themselves for war, and subscribing to the principle that might is right, one can not but be struck with the irony of it, as one remembers the civilization, and the superiority of mind over matter, of which this nineteenth century boasts." The time when nations shall learn war no more seems a long way off, judging from the world's point of view at the present day.

H. E. S.

No nation in the Old World is so near to being an undying, persistent, determined, intelligent, unwavering, unified force, as is Russia. Dynasties may change; but Russia neither wavers nor changes. She has set out to win the mastery of the Orient, and nothing but superior force can arrest her course. There is intimation that her aims—which she solemnly interprets as divine predestination—include her paramount rule in Europe also; and that her combinations with conscienceless France already have given her a portentous base in Western Europe, whereby her line of battle already stretches from the English Channel to the Pacific Ocean in the far East. It is superb generalship! What nation has better? Yet the final test will come only when the myriads of armed men meet in the shock of actual battle, which sometimes reverses the fortunes, and consumes the fruits, of the most appalling human generalship, as in Napoleon's history.—*Selected*.

The Sermon.

OUR GOD IS A CONSUMING FIRE.*

A. T. JONES.

(Concluded.)

"Who may abide the day of his coming? Who shall stand when he appeareth? for he is like a refiner's FIRE." Good. Then when I meet him *now*, in the consuming fire that he is, I meet him in a fire that is refining, that purifies. "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." That is separation from sin; that is purification from sin. And that sets us where we offer an offering unto the Lord in righteousness: we become the servants of righteousness unto holiness, that we may meet the Lord. So, then, bless the Lord that he is a consuming fire,—that he is as a refiner's fire.

Look again at that expression in Revelation: "His eyes were as a flame of fire." In that day his eyes will rest upon each one of us, and he will look clear through us. When his eyes are as a flame of fire, and those eyes in that great day rest upon every one of us, and look clear through us, what will that look do for every one who is wrapped up, body and soul, in sin?—It will consume the sin, and the sinner with it; because he would not be separated from the sin. And *to-day*, just now, those eyes are the same that they will be in *that day*. To-day his eyes are as a flame of fire; and "all things are naked and opened unto the eyes of him with whom we have to do." Very good, then. As all things are naked and opened unto the eyes of him with whom we have to do, whether we *will have* to do with him or not, why not accept the fact, choose to have it so, and on our part open up everything to the eyes of him with whom we have to do? And having opened up the life thus to him, to the flaming fire of the glory of his shining eyes, what will that do?—Those eyes of living flame will look clear through us, and will consume away all the sin, and all the dross; and will refine us so that he shall see in us the image of himself.

It is written that we are to serve the Lord "as of sincerity." Sincere is genuine; it is true; it is as strained honey. Originally, it is honey strained, and strained again, over and over, until, holding up the honey to the light, it is found to be *sine-cera*,—"without wax," no trace of cera to be seen floating in it. That is what he says you and I are to be as certainly as we are Christians. God cleanses us in the blood of Christ, and holds us up in the light of the Lord, and the world can see only the light. And so, "ye are the light of the world."

Here, again, is the word of the Lord: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me." Ps. 139: 23, 24. That is the word given to us for to-day and for all time. Another word goes right along with it: "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, . . . and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me." Another translation has it: "Thou hast compassed me all around; and holdest thine hand over me." Verses 1-5. That is a fact. He has compassed us all around, and his hand is over us. Whether we *accept* it or not, is another matter; but that

is the fact with every man in all this wide world. That is how it is that all things are naked and opened unto the eyes of him with whom we have to do.

Then when it is a fact that he has searched us, and known us, and does search out and know us all the time, why not accept it as a fact, and have the benefit of it? Why not present to him the word, "Search me, O God, and know my heart: try me, and know my thoughts"? What for?—"And see if there be any wicked way in me." O, that sets me before his face; for his glorious eyes of light to look upon me, and to shine through me, as the fire, searching out if there be any wicked way in me! And having searched it out, and being a consuming fire, he consumes it all away, and leads me in the way everlasting.

So, then, the sure way to escape the flaming fire of *that great day* is to welcome that flaming fire *this day*. Therefore, I say again, Let it never escape from your thought that "our God is a consuming fire;" and that the sure way to escape from that consuming fire in that great day *when there will be no chance to change*, and no time to choose, is to choose *to-day* the blessed change that is wrought, by welcoming freely, gladly, into the life, our God, who is a consuming fire.

I remember the word that was spoken to Moses. As Moses had come nearer and nearer to God, he said at last: "I beseech thee, show me thy glory." That is exactly what appears in the coming great day that is at hand: he comes "in the clouds of heaven with power and great glory." His glory covers the heavens in that day, and the earth is filled with his praise. In that day he is "wrapped in a blaze of boundless glory," "and every eye shall see him." But who shall endure it? That is the question; and the answer is: Only those who have prayed, and now pray, that Christian prayer, "I beseech thee, show me thy glory."

When Moses prayed that blessed Christian prayer, the Lord said: "There is a place by me, . . . and I will put thee in a cleft of the rock," "and I will make all my goodness pass before thee." "And it shall come to pass, while my glory passeth by," I "will cover thee with my hand." And I will take away my hand," and you shall see me. Ex. 33: 21-23. So, though every man *should* dread the terror of the consuming glory of the Lord in that great day, there is *to-day* a place by him. So we are to bid all souls; and from him I bid *you*, to-day, Come, and stand in this place by him, in the very presence of the flaming glory. Do not be afraid. Moses was not able to bear the fulness of that consuming glory that day; but the Lord, in his love, covered him with his hand, and protected him from the effects of that glory, which he was unable to bear.

The great trouble in that great day is that the people are *not able to bear the glory*. The kings of the earth, and the great men, and the rich men, the chief men and the captains, and every bondman, and every freeman flee to the rocks and mountains to hide themselves, and say to the rocks and mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" The blazing glory of God will shine upon the earth, and these people can not bear it.

But to-day do not be afraid. He says: "There is a place by me;" there is a place "in a cleft of the rock," and "I will put thee in a cleft of the rock," and I "will cover thee with my hand," so that you can bear the blaze, and the purifying power, of my glory. And that consuming fire of my presence shall consume away all the sin. I "will cover thee with my hand,"—I will protect you even from that weakness which, in you, makes you unable to bear the fulness of my glory. And when

he takes away his hand in that great day, those who have dwelt by his side, and been purified by living in this consuming fire until they are made white and tried, can look upon his unveiled face. In the full brightness of his glory, we shall look upon him, and see him as he is.

And that is where we are *now* to look. With open face we can look, even now, into his face. For, in the flesh of Jesus Christ, God has veiled the annihilating power of the glory of his face; for, having shined into our hearts, he gives the light of the knowledge of the glory of God *in the face of Jesus Christ*. In looking into the face of Jesus Christ, we see the face of God, and "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Then let every soul welcome the glorious message that God sends to the world, "Receive ye the Holy Ghost;" welcome that blessed Spirit that works this change by which we are changed from glory to glory, and made ready to meet him in that great day of glory; and welcome not only the Holy Spirit, but covet earnestly the best gifts, which the Holy Spirit brings when he comes. Desire spiritual gifts; for these are to bring us to perfection in Christ Jesus. Only in this way shall we be made perfect in Christ Jesus; and *in Christ* be made ready to meet him as he is.

God is a consuming fire; and I am glad of it. Our God is coming; and I am glad of it. He is coming in flaming fire; and I am glad of it. He is coming in *all* his glory; and I am glad of it. I am sorry that there will be anybody upon whom he will have to take vengeance; but I am glad that the day is coming when all sin will be swept away by our God, who is a consuming fire.

Come, brethren. Are you ready? Are you ready to meet him *in that day*? If not, he says to you to-day, "There is a place by me."—Come *to-day*, and stand in this place by me. I will reveal to you all my glory; "I will make all my goodness pass before thee." And where there is any defect in you that can not just now bear the deeply consuming fire of this glory, I "will cover thee with my hand" until it is all over; so that I may separate you from all sin, and save you *in that day* of glory.

O, then, welcome him who is a consuming fire! Dwell in his presence. Open up the life. Recognize the fact that he is a consuming fire—that he is never anything else. Then rejoice in that to-day. Dwell in that consuming fire to-day. And when *that great day* breaks upon the earth, in *all* his glory, we shall also rejoice in *that day*. Then we shall stand and say, "Lo, this is our God." But what! with the mountains hurling through the air; every island fleeing out of its place; the earth coming up from beneath; the heavens departing as a scroll, with a noise that is more than deafening; and flaming fire all around, his face as the sun, his eyes as a flame of fire, —in all this shall we rejoice?—Yes, bless the Lord! We shall rejoice, because "this is our God." We have seen him before; we have lived with him; we have welcomed his consuming presence; we have welcomed the living flame of which his eyes are as a flaming fire, that they should pierce us through, and search out any wicked way in us. We know what blessing and joy were brought into our lives when his consuming glory purified us from sin and from sinning, and made us the servants of righteousness unto holiness. And knowing what blessedness that was, we exclaim, in the fulness of perfect joy, "Lo, this is our God" indeed. We see him now, more fully than before. That means more blessing still. "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9.

* Preached in the Tabernacle, Oct. 22, 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.

"FATHER, I do not ask
 That thou wouldst choose some other task,
 And make it mine. I pray
 But this: Let every day
 Be molded still
 By thine own hand; my will
 Be only thine, however deep
 I have to bend, thy hand to keep.
 Let me not simply do, but be content,
 Sure that the little crosses all are sent,
 And no mistake can ever be,
 With thine own hand to choose for me."

STUDY IN PRINCIPLES.—NO. 2.

FAITH.

I AM attempting no consecutive arrangement of these principles. Where there is such absolute interdependence as is found in these subjects; there can be no arbitrary order of precedence. To my mind, a study in faith would naturally follow one in obedience, especially since this order seems to be indicated in Rev. 14:12: "Here are they that keep the commandments of God, and the faith of Jesus."

Faith and obedience are close neighbors in the structure of character; for ability to exercise faith is always in exact proportion to willingness to obey.

One of two conditions must exist in every mind before there can be either obedience or faith; namely, that recognition of authority which results from an all-absorbing love or from a fear of penalty.

The first will always work from the heart outward into conduct, and the latter may possibly work from conduct, through the wholesome discipline of experience, inward to the heart.

In the first case, love works obedience; in the other, obedience works love: and in order that either of these conditions should be realized, there must be belief in the personality or power of the authority.

Obedience from love must be the result of faith in the personality; for there could never be love for any *power* or *thing*, but for a person, — a living, loving Being only.

Obedience from fear must result from an unquestioned faith in the *power*, and its ability to execute penalty; and before fear could give place to love, faith must have been quickened so as to discern the personality behind the power.*

Faith is a real thing. Heb. 11:1.

Faith is the substance of that "all, and in all" which is ours in Christ (Col. 3:11), just as the baggage-check which the transportation company gives you for your trunk is your trunk. You put your trunk, with its hundred pounds' weight and varied assortment of supplies, into your wallet, in the shape of a bit of metal, which you can cover in the palm of your hand; and you feel secure, according to your willingness to accept the conditions of the journey.

You might make yourself very wretched by insisting that your check ought to weigh just as much, and take up just as much space, as your baggage, instead of rejoicing in the fact that that little bit of metal will bring your trunk or its equivalent every time, subject, of course, to human limitations. Your faith will bring its equivalent every time, subject to the illimitableness of God. Matt. 9:29; 15:28; 17:20;

21:21; Mark 5:34; 10:52; Luke 7:50; 18:42.

Faith is not only a real thing, but *it is the only real thing*. That is, it is the only form in which the substance by which the life of man must be satisfied can ever be expressed in this age of the world (2 Cor. 5:7), just as the little bit of metal into which your baggage has been condensed is the only form in which you can have it with you in the coach.

If you should insist that you must have your trunk with you in the coach, you would be assured that that was impossible, there was no room for it, it would be in your way as much as in any one's, if not more; that the only comfortable manner in which to carry your *substance* under these circumstances, and the only way by which you could have access to it, would be utterly to abandon it to the transportation agent, and accept the check in exchange; but that by this means you would be able to keep it, to claim it, and to have access to it. Rom. 5:2.

Without faith, therefore, you have nothing. You can not claim your baggage without your check. All the riches laid up for you (1 Cor. 2:9; 12:4-31; 2 Cor. 9:15; Rom. 12:6) count for nothing to you until, by your faith, you present your claim. Heb. 11:6. Then there is no power anywhere in the universe that can keep you out of your rights.

The law of the land is pledged to stand by you in your effort to take possession of all that your check calls for against any robber who would try to wrest it from you; your claim-check is all the evidence you need: so the law of God will support the claim of your faith to all the fulness of God in Christ Jesus, whenever it is presented.

Faith can not, however, simply lay hold of one thing, and repudiate the rest. Your check claims your trunk, with all that it contains, or *nothing*. It may be you have something hidden in it that you would like to get rid of; but you must take, and be held responsible for, all that is in it. So faith must take all of Christ, or nothing. Phil. 1:29; Rom. 8:17; Matt. 20:27, 28; John 12:25-28; 13:34; 15:10; 17:14-26; 1 Peter 1:20-23; 4:1, 2; 1 John 2:6; 3:3, 16; 4:17; Col. 3:17.

Your faith brings you the righteousness of God (Rom. 3:22), with which Christ was filled for you.

By faith you have the life of which he was packed full for you (Rom. 1:17), — life without any of that taint of death which is found in sinful flesh, and recognized in disease and death. Ps. 49:9; John 2:6; Acts 13:35; Rom. 6:9.

The faith of Jesus was revealed as an encouragement to us. We were not accustomed to this road and the conditions of travel, — it is our first and only trip, — and just as the perfect nonchalance with which an experienced elder brother would accept the check offered him instead of the heavy trunk, would give confidence to the boy to whom it was all new, so the fact that Jesus had to be subject to a life of just such obedience, suffering, and faith, as is required of us (Matt. 3:15; Heb. 2:10; 1 Peter 4:13); that he was compelled to trust the love and faithfulness of the same Father in the same way, even when, on the cross, he seemed utterly forsaken, is to be our inspiration to faith all the way to the end.

S. M. I. H.

MANY of our sisters are asking for a question box in our department in the REVIEW AND HERALD, and I am happy to inform the sisters that the *Gospel of Health* will give us sufficient space in its columns for questions and answers. Any questions which arise, send to me, and they will be answered as clearly as possible in the *Gospel of Health*, by Dr. Kellogg, myself, and others.

S. M. I. H.

PRACTICAL SUGGESTIONS.

THE letter is an efficient means of reaching people. Sometimes a letter is better than a face-to-face talk; but *never* employ the letter for people with whom you can converse, unless you are convinced that it is really the better method.

Many ask questions as to how to use the cards; so I will repeat instructions. The one beginning "Realizing my need" is practically a request for prayer, and such help as will lead to an understanding of Christ. The person signing it may be a professed Christian or an open sinner. If he signs it, however, it is because he realizes that he needs help, and you should be ready to help him. They are to be given to any who will accept the help. Work should begin just as near the ground you stand on as possible; but it should reach out as far and as rapidly as you can go with the message.

EXTRACTS FROM CORRESPONDENCE.

"It seems to me the chain plan would work on the principle of converting the world; but do you think it possible that all for whom we labor will accept Christ?"

That is not our part of it. God gives the increase; the secret of results is hidden with him. The chain plan will work on the principle of leaving every soul without excuse.

"I had the pleasure of reading your letter to the church to-day, and take advantage of the invitation therein contained, inviting the brethren to write to you immediately. I was impressed to work for the women just before that circular came out, but I could not make any headway, for want of a woman leader. By persistent work, however, I have found one who is willing to work as a leader; so I have organized a band of four, with which I hope to begin work on the enemy. Now we want instruction. They are looking to me, and I shall have to look to you for details more definite than are contained in the REVIEW. This band is undenominational, — not one of our faith but myself. The leader can not read, but can work. The center around whom they will gather for information is a poor little sick woman, always out of health physically, but in comparatively good spiritual health, fairly educated and a reader. Her husband is a teacher in the public school here. I am writing supposing that this movement is not confined to our denomination. If I can get them united to seek some good of the others, I can then instruct them as I am able in other things. You may think I am out of my place; but could you see the field, you would see, as I see, that under the circumstances I must work where I am till some woman comes here who is capable of doing the work. I have one or two other bands in contemplation. The one I organized to-day will meet next Sabbath to pray for an unconverted mother of three children, whom I have visited for several months. I hope you will excuse this intrusion, if it is such, and that you can give me counsel in this matter."

The foregoing letter is given to the readers of our department in the REVIEW AND HERALD because of the peculiar situation that it reveals. There may be other places where the same conditions exist, and where some brother may be obliged to take the initiative, and carry on the work without the help of any of our own people. This, with the fact that in at least one place the work is being carried on largely by members of the W. C. T. U. of all denominations, who are using the cards and pushing the work just as instructed in the REVIEW AND HERALD, is to me one of the most interesting features that has developed.

A LETTER from Glendora, without any State given, has been received, accompanied with stamp. Sometimes I am able, by the postmark, to locate the letters, but in this case I can not. Let me ask again that our sisters will always be very careful, in writing to me, to give full name and address.

* Please preserve these studies for reference; for, as you see, we must, sometimes anticipate those to come as well as refer to those that are past.

Home and Health.

TAP ON THE WINDOW, MOTHER.

MRS. L. D. AVERY-STUTTLE.

TAP on the window, mother:

Your boy is going astray.
See! he is wandering even now
Afar from the narrow way.
O, beckon the poor boy homeward!
Why should he longer roam?
Perhaps a tap on the window-pane
Will bring the wanderer home.

Tap on the window, mother:

He's going down the street;
Perhaps your precious boy may now
Some dire temptation meet;
For the world is full of evil,
And the future, who can tell?
Ah! the path to heaven lies very close
To the pathway down to hell.

Then tap on the window, mother:

Your boy may hear the sound;
He may see your fingers beckoning him
From sin's enchanted ground.
When he pays no heed to your weeping,
Though tears may fall like rain,
When his ears are deaf to the voice of prayer,
Then tap on the window-pane.

O, tap on the window, mother!

How can you give him up?
How can you yield your darling boy
To the snares of the drunkard's cup?
Perhaps he may heed your signal
When tears are all in vain;
Then add to the voice of your earnest prayer,
A tap on the window-pane.

THE MURDER OF THE MODERN INNOCENTS.

Mrs. Lew Wallace, in *Ladies' Home Journal*.

[The following most telling, and most true, article was printed in the *Ladies' Home Journal* for February, 1899. It is of such merit that the editor of the *Home Journal* stepped aside for the occasion, and gave it the editorial page entire. He says that "no words which he might have written could compare in importance with the sentiments so well expressed below." That this true and noble appeal may reach as wide a circle as possible, we copy it, and send it on, with thanks to the *Ladies' Home Journal* and to the author.—EDITOR REVIEW AND HERALD.]

Bethlehem was little among the thousands of Judah. We are told that probably not over thirty children fell under the order of Herod. The murder of the innocents of the nineteenth century is a march to untimely graves, not by order of a wrathful king, but under what is claimed to be the finest free-school system in the world. Go into any public school, and you will see girls pallid as day-lilies, and boys with flat chests and the waxen skin that has been named the "school complexion." Every incentive and stimulus is held out,—dread of blame, love of praise, prizes, medals, badges, the coveted flourish in the newspapers,—and the strain never slackens. Watch the long lines filing past, each pupil carrying books—three, four, five—to be studied at night in hot rooms, by fierce, sight-destroying lights. Time was when spectacles went with age. They are no sign of age now. Many must wear glasses to help eyes worn prematurely old by night-work.

Said a thoughtful father: "My children have no child-life. They are straining up a grade, talking about examinations. When is their playtime, if not now? and what has become of the light-hearted boys? School is never ont. Even in the fields the butterfly and the tree-toad are turned into object-lessons, and the grasshopper is torn to pieces in order to be

instructive. When I was a boy, and school let out, we were gay and free. We studied in schooltime, and in playtime there was no thought of anything but play."

I do not undervalue education; it is greatly to be desired: but over-education is slaying its thousands.

The burden is books. The tasks imposed on the young are fearful. The effort seems to be to make text-books as difficult and complicated as possible, instead of smoothing the hill so high, and so hard to climb.

SAID a mother, "Two and two are what?"

The boy hesitated.

"Surely you know that two and two make four."

"Yes, mama; but I am trying to remember the process."

Process, indeed!

A child of nine years is required to define and understand such words as these: aphocrasis, apocope, paragoge, paraleipsis, diocrasis, synocrasis, timesis. There are famous speakers and writers who never saw them.

Lest the gentle reader be as ignorant as the writer, I mention that these, and more of the same sort, may be found in many modern English grammars.

One day Mary was bending over a tablet, writing words on both sides of a straight line, like multiplied numerators and denominators.

"What are you at now?" asked grandma.

Mary answered, with pride, "I am diagraming."

"In the name of sense, what is diagraming?"

"It's mental discipline. Miss Cram says I have a fine mind, that needs developing. Look here, grandma, now this is the correct placing of elements. 'Fourscore' and 'seven' are joined by the word 'and,' a subordinate connective copulative conjunction. It modifies 'years,' the attribute of the proposition. 'Ago' is a modal adverb of past time. The root-word of the first clause is—"

"Why, that's Lincoln's speech at Gettysburg! I keep it in my work-basket, and know it by heart."

"Indeed! Well, 'our' is a simple personal—"

"That's enough. If President Lincoln had been brought up on such stuff, that speech would never have been written. He called a noun a noun, and was done with it."

One day Mary came home at noon too sick to eat dinner. What had happened to the darling?—She had seen a cat dissected in class.

Are our daughters being trained for surgeons?

Other noons she was required to find who was the author of "I sat by its cradle, I followed its hearse," and what caused the fall of the feudal system, and bring back the answers for the afternoon session. She was too hurried to eat anything but a banana while making a dive at the reference-books, and said, "I only remember these answers a few days. There's so much more coming on all the time." Of course by far the greater portion must be forgotten as the waves of yesterday.

"MENTAL discipline"?—Not any more than a Chinese puzzle—merely so much rubbish under the attic. The mathematics superstition is strong in the land we love to call our own; children of thirteen are in algebra.

Undertake the tasks laid on girls in their teens for one year, and then write to me how you like the "system." We need no physician to tell us that the number of nervous diseases on the increase is appalling. Even paralysis has crept in on the young; a leading physician of our State had three new cases in 1896. There is too much of everything except what is contained in

Judge Baldwin's admirable answer to the question, "Should manners be taught in our public schools?" Four, or at the utmost five, hours are a full day's study, if one is to have health in this exhaustive climate. Under our forcing system, the time demanded is nearer ten hours. Foreign children may study harder; but they do not come of fathers consumed by ambition, and mothers trying to do the impossible.

THE girls break first, because of greater capacity for suffering in nerves alive and quivering, which, with boys, are insensible as telegraph-wires. Besides, girls are more tractable, and take to music, embroidery, and painting, while boys play ball. In sanitariums, rest-cures, water-cures, and other refuges, forlorn wrecks of women lie on beds of pain, swallowing cod-liver oil, malted milk, and beguiling "foods" and drugs, in order to "build up." But there is no foundation to build upon.

There are limits to geography; since literature has possessed the public mind, there are no boundary lines. To be sure, it is a fine thing to read Browning at sight, and to know what Carlyle means by a "hell-queller," but these delights may be reserved for mature intellects: something might be left undone in the schools. A pupil must read "Paradise Lost," and write an essay on the poem, within six days—a composition for scholars, and one that few scholars do read. I learn with pain that Dante has been added to the course in some States. The dead cat lasted only a day; Dante goes through a whole term. Let the great poets come in later years, royal guests, not taskmasters appointed to afflict us with burdens. Be sure if your children want Milton, they will find him,—and oh, do not make a study of "Childe Harold"!

Back of all, and harder than unbending rules, is the merciless ambition of parents. American children must do, be, and have everything. Propose to cut down, drop the least congenial study, and there is an outcry: "Why, then Mary could not get her diploma!"

What will she do with it if she does get it?—Lay it away in a forgotten top drawer, or frame and hang it in the guest-chamber,—a costly document, bought with a great price.

Said a tender mother to me, "The air of the schoolroom is so foul that my boys' heads smell of it."

"And you continue to send them?"

"Oh, yes; you know they must pass."

They are passing.

The mother of a girl with lips as colorless as her forehead declared, "I have a high standard of education for Julia."

"But health—if she leaves that in the text-books, though she speak with the tongues of men and of angels, it profiteth nothing."

"I mean," determinedly, "for her to have advantages; when she gets her diploma, she can rest."

So she sums along till she can multiply three figures by three figures in her head, day and night thinking and thinking. One soft Sunday afternoon, when even the day-laborer was having his leisurely stroll, I asked why she was not out with the rest of the family. She was at home, writing an essay on Gray's "Elegy."

"Oh, it's no trouble for her to do it. I don't see how she writes so easily. This is her last year; she has seven studies; then comes the finishing school at New Haven."

"Doesn't her head ache?"

"Sometimes she talks in her sleep" (again the proud look); "it's Latin I think."

She was already in the finishing school: and what she now says in her sleep we shall not know till we learn the language of the dead.

That is not the only house where there is a drawer scented with tuberose and heliotrope, and opening it is like opening the grave.

Easy for her to have seven studies under seven different teachers! Try it yourself.

SAID one of my neighbors, "Here are two diplomas; they represent my two daughters educated to death."

Death by freezing is easier. One of the most foolish sights I have ever seen was a feeble country girl, who expected to earn a living, she hardly knew how, puzzling over Cicero's orations.

Latin is part of the treadmill stairs all must climb. Well has it been said of the Romans that had they been obliged to learn their own language, they never would have been able to conquer the world. The dull girl pines through grades high and low; and when the time comes to take a teething baby through dog-days and nights, how goes the battle?—Down with nervous prostration, she would give Euclid, Cicero, even the seventh book of Thucydides, for a day's release from the pangs of neuralgia. Baby is predestined to be one of the never-sleeping sort, doomed to nerves tense as fiddle strings.

To get through in a given time, the rate of speed is like the French woman's, who, at dinner, whispered to the philosopher, "Now, while the plates are changing, be quick, and tell me the history of the world."

I knew one type of a class. She mastered various sciences and languages, had seven years of music, and in mathematics went so far as to carry the surveyor's chain. She started in evanescent beauty, rose-bloom and snow, and faded as certain sea-shells lose color lying in the sun. The last time I saw her, she said, with angelic patience, "My children are wakeful at night, and I suffer a good deal." She drooped without complaint; and one day the black horses came to the door, and bore away the young mother to the city of the silent.

There is a school not a thousand miles from Indianapolis, where little children go three hours in the morning and three in the afternoon, and are punished for the least restlessness. Naturally, the prisoners are too exhausted to make much racket when released; so the houses where they live are kept "quiet."

Among women I have known, the one loveliest where many were lovely, had little book-learning. It is not what she *knows*, but what the woman *is*, that makes her charm. This one kept household accounts with exactness, wrote pleasant letters, spelled perfectly, wrote a readable hand. She knew that the verb must agree with its nominative, and that the nose is not an organ of speech. Her voice was so sweet I hear it yet, though years have fled since it was hushed in eternal silence. She lived to old age, and to the last the banner over her was love; yet she never heard of the differential calculus, nor knew that man is a magnificent efflorescence of protoplasm!

It is urged that every American is a possible president,—that he should be well equipped, a many-sided person, equal to any fortune, and so on. True, but do not forget that our greatest—

"the noblest man
That ever lived in the tide of times"

had what would now be called a meager education, cared nothing for books, and was without a library. It is doubtful if any one of our chiefs walked through the valley of the shadow of Dante while a schoolboy.

Few are born great; and if greatness is to be achieved, it will not be by piling books on the top of one's head till the brains can not move.

President Lincoln taught us that if a man loves learning, he will have it, though he live in a wilderness.

If your boy's tastes are not scholarly, you may make him miserable trying to force a love

for learning. He will go through the books, and the books will go through him; there is no assimilation.

There is no reason why our little people should be bound under the same rigid rule as the heads of the Flathead Indians—why eighty should learn what perhaps six will need. As the English say, in their straightforward way, if your son is to be a tradesman, give him a tradesman's education. The man who, under happy stars, might excel as an architect or a machinist may be a poor lawyer, and sentenced to it because his father was bred to the law, and there was a judge somewhere among his ancestry.

The founders of our free-school system (I hope they rest in peace!) little dreamed of the latitudes and longitudes that would grow out of their idea of a sound English education accessible to all; or where, as General Grant sensibly wrote, "every child in the land can have the opportunity of a good common-school education, unmixed with sectarian, pagan, or atheistical tenets." Their idea has been elaborated into a toilsome course, sapping the strength of the strongest. German, Latin, music, drawing, and studies whose names I do not know, are brought in.

A girl of seventeen, who determined to do or die, said to me, with effusion, "I want to know—just everything." At last accounts, she was making eyes at a handsome youth, who may rescue her from impending lexicons.

AFTER all, what are our children being educated for?—The boys are to be breadwinners—that is decided. They must hurry through, and "hustle for a living." The girls—let us believe it—are the future homemakers. The word "helpmeet" is obsolete; it was left behind with the woman who made Eden paradise.

Constantly the question is being brought up, "Shall this and that be added to our public schools?" But who asks, "Can the scholars endure any more?" They have no protest nor petition; they must stand, like human vessels, ready to be filled to the brim with mixtures of facts. I plead for a childhood of the soul as well as of the body,—for the free air, the blessed sunshine, the moderate task ended at the schoolhouse. This night young heads are leaning against their mothers, tired as no young things should ever be; and it is a sorrowful sound to hear a child waking from what might be the sound slumber of a light heart, beating to healthful music, to ask, in a troubled voice, "Do you think I can make the pass grade?" It is said that they like to go to school. Yes, and they would like it twice as well if there were half as much to learn. Many children have I known, but not one who loved study for its own sake. Companionship is what lures them.

Instead of wandering up and down the wilderness of wintry facts, let them loiter a while among the dear illusions. The Happy Valley of Childhood is but narrow, where the golden water bubbles to the talking bird and the singing tree, where the sun always shines, and all the years are summers. Those who adjust the load that presses so heavily on the springs of life, have much to account for.

Boston has been shaken by a solemn protest from the city physician against the ruinous manner in which children are overworked,—not the orphans in factories, nor the poor in the tenements, but in the handsome school-houses where the well-to-do send their sons and daughters.

OF the long-suffering teachers I can hardly trust myself to speak; no nobler army of martyrs ever marched to chambers of torture. Said one, "I begin the weekly reports Monday, before the lessons are recited, else I should never have them ready by Friday night."

I have seen teachers carry home piles of manuscript to be corrected, often spending Saturday and Sunday at their desks. Most dismal of tasks; no wonder the professional reader of manuscripts goes crazy.

Said another: "I am so tired I do not go to church. Unless I lie around and rest on Sunday, I can not be ready for Monday. It seems that to teach anything, we must know everything. We have to write essays on subjects that do not touch our studies, and there are the long meetings and the institutes."

"What about the institutes?" I asked. It was at the close of one of the hottest days of our tropical summer.

"We must meet and hear compositions on basic thoughts, cosmic entities, the concept of ideality, and Mr. Nobody, from Nowhere, reads 'Locksley Hall.'"

"Can't you read 'Locksley Hall' for yourself?"

"Yes, if I have a chance. My back ached so that I could not listen; and sometimes I am so hurried, I feel as if I should lose my wits."

At one time there was a regulation that teachers should stand during recitation. When a number had dropped on the floor, the order was revoked.

AFTER much hesitation this cry goes out,—a petition to lighten the load of the overladen, that may not reach the hearing ear. I should not have the courage to send it, had I not been entreated: "Speak for us; write for us: you have nothing at stake. We dare not complain; we should lose our places; there are many waiting for vacancies." Pathetic appeals from the helpless!

So, watching their unconquerable work, what I have written I have written.

HEALTHFUL LIVING AND LONGEVITY.

J. N. LOUGHBOROUGH.

AFTER reading, in the REVIEW of January 3, Brother F. D. Starr's article on "Fruit in Old Age," I turned from that, and read the fifteen obituaries in the same paper, and noted that the average age of the whole was fifty-nine years. Of these one was five, one eight, and one eighteen years of age. One was twenty-nine years old, one thirty-four, and one thirty-seven. The oldest was ninety-two. Of the whole, eight were over sixty years of age, and five over seventy. Many of these aged ones I recognized as those who had given special attention to healthful living. I have noticed the obituaries in the REVIEW for many months past. One marked feature is that a large majority of them are persons seventy, eighty, or even more, years of age.

Having occasion, last September, to look over the REVIEW, at the Office, for the last forty years, I saw in this respect a marked difference. I had occasion to refer to the obituaries of some persons whom we called, forty years ago, "old persons." What was my astonishment to find their age perhaps fifty or fifty-five years. The cases were much more rare then than now of those who had attained to seventy-five or eighty years; and there was a greater infant mortality. It seems to me that this is a good testimony in favor of healthful diet, as in many of the cases of those who have attained great age, I know them (like my own mother, who died in her ninety-fourth year) to be persons who lived temperately, and largely free from animal flesh and fats.

"A cigar in a preacher's month is about as uncomely a sight as one can see. It looks bad, it smells bad, and it is bad."

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 7, 1899.

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"To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:5.

This is the only way that anybody in this world can ever become righteous: first admit that he is ungodly; then believe that God justifies, counts righteous, the ungodly, and he is righteous with the very righteousness of God.

Everybody in the world is ungodly. "Ungodly" means "unlike God." And it is written, "All have sinned and come short of the glory [the goodness, the character] of God."

Anybody, therefore, who will admit that he ever came short of being like God in anything, in that confesses that he is ungodly.

But the truth is that *everybody*, in *everything*, has come short of being like God. For "they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. 3:9-18.

Then, as there is not one on earth who is not ungodly, and as God justifies the *ungodly*, this on God's part makes justification—righteousness, salvation—full, free, and *sure to every soul on earth*.

And all that anybody needs to do to make it all sure to himself on his own part, is to accept it—to believe that God does justify, personally and individually, him *who is ungodly*.

Thus, strange as it may sound to many, the only qualification, and the only preparation, for justification is for a person to acknowledge that he is ungodly.

Then, having such qualification, having made such preparation, all that is required of him to *obtain* justification, full, free, and sure, is to believe that God justifies *him*, the ungodly one.

It is quite easy for many to believe that they are ungodly, and even to acknowledge it; but for them to believe that God justifies *them*—that is too much.

And the sole reason why they can not believe that God justifies *them*, is that they are ungodly, *so* ungodly.

If only they could find some good in themselves, or if only they could straighten up and do better, they might have some courage to hope that God would justify them. Yes, they would justify themselves by *works*, and then profess to believe in justification by faith!

But that would be only to take away all ground for justification; for if a man can find good in himself, he has it already, and does not need it from anywhere else. If he can straighten up and do better of himself, he does not need any justification from anywhere else.

It is, therefore, a contradiction in terms to say that I am so ungodly that I do not see how the Lord can justify me. For if I am not ungodly, I do not need to be *made* righteous: I *am* righteous. There is no half-way ground between godliness and ungodliness.

But when a person sees himself so ungodly as to find there no possible ground of hope for justification, it is just there that faith comes in;

indeed, it is only there that faith can possibly come in.

For faith is dependence on the word of God *only*. So long as there is any dependence on himself, so long as there is any conceivable ground of hope for any dependence upon anything in or about himself, there can be no faith: so long there is no place for faith, since faith is dependence on "the word only."

But when every conceivable ground of hope of any dependence on anything in or about himself, *is gone*, and is acknowledged to be gone; when everything that can be seen is against any hope of justification, *then* it is that, throwing himself on the promise of God, upon the word only, hoping against hope, faith enters: and by faith he finds justification full and free, all ungodly though he be.

For forever it stands written, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." "Even the righteousness of God which is by faith of Jesus Christ." "Whom God hath set forth . . . to declare his righteousness for the remission of sins that are past."

This is what it is to exercise faith. Are you exercising faith? For "understanding how to exercise faith: this is the science of the gospel."

WHEN Israel had returned from Babylon, and were to re-establish the worship and the cause of God in his own chosen place in the world; everything was *against* them.

The land had lain desolate seventy years, and from this they must find support for themselves. In addition to this there was drought in the land. And yet in addition to all this, the one thing of first importance was the building of the house of the Lord.

In yet further addition to all these disadvantages, the decree of the king of Persia stood prohibiting their building the house of the Lord at all.

Yet in the presence of this mountain of difficulties standing in the way, the word of the Lord came by the prophets Haggai and Zechariah to all the people, to arise, and build the house of the Lord.

Zerubbabel was the governor upon whom rested the responsibility of carrying on the work, and of building the house of the Lord. To look at all that was before him, it was a most unpromising, and even discouraging, prospect.

But just then and there the word of the Lord to Zerubbabel, was: "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

He was not to look at the lack of means or of facilities; he was not to look at the land overgrown with weeds and briars, and stricken with drought; he was not to look at the decree of the Persian king,—the power,—that stood positively against any procedure whatever.

It was perfectly plain that nowhere were there any visible resources. And just what the Lord wanted Zerubbabel and all the people to understand was that their real resources were not in anything earthly or visible, but only in him "who is invisible,"—and these resources made present and practicable by the Spirit of the Lord of hosts.

And when he recognized this, and put all his hope and all his dependence upon that Spirit, *then* the word was to this great mountain of difficulties, "Who art thou, O great mountain? Before Zerubbabel thou shalt *become a plain*!" Thank the Lord for that!

When Jesus went back to heaven after his crucifixion and resurrection, he left one hundred and twenty timid and fearful disciples. With the exception of perhaps two, they were all poor. In addition to this, they were despised, jeered at, and cast out. All the authority of their own nation and all the power of Rome—the power of the whole world—were against them. And yet in these circumstances, in the presence of this great mountain, again the tabernacle of David, which was fallen down, must be built again from the ruins, and must be set up.

And to these was the word, also, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." He, departing, told them to tarry at Jerusalem and pray, not for wealth, not for numbers, not for influence, not for the favor or recognition of authority or government, but for "power from on high"—for the power of the Spirit of the Lord of hosts.

They did wait, and they did pray; and that Spirit came. And again the great mountain became a plain; and the worship and cause of God were established in the earth. Thank the Lord for that.

And now, again, the house of God lies desolate, and the tabernacle of David is fallen down, and must be built up from the ruins, and must be "established upon an eternal basis." Again there is a mountain of difficulties in the way; and again his people are bidden to pray, not for wealth, not for numbers, not for influence, not for the favor or recognition of authority or government, but for power from on high—for the power of the Spirit of the Lord of hosts. And when this is recognized and received as the only hope, the only dependence, again every mountain will become a plain. Thank the Lord for that.

"Ask, and it shall be given you." "For 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."

WHEN Belshazzar had filled up his cup of iniquity, and the hand-writing had appeared on the wall, telling him that he had been weighed in the balances and found wanting, he was cited to the experience of his grandfather Nebuchadnezzar. This was all rehearsed, and then came these words: "And thou his son [grandson], O Belshazzar, hast not humbled thine heart, *though thou knewest all this*." How did he know it? Not from word of mouth; for his grandfather died long before he was born. He knew it just as we may know it, and every other experience that the Bible records. But was Belshazzar excused because he did not heed the light that had been given?—No more than was he who, in the Saviour's parable, entered into the wedding chamber without having on the wedding garment. Like him, also, Belshazzar was "speechless."

And the people to-day have a knowledge of these very things that Belshazzar knew, and in

the same way. If the people disregard them, as did Belshazzar, and heed not the warnings, they, like him, "are now being weighed in the balances of the sanctuary, and pronounced wanting;" for the very truths that were a test for Belshazzar are also a test now, not only for the world, but especially for *Seventh-day Adventists and their children*. It is for this reason that judgment begins at the house of God.

COLD COMFORT.

THE corrupt condition of the world at the present time is so glaring that people, both secular and religious, can not shut their eyes to it. And the only source of consolation, apparently, that they can find, is that it is not so bad as it might be, or is not so bad in some localities as it is in others. The significance of the present condition of things is that it is a fulfillment of the sure word of prophecy; and the importance of understanding the situation is that it is a token by which the Lord has seen fit to warn the world that the end of all human affairs is at hand. This is perhaps the reason so many seem inclined to hide their eyes from the nature of passing events, with the lesson they convey.

While it would be wrong to paint the picture in blacker colors than it will bear, it is equally unwise to shut our eyes to evils as they really exist, and to fail to ponder and understand their significance.

A late number of a religious journal, published in Philadelphia, admits that the state of society is such as to disturb the mind; but it endeavors to allay all fears by affirming that this nation is no worse, perhaps not so bad, as other nations. It says: "Those who are rightly disturbed at the corruption existing among too many politicians in America, should not despond. Such things have always been, and will continue until the advent of a brighter day, and a more glorious dispensation. Nor should they think that we are more afflicted in the United States than is the case in other countries."

The writer then goes on to hold up, for example, the case of Dreyfus in France, in which he says that those in authority carefully constructed a plot to ruin him and Colonel Picquart, and that, too, by testimony which they had themselves forged, as they afterward confessed, confirming the truth of their confession by flight or suicide. He refers also to the work and tactics of Hooley as a proprietor of fraudulent enterprises in England, which he calls stupendous rather than surprising. He affirms that he can recall no such story of wholesale corruption as has been revealed in that case—men of titles and high places among the nobility clutching eagerly at the golden bribe so shamelessly offered. Yet London, he says, is the center of every good thing in England. And "so in America," he adds by way of comfort and palliation, "the strong, the honest, and the honorable condemn the vicious practises of others." Of course such men would condemn such practises; but the real seat of the trouble is, why should such practises exist in high places to be condemned? And how does it relieve the situation any, if it could be shown that there are worse conditions in England, France, or any other country? If such principles and practises have sprung up, and are unblushingly followed in

those nations that are regarded as standing at the head of modern civilization and enlightenment, how long before the leaven will spread to all other nations occupying a similar plane? The evils of the natural heart, less and less restrained by the influences of the gospel, as seems to be the case to-day, afford good soil for the cultivation of all vices. The apostle has said that in the last days evil men and seducers *shall* wax worse and worse; and men would better accept that fact, instead of trying to explain it away. And it does not materially relieve the situation to say, as the writer quoted above says, that things will continue just as bad till they grow better. It is not difficult to accept that conclusion; but the Scriptures assure us that they will not grow better, and that it is of no use to cry peace and safety, till He comes, whose is the kingdom, and the power, and the glory. U. S.

THAT ABOMINABLE "FOOD."

IN the REVIEW AND HERALD of May 17, 1898, in an article on temperance, we printed from the "Encyclopedia Britannica" the following: "From tea to hashish we have, through hops, alcohol, tobacco, and opium, a sort of graduated scale of intoxicants, which stimulate in small doses, and narcotize in larger. The physiological action of all these agents *gradually shades into each other*, all producing, or being capable of producing, consecutive paralysis of the various parts of the nervous system."

In articles the following two weeks, we gave extracts from the same authority, showing that coffee also belongs in this list; and that cocoa, though having food elements, yet has in it the identical elements referred to in the scale of intoxicants from tea to hashish. Then in the REVIEW AND HERALD of June 14, 1898, we gave an extract from the same authority, showing that *flesh-meat* has in it also properties that belong in this graduated scale of intoxicants. By these evidences, and for this cause, we showed that the eating of flesh-meat is a species of intemperance; and that those who would be strictly temperate—that is, those who would practise *Christian* temperance—can no more use flesh-meats than they can use tea, coffee, or tobacco.

In the REVIEW of November 29 we quoted, from the New York Tribune, a statement of Prof. H. W. Wiley, of the Chemistry Division of the Department of Agriculture, at Washington, that "meats should never be eaten until they have ripened like game, and this process is calculated to consume about three weeks." And what this ripening is was illustrated by saying that "a chicken should be hung out of a window, head down, until its head falls off, when it is *ripe* for eating."

Last week we quoted, from the testimony presented to the Army Investigation Commission, that "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;" that "the meat was better in every respect after being '*aged*,'" and that "meat was at its best after three weeks," and would "remain at its best for perhaps ten days longer."

We there stated that the "beard" that accumulates on meat when it has become "*aged*"

is a long fungus growth, like barley beard, that shoots out of beef as it decays. Since that article was printed, Major W. H. Daly, chief surgeon with General Miles in his campaign in Porto Rico, testified before the commission, and gave the following testimony as to this "beard" that is grown by the "best meat:"—

The "beard" referred to in this investigation, he said, could only grow upon meat containing putrescent germs. Many persons preferred to eat game slightly decomposed, or "high;" but such persons almost invariably drank wine or other spirits afterward. Such spirits, the doctor said, would kill any germs contained in the meat. It was another question, however, when it came to feeding soldiers on meat in such a condition.

Of course it is a query with anybody who thinks soberly how people can eat so much rotten meat,—that is, so much poison,—and survive it. But Dr. Daly's testimony explains it. The poison of the meat is counteracted by the greater poison of strong drink. This works on the same principle that operates with whisky and the rattlesnake-bite. The snake-bite is poison; but by large use of whisky or other strong drink, the poison of the snake-bite can be so counteracted that the victim will recover.

It may be a query with some, how people can get into the habit of eating such meat as is described in these quotations. They get into this habit in precisely the same way that they get into the habit of using tobacco, strong drink, opium, tea, coffee, or other such poisonous things; that is, *by using meat*. Any one, of these things, if used, demands the use of more, because each contains stimulants and narcotics; and the effect of using any of these is to increase the demand for itself,—and not only to increase the demand for itself, but to lead on, and gradually shade into, the next stronger one.

Now this stimulating property being in meat, even at its best, and meat being used, the effect of this property in it is to increase the demand for itself; and as the more rotten a piece of meat is, the more of this property there is in it, so the users of meat are drawn by this increasing appetite into the using of meat which has the most of that property in it, and finally they get to the point described in our quotations. And then, when the use of meat has brought them to that point,—the point beyond which, *by meat*, they can not go, but beyond which their appetite demands that they *shall go*,—the only thing which will satisfy, and the logical thing, too, is strong drink.

In our article of November 29 we said that the general practise throughout the whole country is to keep meat at least two weeks after being killed before it is laid on the block to be retailed. But the quotation from an expert last week says that it is "*at its best after three weeks*."

All these turns which we have so far mentioned are taken with meat *after* the animal is killed, and all are simply means of catering to the depraved appetites of those who consume the meat. But strange as it may seem, these tricks are now actually being carried back to the very feeding of the animal to prepare him for the market, where he shall be killed, cut up, and eaten by those who must have the "high" and mighty meats to eat.

Under the heading, "The Meat People Eat," the Chicago Tribune of Jan. 23, 1899, gives this information, with other pointed comment

upon the testimony produced before the War Commission of Investigation:—

The kind of meat that is in demand in the market in various parts of the country was discussed, incidentally, during the investigation by the war committee, of the beef contracts. For New York a heavier grade of beef is required, according to the testimony of an expert; Baltimore wants a lighter and cheaper grade; while Boston calls for the best that can be obtained. Chicago hotels pay a high price for refrigerator meat, which has been kept long enough to "ripen," until a fungus growth, or "beard," appears upon it.

Nowadays the butcher buys his meat as the dry-goods merchant buys cloth—according to grade. Some butchers have no use for the higher and better grades. Others will have nothing else. This demand has led to a great deal of experimenting in the raising of stock. Every cattle-grower has his own ideas and theories of feeding, the starting-point in each theory being the question of cost and the ultimate result.

A few years ago the farmer or stockman used corn almost altogether. Not so now. He adds bran, or the meal of cottonseed or flaxseed, these supplying the protein necessary, to supplement the corn, to produce the best results.

An interesting investigation is being made by the agricultural chemists of the Kansas Experiment Station to improve the feeding qualities of corn. It is thought that by hybridization its fattening qualities may be increased. It is believed that this would add millions of dollars annually to the value of the corn crop. If the various essentials could be combined into the one plant, it would be a marvelous achievement. Its utility, however, is open to question; for some stockmen assert that a variety and occasional change of diet are necessary to keep the animal in good condition.

Some folks thought we were extravagant in that article of November 29, which we printed under the heading, "Thou Shalt not Eat Any Abominable Thing," when at the time we were stating sober, though very ghastly, truth. And that we were stating only truth is now completely demonstrated by all this evidence that is being produced before the war commission.

How much longer can it be that there can be found people professing to be preparing to meet the Lord, whom, without holiness, no man shall see; who are to be sanctified wholly, body, soul, and spirit; and yet who, at the same time, will insist that "it is all right to eat meat"?

It is perfectly safe to say that of those who to-day eat flesh, there is not one in a hundred who ever eats any flesh—even of cattle or sheep—but such as is prohibited by the Bible.

A JAPANESE writer, telling of the former method of teaching, in contrast with the modern method,—the method of the higher civilization,—gives the following beautiful and, especially to the Christian, suggestive sketch:—

We were not taught in classes then. The grouping of soul-bearing human beings into classes, as sheep upon Australian farms, was not known in our old schools. Our teachers believed, I think instinctively, that man (*persona*) is unclassifiable; that he must be dealt with personally; *i. e.*, face to face and soul to soul. So they schooled us one by one, each according to his idiosyncrasies, physical, mental, and spiritual. They knew each one of us by his name. So, naturally, the relation between students and teachers was the closest possible. We never called our teachers by that unapproachable name, "professor." We called them *sensei*, "men born before," so named because of their prior birth, not only in respect to their time of appearance in this world, which was not always the case, but also of the coming to the understanding of the truth. It was this, our idea of relationship between the teacher and student, which made some of us comprehend at once the intimate relation between the Master and the disciples, which we found in the Christian

Bible. When we found written therein that the disciple is not above his master, nor the servant above his lord; that the good shepherd giveth his life for the sheep; and other similar sayings, we took them almost instinctively, as things known to us long before.

THE COMING GENERAL CONFERENCE.

I would remind the brethren in the home churches that by the time this article reaches them, the General Conference and Auditing committees will be at the place of meeting, busily engaged in the preliminary and preparatory work for the Conference proper, which is so soon to follow.

I write at this time, not so much to call your attention to the time of the meeting, but, if possible, more fully to impress your minds with its importance. We are told that there is but one church that God recognizes as his own, that is standing in the breach, making up the hedge, and building up the old waste places; and feeble and defective though it is, needing to be reproved, warned, and counseled, it is the only object upon earth upon which Christ bestows his supreme regard. It is to him the dearest object upon earth.

This being true, it follows that a general council of its representatives to seek God, and confer together over plans and methods best to advance a knowledge of God and his truth in the earth, is the most important meeting that could possibly be held. This particular meeting will be the most important of all such meetings ever held, in that it will be held in a time of greater peril to the church than ever before,—a time when to make wrong moves, and take wrong positions, would endanger the lives of more souls, and retard the work more, than in any similar gathering in the history of this movement. Satan understands full well the importance of this meeting, and will be on the ground with his angels to hinder the work.

The one great object, above all others, that the Lord would have accomplished in this meeting is a perfect unity of the workers and the work in all its branches,—the oneness that Christ prayed might exist among his people as a source of strength and power, and an evidence to the world that they were his disciples. This is what the great Head of the church, aided by holy angels, is trying to bring about; and this is what the rebel leader, aided by evil angels, is working with all his power to defeat.

The point of attack has been pointed out to us. We have been forewarned of his *modus operandi*. He says (that is, Satan): "I will go forth, and be a lying spirit to deceive those that I can, to criticize and condemn and falsify." "Destroy love for one another." "Cause disturbance and confusion. . . . Take advantage of evil traits of character, stir up natural besetments,—love of self, pride of heart, desire for position," etc. These are some of the ways that we have been told that Satan will work to destroy union, by which the people of God are to exert a telling influence; and we are told that "never was he more determined than now to make of none effect the truth of God, by causing bitterness and dissension among the Lord's people."

The question will arise in many minds: "How does all this affect the coming General Conference? We are not delegates, and do not expect to be present. What can we do to-

ward defeating the purposes of the enemy?" I answer, Much in every way. First, by beginning the work of bringing about union and harmony in your own home church; for we are told: "For this oneness, every truly converted heart will be striving. A great responsibility rests upon all who, in this age of the world's history, claim to be followers of Christ. . . . To those who cultivate this unity, the promise is given that God will love them as he loved his only begotten Son."

Secondly, you can pray for the delegates chosen to represent your Conference, that God may baptize them with his Spirit, that Christ may surround them with his presence, and that they may be saved from Satan's temptations to present and urge upon the Conference, some scheme born of personal ambition for the glorification of self or section.

Thirdly, you can, as the Lord has directed, gather in little companies during the progress of the Conference, and call upon God for special help; for the baptism of the Holy Spirit upon the delegates; for heavenly wisdom, that the people of God may know how to plan for a more rapid extension of the work. Especially should you pray that the Lord shall choose his agents as leaders to co-operate with him and one another in the different departments and branches of his work. By the earnest prayers of God's people throughout the entire field, the designs of the evil one may be defeated, and the presence and blessing of the Holy Spirit pervade the assembly, to guide in the study of the word, and direct in making plans in harmony with the mind of God. So in conclusion, brethren, I beseech of you to remember the Conference in your prayers.

GEO. A. IRWIN.

TRIP THROUGH THE SOUTH.

DECEMBER 10 we left Vicksburg, going westward through the northern portion of Louisiana, on the way to Keene, Tex. This portion of Louisiana is comparatively low, and much of the country over which we rode is subject to overflow when the Mississippi gets high enough to break over or through the levees along the side. Most of this low land is very fertile, and produces superior crops of corn and cotton. We passed hundreds of acres of fine cotton, much of which evidently was not to be gathered, being somewhat damaged by the excessive rainfall, which would reduce its marketable value below the already low price which but little more than pays the expense of picking and preparation for market.

As I looked over these vast fields, I thought, What a change a few short years can make! Thirty-five years ago, when I was in this part of the State, cotton was worth one dollar a pound. Then a bale of cotton, which could be produced from an acre of good land, would bring five hundred dollars. Now it takes from twenty to twenty-five bales to bring the same amount.

The question will naturally arise, Why don't the people stop raising cotton, and turn their attention to some more profitable crop, which might be used for food?—The unfortunate credit system in vogue in many portions of the South, furnishes the answer. The great bulk of the cotton crop is produced by colored people, upon leased land, for which the cash must

be paid. In order to obtain provisions and facilities for producing, a mortgage is given to the storekeeper, or some other person, at a high rate of interest, upon the prospective crop, which mortgage or note is in judgment form, and takes precedence of every other claim. When the crop is marketed, this claim must first be satisfied. This often takes *all*, and leaves the poor producer with nothing to live on, besides being in debt to the storekeeper or landlord who furnished the money. In need and disheartened, there seems to be nothing to do but place a mortgage on the next year's crop. Thus it goes, many getting deeper in debt each succeeding year.

Cotton being the only crop that will always bring money at some price, the landlord insists that nothing but cotton be raised. Thus the poor victim is completely at his mercy, and can be controlled as the veriest slave. This system is a great drawback to the general prosperity of this beautiful and productive country; and whoever, under God, can be instrumental in bringing about a different order of things will be a great benefactor to thousands of credit-enslaved freemen.

Friday, December 16, we arrived at Keene, in the midst of a cold, drizzling rain. Notwithstanding these unfavorable conditions, I was happily surprised at what I saw. This was my first visit to the place; but somehow I had the impression that the buildings were inferior; and that the general surroundings bore an untidy and shiftless appearance. The academy buildings and dormitory, situated upon quite an elevation compared with the surrounding country, can be seen for several miles, and present an imposing appearance.

The academy has chapel and recitation room capacity for a much larger attendance than the school has at present. It is in dining and dormitory room that the greatest lack is felt. A bakery of sufficient capacity to supply the school and surrounding country with fresh, healthful bread and crackers, and the other health foods made from nuts and grains, seems to be almost a necessity.

At the time of our visit, one hundred and twenty pupils were enrolled. Prof. C. C. Lewis has charge of the school, and in addition to his duties as principal he teaches several classes each day. Eleven other persons, including the business manager, are associated with him in carrying forward the school in its different branches. Dr. E. H. Mathewson, who has charge of the sanitarium work at Keene, teaches the class in physiology, and also one in medical nursing and the treatment of disease by means of baths, fomentations, massage, etc. This is an important part of the instruction that should be given all our young people, and such a department should be connected with all our principal schools. We visited as many of the classes as we could in the short time we had. A good interest was manifested in all.

Public meetings were held each night with the church, and three meetings on the Sabbath. A special meeting was held in the chapel with the students Sunday forenoon; and the afternoon was spent in counsel with the board of managers. Elder W. S. Greer, one of the pioneers of the work in Texas, and the father of the school enterprise, was present; and it was apparent that while he has felt, on account

of his age, to retire somewhat from the active duties of the Conference, he has lost none of his interest in the school.

While a considerable amount of the original purchase of land for school purposes has been sold in small lots for homes for our brethren, there is still something over one hundred acres left. The principal source of income from this at present is from the sale of wood that is cut from the timber thereon by the students. Quite an amount of land has been set out to peach- and apple-trees, which have already furnished some fruit, and will soon come into full bearing.

Taken altogether, the future outlook for Keene Academy is encouraging. If the brethren in the territory that composes this school district—Texas, Oklahoma, Indian Territory, and Arkansas—will rally to the support of the school as they should, it will soon be better equipped, be made self-supporting, and exert a strong influence for good.

GEO. A. IRWIN.

WHO WILL STAND BY THE DECLARATION OF INDEPENDENCE?

THE New York *Tribune* of Jan. 9, 1898, sets forth the meaning of the Declaration of Independence, as follows:—

It is a favorite notion now to quote the words, "Governments are instituted among men, deriving their just powers from the consent of the governed," as if these embodied a law of application to all inhabitants alike. But of the men who signed the Declaration, there were many who held slaves, and these slaves were governed without their consent. . . . It was never the intention to assert that the negroes or the savage race must give consent before just government should be established over them. . . .

The Declaration of Independence was a formal notice that the inhabitants of the colonies consented no longer to British rule. It declared their right to withdraw consent when government became subversive of their rights, and openly appealed to the god of battles. The consent of the governed was then withdrawn in the colonies, and from that time it was held that Great Britain had no longer just right to govern here. That is precisely the meaning of the language.

The New York *Sun* says this:—

The Declaration of Independence was made to suit a particular existing condition of things. . . . The proposition [that governments derive their just powers from the consent of the governed] was general, but the application was to a particular situation. Obviously, Thomas Jefferson, the framer of the Declaration, did not intend to apply it to all people; for the social and political conditions would have made such an application absurd. The consent of the Indians as to their government had not been asked them, nor has it been asked at any time since then. The consent of the negro slaves was not asked. The consent of the people shut out from the franchise by a property qualification long existing subsequently, was not asked.

The Declaration meant simply that the colonies had become tired of the British domination, deeming it oppressive, and intended to set up a government of their own by the right of revolution. They were not laying down a principle for anybody except themselves; and they had no conception of the "consent of the governed" as it is proclaimed by Mr. Bryan and the generally hypocritical gang who are sympathizing with him in the hope of cheating us out of our rightful conquests.

The same day that this was said by the *Sun*, the New York *Journal* said:—

What our anti-expansionists mean when they speak of liberty is something quite different [from liberty under the American flag]. They mean power.

They mean that unless the Filipinos have unchecked authority to run their government as they please, even if they run it to smash, they are not free.

And in the *Congressional Record* of Dec. 19, 1898, page 330, occurs the following passage in the speech of Senator Platt, of Connecticut:—

Mr. Hoar.—"May I ask the senator from Connecticut a question?"

Mr. Platt, of Connecticut.—"Certainly."

Mr. Hoar.—"It is whether, in his opinion, governments derive their just powers from the consent of the governed?"

Mr. Platt, of Connecticut.—"From the consent of some of the governed."

Mr. Hoar.—"From the consent of some of the governed?"

Mr. Platt, of Connecticut.—"Yes."

All this shows that such views are now quite popular.

These identical arguments, in substance and almost in words, were made just forty years ago. And they were as popular then as they are now. These arguments then were sanctioned even by the great authority of the Supreme Court of the United States.

Forty years ago, also, these arguments were thoroughly answered. The answer was made by Abraham Lincoln, and is good for all time. It is well that the people can have Abraham Lincoln's answer to these denials of the Declaration of Independence that are made to-day. And especially is this so just now, since, on February 12, Lincoln's birthday, Abraham Lincoln will be honored, in speeches and celebration, over all this land. In view of that, we here present, even at considerable length, Abraham Lincoln's answer to the imperialists' denial of the vital principles of the Declaration of Independence,—their repudiation of the principles of republican government.

Directly, and at the time, Lincoln was replying to United States Senator Stephen A. Douglas. Now, read "Imperialists" for "Judge Douglas;" and his speech is a direct reply also to these. All this is the working of the subtle spirit which, in fulfilment of the Testimony, will yet lead this nation to "repudiate every principle of its Constitution as a Protestant and republican government." And it is all in illustration of the United States in prophecy in the book of Daniel. Abraham Lincoln spoke as follows:—

I think the authors of that noble instrument [the Declaration of Independence] intended to include all men; but they did not intend to declare all men equal in all respects. They did not mean to say all were equal in color, size, intellect, moral developments, or social capacity. They defined, with tolerable distinctness, in what respects they did consider all men created equal,—equal with "certain unalienable rights, among which are life, liberty, and the pursuit of happiness." This they said, and this they meant. They did not mean to assert the obvious untruth, that all were then actually enjoying that equality, nor yet that they were about to confer it immediately upon them. In fact, they had no power to confer such a boon. They meant simply to declare the right, so that the enforcement of it might follow as fast as circumstances should permit.

They meant to set up a standard maxim for free society, which should be familiar to all, and revered by all; constantly looked to; constantly labored for; and even though never perfectly attained, constantly approximated; and thereby constantly spreading and deepening its influence, and augmenting the happiness and value of life to all people of all colors everywhere.

The assertion that "all men are created equal," was of no practical use in effecting our separation from Great Britain; and it was placed in the Declara-

tion, not for *that*, but for *future* use. Its authors meant it to be, as thank God, it is now proving itself, a stumbling-block to all those who, in after-times, might seek to turn a free people back into the hateful paths of despotism. They knew the proneness of prosperity to breed tyrants; and they meant when such should reappear in this fair land, and commence their vocation, they should find left for them at least one hard nut to crack.

I have now briefly expressed my view of the meaning and object of that part of the Declaration of Independence which declares that "all men are created equal."

SENATOR DOUGLAS'S VIEW.

Now let us hear Judge Douglas's view of the same subject, as I find it in the printed report of his late speech. Here it is:—

"No man can vindicate the character, motives, and conduct of the signers of the Declaration of Independence, except upon the hypothesis that they referred to the white race alone, and not to the African, when they declared all men to have been created equal,—that they were speaking of British subjects on this continent being equal to British subjects born and residing in Great Britain,—that they were entitled to the same unalienable rights, and among them were enumerated life, liberty, and the pursuit of happiness. The Declaration was adopted for the purpose of justifying the colonists in the eyes of the civilized world in withdrawing their allegiance from the British crown, and dissolving their connection with the mother country."

My good friends, read that carefully over, some leisure hour, and ponder well upon it. See what a mere wreck, mangled ruin, it makes of our once glorious Declaration.

"They were speaking of British subjects on this continent being equal to British subjects born and residing in Great Britain"! Why, according to this, not only negroes, but white people outside of Great Britain and America, were not spoken of in that instrument. The English, Irish, and Scotch, along with white Americans, were included, to be sure; but the French, Germans, and other white people of the world are all gone to plot along with the judge's inferior races.

I had thought the Declaration promised something better than the condition of British subjects; but no, it only meant that we should be equal to them in their own oppressed and unequal condition! According to that, it gave no promise that, having kicked off the king and lords of Great Britain, we should not at once be saddled with a king and lords of our own in these United States.

I had thought the Declaration contemplated the progressive improvement in the condition of all men everywhere; but no, it merely "was adopted for the purpose of justifying the colonists in the eyes of the civilized world in withdrawing their allegiance from the British crown, and dissolving their connection with the mother country." Why, that object having been effected some eighty years ago, the Declaration is of no practical use now—mere rubbish—old wadding, left to rot on the battle-field after the victory is won.

THE FOURTH OF JULY.

I understand you are preparing to celebrate the "Fourth" to-morrow week. What for? The doings of that day had no reference to the present; and quite half of you are not even descendants of those who were referred to at that day. But I suppose you will celebrate, and will even go so far as to read the Declaration. Suppose, after you read it once in the old-fashioned way, you read it once more with Judge Douglas's version. It will then run thus: "We hold these truths to be self-evident: that all British subjects who were on this continent eighty-one years ago, were created equal to all British subjects born and then residing in Great Britain."

And now I appeal to all,—to Democrats as well as others,—are you really willing that the Declaration shall thus be frittered away,—thus left no more at most than an interesting memorial of the dead past,—thus shorn of its vitality and practical value, and left without the germ, or even the suggestion, of the individual rights of man in it?

These Fourth of July gatherings, I suppose, have their uses. If you will indulge me, I will state what I suppose to be some of them,

We are now a mighty nation; we are thirty, or about thirty [*now* (1899) about eighty] millions of people, and we own and inhabit about one-fifteenth part of the dry land of the whole earth. We run our memory back over the pages of history for about eighty-two [a hundred and twenty-three] years, and we discover that we were then a very small people in point of numbers, vastly inferior to what we are now, with a vastly less extent of country, with vastly less of everything we deem desirable among men; we look upon the change as exceedingly advantageous to us and to our posterity, and we fix upon something that happened away back, as in some way or other being connected with this rise of prosperity.

We find a race of men living in that day whom we claim as our fathers and grandfathers; they were iron men; they fought for the principle that they were contending for; and we understood that by what they then did, it has followed that the degree of prosperity which we now enjoy has come to us. We hold this annual celebration to remind ourselves of all the good done in this process of time, of how it was done, and who did it, and how we are historically connected with it; and we go from these meetings in better humor with ourselves; we feel more attached the one to the other, and more firmly bound to the country we inhabit. In every way we are better men in the age and race and country in which we live, for these celebrations.

THE ELECTRIC CORD OF LIBERTY.

But after we have done all this, we have not yet reached the whole. There is something else connected with it. We have—besides these men descended by blood from our ancestors—among us, perhaps half our people, who are not descendants at all of these men; they are men who have come from Europe,—German, Irish, French, and Scandinavian,—men that have come from Europe themselves, or whose ancestors have come hither and settled here, finding themselves our equals in all things. If they look back through this history to trace their connection with those days by blood, they find they have none; they can not carry themselves back into that glorious epoch, and make themselves feel that they are part of us: but *when they look through that old Declaration of Independence*, they find that those old men say that "we hold these truths to be self-evident: that all men are created equal;" and then they feel that that moral sentiment, taught in that day, evidences their relation to those men, that it is the father of all moral principle in them, and that they have a right to claim it as though they were blood of the blood, and flesh of the flesh, of the men who wrote that Declaration [loud and long-continued applause]; and so they are. *That is the electric cord in that Declaration that links the hearts of patriotic and liberty-loving men together; that will link those patriotic hearts as long as the love of freedom exists in the minds of men throughout the world.* [Applause.]

A GOVERNMENT OF SOME OTHER FORM.

Now, sirs, for the purpose of squaring things with this idea . . . that the Declaration of Independence did not mean anything at all, we have Judge Douglas giving his exposition of what the Declaration of Independence means, and we have him saying that the people of America are equal to the people of England. According to his construction, you Germans are not connected with it. Now, I ask you in all soberness, if all these things, if indulged in, if ratified, if confirmed and indorsed, if taught to our children and repeated to them, do not tend to *rub out the sentiment of liberty* in the country, and to *transform this government into a government of some other form*.

THE ARGUMENTS OF KINGCRAFT.

Those arguments that are made, that the inferior race are to be treated with as much allowance as they are capable of enjoying; that as much is to be done for them as their condition will allow,—what are these arguments? They are the arguments that kings have made for enslaving the people in all ages of the world. You will find that all the arguments in favor of kingcraft were of this class; they always bestrode the necks of the people, not that they wanted to do it, but because *the people were better off for being ridden*. That is their argument; and this argument of the judge is the same old serpent that

says, You work, and I eat; you toil, and I will enjoy the fruits of it.

Turn it in whatever way you will, whether it comes from the mouth of a king as an excuse for enslaving the people of his country, or from the mouth of men of one race as a reason for enslaving the men of another race, it is all the same old serpent; and I hold, if that course of argumentation that is made for the purpose of convincing the public mind that we should not care about this, should be granted, it does not stop with the negro. I should like to know if, taking this old Declaration of Independence, which declares that all men are equal upon principle, and making exceptions to it, where will it stop? If one man says it does not mean a negro, why not another say it does not mean some other man? If that Declaration is not the truth, let us get the statute-book, in which we find it, and tear it out! Who is so bold as to do it? If it is not true, let us tear it out! [Cries of "No, no."] Let us stick to it, then; let us stand firmly by it, then.

It may be argued that there are certain conditions that make necessities, and impose them upon us; and to the extent that a necessity is imposed upon a man, he must submit to it. I think that was the condition in which we found ourselves when we established this government. We had slavery among us; we could not get our Constitution unless we permitted them to remain in slavery; we could not secure the good we did secure if we grasped for more; and having by necessity submitted to that much, it does not destroy the principle that is the charter of our liberties. Let that charter stand as our standard.

My friend has said to me that I am a poor hand to quote Scripture. I will try it again, however. It is said in one of the admonitions of our Lord, "As your Father in heaven is perfect, be ye also perfect." The Saviour, I suppose, did not expect that any human creature could be perfect as the Father in heaven; but he said, "As your Father in heaven is perfect, be ye also perfect." He set that up as a standard; and he who did most toward reaching that standard, attained the highest degree of moral perfection. So I say, in relation to the principle that all men are created equal, let it be as nearly reached as we can. If we can not give freedom to every creature, let us do nothing that will impose slavery upon any other creature. Let us then turn this government back into the channel in which the framers of the Constitution originally placed it.

I adhere to the Declaration of Independence. If Judge Douglas and his friends are not willing to stand by it, let them come up and amend it. Let them make it read that all men are created equal except negroes [or Filipinos]. Let us have it decided whether the Declaration of Independence, in this blessed year of 1858 [and 1899] shall be thus amended.

In his construction of the Declaration last year, he said it only meant that Americans in America were equal to Englishmen in England. Then, when I pointed out to him that by that rule he excludes the Germans, the Irish, the Portuguese, and all the other people who have come among us since the Revolution, he reconstructs his construction. In his last speech he tells us it meant Europeans. I press him a little further, and ask him if it meant to include the Russians in Asia; or *does he mean to exclude that vast population from the principles of our Declaration of Independence?* . . . Who shall say, I am the superior, and you are the inferior?

THE RIGHT OF SELF-GOVERNMENT.

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

The doctrine of self-government is right—absolutely and eternally right. . . . If the negro [or the Filipino, or the Cuban] is a man, is it not to that extent a total destruction of self-government to say that he, too, shall not govern himself? When the white man governs himself, that is self-govern-

ment; but when he governs himself, and also another man, that is more than self-government,—that is despotism.

No man is good enough to govern another man WITHOUT THAT OTHER'S CONSENT. I say this is the leading principle, the sheet-anchor, of American Republicanism. Our Declaration of Independence says:—

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

THE "ANCIENT FAITH."

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

Is there no danger to liberty itself, in discarding the earliest practise, and first precept, of our ancient faith? In our greedy chase to make profit of the negro [and now, 1899, of the Filipino] let us beware lest we "cancel and tear to pieces" even the white man's charter of freedom.

Our Republican robe is soiled, and trailed in the dust. Let us repurify it. Let us turn and wash it white, in the spirit, if not in the blood, of the Revolution. . . . Let us readopt the Declaration of Independence, and with it the practises and policy which harmonize with it. Let North and South—let all Americans—let all lovers of liberty everywhere—join in the great and good work. If we do this, we shall not only have saved the Union; but we shall have so saved it as to make, and to keep, it forever worthy of the saving. We shall have so saved it that the succeeding millions of free, happy people, the world over, shall rise up and call us blessed, to the latest generations.

Progress of the Cause.

A GOOD WORK IN UNION COLLEGE.

If we look into the gospel truth closely, we shall find that God gives us his blessings so that we may impart them to others. Yet many act as if they thought Christianity must be hoarded up,—the talent tied up in the napkin,—or else it would get lost. To be indolent in God's work always means backsliding, but to do faithful work for the Master means fatness to the soul. For any one to backslide, all he has to do is to do nothing; but he who wants to be strong in God, and have warmth of soul and heart, will be working for Christ. This some of our students in Union College have realized, and have gone out to do active work for the Master.

At the close of the fall term the students desired a week's vacation, that they might do some practical missionary work. Although the weather was very cold, some went to Lincoln, and others out in the country. They took a good supply of reading-matter along, and also the special number of the *Signs of the Times*. One student sold as many as fifty *Signs*, all to the people in the country.

Four German students went in a south-eastern direction from the college, and visited the houses along the road. They sold a number of small books, and gave away tracts and papers. After they had worked in this way for two days, they made arrangements with the school directors to secure a schoolhouse in which to hold German meetings on Sunday evening. The privilege was granted them for two nights, and then the house was refused for further meetings; but the Lord opened the way for them to secure another schoolhouse only two miles east. When the first meeting was held, about fifty people were out to listen

to the simple story of the cross. At the close of the meeting, the students asked how many wanted to come the next Sunday, and nearly every hand went up. The next Sunday some of the sisters went to assist in the singing, and God blessed them in so doing. Some of the brethren in the village gave their horses for the students to use; for the place is nine miles from the college.

These meetings are being kept up, with a good attendance. The Lutheran pastor, however, realizing that his flock is being blessed, would like to close the doors on the students; but the people see that the students have come to do them good, and we believe God will lead some of them to accept the truth. To-day we spent a part of the hour during class recitation in talking over the best plans of helping these dear souls during the week. Two spoke of wanting to do more house-to-house work.

This is the kind of work the Lord will bless. O, that we all could realize the shortness of time!

J. T. BOETCHER.

IN THE STATES.

(Compiled from the State papers.)

Colorado.

CANON CITY.—With recent additions, the church here now numbers forty-five members. Several more are on the point of deciding in favor of the truth. A neat brick church building is being erected. The citizens are helping.

EATON AND DENVER.—Seven persons have taken their stand on the Lord's side, some of whom have been baptized, while others await that ordinance. The missionary spirit has prompted some of these to send the printed pages to friends in Manila.

GRAND JUNCTION.—As a result of work begun here by a canvasser, an interest was raised, a minister was sent, public services were held, and a company of thirty are keeping the Sabbath. Recent general meetings were held in the court-house, which was well filled. Thirteen were baptized, and a church of twenty-eight members was organized. Since then, twelve more have asked for baptism.

Illinois.

GALESBURG.—One more united with the church, and others who expected to do so were kept away by the cold weather. The tithe for the present quarter is the largest since the organization of the church. A deacon was ordained, and a clerk elected, without a dissenting voice.

MATTOON.—Two were added to the church, and will be baptized at the first opportunity. Prayer-meetings are kept up, tithes are paid, and God's blessing is being received.

ROCKFORD.—At the quarterly meeting the ordinances were celebrated, two were baptized, four united with the church, and a faithful paying of tithes was seen.

Iowa.

COUNCIL BLUFFS.—The Lord wondrously wrought in a meeting on the Sabbath, which lasted from 2 P. M. till nearly 6 P. M. After a discourse on the subject of baptism, seventeen were buried in the watery grave.

Maine.

CARY.—Five signified a desire to live a different life, and three united with the church.

New York.

WELLSVILLE.—One was baptized and united with the church. Principally through the agency of the Sabbath-school work here, twelve persons have been brought into the church during the last year.

FLORIDA TRACT SOCIETY PROCEEDINGS.

THE Florida Tract Society convened in its fifth annual session in connection with the State meeting at Nocatee, Fla., at 5 P. M., Sunday, Dec. 25, 1898, Elder L. H. Crisler presiding. Four meetings were held. The report of the secretary brought out several items of interest.

Our church school at Punta Gorda is in good running order, and has a fair attendance. The different branches of the work show some activity; but owing to the fact that all that is done is not reported to us, we believe that the amount accomplished is much more.

Resolutions were adopted urging to a greater degree of consecration, and that we push the work with the *Signs of the Times*.

The following officers were elected for the ensuing year: President, Elder L. H. Crisler; Secretary and Treasurer, Josephine Grannis; Assistant Secretary, Mrs. Estelle R. Graham.

The tract society work was freely spoken of by Elder Allee, whose counsel in our meetings was much appreciated.

L. H. CRISLER, Pres.

JOSEPHINE GRANNIS, Sec.

News and Notes.

FOR WEEK ENDING FEBRUARY 4, 1899.

—And still the "combines" continue to multiply. Eighty of the principal steam laundries of Chicago have practically finished plans whereby they will pool their interests. Of course "there is no intention to raise prices." This is what they say.

—A sad state of affairs exists among the Indians at Zuni Pueblo, in Valencia County, N. M. Smallpox is raging among them; and since it broke out, 217 have died, and at present 600 more are down with the disease, with the prospect that not over half of them will recover.

—General Miles's statement, before the investigating-committee at Washington, that much of the meat supplied to the army was unfit for food, is being used in Germany against the United States in the question of "American canned meats." Extracts from his words are pointed out by the press as "unimpeachable testimony" on the subject.

—An excellent scheme has been proposed by Mayor Harrison, of Chicago. It consists of utilizing the hot water at the various pumping-stations of the city to provide bathing facilities for the laboring men who do not have such advantages at their homes. It is estimated that for an outlay of \$9,000 a year, 500 baths a day can be furnished.

—The proprietor of a large store in Chicago, who has for the last few years annually distributed five hundred tons of coal among needy families, has renewed his offer, and begun, through a public charity bureau, the distribution of half-ton lots of coal to one thousand families, to be reported by the bureau or the press as destitute and without fuel. How much better is such a use of wealth than the reckless extravagance of many rich!

—Present indications in the British dockyards do not point to a material recognition of the czar's peace proposal. The number of war-ships now building is 119. This number includes sixteen first-class iron-clads, thirty-six cruisers, fourteen sloops and gunboats, and fifty-three torpedo-boat destroyers. The armored ships building at a cost of \$130,000,000 number twenty-eight, exceeding by two the entire number of battle-ships in the Russian fleet, and treble the number of armored vessels in the American navy.

—What and who are savages? An exchange says that an observant Filipino says he thinks his people can get along better without "America's weak government and strong whisky" than with them. A Chicago editor says, "Smooth of exterior, yet prick his skin, and the Filipino is still a savage." He also says that Agoncillo's love for highly colored neckties proves that he is uncivilized. In Chicago, men are daily knocked down and robbed, both on the streets and in their homes; and January 28, in the early evening, the glass front of a jeweler's store was broken in, and a large amount of jewelry taken. The thieves were protected from the gazing crowd by revolvers in the hands of accomplices. All this is done without the provocation of pricking the skin. O that we might "see oursil's as ithers see us"!

—The Rothschild family is reputed to be worth \$1,500,000,000.

—At a Methodist school in China, there are fifty girls who have been picked out of some river or pond where they had been thrown by parents to drown.

—An instance of the terrible power of the drink habit is the case of a grocer in Kalamazoo, Mich., who, after heavy drinking, getting out of liquor, drank seven bottles of lemon extract. He died soon after that.

—The great Ecumenical Conference on Foreign Missions is appointed to be held in New York, April 21 to May 1, 1900. This is expected to be the largest and most representative assembly of Christians ever gathered. At least 3,000 delegates will be in attendance. Only Protestant Christianity will be represented.

—In the German Reichstag, while a bill for the increase of the army was being discussed, one of the members was called to order for saying that it was a mockery to express to the Russian government sympathy with the czar's manifesto, and at the same time to introduce this bill. The member may not have been in order, but he was certainly talking common sense.

—If the reports that come from Cripple Creek, Colo., are true, the owners of the Isabella mine have indeed "struck it rich;" for the ore they are now taking out is in some instances fully eighty per cent. gold, and the manager reports that a ton of the crude ore could be picked out that would run anywhere from \$50,000 to \$200,000. Armed guards are watching the property.

—The question of complete local control in a large city, on which the governor of the State of New York and the previous dictator of the party were divided, has been settled, and the result is called a great triumph for the victor. He is said to be a firm believer in home rule, and to know "that his belief is shared by a great majority of his countrymen." Yes, Americans believe in home rule for America, and many of them argued for it in Ireland; but how about home rule for the Philippines?—"Oh, that's different!"

—The hardships that men will undergo for gold are almost beyond comprehension. In Dawson, the center of the Klondike country, the suffering is very great. Thousands are destitute, without the necessities of life, scurvy has appeared to an alarming extent, pneumonia is carrying away hundreds, and every facility is taxed to its utmost to care for those in this condition. Reports just at hand tell of the freezing to death, in a glacier, of twenty or more who were on their way to the gold-fields in the Copper River region.

—It is said that not long ago an agent of the Y. M. C. A. called at the residence of an educated young business man in New York City, and expressed a desire to the wife, who met him, that her husband should join the association. She said that they were colored, much to his surprise, as the taint was so slight that he did not recognize it. He assured her it would make no difference; but on presenting the man's name to the organization, it was rejected! And that, too, from a body of men calling themselves Christians.

—The anti-saloon league in Akron, Ohio, is waging war against Sunday saloons. That this effort is not directed against the evils of the liquor traffic, but is a move in the interests of the compulsory observance of Sunday, is evident by the sermon of a prominent minister in that city on a recent Sunday. After saying that on the previous Sunday most of the saloons violated the closing ordinance, he said: "A few did not, and I honor the few that did respect and obey the law. They deserve protection against the many who openly carried on their unlawful business on the first day of the week, commonly called Sunday."

—The "Bloody Dozen" club was unearthed in Chicago the other day. It was composed of young boys, all but four of whom, when arrested, were too young to be held. When the youngsters joined the organization, they took an oath of secrecy, the violation of which was to be punished by being cut to pieces with a knife, and thrown into the river. One of the boys was found guilty of divulging some of the secrets, and by lot one of the boys was chosen to do the dastardly deed. While the knife was being sharpened, the boy began to cry, the guilty one struggled to get away, and the outcry occasioned attracted the attention of officers, who raided the place, and captured the whole gang. This "club" was without doubt the result of reading robber stories and the like that flood the country; for one of the boys told the officer that he would have "given a million dollars to have been a member of Tom Sawyer's robber gang." What a record the makers of this literature will have to meet some day!

—The church controversy in England is receiving more and more attention. Queen Victoria has taken a lively interest in the crisis-producing developments of advancing ritualistic customs. An incident last week was the dismissal by the bishop of two overzealous curates in Liverpool, brought about by complaints of the pulpit advocacy of auricular confession.

—Many daring robberies are being committed in different parts of the country and in foreign lands. A few days ago one of the leading banks of London, England, was robbed of \$300,000, and no clue whatever was had of the thieves. The interesting part to the bank, and to others as well, is the fact that four days afterward the bank received from the robbers a package containing \$200,000 of the stolen money.

—The tendency of the Church of England toward Rome seems to be leading some of its members to the Bible for their faith and practise. It is said that there is a growing desire, among laity and ministers, "to baptize adults by immersion. Some of the rectors have been borrowing the use of baptisteries from the Baptists, and others are putting baptisteries into their churches, declaring that they ought to return to the long-neglected custom."

—The "smoke nuisance" in New York City is receiving much attention. It is denounced as a pest and a menace to health. This public movement is not, as some might suppose, a protest against the filthy tobacco habit, which is by far the worst "smoke nuisance" known, but an objection to the coal smoke from the factories. It is a protest of many against a few, and far more popular than it would be if directed against the selfish, degrading smoke nuisance of the majority.

—Simon Pokagon, the aged chief of the Pottawattamie Indians, and author of an interesting book entitled "Queen of the Woods," which is now being printed at this Office, was buried last week at Hartford, Mich. He was a well-educated man, spoke several languages, and had many friends. The first station on the Michigan Central Railroad east of Niles, Mich., bears his name. His father signed the treaty by which the original title to the site of Chicago passed from the Pottawattamies to the United States government for which was given, in exchange, 5,000,000 acres of land in Iowa and a cash payment of \$850,000. This transfer was made sixty-two years ago, when a good share of the land on which Chicago now stands was a swamp. Who then would have thought that within the lifetime of this man, a city of the dimensions of Chicago would cover the ground then ceded to the government? But thus it is in these last days.

Special Notices.

IMPORTANT NOTICE.

WE have just rented a building for the purpose of starting a mission in Atlanta, Ga., to reach those who are almost entirely neglected by the churches. What can be done to rescue these poor souls, and bring them into the glorious light and liberty of the gospel of the Son of God, is an important question at this time.

A board of nine members has been organized, to transact the business that pertains to such work. The citizens here have given chairs, stove, organ, money, etc.; but still there is room for others to contribute to this important work, and thus obtain the blessing promised to the cheerful giver. It occurred to me that many of the readers of the Review would be glad to give some beans, dried fruit, bedclothing, ready-made clothing, and even money, to help on this good work. The board will judiciously use any contribution that you feel inclined to make; but let no one give grudgingly; for the Lord loves a cheerful giver.

Everything sent should be addressed to the "Beacon Light Mission," 194 Decatur St., Atlanta, Ga., with name and full address of the donor. Prepay freight on all articles sent.

M. W. LEWIS.

PUBLICATIONS WANTED.

THE following persons desire late, clean copies of our publications sent, post-paid, to their addresses:—

Lillie W. Hurd, Box 168, Wrentham, Mass., REVIEW and Signs.

Mrs. Mary E. West, 1019 Washington St., Greenville, S. C., a large number of Signs for work among the soldiers.

Mrs. C. B. Webb, Box 563, Fulton, Mo., REVIEW, Signs, Sentinel, Instructor, Little Friend, Apples of Gold Library, Words of Truth Series.

NOTICES.

BRIEF business notices and "wants" will be published in this department, subject to the discretion of the publishers. A charge of one dollar for one insertion of four lines or less, and of twenty-five cents for every line over four will be made, though in the case of the poor who want employment, the charge may be remitted. Parties unknown to the editors must furnish good references.

FOR SALE.—Nut butter, fifteen cents a pound. Ten pounds and over, fourteen cents a pound. Address George West, East McKeesport, Pa.

WANTED.—Clean papers and tracts, English, German, and Swedish, to use in reading-rack. Postage prepaid. C. M. Stierwalt, Box 109, Mora, Minn.

FOR SALE.—Raspberry and blackberry plants, and 100 varieties of strawberries. Send names of ten persons who buy plants, and receive six plants free. Wm. Rapp, Thackery, Ohio.

WANTED.—A man aged thirty wants a place to work on a farm, or at other work, among Sabbath-keepers who live "health reform." Address Herschel Fogg, Jerrys Run, Wood Co., W. Va.

FOR SALE.—250 bushels "vineless" sweet potatoes, vines growing only from twelve to thirty inches long. Very productive and sweet, equal to Jersey for eating. Medium size, no vines to bother. Price, \$3 a bl., f. o. b. Address G. S. Sweet, Columbus, Kan.

WANTED.—Seventh-day Adventist men to take orders for a new and rapidly selling health food, made from nuts and grains. Don't overlook this. Write to-day, enclosing five cents in stamps for samples and circulars, to Royal Health Food Co., Battle Creek, Mich.

FACTS WANTED.—Any person knowing of a real case of persecution for conscience' sake in the United States is requested to communicate the same to the undersigned. Any pamphlet, newspaper clipping, photograph of scenes or persons connected with such persecution, will be thankfully received. Address Elder J. F. Packard, Walnut Hill, Mass.

Obituaries.

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

PERINE.—Died near Spring Arbor, Mich., Dec. 21, 1898, Mary E. Perine, in the fifty-eighth year of her age. Words of comfort were spoken from 1 John 5: 11, 12. O. F. CAMPBELL.

KIER.—Died at Swan Lake, S. Dak., of consumption, Annie Hendrickson Kier, aged 22 years, 3 months, 8 days. Funeral discourse given by the writer. C. P. FREDERICKSON.

NIELSON.—Died at Battle Creek, Mich., Sept. 30, 1898, of whooping-cough, Lyle B. Nielson, aged 16 months, 26 days. Words of comfort were spoken by the writer. J. H. DURLAND.

PARISH.—Died at Jackson, Mich., Jan. 22, 1899, of la grippe, Sister Ella S. Parish, wife of E. H. Parish, in the forty-seventh year of her age. A husband, daughter, and son survive. O. F. CAMPBELL.

WITHAM.—Died in Guilford, Me., Jan. 22, 1899, of cerebral hemorrhage, Dr. G. W. Witham, aged 58 years. He accepted present truth twenty-three years ago. Remarks by the writer, from Rev. 21:3-5. P. B. OSBORNE.

HAMMOND.—Died at Byron, Cal., Jan. 14, 1899, of pulmonary tuberculosis, Brother Oliver P. Hammond, aged 40 years, 8 months, 14 days. He united with the church in 1891, since which time he has labored in the canvassing work with excellent results. E. E. ANDROSS.

FARNUM.—Died at Peterboro, Ontario, Dec. 16, 1898, my son-in-law, David Farnum, aged 73 years. He was one of the pioneers of the truth, having been the first treasurer of the Minnesota Conference. Words of comfort were spoken by Elder F. W. Morse. WASHINGTON MORSE.

WORDEN.—Died, at Newfane, N. Y., Jan. 26, 1899, in his seventieth year, Brother R. Worden. He accepted the truth about twenty-two years ago, and lived a consistent member of the church until death. Words of comfort were spoken by the writer. Text, John 11:23-25. G. B. THOMPSON.

GREGORY.—Died at Bowling Green, Ohio, Jan. 28, 1899, after a week's illness with la grippe, Levi S. Gregory, aged 86 years, 25 days. Brother Gregory was one of the first to unite with the Seventh-day Adventists when an organization was first effected in Ohio; and for more than forty years, by his fidelity and conscientious Christian conduct, he daily testified of the hope then professed. Words of admonition and comfort were spoken by the writer. M. S. BABCOCK.

Publishers' Department.

"INDEED, IT IS AN UP-TO-DATE CHART."

THE new "Prophetic Chart" just issued by the Review and Herald Pub. Co., seems to be giving satisfaction everywhere. We quote the following from a letter just received from Brother K. C. Russell, president of the Vermont Conference, dated Jan. 2, 1899:—

"I do not hesitate to say that it is the neatest, most artistic, and most impressive chart I have ever seen. Indeed, it is an up-to-date chart. The artist has most effectively portrayed the present character of the United States in the symbol of the two-horned beast." This chart is beautifully printed on an extra quality of easily cloth, and is 30x40 inches in size. It can be glazed folded, and is well adapted to the use of those who travel. Price, only \$1, post-paid. Address all orders to your State tract society, or to the publishers, Review and Herald Pub. Co., Battle Creek, Mich.

FROM THE EDITOR.

HAVING examined the "Complete Vest-Pocket Library," by E. E. Miles, sufficiently to form some idea of the method and scope of the little book, I can recommend it to all as the most comprehensive

work of its class now offered to the people. By an ingenious system of letter-signs, unique, and yet simple, a vast number of words, with their correct form, spelling, and pronunciation, are indicated, without taking space to give them in full. This enables the author to give in the vocabulary the wonderful number of nearly 46,000 words, dealing not merely with the common forms, but unraveling even the technicalities of the language. It thus becomes a work which is not only adapted to the wants of people in the ordinary walks of life, but to those engaged in literary and professional pursuits. Its other departments of Parliamentary Practice, World's Gazetteer, Letter-writing, Etiquette, Postal Regulations, Weights and Measures, etc., make it what its name implies,—a veritable "library" of useful and current information, which any one may have, in convenient form, ever at hand. It is deserving of a wide circulation, which it is sure to gain when its merits are known.

U. SMITH,
Editor Advent Review and Sabbath Herald.

This little book is furnished in three styles, as follows: elegant cloth, red-edges (indexed), 25 cents; morocco, gold stamp, gilt edges (indexed), 50 cents; extra quality morocco, with calendar, memorandum, and postage-stamp holder (indexed), 60 cents. Sent, post-paid, upon receipt of price. Order of your State tract society, or of the Review and Herald Pub. Co., Battle Creek, Mich.

WHAT are you doing for "Steps to Christ"?

Why the smallest room, when the largest can be filled with home heathen? The piper charmed the children; parents followed.

PLEASE SHOW THIS TO PRIMARY SUPT.

IT FILLS THE CHURCH.

K STREET M. E. SUNDAY-SCHOOL, FRESNO, CAL.

"We have been using your 'BIBLE KINDERGARTEN' METHOD during the past year. Permit me to express my appreciation of the system. When we adopted the object method we had sixteen little ones who were as hard to interest, by talking, as is the average boy or girl of from three to seven years of age. We now have an average attendance of sixty, and have promoted two classes aggregating twenty-six. The boys and girls are very attentive listeners, and take an active part in arranging the illustrations for the lessons. We have been greatly blessed in the work of our kindergarten, and are now planning for AN ADDITION TO THE CHURCH BUILDING that we may increase our capacity for work. Nothing that I have ever undertaken in Sunday-school work has added so many to the SCHOOL AND CHURCH, for the labor performed, as this. May the Lord bless you abundantly."

L. A. SPENCER, Supt.

JUNIOR CHRISTIAN ENDEAVOR, FREMONT, NEB.

"I have 'BIBLE OBJECT LESSONS AND SONGS' on the life of Christ, and have been using it, together with the kindergarten material, among the little ones of our Junior Endeavor. Am very much pleased with it, and want to get Book 2, as I am through with Book 1."

MISS LOUISE MILLER.

FIRST BAPTIST SUNDAY-SCHOOL, BINGHAMTON, N. Y.

"In our school we have nine classes, and are about to form another, as the school is constantly growing. Our teachers are very enthusiastic about the book, 'BIBLE OBJECT LESSONS AND SONGS FOR LITTLE ONES,' on the life of Christ, and nearly every Sunday some expression is given by them as to the satisfactory results obtained by giving the children SOMETHING TO DO and something to look at while talking about the lesson."

"Your method of dividing the school into classes of from five to ten scholars each, is a BLESSING TO THE CHURCH, as it gives work to young members, and a working church is a living church. To let the entire burden fall on one or two persons is not for the best interest of either the primary department or the church. Visiting pastors and Sunday-school workers have especially commended this method in our school, and it certainly gives the superintendent greater opportunity for usefulness, while the children receive more personal instruction than can otherwise be given."

MRS. HENRY S. MARTIN.

U. E. SUNDAY-SCHOOL, THREE RIVERS, MASS.

"In teaching our children the life of Christ with your method, our anticipations have been fully realized. I can safely say that the children have learned more of Christ in the last year than in any previous year since I have been connected with the school."

F. A. UPHAM, Supt.

LEAVITT ST. CONGREGATIONAL SUNDAY-SCHOOL, CHICAGO.

"I write to tell you of the pleasure and profit we have derived from the use of your 'BIBLE KINDERGARTEN' supplies in our primary department, and most heartily recommend them to all primary schools. We have had better attendance; teachers can control their scholars, gathered about the round tables; and the truths of the lesson are made real by using the three boxes of material. I am an enthusiast in regard to the use of your object method for Bible study with young children."

MRS. H. M. LAMPHEAR.

SUNDAY-SCHOOL UNION, PROVINCE OF QUEBEC.

"Am using your material in my Sunday-school and want to say I believe you have the right idea of holding the attention of the children. Our Montreal primary teachers are using these methods freely, and can not get along without them. 'Through the eye to the heart' is the easiest way, and the most experienced teachers know it best."

GEO. H. ARCHIBALD, Gen'l Sec.; also Leader Montreal Primary Union.

"I have already gotten some very suggestive hints from it to use in my work as a teacher of teachers."—Pansy. "It is a beautiful volume. The illustrations are superb. The plan of teaching by objects seems here to be brought to perfection."—Westminster (Presbyterian) Teacher. "The songs, well adapted to children's voices, are an added charm."—Faith Latimer. "I shall recommend it to our primary students here in school."—Geo. W. Pease.

This method includes a book of 160 pages, by Lillie Affolter and F. E. Belden, containing 52 child lessons, one for each Sabbath in the year; 30 child songs and hymns, written for the lessons; 36 full-page 6 x 8 half-tone engravings, with colored plate; and 52 pen drawings, showing how to use the illustrative material when teaching the lessons. This material consists of maple blocks, accurately cut into cubes, triangles, squares, oblongs, cones, domes, etc., in two strong cherry boxes; also a third box of miniature sheep, mounted sticks, sea-green tissue paper, tree-building material, etc. The maple blocks will last a life time.

A round hard-top folding table has been recently invented, with inside cabinet for book and material, seating eight children and teacher. Advantages are these: 1. Each child can reach center of table to help build the lesson. 2. Teacher can reach every child without inconvenience. 3. Table is heavy (30 pounds), so material is not easily shaken down. 4. Can be folded and rolled out of the way quickly, thus making it possible for any room to be temporarily used if one can not be permanently devoted to the child-garden. Small chairs can also be supplied for use with the tables, thus making religious instruction enjoyable instead of monotonous to the little ones, whose first impressions are most enduring. The table is easily kept clean, and never wears out.

The book once bought is permanent, being designed for use year after year, one copy for each teacher in the youngest division of the primary department, so that the first lessons for every child shall be on the life and words of Jesus. No child-lessons can equal those by and about the Master.

Olive board covers, \$1.50; blue cloth, \$2.00; three boxes of material, \$1.75; all post-paid or express paid. Round folding tables, with inside cabinet, \$3.75, express or freight extra. Small chairs, 12-inch, 50 cents each; 14-inch, 60 cents each, express extra.

Liberal discount to schools ordering several outfits, and to persons who will act as agents among Sunday-school workers and in the home. Address,

REVIEW AND HERALD, BATTLE CREEK, MICH.

Why a teacher for eight adults, and forty "wiggles" for one teacher, with "guards" to suppress activity, instead of utilizing it?

FROM THE "SUNDAY-SCHOOL TIMES."

THE following notice of "Looking unto Jesus; or Christ in Type and Antitype," by Uriah Smith, appeared in the *Sunday-School Times* for Jan. 21, 1899:—

"'Looking unto Jesus; or Christ in Type and Antitype.' By Uriah Smith. 12mo, pp. 288. Chicago and Battle Creek, Mich. Review and Herald Pub. Co. \$1.

"The announced design in this volume is to present Christ in all the various aspects in which he is set forth in the Scriptures. It falls within the author's plan to give considerable attention to prophecy, which is viewed from the Adventists' standpoint. It gives the history of the Advent movement of 1840-1844, when the second coming of Christ was expected, the failure of which brought such grievous disappointment to the Adventists, and the attempt is made to explain mistakes in the calculations. Those who desire to understand the views held by Adventists on the subject of the return of Christ to this world, will find in this volume a full presentation of their teachings."

Those who have not purchased a copy of this book, in our opinion fail to see the vital importance of the subject therein discussed. This book discusses principles and facts lying at the root of the Seventh-day Adventist belief. It deals largely with the question of the sanctuary, and shows plainly the present work of Christ in the heavenly sanctuary, and what this work means to every person now living upon the earth.

One hundred agents are wanted at once to solicit orders for this valuable book. It is sold in two bindings: plain cloth edition, \$1; presentation edition, \$1.50. Address all communications in regard to terms, territory, etc., to your State tract society. Those in Michigan may address the Review and Herald Pub. Co., Battle Creek, Mich.

HAVE you read "Making Home Happy"?

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. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Atlantic Express.
Chicago.....	pm 9.35		am 6.50	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.48	pm 12.08	4.40		pm 1.20
Niles.....	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo.....	2.10	am 7.15	11.55	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	7.55	pm 12.50	2.42	7.28	6.43	5.09
Marshall.....	8.25	1.20	5.09	7.51	7.10	7.30	6.27
Albion.....	3.50	8.50	1.45	3.30	8.11	8.16	5.60
Jackson.....	4.40	10.05	2.35	4.05	8.50		6.30
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 6.23		pm 4.13
Susp. Bridge.....					6.38		4.38
Niagara Falls.....					6.53		4.43
Buffalo.....			am 12.20	6.45			5.30
Rochester.....			3.13	9.55			8.40
Syracuse.....			5.15	pm 12.15			10.45
New York.....			9.05	4.20			am 2.50
Albany.....			3.25	8.15			7.00
Springfield.....			12.16	8.34			7.40
Boston.....			3.00	11.35			10.34

WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Spl.	Mail & Express.	*News Express.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....		am 10.30			pm 3.00		pm 7.15
New York.....		pm 1.00			6.00		am 12.10
Syracuse.....		8.35			am 2.10		pm 12.25
Rochester.....		10.87			4.15		pm 2.25
Buffalo.....		11.50			5.35		pm 3.50
Niagara Falls.....					6.23		4.32
Falls View.....					6.54		5.12
Detroit.....	pm 8.20	am 7.15	am 7.50		pm 12.40	pm 4.35	11.25
Ann Arbor.....	10.00	8.13	9.18		1.38	5.45	am 12.30
Jackson.....	11.15	9.15	11.10	am 3.35	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.30	pm 12.55	6.00	3.50	9.08	3.40
Kalamazoo.....	1.35	11.05	2.13	6.40	4.28	10.00	3.40
Niles.....	3.15	12.31	4.00		6.05		5.08
Michigan City.....	4.26	pm 1.28	5.20		7.05		6.06
Chicago.....	6.30	3.00	7.15		8.50		7.50

*Daily. †Daily except Sunday.

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

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

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

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect November 13, 1898.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

	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.

	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.	

E. H. HUGHES,
A. G. P. & T. Agt.,
Chicago, Ill.

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

The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 7, 1899.

In a speech Saturday night, at Birmingham, England, Right Hon. Joseph Chamberlain said that the United States is entering the lists, and sharing the tasks, that might have proved too much for England alone.

AN aged reader, in writing to renew her subscription, says: "I was converted through reading the REVIEW AND HERALD over forty years ago, and I have never swerved from trying to live a Christian life, nor have I ever doubted the light that has successively come to us along the way." This is a good record.

THE New York Tribune says that Russia "is not only enlarging her army, but is adding to her navy at a furious pace, as if a world-war were just at hand;" that France is following hard after Russia in the same thing; and that "Great Britain is steadily increasing her lead over both." Thus both the prophecy that they will cry "peace" and that they will "prepare war" are being fulfilled. Micah 4:1-4; Joel 3:9-11.

In Congress a few days ago, Representative McClellan, of New York, speaking in favor of the bill to increase the standing army, said:—

War in the future is no longer only a possibility; unfortunately, it is a probability. The Eastern question, which has been to us in the past a mere figure of speech, has become a living American issue. It will only be a question of time when we are embroiled in a war with one of the leading powers of the earth,—with some nation having a vast navy and a great army.

In the German Parliament the other day there was strongly outspoken opposition to the bill providing for the army. The principal speaker in opposition declared that it was "a mockery to express sympathy with the disarmament manifesto of Emperor Nicholas, and at the same time introduce the bill that was before the parliament." Of course it is mockery. And it shows the exact measure of real confidence that the powers have in the manifesto.

THE following is worthy of being remembered by all people:—

Why is it unsafe to send bills through the mail?—I have conversed with those who know. There is a peculiar scent to a bill, even after it is enclosed in an envelope, which the mail-clerk discerns at once. He takes a sharp-pointed pencil, penetrates one corner of the envelope, rolls the bill around the pencil, draws it out, smooths down the cavity; and the bill is gone. The sender says, "Find enclosed"—so and so. But the receiver does not find it. Moral: Don't send bills through the mail.

O. S. FERREN.

THE Home Secretary of Great Britain, January 26, in a speech at a great public meeting, said that the results of the late war "have been to make the United States an important factor, not only in Asiatic, but possibly in European, politics; and to bring America face to face with some of the colossal problems and difficulties which Great Britain has long experienced. This is a serious event for the great powers of the world; but it is not likely to prove disadvantageous to the British Empire."

SPECIAL NOTICE:

It will be necessary for all who expect to secure reduced rates to the General Conference to receive a letter of introduction from one of the following-named persons, unless such a letter has already been received: Those securing round-trip tickets from Chicago must get the letter from C. S. Potts, room 750, Monon Building, 324 Dearborn St.; from Battle Creek, Meade Mac Guire, Review and Herald; from Detroit, A. J. Harris, 426 Trumbull Ave. There will be a special train over the Michigan Central, leaving Chicago on February 12 at 10:30 A. M.; Battle Creek, 2:42 P. M.; and Detroit, 6 P. M., going through without change to Worcester, Mass.

A. G. ADAMS,
Transportation Agent.

TO ASCERTAIN the exact time of sunset, which seems to trouble some of our readers, notice which city named in the "Sunset Calendar" you are nearest to, north or south, and be guided by the time given for that latitude, paying no attention to longitude, the distance east and west. Use local time, or make allowance for the difference if standard time is used. An inquirer in Pasadena, Cal., is about half-way, north and south, between Pittsburg and New Orleans; therefore by local sun time in his State, the sun sets midway between the times given for those two cities.

In Cuba the Catholic bishop "has declared that the Protestant service can not be held over the graves of the 'Maine' victims in Columbus Cemetery. Committees of Americans were preparing to decorate the graves on the anniversary of the explosion, and desired prayers by Protestant clergymen. The bishop says that the cemetery is consecrated ground, and Protestant services could no more be permitted there than in a Catholic church." So says a despatch in the New York Tribune of Jan. 31, 1899. It tells its own story: and it is the same old, familiar story, "Rome never changes."

THE Interior says that "Christianity needs a new and inspiring ideal. It needs a new and clearly seen object of ambition. It needs a new and talismanic touch, which shall cause our ambition, our hopes, and our efforts to fall into lines of order and harmony and progress." Why is not Christ sufficient for all this? Christ is God's own ideal of and for mankind. He is the source of God's own inspiration to men. And if he is not sufficiently inspiring, if his divine touch is not sufficiently talismanic, to "cause all our ambitions, our hopes, and our efforts to fall into lines of order and harmony and progress," it is simply because he is not "clearly seen."

But as it is a "new" ideal, a "new" object of ambition, a "new" touch, which the Interior says that "Christianity needs;" and as Christ alone is the beginning and the end of Christianity, it is evident that it is something besides Christ that is wanted. The Interior says that "the new and inspiring ideal" that is needed "is none other than unity." And behold! this unity is of that sort which, "accomplished," would cause people to "see ten million swords leaping from their scabbards," and "behold the sea foam-tracked with a thousand rescuing ships," in a war on the Turks, at "that awful cry of Armenia."

That which passed for Christianity had once precisely that ideal,—in the Crusades,—and the consequence was that such horrors were committed as could please only demons drunk with blood.

There can be no shadow of doubt that the "Christianity" of which and for which the Interior speaks is sorely in need of a new and inspiring ideal. And in all sincerity, to their earnest consideration we suggest Jesus Christ.

Four years ago the "Speeches and Debates" of Lincoln and Douglas was printed at this Office. The book was printed as an aid to our people in obtaining proper and true understanding of the fundamental and Constitutional principles of this nation. It was printed in view of what was certainly to come. The book was printed: but hardly any of them have ever been read. Two years ago, last year, and this present year, this which was to come has been rife all over this land. Yet, instead of our people's being so informed that they can seize the now universal opportunity, they know nothing whatever of it, and can hardly see it when it is pointed out to them. What a fine thing it would be if now, over all this land, our ministers and people were proclaiming with one voice the warnings of the prophecy in the book of Daniel and in the Testimonies concerning the United States, and making it so plain from the history that all could see it. Instead of this, however, there is nothing of it. And all simply because of mental indolence. Will you, even now, read it, and redeem the time? Four years have been utterly lost. The price of the book is \$1.75.

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.

ALL correspondence to the president, secretary, or treasurer of the General Conference should be addressed to South Lancaster, Mass., until March 5.