

# The Advent HOLY BIBLE **REVIEW & HERALD** of Emma E. Craig 2023 box 449 IS THE FIELD OF THE WORLD And Sabbath

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

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### ALL IN CHRIST.

MRS. L. D. AVERY-STUTTLE.

THERE is beauty in the presence  
 Of the Christ of Calvary;  
 Chiefest 'mong ten thousand thousand,  
 Altogether fair is he.  
 Tell me, tell me, O Beloved,  
 Where thou mak'st thy flock to rest;  
 I would meet thee in the vineyards,  
 I would lie upon thy breast.

There is mercy in the presence  
 Of the cleansing, flowing blood;  
 Let me bathe within the fountain,  
 Let me sink beneath the flood.  
 Wash me, wash me, O Beloved;  
 Thou canst make me clean, I know;  
 Thou canst cleanse my crimson garments,  
 Thou canst make me "white as snow."

There's forgiveness in the presence  
 Of the tender Lamb of God;  
 Then I'll claim thy loving pity,  
 And I'll bow beneath thy rod.  
 O there's healing in thy presence,  
 For my body and my soul;  
 I will touch thy blessed garment,  
 Thou alone canst make me whole.

O there's LIFE within the presence  
 Of the Source of life and love;  
 For his love is everlasting—  
 "Higher than the heights above."  
 From his throne, life's glorious river  
 Floweth like a crystal tide;  
 O there's life within the presence  
 Of the blessed Crucified.

### AN EXAMPLE OF FAITHFULNESS.—NO. 2.

MRS. E. G. WHITE.

THERE are two great principles, one of loyalty, the other of disloyalty. We all need greater Christian courage, that we may uplift the standard on which is inscribed the commandments of God and the faith of Jesus. We are to make no compromise with the leaders of rebellion. The line of demarcation between the obedient and the disobedient must be plain and distinct. We must have a firm determination to do the Lord's will at all times and in all places.

Speaking of Satan, Christ said, "He . . . abode not in the truth." There are in every age souls of whom these words might be spoken. Before his fall, Satan was highly exalted. His position was next to that of Christ, and he was radiant with holiness. But he swerved from his allegiance to the blessed and only Potentate, and lost his high position. From this time he became an avowed antagonist of God, and influenced others to unite with him against God. Planting the standard of

rebellion, he rallied the supporters of his disaffection, that evil might become a power against good.

To-day men are following Satan's lead. All who break the law of God, and teach others to do so are Satan's agents. Satan is the root, and those who teach others to break the least of God's commandments are the branches. They are warring against the law of Jehovah, and in the books of heaven their names are recorded as associate rebels with the first great apostate.

Christian strength is obtained by serving the Lord faithfully. Young men and young women should realize that to be one with Christ is the highest honor to which they can attain. By the strictest fidelity they should strive for moral independence, and this independence they should maintain against every influence that may try to turn them from righteous principles. Stronger minds may, yes, they will, make assertions that have no foundation in truth. Let the heavenly eye-salve be applied to the eyes of your understanding, that you may distinguish between truth and error. Search the Word; and when you find a "Thus saith the Lord," take your stand.

God is looking with interest upon the youth. He would have every Christian manifest the same interest in children and youth; for the time of temptation has come to our world, and the young must be labored for, hunted for, and brought into the fold. Awaken the consciences of young men and women by holding forth in clear, simple language the word of the living God. Present it to them as the young man's counselor, urging them to follow its teachings. When they see professed Christians neglecting their words and deportment, and doing things that are contrary to a "Thus saith the Lord," they are to turn from them, that they may say, as did Nehemiah, "So did not I, because of the fear of God."

In "Pilgrim's Progress" there is a character called Pliable. Youth, shun this character. Those represented by it are very accommodating, but they are as a reed shaken by the wind. They possess no will-power. Every youth needs to cultivate decision. A divided state of the will is a snare, and will be the ruin of many youth. Be firm, else you will be left with your house, or character, built upon a sandy foundation. There are many who are on the wrong side, when the Lord desires them to be faithful men, who can distinguish good from evil.

Manifest decision at any cost. Do not yield to the influence brought to bear upon you by men who show that they act without spiritual guidance. The power by which they are guided is a power from beneath. Yet they are so talkative that their misstatements have great force with men who ought to know better than to be swayed by superficial religious characters, whose conscience may be represented by an India-rubber ball.

Turn away from such men. Be as little as possible in their society. They have talents; and if they were converted, they could lead

others in safe paths; but they are unconverted, and therefore they are not to be trusted. Those who would walk in the path cast up for the chosen of the Lord, must not be swayed in matters of conscience by men who have often been zealous for the wrong. They must show moral independence, and must not be afraid to be singular.

The wrong customs, practises, and theories of the world are to find no recognition in the life of the one who has chosen to be on the Lord's side. Consecrate all that there is of you—soul, body, and spirit—to the Lord. Yield every power you have to the control of the Holy Spirit.

False shepherds are many, and the Lord has warned us in regard to them. "Enter ye in at the strait gate," he says; "for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."

Many are changed by every current. They wait to hear what some one else thinks, and his opinion is accepted as altogether true. If they would lean wholly upon God, they would grow strong in his strength; but they do not say to the Lord, I can not make any decision until I know thy will. Their natural inclination is to allow another to be conscience for them; and they speak after he has spoken, saying what he says, and acting as he acts. When these persons are placed in circumstances where they must think and act for themselves, they dare not express any decided opinion. Yet often, like Aaron, they have much ability. God pity such weaklings.

When men connected with the work of God allow themselves to be bought and sold, when they violate truth in order to gain the favor and approval of men, God records them as betrayers of sacred trust. Let every man stand in moral independence, resolved that his mind shall be molded only by the Holy Spirit. God calls for minute-men, who are not ready to echo the words of unconverted men. In an emergency such men are sure to lead into false paths. The Lord desires us to follow on step by step to know him.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." We must free ourselves from the customs and bondage of society, that when the principles of our faith are at stake, we shall not hesitate to show our colors, even

though we are called singular for so doing. Keep the conscience tender, that you may hear the faintest whisper of the voice that spoke as never man spoke. Let all who would wear the yoke of Christ show an inflexible purpose to do right because it is right. Keep the eye fixed on Jesus, inquiring at every step, Is this the way of the Lord? The Lord will not leave any one who does this, to become the sport of Satan's temptation.

When perplexities arise, as they are sure to do, draw near to God, and he will draw near to you; and then when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard for you. Decide that there is a great work to be done, and that no man's influence or opposition shall divert you from the plain path of duty. Then you can say, with Nehemiah, "Remember me, O my God, for good."

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Do not imitate men. Study your Bibles, and imitate Christ. Do not lend yourselves to any selfish confederacy. Do not bind yourselves to stand by one another in any questionable matter. Scheming, underhand working, and untruthful practises, which much talk has made apparently justifiable, have been and are still carried on. Church-members have engaged in lines of work that have corrupted their sense of honor. They can never be saved unless the Lord, by his Spirit, shall touch their hearts, leading them to see that their entire system of working is condemned by the Bible.

We are not to fashion ourselves after the world's type. God's people will hear conversations regarding the carrying out of wrong methods and plans. Words of irreverence will be spoken. Religion will be jested about. Hear the voice of God: "My son, if sinners entice thee, consent thou not." Those who are controlled by the Spirit of God are to keep their perceptive faculties awake; for the time has come when their integrity and loyalty to God and to one another will be tested. Do not commit the least injustice in order to gain an advantage for yourselves. Do unto others, in small matters as well as in great, as you would that others should do unto you. God says, "Ye are my witnesses." You are to act in my place. Could the curtain be rolled back, you would see the heavenly universe looking with intense interest upon the one who is tempted. If you do not yield to the enemy, there is joy in heaven. When the first suggestion of wrong is heard, dart a prayer to heaven, and then firmly resist the temptation to tamper with the principles condemned in God's word. The first time the temptation comes, meet it in such a decided manner that it will never be repeated. Turn from the one who has ventured to present wrong practises to you. Resolutely turn from the tempter, saying, I must separate from your influence; for I know you are not walking in the footsteps of our Saviour.

Even though you may not feel able to speak a word to those who are working on wrong principles, leave them. Your withdrawal and silence may do more than words. Nehemiah refused to associate with those who were untrue to principle, and he would not permit his workmen to associate with them. The love and fear of God were his safeguard. He lived and worked as in view of the unseen world. And

David said, "I have set the Lord always before me."

Dare to be a Daniel. Dare to stand alone. Thus, as did Moses, you will endure the seeing of Him who is invisible. But a cowardly and silent reserve before evil associates, while you listen to their devices, makes you one with them. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Have courage to do right. The Lord's promise is more valuable than gold and silver to all who are doers of his word. Let all regard it as a great honor to be acknowledged by God as his children. If children, then we are heirs, heirs of God, and joint heirs with Christ, to the heavenly inheritance. Then should not all believers be witnesses? Should not the language of their hearts be, "O how love I thy law! it is my meditation all the day." To the soul who loves God the law is not a burden. He delights in the law of God after the inner man, and his prayer is, "Open thou mine eyes, that I may behold wondrous things out of thy law." The word of God is the voice of the Father to the heart of the child, and the child expresses his love by saying, "I delight to do thy will, O my God."

#### WORK OF THE GIFTS.

J. N. LOUGHBOROUGH.

CONCERNING the work of the gifts of the Spirit, we read, in Paul's letter to the Ephesians: "Wherefore he saith, When he ascended up on high, he led captivity captive [“a multitude of captives,” margin], and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4: 8-16.

The result to be accomplished, in the operation of the gifts of the Spirit of God—perfecting of the saints, and bringing them into the unity of the faith—is the very kind of work that will be needed in the church until the close of probationary time. And so the Lord provided for the accomplishment of the work by sending the "Comforter," the Holy Spirit, that is to abide with the church "forever," even to the end.

Even those who oppose the idea of the continuance in the church of the gift of prophecy, the gifts of healing, the gift of working miracles, and the gift of tongues, can not dispense with evangelists, pastors, and teachers. Who gave the right to any one to say that some of the gifts are to continue, and that others should cease?

The apostle Paul tells just *when* the gift of prophecy (which some so persistently oppose) shall cease. He says: "Charity *never* faileth: but whether there be prophecies, they shall fail [not that true prophecies already made will fail in the fulfilment, but there will finally fail to be an exercise of the prophetic gift]; whether there be tongues, they shall cease;

whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is *perfect* is come, *then* that which is in part *shall be done away.*" 1 Cor. 13: 8-10. This language is equivalent to saying that the gifts, especially singling out the gift of prophecy, shall remain until the perfect state shall be ushered in. When the time comes that we see God face to face, when we "see as we are seen, and know as we are known," when angels of God shall be our daily associates, we shall have no need of visions and prophecy.

HAST thou, my Master, aught for me to do  
To honor thee to-day?  
Hast thou a word of love to some poor soul  
That I may say?  
For, see, this world that thou hast made so fair,  
Within its heart is sad;  
Thousands are lonely, thousands weep and sigh;  
But few are glad.

—Mrs. Prentiss.

#### THE FALL OF BABYLON.

OSCAR HILL.

At La Grande, Ore., April 3, a ball was given for the benefit of one of the so-called Protestant churches in the town, the advertisement of which reaches the climax of absurdity for anything claiming the name of Christianity; in fact, it sounds more like a variety-theater advertisement than like anything pertaining to church affairs. Large bills, printed in red letters and illustrated, were put up in the windows of stores. The following are portions of this bill:—

*Hot Time in the Old Town that Night!*

YAS, WE ALL 'LL BE DAR!

SOCIETY CAKE WALK AND BALL!

Opera House, April 3, 1899.

Don't Yo' Take Yo' Peepers off'n dat Cake!

High Jinks Hilarity! Button-bursting Bobbery!  
Side-splitting Simulations!

Each Walker a Star! Each Star a Galaxy!  
Each Galaxy a Constellation!

Old Dances! New Dances!

Square, Round, and Altogether Shapeless  
Dances!

*Given under the auspices of the Young Ladies' Guild  
of St. Peter's Church, of La Grande, Ore.*

THIS IS THE MIGHTY AGGREGATION!

[Sixteen names are given next,—eight of each sex,—of which we give samples:]

Messrs. Christopher Cassibianca Columbus Meyers,  
Byron Adonis Johnsing Grandy, Diogenes  
Ebenezer C. F. X. Reavis.  
Misses Sadie Columbia Phœbiana Berry, Mildred  
Juliette Suanee River Kelsey.

*The Ladies of St. Peter's Guild Will Serve Lunch at  
the Ball, 25 Cents.*

The Commotion Begins at 8:30 O'clock, Rapidly Increasing in Intensity Until the Finish!

*Tickets, \$1 a Couple. Spectators, 50 Cts. Children, 25 Cts.*

Comment is unnecessary.

EVERY promise is built upon four pillars: God's justice or holiness, which will not suffer him to deceive; his grace and goodness, which will not suffer him to forget; his truth, which will not suffer him to change; and his power, which makes him able to accomplish.—*Selected.*

## "HE'S ONLY A TRAMP."

J. W. COLLIE.  
(Cleveland, Ohio.)

How MANY times we hear that expression carelessly spoken by thoughtless people.

It is true there are a multitude of men to-day who are living lives of sin, and who are not a credit to themselves, or the world in which they move; but what should be our attitude toward them?

We are under obligation to God, as his servants, to do all in our power to create within these men a desire to lead better lives. The only way in which this can be done is by being united to Christ ourselves, and seeing every man as one for whom heaven's best Gift was given.

If a building were on fire, and we knew some precious gift, or a valuable piece of property, was in danger, how we would exert ourselves to save it from the flames. Every human being, however degraded he may be by sin, is precious in the sight of the Lord, and is more valuable in his sight than worlds.

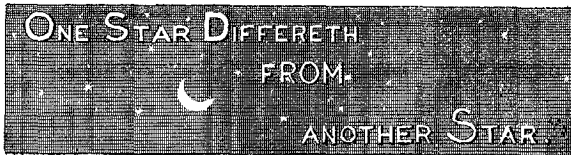
We are to regard each person as of value; for although he may be in a "rundown" condition, the Lord can do great things for him,—*can take him as he is, and make him what he ought to be.* Cause him to believe there is in him a possibility of a higher manhood; and as we thus look upon him and treat him as Christ would, this respect shown him will be "the sure means, through Christ Jesus, of the restoration of the self-respect the man has lost."

Poor and degraded as he may be, he is our unfortunate brother, and we should treat him as we would want some one else to treat our brother if he were a wanderer away from home and friends.

May the tender love and sympathy of Him who is the friend of sinners, come into our own lives, making us what we ought to be, and causing us to see in the struggling mass of humanity to-day our brethren and sisters standing in need of our sympathy and help.

"THE Here and There are not so far apart  
As oft they seem to sorrow's waiting heart;  
The waking love that Here no more shall sleep,  
Will There the souls in perfect union keep.  
God does not mean, though heaven be bright and fair,  
To break the strands between the Here and There.  
The heart that loves shall love beyond the skies;  
The soul that lives shall live in paradise."

THIS is the story of how a war correspondent beat all the world and the government on the news of the Manila fight, and it ought to be written down in copy-books; for it has a moral worth remembering: "After the battle, Admiral Dewey notified the correspondents that his report to the authorities at Washington would be filed before any of the newspaper reports. The correspondents were a bit cast down at that,—all but a young man named E. W. Harden, to whom it made not the slightest bit of difference. He had made entries in his mental note-book under the 'Forewarned-is-forearmed' head, before joining the fleet. The despatches were filed at Hong-Kong; but when the cable operator looked them over, on Mr. Harden's despatch he found written the words 'Extra commercial rate.' Now, according to cable rules and regulations, a message marked in such wise takes precedence of all other matters,—a little advantage which costs the sender three times the usual rate for transmission. Mr. Harden had learned this. His message cost, I believe, more than six dollars a word; but it flashed into the office in New York, and was in type, before even Uncle Sam himself knew of the great victory. And that is what foresight did."—*Washington Post.*



L. A. REED.

ONE star differs from another in brilliancy. An accumulation of facts, and very careful reasoning from them, have brought us face to face with the truth. One star differs from another in luster. It must be so, not because the fallible judgment of man asserts it, but because that Word which is above man's judgment, and which is above all man's science, and which is ever and forever true science, declares it so.

The Word declares (1 Cor. 15:41) that "one star differeth from another star in glory." No two stars are alike. There is a difference in them. And the great difference in them, the Word announces, lies in the difference in their glory. This is as much as to say to us, Would you know the difference of one star from another, study their glory; for therein lies their difference.

The word "glory" in the Bible means essentially character and radiance. I will not attempt to show this here, but a careful study of the term will reveal the fact. Glory means character, but it always carries the idea of luster, brilliancy, light. The relation of character and brightness as carried in the word "glory," seems to be that of cause and effect; the brightness is the outshining, or manifestation, of the character.

And so the passage says to us, "One star differeth from another star in character and brilliancy. Study that luster, study and examine that light, if you would know the differences in the character of the stars. One star differeth from another star in glory, and that means for you that there is a difference in their light. Study that light, and you will know their differences."

And as we study the differences in a number of artificial lights, there is one difference that, first of all, attracts our attention. Here is a candle, here a lamp, there an electric light, and here an acetylene light. Now for this occasion, we have arranged them all at an equal distance from the eye, and all are equal in size: the spot of brightness is in each case of one size. But the brilliancy is not equal. The candle is dim, the lamp shines a trifle brighter, and the acetylene and the electric light, though possibly smaller in size than the other two, far outrival them in brilliancy. One light differs from another in brightness.

Carrying our investigation to the region of the skies (as we are to find the difference in the stars, one from another, by the difference in their light), we ask, "Is one star brighter than another?" And after long and careful search and much thinking, astronomy answers that some stars are much brighter than others, even as an electric light outshines a candle. One star differeth from another star in *radiance* or *brilliancy*.

Let us go back again to artificial lights, and begin a new investigation. We burn salt in a white light; the light turns from *white* to *yellow*. We mix alcohol and boracic acid, and ignite them; a beautiful *green* flame results. In the same way alcohol and nitrate of strontia give a *red* flame; alcohol and nitrate of borytes give *yellow*. In these experiments a difference in the character of the thing consumed gave a difference in light emitted.

Again turning to the stars, we wonder if we shall find anything like this in the light they emit. We discern that Aldebaran and Betelgeuse shine with a bright-red light; Sirius, Regulus, Vega, and Spica are white; Procyon, Capella, and Polaris are yellow. As a differ-

ence in the character of the objects giving out the artificial light gave a difference in color, so here astronomers argue that a difference in the constitution of the stars gives a difference in their light. It has also been learned that vapor through which light passes affects its color. And in heating an iron, we notice that at first it is a dull red, but, becoming hotter, emits white light. Thus we reason by analogy that there may be a difference in the character of the stars, or in the vapor about them, producing the noticed difference in color.

But what is all this study but a careful investigation as commended and outlined in the passage in the Bible? "One star differeth from another star in glory." Studying that glory, we have been led up to some idea of the difference in the stars themselves. "We are charmed with the variegated flowers of our gardens of earth, but He who makes the fields blush with flowers under the warm kisses of the sun, has planned his wider garden of space with colored stars. 'The rainbow star of the footstool, and the starry flowers of the throne,' proclaim one Being as the author of them all."—*H. W. Warren.*

"WHO gives, and hides the giving hand,  
Nor counts on favor, fame, or praise,  
Shall find his smallest gift outweighs  
The burden of the sea and land.

"Who gives to whom hath naught been given,  
His gift in need, though small indeed,  
As is the grassblade's wind-blown seed,  
Is large as earth and rich as heaven."

## THE BLESSINGS OF PROPORTIONATE GIVING.

B. G. WILKINSON.  
(Winnipeg, Manitoba.)

"YEA, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20:34, 35. In the Gospels there is no record how the Lord Jesus said these words. But the "how" must have been some occasion which strongly impressed the disciples. Under the deep impression of this circumstance they told the story to Paul, on whom, in turn, it made a lasting impression. Christ never made a statement without giving proof for it. He said, "I am the light of the world," and opened the eyes of the blind. He called himself the resurrection, as a preparation to raising Lazarus. We do not know how he proved the saying, "It is more blessed to give than to receive," since we have not the record of the occasion when he said it. But the proof took so strong a hold on Paul that he determined to rule his life by the statement. To his dying hour he never had cause to regret it, his own life being ample evidence of this blessing.

To us the Lord Jesus has given himself. He is the great Giver. If we possess him, we shall never lack for gifts. He loves to give wherever there is room to receive. But men will so tenaciously hold on to what they have, that they have no room to receive. Moreover, in their anxiety to have more, they turn to men to obtain. They are like one who turns his back upon the sun, to seek light from a candle; or to a man who looks for a counterfeit of paste when a real diamond lies in his hand. And having gone in full assurance of faith to an empty cistern, they wait only to see their present supply dwindle away.

Every time a man gives, he must open his heart. The heart being like other things, it expands by frequent openings. The greater its expansion, the greater its capacity to hold. Whenever the heart has emptied itself in giv-



ing, with so great a weight of glory do the gifts of Christ flow in that they force an enlargement of the heart's capacity. Faith, having given when no supply was in sight, leaps exultingly at so rich a return. It is then encouraged to enlarge the business, and the heart is soon shaped into a regular channel through which may flow heaven's blessings.

Many miss the blessing that comes from giving, because they do not know the Lord's answer to their timid excuses. One will exclaim in surprise, "Does the Lord expect me to give when I have nothing to give?" Let us read his answer: "And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I can not rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."

You will notice in the first place that the seeker for help did not wish assistance for himself, but for one in need; and that he himself had nothing. This is a case to fit the excuse. What are the Lord's directions? (1) He directs us to borrow; that is, if we do not have it ourselves, in faith we should make requisition of others; (2) but the promise is that if we not only ask, but seek; if we not only seek, but knock, in response to these three importunities the friend will give. Now who is this friend?—Evidently the good Lord himself. So, then, God has said: Away with your excuse that you have nothing. Do you think that I did not know you had nothing when I sent the needy one? Can you not see that I was making provision whereby you might receive the blessing of giving? Now if God expects so much from those who have nothing, how much do you think he expects from those who have some, and from those who have much?

In proof of God's fulfilling this scripture, I will refer to the remarkable life of George Müller, of England. When he first began his ministry, he determined never to ask man for a penny for support, but to rely solely upon God. Directed by the Lord to build the great orphans' homes in England, he built, and sustained them sixty-three years, obtaining all the necessary money, nearly seven million dollars, by prayer alone. In addition to this, his missionary schools enrolled 121,683 pupils. His Scriptural Institute circulated hundreds of thousands of Bibles, New Testaments, and tracts; and it gave financial help to missionaries in all parts of the world. I now quote one of the many thousands of letters he received containing money:—

I enclose a post-office order for five pounds, which, by the blessing of Almighty God, I am enabled to send you this year. You will no doubt remember that the first money I sent you was five shillings. I think it was four years ago; and indeed, at that time it was a large amount for me to send, I might say much larger than the present gift. For several years previous to the time I sent you the first amount, I was at times much perplexed over the subject of giving; and the end of my reasoning was always that a person so straitened in circumstances as I was then, was not called upon to give. I kept this opinion until one of your reports fell into my hands, and, from the accounts therein contained, was encouraged to send you the five shillings. Soon afterward I thought my circumstances got somewhat easier. I then began to seek out cases of distress, and to relieve them to the best of my ability; and, to the astonishment of many who did not know the secret, and who wondered how I could give, I have proved that just as I give, the Lord gives in return; for during the time since I first made up my mind to give, what with weakness of faith and false reasoning of friends, I sometimes withheld when I ought not; and just as I withheld, the Lord in his infinite mercy withheld also. During the panic which

has scarcely passed over us, I dealt out to all who came within my reach, according as I thought the circumstances required; and the result is that, although many in the same trade have been almost ruined, it has been the most prosperous year I have had since I began business. It would fill your heart with joy if time and space would permit for me to relate how, in many instances, I was directed to go to such and such a place, and inquire how the people were getting on, and to find that I was just in time. But, above all, I have to thank God that my spiritual condition is much improved since I began to give.

Here is another:—

The last year, although so disastrous to most trades, has been the best I have ever had; and, under God's providence, I have to thank you for teaching me how to give.

In the first testimony the witness says that he was directed of the Lord where and when to give. Here is a call of *where*, which God gives to his people for money needed *now*: "I appeal to our brethren everywhere to awake, to consecrate themselves to God, and to seek wisdom from him. I appeal to the officers of our Conference to make earnest efforts in our churches to arouse them to give of their means for sustaining foreign missions. Unless your hearts are touched as you see the situation in foreign fields, the last message of mercy to be given to the world will be restricted, and the work which God would have done will be left undone."—"Appeal for Missions," page 2. These last are words of fearful import. Let us see to it soon that this need is supplied, and the blessing secured.

"O God! who sometimes in thy wisdom,  
Seemest our prayers to answer not,  
And in the clouds thy dear face hidest,  
Give us the sweetness of this thought,—  
That he who trusts in dark and light  
Wins heaven's height."

#### UNEARNED WEALTH.

Success.

THE reason that stock speculations are wrong is because with every gain one makes another loses. This is why it is mere gambling,—*making* money, not *earning* it. There is no production of anything for the world's use in it; it is simply taking money from one man's pocket, and putting it into that of another. Now, he who tries to do this, or, in other words, to rise on the ruin of another, is simply selling his soul for money. That's the English of it. Judge, therefore, O my young friend, whether such a man is deserving of esteem or not. "The darkest day in the life of any young man," says Horace Greeley, "is that day in which he tries to make a dollar without earning it." Be sure you steer clear, therefore, of that maelstrom of the devil, the stock exchange.

I am afraid that you may be led astray by seeing what a great rôle the rich play in our social and political life, and what an apparently insignificant position the poor occupy in it. There is nothing more seducing, nothing more tempting, than this spectacle; but he who gives way to this temptation, who makes up his mind to become rich at all hazards, will soon become lost to all noble impulses, and take for his motto, "Every one for himself, and the devil take the hindmost." The chances are that the devil will take him anyway; for "the mills of God grind slow, but sure."

CHRISTIANS are continually trying to feed their spiritual life with all sorts of things other than Christ. They feed on the dry husks of dogma and doctrines, or on forms and ceremonies, or on religious duties well performed, or on Christian work of various kinds, or on good resolutions, or on fervent emotions; and then they wonder at their starved condition.—*Hannah W. Smith.*

#### THE COMFORTER.

The King's Messenger.

THE Holy Spirit always speaks with consolation and cheer in his voice. Even if he must tell us of "bonds and afflictions," as he did Paul, there is a ring of gladness and triumph in his voice, that acts marvelously upon our spirits, and brings forth from our lips the courageous response, "Neither count I my life dear unto myself, so that I might finish my course with joy." His voice has no heartache, no pain, and no sadness in it.

He is a Comforter, sent to mother-us that we be no longer orphans, lonely and sad. Our understanding is so adverse to his. We embrace gloom, and hug the occasions of sadness, and cherish our tears. He bids sadness and sorrow flee away, and gives instead joy and gladness. But a whisper of his voice will brighten the darkest heart and gladden the saddest life. In an effort to be Christlike, we foolishly carry our sorrows and hold our griefs.

Jesus was a "man of sorrows, and acquainted with grief." He was not a man who knew about sorrow, or who knew many griefs. He was a man of sorrows, and acquainted with grief. So anything which can possibly occasion grief to you or me he was acquainted with. Not a fiber of his being, but that knew sorrow. He tasted death for every man. But through it all, he learned to succor you and me.

Now he triumphs. He is not *to-day* the "Man of sorrows." He is the exalted Lord and Christ. Sitting at the right hand of the Father, he rejoices *now* in the final triumph of his kingdom, and in complete victory over sin and Satan. And he has sent forth the blessed Comforter, that you and I may not live in the sadness and sorrow of his heart nineteen hundred years ago, but that we may understand and live with him in the gladness and joy of his triumphant heart *to-day*.

True, he went into the battle; the conflict was awful, beggaring all description; but he conquered, he triumphed gloriously, and he desires you and me to live with him in the joy of his eternal conquest; so the Holy Spirit sent from him never speaks or suggests anything else than joy and victory, even in the face of the loss of all, which it may be ours to suffer sometimes. He is so sweetly named, so truly named, the Comforter.

#### SERMONETTES.

C. F. LADD.

The sinner curses himself.

To postpone means defeat.

The sinner is the real anarchist.

Doubts can not make void the truth.

Compromise is unknown to the Gospels.

Christ's commission to all disciples—Go, do.

There can be no progress without obedience.

Helping the fallen is one way to worship God.

Remember, the harvest of possibilities is great.

Prejudice is Satan's smoked glasses. It obscures.

The cross means separation—"be not conformed."

It is the sinner who finds the most fault with the law.

When we leave the church after the sermon, duty is not left behind.

Living for Christ here means that we shall live *with* him in the kingdom.

Keep in the shadow of the cross, and you will not become heated from argument.

## 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.

"FAITH is the polar star  
 That guides the Christian's way,  
 Directs his wanderings from afar  
 To realms of endless day.

"Faith is the rainbow's form  
 Hung on the brow of heaven,  
 The glory of the passing storm,  
 The pledge of mercy given."

### THE EXCELLENCY OF THE SOUL.

[In place of the usual study, this week I give to my sisters a portion of a letter just received from Sister White. It is so full of good things that I feel I must share it with you, knowing that it will be a means of strength and encouragement to you, as it has been to me.—S. M. I. H.]

"SUNNYSIDE," COORANGBONG, N. S. W.,  
 March 25, 1899.

DEAR SISTER HENRY: I awoke at two o'clock, and know there is no more sleep for me. Your letter was read with interest, and I am grateful to my Heavenly Father, that although we can not meet face to face, we can have the advantages of pen and ink for communicating with each other.

There is a large work to be done, and we are seeking to do all we can in Newcastle and suburbs. The ministers are now aroused to opposition. We feel sorry for these shepherds, and sorry for the poor sheep who are starving for the precious words of life, which we, as God's servants, would be glad to give them, and which they long to receive, but of which they are afraid. God help them, is my prayer. If we could only impress them with the value of the human soul! If they could by proofs be made to understand that they must each act for himself, that each has a soul to save or to lose, then they would each act individually and independently of any human influence. If we can make these souls, who are waiting in the balance, to see, once to have a clear conviction of, the excellency of the human soul, which Christ has so valued as to give his life to save, we would be able to win them. What an account the ministers must meet who are making of none effect the plain, distinct "Thus saith the Lord."

The work you are doing to help our sisters feel their individual accountability to God is a good and necessary work. Long has it been neglected; but when this work has been laid out in clear lines, simple and definite, we may expect that the essential duties of the home, instead of being neglected, will be done much more intelligently. The Lord would ever have us urge upon those who do not understand, the worth of the human soul.

If we can arrange, as you are now working, to have regularly organized companies intelligently instructed in regard to the part they should act as servants of the Master, our churches will have life and vitality such as have been so long needed.

Christ our Saviour appreciated the excellency of the soul. Our sisters have generally a very hard time, with their increasing families and their unappreciated trials. I have so longed for women who could be educators to help them to arise from their discouragement, and to feel that they could do a work for the Lord. And this effort is bringing rays of sunshine into their lives, and is being reflected

upon the hearts of others. God will bless you, and all who shall unite with you, in this grand work.

Many youth as well as our older sisters manifest themselves shy of religious conversation. They do not take in the matter as it is. The word of God must be their assurance, their hope, their peace. They close the windows that should open heavenward, and open the windows wide earthward. But when they shall see the excellency of the human soul, they will close the windows earthward, cease depending on earthly amusements and associations, break away from folly and sin, and will open the windows heavenward, that they may behold spiritual things. Then can they say, I will receive the light of the Sun of Righteousness, that I may shine forth to others.

The most successful toilers are those who will cheerfully work to serve God in small things. Every human being is to work with his own individual thread, weave it into the fabric that composes the web, and complete the pattern.

The work of Christ was largely composed of personal interviews. He had a faithful regard for the one-soul audience; and that one soul has carried to thousands the intelligence received.

Educate the youth to help the youth; and in seeking to do this work each will gain experience that will qualify him to become a consecrated worker in a larger sphere. Thousands of hearts can be reached in the most simple way. The most intellectual, those who are looked upon and praised as the world's great and gifted men and women, are often refreshed by the most humble, simple words spoken by one who loves God, who can speak of that love as naturally as worldlings can speak of those things which their minds contemplate and feed upon. Words, even if well prepared and studied, have little influence; but the true, honest work of a son or a daughter of God in words, or in a service of little things, done in natural simplicity, will unbolt the door, which has long been locked, to many souls.

But let every worker, whether a child, a youth, or a person of mature age, put on Christ; that is, seek him in prayer, and believe that his prayers are accepted of God, because he has charged all to watch and to pray without ceasing. Some pray during the week of prayer, and then suppose their praying may cease; and as they do not continue to pray, they do not continue to receive. They must continue to ask, that they may receive. Ask, and you shall receive. Seek me, and you shall find me close beside you, ready to shield, to help, to bless you. I will lead the current of your thoughts away from cheap and frivolous things. I will open for you subjects to contemplate that will give you my peace, my joy, and consolation, that will take away your worries. Our powers are not to be employed and worn out with responsibilities that belong to God, and not to any human being. Then let us educate the soul not to chafe and irritate and weaken its powers unnecessarily, but keep itself in calmness and in peace.

The wails of a world's sorrows are all around us; its shadow is pressing in upon us, and our minds must be ready for every good word and work because we know we have the presence of Jesus. The sweet influence of his Holy Spirit is teaching and guiding our thoughts, to speak the words that will refresh and cheer and brighten the path of others.

If we can, my sister, we should speak often to our sisters, and lead them in the place of saying "Go." Lead them to do as we should do: to feel as we should feel, a strong and abiding perception of the value of the human soul. We are learners that we may be teachers. This idea must be imprinted in the mind of every church-member.

We believe fully in church organization, but in nothing that is to prescribe the precise way in which we must work; for all minds are not reached by the same methods. Nothing is to be allowed to keep the working servant of God from his fellow man. The individual believer is to labor for the individual sinner. Each person has his own lamp to keep burning; and if the heavenly oil is emptied into these lamps through the golden pipes, if they empty the golden oil out of themselves, and if it is received into the vessels which have been emptied of self, and so prepared to receive the holy oil, that lamp, well supplied with the holy oil, can to some purpose throw its light on the sinner's path. Very much more light shines from one such lamp onto the path of the wanderer, than would be given by a whole torchlight procession got up for parade and show. O, what a work may be done if we will not stretch ourselves beyond our measure!

Teach this, my sister. You have many ways opened before you. Address the crowd whenever you can; hold every jot of influence you can by any association that can be made the means of introducing the leaven to the meal. Every man and every woman has a work to do for the Master. Personal consecration and sanctification to God will accomplish, through the most simple methods, more than the most imposing display.

Personal work must be done; personal sanctification makes each one a partner with the Lord Jesus Christ, and he is invincible. Those who follow in the footsteps of Christ will not be seeking for show and parade. Christ is not there. He that will come after me let him deny himself, and take up his cross, and follow me. Without me, ye can do nothing to my name's glory. All this world's lusts, pleasures, and human power will pass away. Not one jot or tittle of all the world's pleasures and its supposed valuable treasures will be taken into the eternal world with any soul. One kind of life is spent in doing the will of God, and that life and labor shall abide forever; for the labor spent in advancing the kingdom of God in this world will carry its results into the future eternal kingdom of God.

Teach our sisters that every day the question is to be, Lord, what wilt thou have me to do this day? Each vessel consecrated to God will daily have the holy oil emptied into it, that it may be emptied out into other vessels. Every day we may be advancing in the Christian character, waiting and watching for opportunities to do the will and work of God. Every word uttered, every work performed in Christ's lines, will have an enduring pre-eminence. Speak the words that are given you of God, and the Lord will certainly work with you. Do not fail nor be discouraged, although you may see many things which you do not approve. I hope and pray that you may be clothed with the righteousness of Christ daily.

In much love,  
 (Signed) ELLEN G. WHITE.

SCORES of letters say, "But I do not understand your plan." "I do not yet understand what you would have me do." No; nor would I have you understand any plan of mine; but I would help you to know your privilege to be taught directly from the Holy Spirit just what and how to do the work which has been laid upon you as a woman in the light of the faith of Jesus, which we profess to share with him and with one another. The Spirit of God will work through you and by you in a manner entirely different from anything ever manifested anywhere before; and he will never use you twice alike. "Let this mind be in you, which was also in Christ Jesus;" and the how will then take care of itself.

S. M. I. H.

## Home and Health.

### MOTHER'S OLD HYMN.

THROUGH the trembling hours of the twilight dim  
I can hear the strains of that grand old hymn  
Which mother, whose heart is now still and cold,  
Sang 'mid her cares in the days of old.

There was something about it, undefined,  
That charmed into quiet the troubled mind,  
O'er the bleak heart breathed with a spirit bland,  
Like a warm south wind o'er a frozen land,

And crowning it all with a strange, deep chord,  
Like the throb of the heart of the blessed Lord,  
That shed through the fainting soul abroad,  
A sense of the pitying love of God.

The songs of the singers that fame has crowned,  
In the flood of the years are lost and drowned;  
But mother's old hymn, every pause and tone,  
With the growth of time has the sweeter grown.

We know not the music that spirits hear  
As earth is receding, and heaven draws near;  
But treading death's valley of shadows dim,  
I ask but to hear my mother's hymn.

— Alfred J. Hough.

### THE SPIRITUAL LIFE OF THE CHILD.

MRS. S. M. I. HENRY.

THE whole Christian world, the work of the gospel in the earth, has suffered, and is likely to suffer still, and the coming of the Lord to be delayed, because of wrong methods employed in the religious training of the children. The workers in the field to-day are not the strong, able-bodied men and women that they might have been if some things upon which light has come for these last days had been known and regarded in their education.

Not only have many been turned out of the way by these wrong methods, but many who stand by have come up into the work with false conceptions of what it involves; and holding much of truth in unrighteousness, themselves suffer, cause suffering to others, and drop into early graves.

This waste of precious material should cease. A small people such as we are, with a great truth and a corresponding responsibility, can not afford to squander its young men and women, and to sow its vineyards with the graves of its children, nor yet to allow them to run away into the wilderness and be lost.

The idea that the physical life is of small account as compared to the spiritual, and that, therefore, it may be sacrificed with impunity, is a heresy that is responsible for much of the mischief. Many, in fact, seem to suppose that the spiritual can be more clearly manifested in an enfeebled than in a vigorous body. The faith that the spiritual, the *life*, being wholly of God, is absolutely independent of the body, while the body without it is nothing but clay, has been forgotten or explained away and denied.

In the effort to produce spiritual-mindedness in the child, resort has been made to all manner of expedients to *impress* him with the truth; just as if it had to be stamped upon him from the outside, instead of grown up within him from the life which he has of God.

A false theory of education has contributed to this,—as if education consisted in putting something into the mind and heart; whereas it is the drawing out and training of the faculties so that they shall be able to seize upon and appropriate whatever the Spirit within finds needful for the work that is to be done.

Because of this misapplication of principle many things have been done to the child which have acted and reacted to the permanent injury of the entire man.

I have something to say now, which I am aware may strike deeply rooted habits and customs, and may seem so revolutionary as to

arouse opposition, even in some candid minds. I may even offend; but it is the truth, and I must speak it for the sake of the work, and of the souls that are at stake. Our people must know the truth at all hazards; they must also speak it.

That which I am about to say is not a new and untried theory, but has been a thing of earnest conviction ever since I began to know anything about child life. When my own children were young, I stood alone, on what I knew then to be a vital principle, against the contention of my associates in Christian work; and the experience of the years has served to confirm me in the position taken more than thirty years ago.

First of all, I must repeat what I said once before in the Home department, that the child should be protected from anything that would take him out of the home after nightfall. It is necessary to spirituality that he should have that soundness of nerve that can only be secured by regular habits of sleeping and waking, as well as regularity in every other physical function. Anything that breaks into this regularity is of Satan, aimed directly at the work of God in the little soul. The nervous system is the medium of telephonic and telegraphic communication from apartment to apartment of the temple, as well as with the world at large. It is the one means by which the Spirit speaks to the will of man, and must be kept in good condition. The Sabbath-school concert, the revival meeting, however much good food for adults they might contain, would bring to the child an excitement that would be poison. He should never know how an evening congregation appears, until at least he has passed the period of adolescence. Father, mother, and older children should take turns in remaining at home with the little ones; and if there is no one to take turns with, then the mother's duty is plain,—she should remain with her children in the home after night. She and the child should do their going by daylight together, sharing all things like children of the same age.

I fully believe the spirituality of the whole church would come up to a higher grade if there were fewer evening meetings, and if the same time were spent in the proper manner in the home. As is the home life, so is the church. Let father, mother, and children give themselves more completely to one another's help, about the evening lamp, and the church would feel the influence of a more healthy life all through every line of its work.

The habit of going out from home for the evening, no matter to how good a place, once formed, is hard to break; and being, in itself, wrong in principle, always leads to evil results sooner or later. The rule in the average home is that as soon as the work is done, sometimes before, father puts on his hat, and sallies forth; the children soon follow, the boys to the street, the girls to some neighbors; each finding his pleasure anywhere but at home. The streets and public places are teeming with people, young and old, who, with restless dissatisfaction expressed in every feature, are searching the world for something which is waiting to be discovered in the quiet of a well-regulated home life, and which can *never be found in any public meeting*. No matter how much it may lead up and contribute to it, yet the home is the place in which everything spiritual must be tested; and if it does not stand that test, it has not life in it.

The safe and sure way to promote spirituality in the whole family is for all hands diligently to get the home in order for the evening, and then gather all altogether for an hour of reading aloud and conversation before the children's bedtime.

When father and mother take the lead, in a whole-hearted, cordial spirit, in such evenings at home, they will be looked forward to by

every child, and all through after-life the memory of them will be tender and sacred.

If, in such a home, it so happens that father and mother are called away for an evening, the children, who have developed naturally in this wholesome, spiritual atmosphere, will keep everything in order, and go to bed when the time comes, just the same.

The children's meeting as it at present exists, is not a healthy institution. The child's testimony in a public meeting is not a proper spiritual manifestation. Anything that tends to make the little one self-conscious is pernicious. Anything which makes him know that he is the center of observation, is talked about, will act on his spirituality like a hot breath on a tender plant. The child belongs to the kingdom of heaven, and "the kingdom of God cometh not with observation [or, "with outward show," margin]." It may come in spite of it: it has, or it would have perished out of the earth long ago; for the effort has been made so persistently to make of it a great spectacular demonstration. Although the man who has become accustomed to the world so that he knows how to be alone in a crowd, may seek and find the kingdom in the public meeting, yet the child,—unless he be a street arab,—the child of the Christian home can not do it in a true, natural, and healthy way. He will be brought up to a certain pitch of excited feeling, such as God has not made a part of a genuine experience in salvation, and from this there will be a reaction, such as will prove disastrous to faith and courage.

The public revival meeting is a very poor substitute for the natural method of soul winning and instruction. The *real* thing of which it is the substitute is found in home and personal neighborly effort. We have the models of these in the methods employed by Christ. He preached to the one's, two's, and three's. When the crowds followed him, he gave them the few kindly words that revealed his deep personal interest in them as sheep without a shepherd, fed them out of compassion, but slipped away from them as soon as he could. He never called the multitudes together; and the little children he simply took, one by one, in his arms, blessed them, and let them go back to their mothers.

Children have a work to do in this last effort for a lost world; but their work, if prompted by the Spirit, will be done in childlike manner, not as ministers or mothers in Israel would do it.

O, if the unnatural things could be dropped by Christian leaders once for all, and the natural things substituted in the education of the children! Then there might be hope for an increase of spirituality all along the line in church work. We might confidently expect, as soon as they could grow up, a corps of laborers, sound in body and strong in spirit, filled with wisdom, upon whom the grace of God would be clearly manifested in all things.

And this must be before our Lord can come.

### ONE MOTHER'S EXPERIENCE.

L. E.

I WRITE this, hoping it may help some mother to be more patient and kind to the little ones God has given her. I thought I was a model mother in many things. I would allow myself to scold only when it was necessary. But now it is plain to me that scolding is wicked at all times; and I want to tell you, dear mothers, how I learned the lesson.

On returning from the village one afternoon, I sent my little boy, six years old, to the carriage for a package of sugar. The sack was torn, and the sugar was spilling on the seat; but I cautioned him to be very careful, telling



him he might have what was on the seat. In his eagerness to get it, he tipped the package onto the ground. He came in quietly for mother to help him gather up the sugar. I was impatient; for had n't I a good reason to scold my boy for his carelessness? I was tired, and must hurry to get supper; but I found time to scold. I went about my work, not with a clear conscience however, but I tried to think my words would make him more careful in the future.

When supper was ready, and all were seated at the table, I noticed my little boy's chair was vacant. I glanced round the room, and seeing him standing at the door, called him to come to supper. He was looking at me, O, so pitifully! He came slowly behind my chair, and whispered to me: "Mama, here are my pennies for the sugar I spilled." What a feeling came over me! My precious boy bringing a peace-offering, bringing all his treasure of two pennies, to "make peace with mother"! I wanted to clasp my arms around him, and tell him I was sorry that I had spoken so unkindly to him; but I only said, "Come to supper, dear; I do not want your pennies."

I grieved away the tender Spirit of Jesus and the pitying angels. There was company at the table, so I tried to be cheerful, but how sad I felt! And at the midnight hour I arose from my bed, and went softly to my child's room to be sure my dear boy was alive. I bowed at his bedside, asking God to forgive me; and with his help I have gained the victory.

I want to say to the dear mothers with their little ones around them, *Don't scold*. It grieves the tender hearts of the children. Bind them to yourself with loving words.

#### ONE RESULT OF EXPANSION.

EVERY careful housekeeper is more or less distressed over the food that can not be used in her own family. There are always small quantities of different foods that she finds most difficult to use, and yet too good to be wasted. If there is a family near at hand that will send after this broken food,—a family that will not be injured by the giving,—then the problem is solved, otherwise not. The proposition has been made by the president of the Municipal Council of New York that the city gather and distribute the waste food, providing cans for the different kinds of foods collected by the city's carts, and delivering it at relief stations, where it will be examined, and given away or sold, as seems wisest. This scheme is not new, except as it is proposed to have the city authorities do the work. It was proposed and carried out as part of the work of the Salvation Army under General Booth, in England; but long before it was proposed by General Booth, it had been a success in what is called the Hill Section in Brooklyn.

A woman, impressed by the number of people who applied for food and assistance in her neighborhood, conceived the idea of starting a wood-yard in the yard of a vacant house near by. The men who asked for food were to be sent to this place, where, for cutting or sawing or bundling a given quantity of wood, they were to receive sufficient money to pay for a meal or a night's lodging. Every housekeeper on two squares was personally visited, interested in the scheme, and pledged to pay five or ten cents a week, and to buy from the yard all the wood she used, and to secure other customers for the wood, but always in the neighborhood, where a wheelbarrow could serve for delivery. She was also pledged not to give at the door. Those who wished could give money for lodging-house tickets, which were given in exchange for work.

In a short time it was found that skilled workmen applied for work at the wood-yard;

this resulted in opening an information bureau. Housekeepers who wanted rugs shaken, windows cleaned, walks swept, chairs seated, furniture polished, errands done, sent word to the wood-yard, and, when possible, the kind of service needed was provided. At a meeting called to report on the work, the originator made a proposal. The housekeepers were to gather, in separate dishes, such food as they could not use in their own families; that is, meat, vegetables, and bread were to be kept separately. This food would be collected each morning. A cook was to be engaged who could prepare this food in good soups, stews, and sandwiches. The men who worked in the wood-yard were to receive this food in return for their work. A few poor families, on the recommendation of the contributors, were allowed to purchase the food, in its broken condition if so preferred.

The next step was to take the names of women and girls who wanted work, thus meeting another community need. A workroom for women was opened, more to provide a place to keep young girls off the street than for any other reason. Here cast-off clothes were mended, and sold to the workers, men and women. A laundry was opened to provide instruction; girls and women were taught by the contributors to sew. There was no organization for three or four years. The originator conducted the work, and directed it, with volunteer assistance. It was a success so long as it met the needs of the community as they were revealed.

In an evil day this neighborhood work became an organization, with committees to develop recreative and educational departments. A big house was hired, and the energies that had been given to meeting the needs of persons out of work who asked for the opportunity to work, or to learn how to work, were now largely diverted to raising money to carry on work that was being done by other organizations.

The plan of utilizing the wastes—waste time, waste food, waste effort—to make the small community fill all its own needs, is one that recommends itself to every thoughtful person. Such a scheme keeps a family together; for the chances for its existence are near home. Its claims are brought to its immediate neighbors, and the result must be to bring the community life nearer the standard of Christian living. The needs of the tenement-house neighborhoods became known to those who have the intelligence to consider them. The schools, and what they did for the children, were forced on the attention of those who knew there were schools, but who knew no more about them. The attitude of the poorer people toward local politics and politicians was discovered. The workers learned the name of the alderman of the ward, and how to approach him, and, what was quite as important, what his duties were. How liquor licenses were secured, and who got them; when contagious diseases existed, and where; and how the health board performed its duties, became a part of the intelligence of the community.

Alas for human nature! this common-sense organization ceased to exist, and the community, with its center of interest, wandered into many fields, and sighed for the day when it worked together for its own neighbors' and neighborhood's betterment.—*The Outlook*.

"ALL right-minded men know that a reform brought about by a man's own free will is infinitely more effective than the same reform brought about by laws outside him. The one appeals to a man's honor and self-respect; the other antagonizes the very sympathies that it is necessary to reach before the reform can be effected."

#### THE LESSON OF THE PENDULUM.

VIOLA E. SMITH.

It was a dismal day. With monotonous regularity the rain-drops fell from the eaves, and the discouraged sun had not dared to show his face. Mrs. Blake, with a clouded face, sat sewing by the window. The depressed state of the outdoor world seemed to have communicated itself to her mind; for she never once smiled at the three children, wandering uneasily about the room, nor suggested any way in which they might amuse themselves. Suddenly, however, their conversation arrested her attention. They had seated themselves upon the floor, in front of a long, old-fashioned clock, which stood in the corner. As they watched the heavy pendulum swing back and forth, little Gracie cried, "It sounds as if it talked. Let's all listen, and then tell what it says." So they hushed their busy prattle, and for a minute or two the rain-drops and the pendulum had it all their own way.

"Oh pshaw!" said Johnnie, who had fretted all day because he could not play outdoors. "The stupid old thing just keeps saying, 'It rains,' and we all know that."

Then little Gracie shook her curls, and laughed, saying, "Why, no, Johnnie! It says, 'Play dolls,' just as plain as anything. Don't you hear?"

Edith stood several moments as if wrapped in thought. Finally she said, gently: "I think it says, 'Praise God, praise God!' It sounds like a song they sing at church."

"Ah," thought the mother, "what the pendulum says is but an echo of that which is in the mind of the child who hears. Does that admit of a wider application?" she mused. "Is the aspect which things wear for us largely dependent on that which is in our own minds and hearts? This day has seemed to me very gloomy, and I fear I have acted like a spoiled child,—much like Johnnie. Is there anything I can bear in mind that will make things seem different?" After a few moments' thought, she arose, and went to her room. As she opened her Bible, her eyes fell upon the words, "All things work together for good to them that love God." "Ah, that will do," she said, softly, and kneeling, prayed that she might realize that this is indeed true.

She then took several old picture-books to the children, asking them if they did not wish to cut some pictures from them. Immediately every face was bright and eager; for if mama was going to help amuse them, they could not be dull any longer. Soon they were seated round the table, each, with a tiny pair of scissors; busily engaged. "How foolish I was to mourn because it rains!" thought the mother,—"just because I could not go out as I had wished. The thirsty ground is drinking the moisture. We must have rainy days, or we should have no harvests. God knows best." Over and over again she repeated her verse, until even the rain-drops beating against the window seemed to sing a new song, and to say, "All things work together for good—together for good." By and by her husband came home.

"Nothing but mud and water everywhere!" he exclaimed, impatiently. "But you look happy, wife. Have you heard some good news?"

"No, I was only thinking of something pleasant;" and she repeated to him her text. He made no reply, but his thoughts took a different channel, and he soon found himself taking a more cheerful view of things. When finally the sun came out, and a beautiful rainbow spanned the eastern sky, Mrs. Blake thought, as she gazed upon the brilliant scene, "Even thus shall all our trials end, if we only trust God."

# The Review and Herald.

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

BATTLE CREEK, MICH., MAY 9, 1899.

ALONZO T. JONES, }  
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In the Bible there are a number of exhortations to men to seek the Lord early; such as, "Those that seek me early shall find me;" "Suffer the little children to come unto me;" "It is good for a man that he bear the yoke in his youth."

These texts, and other such, are often quoted in calling the young people to God. This is all well; but there is a text, the complement of all these, which should always be quoted with these, but which we have never heard cited in that connection.

And here it is: "O satisfy us early with thy mercy; that we may rejoice and be glad all our days." Ps. 90:14.

This tells why the Lord is so anxious to have the children of men seek him early. It is that the whole life may be full of rejoicing and gladness.

Those who delay, but do finally seek the Lord, have, even then, lost the whole of life in that period of delay; while those who seek the Lord early, and so are satisfied early with his mercy, have all of life in the joy and gladness of the Lord, all their days.

"Suffer the little children to come unto me," that they may be satisfied early with my mercy, and rejoice and be glad all their days.

Good is the Lord. Bless his name.

THE mystery of God is God "manifest in the flesh." 1 Tim. 3:16.

But as God is manifested only in Christ, the mystery of God is God manifest in Christ in the flesh. Matt. 11:27; 1 Tim. 3:16.

And the mystery of God being God manifest in Christ in the flesh, when this mystery reaches men, it is "Christ in you, the hope of glory." Col. 1:26, 27.

The mystery of God, the mystery of the gospel, is not the profession of Christ in you; but Christ in you, in reality and in truth. It is not the profession of Christianity and the practise of its forms without, but WITH, the living Christ as all the life and inspiration and power of the profession and the forms.

The profession of Christianity and the practise of its forms without the living Christ as all the life and inspiration and power of the profession and the practise, the name without the Person, and the form without the power, is the mystery of iniquity.

The life which Christ does not inhabit, Satan does inhabit. The life of which Christ is not the inspiration, Satan is the inspiration. Then as the mystery of God is the true, living Christ in you, the hope of glory, the living Christ all the inspiration and the power of the profession and the practise of Christianity and all its forms; so the mystery of iniquity, being the mere profession of Christianity without the life of Christ, the form without the power of godliness, and Satan being the real occupant of the profession and the forms,—the mystery of iniquity is Satan in you, the hope of glory. It is Satan in the place of Christ in the profession of Christianity.

In the *Christian Work* of April 6, in an article entitled, "What Jesus Had to Say about the Sabbath," A. J. F. Behrends, D. D., makes the following excellent statement of the Saviour's Sabbath-keeping:—

It is plain that Jesus recognized the binding authority of the fourth commandment. He did not work upon the Sabbath. Luke tells us that when Jesus visited Nazareth for the first time after his baptism, he went into the synagogue on the Sabbath-day, "as his custom was." That had been his habit, and he adhered to it. The Sabbath always found him in the synagogue. He was a regular churchgoer, empty as the services were. He did not draw men away from them, nor did he absent himself. There is no record of his ever having offered any sacrifices in the temple; but the synagogue he frequented with careful regularity. We can imagine how sorely he

must have been tried by many a service, especially during those years in Nazareth when he was debarred from speaking. But the divine authority of the Sabbath was all the time freely recognized and heartily respected, not only as a day of rest, but as a day of worship. He remembered it, to keep it holy.

## SELL AND GIVE.

PLEASE read slowly and thoughtfully the following words from "Testimony for the Church," No. 31, page 148: "Could our brethren remember that God can bless twenty acres of land, and make them as productive as one hundred, they would not continue to bury themselves up in lands, but would let their means flow into God's treasury."

How many Seventh-day Adventists who have a hundred or more acres of land, believe that statement?

When a man believes that he can get as much from twenty acres of land as he gets from a hundred, he will work the twenty acres instead of the hundred. For in all good sense and fair reason, why should anybody work a hundred acres for the same returns that he can get by working twenty acres?

Further: when a man who has a hundred acres can get from twenty acres as much as he gets from the hundred acres, then what can he want with the extra eighty acres? What is it that causes him to cling to this useless extra land, and work it all for the same returns that he can get from twenty acres? Here is the answer: "The love of money or a desire to be counted as well off as their neighbors, leads them to bury their means in the world, and withhold from God his just dues."—Pages 147, 148. It may be that Seventh-day Adventists who have large pieces of land would not have thought that this is the real reason of their desiring to have so much land. But the Lord says that that is the real reason of it; and what the Lord says is the truth, and it is better to acknowledge it than to reject it as not the truth.

Why should not these things be turned about to the right way? When a man who has a hundred or more acres of land can get as much from twenty acres as he gets from a hundred, then why should he not sell off all but the twenty acres, and put the money for it into the third angel's message? Here is the further word: "We ought now to be heeding the injunction of our Saviour, 'Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not.' It is now that our brethren should be cutting down their possessions instead of increasing them. We are about to move to a better country, even a heavenly. Then let us not be dwellers upon the earth; but be getting things into as compact a compass as possible." Why then should not our land-holding brethren turn now toward the light, rather than continue any longer in the other direction?

Seventeen years ago the Lord gave the words quoted in this article. Since that time he has repeated, more than once, the message that now is the time to sell. All things are now repeating and emphasizing the message "sell." Will our people who have large holdings of land and other property, now walk in the light, give up the love of money, and the love of the worldly admiration of their neighbors, and sell and give?

And do not forget that Christ's word to the little flock is, "Sell that ye have, and give." Luke 12:32, 33. Not sell and lend: SELL and GIVE. That is the word of the Lord. Who will heed the word of the Lord? Who will cut down their large farms to twenty acres in the hundred? Who will SELL? And, having sold, who will GIVE?

UNDER the heading, "Socialist Combinations," the *New York Tribune* of April 27 calls the attention of the trusts to the plain logic of their proceedings. It says:—

The capitalist and captain of industry in these later days has set himself to demonstrate that the theories of the socialist are sound. After some centuries of adherence to the principle that individual competition brings the best results and the greatest progress for the individual and for society, suddenly many thousand employers and capitalists rush out of business, give up the positions they occupy and

the plants they own, in order to avoid competition; and set themselves to prove that society can be best and most cheaply served, and the workers and managers, from highest to lowest, can get better returns, if all productive work in each branch is performed by a single centralized body controlling prices and wages at pleasure, abolishing agents and middlemen, restrained by no competition, and responsible only to society as a whole. If this theory is true, does it not follow as a matter of course that society as a whole might better take possession of the plants, and control the business, and absorb for itself the profits of production, or the gains by cheapening production, at its pleasure?

If the modern combination proves that competition is no longer a benefit, but a curse; that individual struggling for success is no longer needed to evolve the best inventions and devices, and bring them into use; that the monster corporation can work more cheaply, and at the same time more wisely and ably, in handling many establishments of different kinds, far apart and under different circumstances, than the individual owners who have created them; that it can prevent the frequent stoppage of the weaker works, while the stronger continue to thrive; that society no longer needs any defense against monopoly, because the monopoly must always cheapen in order to enlarge business; and that workers, consumers, and employers will all gain by elimination of competition,—then, indeed, the socialist has only to demand the logical completion of the journey.

There will be no sense in leaving the big corporations to blunder along, sometimes losing, and sometimes hurting society by unwisdom, when society itself can appropriate their plants, direct their labor, make and bear its own blunders, and pocket its own gains.

## ARE YOU HONEST?

THE following excellent instruction by Robert Smylie, D. D., in the *Northwestern Christian Advocate*, on property and business, is just as good for Seventh-day Adventists as it is for Methodists:—

Property is ours only to be administered as a God-given trust for the greatest good of the greatest number. The New Testament does not settle who shall be the trustees of the tremendous powers which inhere in wealth, any more than it fixes who shall be the custodians of the powers of the government. But the idea of stewardship runs all through the teaching of the Bible. No human being has any power he can of right call his own. He is one of a great family, and bound to administer on the principle of the golden rule. Any failure in this respect is of the nature of embezzlement. *Is it not a fact that in spite of our so-called evangelicalism, the overwhelming majority of the church has lost sight entirely of this central truth in New Testament Christianity?* The so-called ethics of the market are only rules of the game, and totally ignore the teaching of Jesus. Nothing is recognized as having any binding authority except what promises success. There is no noticeable difference between the churchman and the worldling in the mad scramble for gain. *The secular spirit—namely, every one for himself—is as rife in the church as out of it.* It seems to thrive in the face of evangelical doctrines as understood and taught by the preachers. Nobody seems to assume that conversion necessarily means a transformation from a selfish life to a life of holiness. In spite of all that can be said in favor of so-called evangelicalism, with a few noble exceptions, it is a fact that every one who has heart enough left to think he has a chance, is after the main chance.

It goes without saying, to any thoughtful mind, that the evangelical doctrines, as commonly understood, do not fully interpret Christ. His teaching stands not only for the most radical transformation of the individual life, but for the most far-reaching social reforms. The message of Jesus was, in its essence, peace and good will toward men. Christ was not only a revelation of the truth, but an incarnation of the divine love. To reproduce him means good will toward men expressing itself in benevolent deeds. The Christian life is a life of service—service for humanity. It can endure weariness and sacrifice; but can not reconcile itself to oppression and wrong. Its only attitude toward oppression is that of relentless hostility. Christ stands for peace only on the gospel basis. So far as oppression and wrong are concerned, he came not to bring peace, but a sword.

Under the present industrial organization a man is often forced to choose between a selfish administration of business and ruin. He is obliged to climb on other people's backs as the only way of keeping them from climbing on his back. Christ in business sounds well, but most men feel it would be an expensive luxury. The trail of the serpent is in all lines of business, and the well-disposed business man has often to choose between heavy loss and



what is ethically wrong. It is often a question whether he will do his best toward crushing his rival, or consent to be crushed.

These temptations and arguments come to Seventh-day Adventists, and to Seventh-day Adventist institutions; but what does the Lord say to every such one? Thus saith the Lord: "Thou shalt not follow after a multitude to do evil." "Just balances, just weights, and a just ephah, . . . shall ye have." That which is altogether just—justice, justice—shall ye have. "Some will urge that in dealing with sharpers, those who have no conscience, one must conform in a large degree to the customs that prevail; that should he adopt a course of strict integrity, he will be compelled to give up his business, or fail to secure a livelihood. Where is your faith in God? He owns you as his sons and daughters on condition that you come out from the world, and be separate, and touch not the unclean thing."

—*Unpublished Testimony.*

Dr. Smylie continues, with the following excellent words:—

The fact that many of us who are more fortunately situated are little, if at all, concerned about the submerged tenth, and the great mass who are rapidly drifting to swell their ranks, shows how tough the so-called Christian conscience has become, even in an age of great revivals, and in the face of our so-called evangelical doctrines preached from ten thousand pulpits. If we had a million more in our church, how much would it help the social problem? Our being good should mean efficient, enthusiastic, and self-sacrificing service in the cause of humanity. If *Christianity*, so-called, does not grapple with the crying evils, and promote genuine reform, it is spurious. The preaching of the apostles and their successors transformed the ancient heathen world.

And let all the people say, Amen. And if Seventh-day Adventist Christianity, both in individuals and in institutions, does not promote genuine reform, the profession of it by those individuals, whether singly or in institutions, is a fraud. "There is a broad, clear, deep line drawn by the eternal God, between worldly policy and the unselfish, undeviating principles of justice and righteousness and equity."

#### THE NEW-FANGLED "GOOD SAMARITAN."

A RELIGIOUS paper of Chicago, exulting at the triumphs of goodness accomplished by the United States as "the good Samaritan" in the war last year, says: "We have made Cuba rejoice and Porto Rico glad, and we have given the Philippines a chance to breathe."

It is certain that from at least several thousand of the Filipinos "we" have taken away forever all "chance to breathe," and there is not much of "the good Samaritan" about that.

Further, this religious paper says: "We have stopped extermination. We can take up our morning papers without reading a daily chapter of Cuban horrors. The stars and stripes are now waving where the buzzards used to swarm over the dead." Alongside of that, read the following lines from a letter written by a soldier in the Philippines, Feb. 7, 1899:—

The natives fought with desperation. Their sharpshooters planted themselves in trees, and stayed there until they were shot down. Their trenches were just filled with the dead. But the boys have done their work well, and the insurgents are about fifteen miles out on all sides of the city, and still going. The boys are right after them, however, burning as they go. The skies at night are red with fires. The troops have been allowed to take anything they could find, and as a consequence considerable looting was done. One fellow got six hundred dollars out of a priest's house. Many have got diamonds and precious stones. Of course there has been great cruelty, but these people needed a lesson. The only way to govern them is by fear. So all the burning and devastation was necessary. I hope it won't have to go further.

Of course, all this has not been accomplished without great loss on our part. Last night the list of the dead had risen to fifty. Thus far, about two hundred wounded have been taken to the hospitals. I tell you it is a terrible sight to see the poor boys being taken into the hospitals. It just seems criminal to sacrifice so many American lives on such a country as this is. And the United States paid twenty million dollars for the privilege! The end has not yet come, and no one knows how long it will take to subdue these people.

I sincerely hope that it won't take long to educate these people, and that they will soon be convinced that to resist the superior power of the United States is worse than useless. But it is a harsh and unpleasant lesson that we are forced to teach these people. And the worst of it is they are fighting for just the same principle which actuated us in our struggle for our independence; that is, the right to govern themselves, and to conduct their own affairs. They look upon us as invaders; and although we are feared, we are heartily hated by the inhabitants. The Filipinos die with curses on their lips and hatred in their eyes, and we are paying too great a price.

This is the plain truth and the cold facts, just as they are written by one who is on the spot—one, too, whose heart revolts at it. Such things, of course, are only to be expected of the governments, states, and nations of earth; but when the churches, religious teachers, and religious papers identify themselves with all this, and proclaim that in it all "we have played the good Samaritan," this presents a condition of things in the professed Christianity of the United States, that poses as the exemplary Christianity of the world, which, to the one who has a regard for real Christianity, is more disheartening than is the Philippine campaign to that honest soldier. What can such Christianity be but a part of that Babylon which is fallen, and is making all nations drink of the wine of the wrath of her fornication?

#### DO YOUR WORST.

THIS is what the Lord says to the powers of darkness that are antagonizing his plans and purposes in this world. When, impelled by Satan, the Jews had so far carried out their enmity against the Lord Jesus, that they had procured his death on the cross, and he was laid away, cold and silent, in the grave, they thought they were gaining their purpose very effectively; but there was one more point which had to be provided for, and that was how they could make the tomb so secure that he could not by any means be taken therefrom. In this dilemma they went to Pilate, and through him the Lord said to them, referring to the tomb, "Make it as sure as ye can." Matt. 27:65.

From the divine standpoint, what irony and sarcasm are couched in these words! As if we should be driving a carriage along the road, and some ants should come out and propose to stop our progress by raising one of their little hills in the path; and we should say, O, yes, certainly, make your hill just as strong as you can! No more impotent would their work be, than is the work of men or devils, by any means which they can use, to thwart the work of God among men.

In like manner, when the time had come for God to deliver his people from Egyptian bondage, he virtually said to all the power lodged in the hands of human enemies and evil angels, Do your worst; exert your strongest power to hold my people in bondage, whom I have determined to deliver; and the mightiest kingdom, the most powerful forces, the most obdurate of kings, were ready for the encounter; and the Lord even said to Pharaoh, "And in very deed for this cause have I raised thee up [or permitted thee to come to the throne of Egypt, at this time], for to show in thee my power; and that my name may be declared throughout all the earth." By this he would show that he had power to triumph over all the most potent combinations of the forces opposed to him.

In all this the manifest policy is to take away from all the hostile powers of evil, every opportunity to claim that they did not have a fair chance to do their work, or they would have succeeded. They can never put in the plea that they were handicapped, were not permitted to put in operation all the facilities which they might have employed to carry out the work they intended; and so, not having a fair field, but working at a disadvantage, they failed, and God prevailed. But after giving them the field, with all the power they could muster, the Lord manifested to his people, for their everlasting comfort and encouragement, how easily he can triumph over everything that stands in the way, as opposed to his work.

Let us recur again to that striking instance connected with the crucifixion of Christ. The Jews, as already mentioned, had so far carried their point as

to secure the death of Jesus on the cross. Was not that enough? It would certainly ordinarily be considered a stage of the contest in which it would be consistent to rest the case; but they who are contending with the Lord, always find some further contingency to be provided for. So they went to Pilate, and said: "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again." Ah, yes! They had brought him to the tomb; but there was something beyond the tomb to take into account. Satan well knew that a resurrection was contemplated, and that unless he could defeat that, his plans, notwithstanding all that was already accomplished, were everlastingly miscarried. So he quickened the malignant minds of the Jews to remember it too, and to try to defeat it. And how inconsistent were their actions, as is always the case with those who are trying to uphold error. They pronounced him a "deceiver," and yet showed that they were afraid that his lie would come true, unless they secured the safety of the tomb. How fears and enmity will quicken the mind sometimes to perceive even the truth! These Jews understood the words of Christ better than the disciples themselves. The disciples could not understand the words of Christ which he had previously spoken concerning his resurrection, and were thrown into a panic by his death. Instead of remembering that he was to rise again the third day, and so watching for it, to welcome him back to life, as the Pharisees now remembered it, and watched to prevent it, the disciples were taken so completely by surprise when he was raised, that they were unwilling to receive the testimony of those who had actually seen him after that event.

To guard therefore against all possible contingencies on this point, the Pharisees said to Pilate: "Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first." The importance of the resurrection was well understood by the enemies of Christ, so much so that, in their judgment, the belief of this among the people, even though secured by fraud, would accomplish more than all that had been done by his presence and teaching while alive. What, then, would it be, if this great fact should be established by the most indubitable evidence?

And what did Pilate say?—"Ye have a watch: go your way, *make it as sure as ye can.*" Here was unlimited power placed at their disposal. They had all the advantages that the ingenuity of Satan could suggest. They had behind them, all the power of the Roman Empire. All that the combined efforts of men and devils could accomplish was then to be done. There was no restriction laid upon them; they were to use their liberty, and do their best, or their worst; and they did so; they made the sepulcher as sure as they could. But did they succeed? Just one of those unnumbered millions of heavenly beings that surround the throne of God to do his bidding, came down; the Roman seal was broken; the Roman guard fell as dead men; the stone was rolled away; and the Lord came forth in the majesty and glory of the resurrection.

What, then, had men and devils done to arrest the work of the Lord?—Just as much as a company of ants might do, which, by much struggling and toiling, should lift a grain of sand upon the rail of a railroad track to stop the progress of a train of cars as it goes thundering by. But not so much as this, though they did the most they could, had they done to stop the work of the Lord. Thus it has ever been with the cause and truth of God. Men have often thought they had laid it in the sepulcher; and they have made that sepulcher as sure as they could; but just as often has it come forth with resurrection strength and power. No walls of adamant nor bars of steel could hold it; no threatening crosses, nor fire, nor flood could stay its progress.

And so it will be emphatically in these last days that are upon us. In the last struggle between truth and error, when the enemies of the Lord and his coming, waxing louder and louder in their mockery, and worse and worse in their corruption, shall put forth their utmost power to banish from the earth his trusting people, they shall not prevail. Let these foes make their hearts as bold as

they can, their hands as strong as they can, their swords as keen as they can, their fires as hot as they can, their sepulchers as sure as they can,—the followers of Him who leads the armies of salvation need not fear. The Lord says to them, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "I have set before thee an open door, and no man can shut it." So his waiting children have but to stand still and see the salvation of God. The trumpet blast from heaven, which sends the current of immortality coursing through the veins of every child of God, smites with its last paralysis every opposing arm; and the shout of victory, which the wicked so fondly anticipated was to be theirs, rolls over to the other side, and rises in joyful strains from the ranks of the redeemed.

U. S.

#### SOME MORE PRESENT-DAY PREACHING.

WE have mentioned once or twice the sermons of Dr. Newell Dwight Hillis, of Plymouth church, Brooklyn, formerly of Central church, Chicago. A point has arisen that renders it proper that we should mention another one.

The Chicago *Times-Herald* each Monday prints, in full, the sermon that at least purports to have been preached the day—Sunday—before. Accordingly, in the *Times-Herald* of Monday, April 24, is printed what is headlined as "Rev. Newell Dwight Hillis's Sermon in Plymouth Church;" and is introduced as follows:—

BROOKLYN, APRIL 23.—Rev. Newell Dwight Hillis spoke this morning to the congregation of Plymouth church, on "Happiness and the Victory of Life." His text was: "Your joy no man taketh from you." John 16:22.

Then follows the sermon. Yet when we have read perhaps a quarter of the way through it, we come to the following:—

Also our daily papers, finding out what the public want and will buy, exhibit the same pessimistic tendency. For weeks and months this city has been rising up and lying down upon a scandal consisting of an alleged murder, a soap-vat, a wagon-load of potash, and a choice assortment of old bones from the stock-yards. All this, too, during the days when the pageantry of autumn has never been more splendid.

This is the first time that we ever heard that the splendid pageantry of autumn is displayed, even in Brooklyn, as late as April 23.

Yet more than this: this sermon preached in Brooklyn says that for weeks and months "*this city*,"—Brooklyn, bear in mind,—by means of "the daily papers," "has been rising up and lying down upon a scandal consisting of an alleged murder, a soap-vat, a wagon-load of potash, and a choice assortment of old bones from the stock-yards"!! All this in Brooklyn, according to the sermon; whereas no such thing ever occurred in Brooklyn. The city of Brooklyn never for a day either rose up or lay down upon any such affair.

The literal truth is that the whole matter of the alleged murder, and the soap-vat, and the potash, and the bones from the stock-yards all occurred in Chicago. And Chicago, not Brooklyn, is the city that rose up and lay down on it for weeks and months. It was in the autumn, too, when Chicago did it. In Chicago, a year ago last autumn, there was for a long time the trial of a man by the name of Luetgart, a sausage-maker, who was accused of murdering his wife, and destroying her body with potash, in a soap-vat in his factory. And to pass off all this upon Brooklyn, eighteen months after it occurred in Chicago, "splendid pageantry of autumn" and all, and late in the spring at that, seems rather odd, even among the odd ways of the present-day preaching.

It is possible, of course, that the sermon was written eighteen months ago, when Dr. Hillis was in Chicago, "during the days when the pageantry of autumn" was indeed "splendid;" and when Chicago, not Brooklyn, was "rising up and lying down" upon the matter of the alleged murder, the soap-vat, etc. But even then it is odd that he should publish it as being applicable to Brooklyn, and having the splendid pageantry of autumn in the last week of April.

Would it be impertinent to suggest that it might be well for Dr. Hillis to revise his methods of preaching, or else revise his old sermons?

#### PREACH THE WORD.

DR. R. S. STORRS, writing in the *Independent*, of "The Future of the Protestant Pulpit in American Society," remarks that "the preacher is no longer regarded as speaking oracularly, under a quasi-inspiration, or even as speaking with the special authority of a skilled and commanding expert, presenting a knowledge of divine themes peculiar to himself, to be properly received upon his testimony."

Why should the preacher be regarded as speaking thus, when in fact he does not speak thus? Such speaking as that can be only by men who accept the Bible as the word of God, and who preach that word as the message of God to men. And every one who preaches so will be so regarded; for the very authority of his preaching will command such regard. But where a preacher preaches novels; human philosophy; politics, municipal, state, or national; or other human affairs, why should he be regarded as speaking with any more authority or truth than any other novelist, philosopher, politician, or man of human affairs?

Another potent cause of the preachers' decline is clear to Dr. Storrs, and he tells it thus: "It must also be remembered that recent criticism of the Scriptures . . . has left on multitudes of minds an impression that all Scripture is at least uncertain in authority, so that the closest grip of the Biblical words easily slips from the unwelcoming mind. 'Thus saith the Lord,' which commanded our fathers' immediate assent, now means to many, 'Thus saith somebody, nobody knows exactly who, reported by somebody else, of the correctness of whose report we can in no wise be certain.' All pulpit teaching is thus less commanding than it was; while the idea, of late diligently disseminated, that if men do not accept the gospel and the Lord in this life, they will have, probably, other and better chances in the hereafter, tends, so far as it reaches, to reduce the pulpit to practical impotence."

Yet in spite of all this, the Bible accepted as it is in truth the word of God, and preached as it is in truth the word of God, will receive to-day assent as "Thus saith the Lord" as really as it did in the days of our fathers. Let the preacher "preach the word," as by Christ he is commanded to do, and he will be regarded with the proper regard that becomes the preacher. "Speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear."

#### FOR MINISTERS ONLY.

OF course, if Seventh-day Adventists who are not ministers want to read this, there is no objection, as the principles outlined apply to every member of the church. What we want is to interest every Seventh-day Adventist minister, and, in fact, all our readers, in the circulation of the REVIEW. It is a fact that if so disposed, the minister may become the most successful agent for our periodicals and books. Also, next to preaching itself, our ministers should esteem it their privilege and prerogative to get good reading-matter into the hands of church-members. Wesley, and all other faithful ministers since his day, have made it a point to do so. Without doubt, the phenomenal success of the Seventh-day Adventist denomination in its earlier years was due very largely to the fact that all our pioneer ministers and other laborers took so deep an interest in the circulation of our denominational literature.

Speaking of the necessity of each minister assisting in the circulation of his church paper, a pastor from another denomination said that while in the pastorate, no work which he did, or was able to do, was attended with more excellent and more permanent results than the specific endeavor to place his denominational paper in the homes of his parishioners. In view of this pastor's success in securing subscribers for his church paper, we present to our readers his experience, as given in a letter to the publishers of that paper. His suggestions are valuable; and will certainly do good if acted upon by our ministers, in behalf of the REVIEW:—

I can not conceive how a Christian minister can think he has done his duty by his flock unless he

has urged upon them the necessity of taking and reading their church paper in order that they may be intelligent members of the church to which they belong. Now as to the number of subscribers: In the fall of 1892 I was led to consider the value of the church paper to the church-member. Since that time I have sent you the names of one hundred and thirty subscribers to the—. At the time already mentioned, I was on my first charge. On going to the charge I found two subscribers, and obtained seven new ones. The membership of the church was forty-eight, ten of whom were male. At—, my second charge, I found eight subscribers, and obtained seventy-one new subscribers. The membership of the church was about one hundred and twenty-five. At— and— I found fifteen subscribers, and obtained forty-one new subscribers. The church-membership was one hundred and thirty. At— I found three subscribers, and up to this date I have obtained ten new ones; in this church there is a membership of ninety. I have, therefore, obtained in these six years, on charges averaging about one hundred members, one hundred and thirty new subscribers.

Now as to how I obtain subscribers: This is a very difficult thing to write so as to give you an intelligent conception; for the reason that every case is studied by itself. I will try to give you a general outline:—

1. I believe in the paper myself. Three years ago I began to preserve a file of the papers because I considered them so valuable for reference. From the beginning, my treatment of, and attitude toward, the paper have been such that my presiding elders and the members of the churches and congregations which I have served are not in doubt as to what I think about the—.

2. I make a list of all the families on the charge who ought to take the paper. Then . . . I take the paper into the pulpit, and present it with all my might. The next day I begin the canvassing of the whole charge in a systematic manner.

3. If I do not get the subscription the first time trying, I leave it so I can begin where I left it, and go on. In one case I was two years and eight months [getting one subscription].

4. Now as to objections about the price: I have never found a single case where the price was the real reason for the people not taking the paper. I hope the price may never be made less than \$—. In my judgment it would be much better to allow no commission to preachers than to cheapen the price.

5. At home and abroad, on my charge and on my vacation, I represent the—.

Now the reason for all this: People can not be interested in that of which they know nothing. The more the members know about the— Church, . . . what it has done, what it is doing, what it proposes to do, and what it is able to do, the more anxious will they become to have a part in the matter. The church paper is an assistant pastor who faithfully does this work by making fifty-two calls a year at the home of every subscriber.

Now, if you who are reading this are a Seventh-day Adventist minister, will you not take advantage of the suggestions given above, and not only renew, but even greatly increase your efforts to increase the circulation of the REVIEW wherever you may be called upon to preach? And those who are not ministers of the gospel, please remember that you are to be "ministers" of the grace that you have received, "good stewards of the manifold grace of God" (1 Peter 4:10), and should do all in your power to lead that brother and that sister of yours who are not taking the REVIEW, to do so, that they may keep in touch with the church of God for these last days.

Do you appreciate the REVIEW? If so, then do not be selfish in your enjoyment of the good things it contains from week to week, but go out and tell others about it, and get them to subscribe, that they may also enjoy its benefits. We shall be pleased to furnish sample copies to all who need them, to show to those who should become subscribers. By full right our permanent list must be increased by about two thousand, before the true proportion of our people are readers of the REVIEW. If each reader of the REVIEW would hunt for any Seventh-day Adventist who is not a subscriber, and get his subscription, the full number would be made up in a very short time. And if each minister will settle it forever that he is a permanent agent for the REVIEW, and will stick to each case "two years and eight months" if necessary, to obtain the subscription, then our list will always be up to the proper measure of the denomination. Shall it not be so?

### HAS THERE NOT BEEN AN OVERSIGHT?

WHEN God has a special work to be done, he makes ample provision for its execution. So far as man's part is concerned, the most important gospel work will be accomplished in the last generation, when the last warnings of mercy will be sounded with a loud voice to every nation and tribe of earth.

In the works of God as seen in nature, the gospel has always been preached to all the world; but man has so far departed from the knowledge of God that he can not read God's thoughts as expressed in nature; hence, before the end, the Lord proclaims the gospel truths in the very languages and dialects of the nations and tribes. For this great work, the Lord has made ample provision in the many facilities for rapid travel, and the multiplication of the words of truth through the printing-press. Without waiting to learn all languages, we can, with the aid of the translator and the printing-press, give the message to all the peoples of the world. Doubtless the time will come when the experiences of Pentecost will be repeated; but until that time a work of preparation will take place.

From what has appeared in the Testimonies, we know that the press has a prominent place in the work of spreading the message. With its aid, we can accomplish much more than would be possible without it. We can best appreciate this fact in fields where our laborers have no publications on the message. By the aid of the press, we can extend the truth to fields in which there is no living preacher, and where at the present rate of working, much time would be required to learn the language.

Printing is carried on by the world in all the leading and many of the subordinate languages. By the work of missions, and the extensive travel and mingling of nations, translators may be found everywhere. The Bible, entire or in part, has already been translated and printed in more than three hundred languages and dialects. The truths of the message may be printed in as many or more; but to the present, we have publications in about thirty-five tongues. Yet we know that the truth must go to all the earth, and that in a short time. This is positive from the Bible and the Testimonies. Hence it is an imperative necessity to print the message in many more tongues than at present.

The most rapid and economical manner of reaching the masses in fields yet to be entered is by the use of tracts. Such publications played an important part in the Reformation and in the first angel's message. By the use of tracts, we can at once begin to speak the truths of the message in nearly all languages of the world. The rays of light thus flashed across the darkness will be seen and received by some, and these will at once begin to proclaim the truth in their native tongue. Thus we can make haste in extending the truth to new fields.

Have we not been too slow in this work? Should we not be more aggressive in using the facilities which God has placed within our reach? The fact that we have a world-wide message should have a more prominent place in our plans. Then we would not centralize our money and talents in great publishing houses in one land, to the neglect of hundreds of millions of people in other parts of the world; then we would not devote so much time and money to multiplying literature in one language, while so many other languages have absolutely nothing. Is it not God's purpose that the press should be used in giving the message to the world; and not in a few languages only? The time for proclaiming the message will soon be past, and we have as yet publications in the languages of but one third of the world's population.

At times in our last General Conference, the Spirit of the Lord led in a remarkable degree. At such times, the missionary spirit came in, and the feeling prevailed that decidedly more attention should be given to fields yet in ignorance of the truth. Is not this a plain indication of present duty? And in the performance of this duty would we not devote less time and capital to home interests,—to ourselves,—and give more attention to publishing in tongues which have not even an eight-page tract on the truth?

Our books and periodicals have been multiplied in the English till few are able to buy or read all

that is published. In this language we have reached a stage where one division of our membership is occupied much of the time in writing and making books and papers, while the other division is kept busy reading them. Thus we are too much occupied with ourselves. People speaking the English tongue are being overfed with literature, while those of other tongues are starving. Let us recognize the world-wide nature of our message, and act accordingly in the use of the press and the expenditure of money.

The International Tract Society was organized for the purpose of providing and circulating literature on the truth in new fields. Should not this work now be more vigorously carried on? Shall not money be provided to enable the society to publish the truth in a larger number of new languages each year? In making our plans, and in making offerings to the cause, let us remember more liberally this important branch of the work.

H. P. H.

### SEVENTH-DAY ADVENTIST LITERATURE.

I WAS converted at the age of seventeen, joined the Methodist church in a village in Ohio, entered the ministry at the age of twenty-five, the foreign missionary work at twenty-seven, and spent nearly ten years in the East Indies.

I returned with my family in June of 1896, on account of the broken health of my wife, with little hope of ever returning to the field again. I took an appointment in the Central Ohio Conference, and preached one year. In September of 1897, I relinquished my appointment, taking a supernumerary relation to the conference, and engaged in life insurance to earn a living, my health being such that the work of the ministry became impossible. For twenty years I had suffered increasingly with chronic dyspepsia, and like the woman in the Gospels, "suffered many things of many physicians, . . . and was nothing bettered, but rather grew worse," until I heard of the Battle Creek Sanitarium.

I was led to come here in July, 1898, and found immediate relief. I have made constant and rapid progress toward recovery, and am to-day practically normal in my condition, as shown by the last test. I expect to return, God willing, to the foreign field in a short time.

But the recovery of my health is but one of the many blessings which I have received here. I came here strongly prejudiced against the Seventh-day Adventist Church and its teachings. I regarded the seventh-day Sabbath as the erratic fancy of a singular religious sect, and the rest of the "doctrines" of the church as rank heresy.

I was iron-clad against any influence, which I rather expected would be brought to bear upon me for the purpose of converting me, so would neither read nor listen to anything bearing upon the distinctive beliefs of the church; and now comes the interesting fact that had it not been for one of the publications of your press, I would not have had the scales removed from my eyes.

I was boarding outside, in the home of one of the elders of the local church. I was one day waiting for dinner; and picking up a bulky volume which lay upon the table, I sought to pass the time in reading. It being a history, I found no difficulty in accomplishing my purpose. But as I turned the leaves, I came upon what to me was a sensational discovery. I refer to the edict of Constantine, and the change of the Sabbath during the fourth and fifth centuries.

Having been a student of history in a small way, I appreciated the force of the evidence contained in that volume, and my eyes were opened to the fact that I had been sadly misinformed upon this subject. This discovery led me to read every tract that I could find upon the subject of the Sabbath, such as, "Who Changed the Sabbath," "Rome's Challenge," "How the Sabbath Came to Me," "Why not Found out Before," "Candid Admissions," and pamphlets of like character, with the result that within a month after having picked up the "Two Republics," in the home of Brother —, I became fully persuaded in my mind that the Seventh-day Adventist Church was not only in the right, but *altogether* in the right, concerning the true Sabbath, and the obligation of Christian men to keep it.

This naturally led me to make further investigations, and the outcome of it all has been that after reading such books as "Here and Hereafter," "Daniel and the Revelation," "Synopsis of Present Truth," and kindred works, my wife and I have fully and heartily accepted present truth, have confessed Christ in baptism, and have identified ourselves with this church, which I once despised.

I am persuaded that no department of the Seventh-day Adventist Church is of greater importance in the propagation of the truth, and the spread of

the gospel, than the publishing department. Compared with its membership and financial resources, the Adventist Church is doing ten times as much missionary work of this character as the Methodist Church, to which I belonged for nearly a quarter of a century.

But I do not mean to praise you in this statement; but rather, in view of what has been accomplished, what may be accomplished, and what ought to be accomplished, in this direction, I feel that you are coming far short of your opportunities.

Judged by mere human estimates, your church is of small importance; but judged according to the possibilities, under God, of which you are capable, there is practically no limit to what might be accomplished in the next ten years, if the effort and enthusiasm that ought to characterize you as a people were given full sway.

In my student days, I was a canvasser, and in my missionary career, was an editor and contributor, and have always been a great reader of good literature; and belonging as I have to the largest Protestant denomination in the land, which has the largest publishing interests, I am in a position to make a fair comparison, and to arrive at a tolerably accurate judgment concerning the work of your press.

The more I have learned of the work turned out from your publishing houses, both with reference to its quantity and quality, I have been overwhelmed with astonishment; and when I have read it, and discovered the rich mines of truth which it contained, presented as it is in a most attractive and fascinating form, it sometimes makes me long to go out in the field again as a canvassing agent; for I would not only be able to make money, but what is better far than that, I would be able to accomplish much good; for when we have sold one of these valuable books, we have planted a mission in the home in which it has been left, that will continue to work perhaps as long as time shall last.

A prominent Methodist of one of the leading towns of Canada, came to the Sanitarium last winter for treatment. I placed in his hands several tracts of Bible readings, issued from this press twenty-five years ago. One of them was upon the nature of man; and after reading it, he said to me: "That is the finest argument I have ever seen for the truth which it teaches, and it is unanswerable because it is from the word of God." He has accepted the truth, and many more will do likewise if this literature is only put into their hands.

In connection with the work of foreign missions, all that I have said applies with tenfold force; for there, a Bible portion or a tract has often been the means of the conversion of a Chinaman or a Hindu, who could not have been reached by the missionary himself, and we rely to a very large degree upon the co-operation of the printed page; so much so that in every center in the foreign field, in the largest cities have been established thoroughly equipped printing-offices. We print tracts, booklets, Scripture portions, and periodicals adapted to the people, in their own language, and everywhere and always carry with us a supply of such literature.

The Bible worker, as she enters the home, expects to leave something that can be read after she has gone. In our street meetings we distribute tracts among the crowd, and in every way endeavor to utilize this God-given agency in the evangelization of heathen people; and it is scarcely conceivable that missionary work could be prosecuted without it.

By way of illustration, let me give the experience of a Chinese brother, whom I baptized in 1894. Goh Cheng Lim was head clerk in the shipping department of the firm of Patterson, Simons & Company, of Singapore. He had been well educated in English, and was drawing a good salary. He came under our influence at a point in his experience when he was earnestly seeking for light. As a schoolboy, he had read the Bible, or heard it read; as a youth, he had read extracts from the "Book of Martyrs;" and in young manhood there fell into his hands, through the providence of God, a copy of *China's Millions*, a paper published by the China Inland Mission. In this he read how his own countrymen were laying down their lives for their faith in Christ. This convinced him that what he had read in the Bible and the "Book of Martyrs" must be true, and it kindled in his heart a deep desire to drink at a fountain that was able to satisfy the longings of the soul to such a degree that men would sooner die than relinquish their hope in Christ.

He came to me for teaching, rapidly walked into the light, and developed a noble, Christian manhood. He is now teaching the gospel. He bore the fiercest persecution from his relatives and acquaintances; but in the midst of strenuous opposition he quietly, but firmly, declared to them that, rather than give up Christ, he would die, and that their opposition was useless. This is only one of a great multitude of cases where the printed page has been instrumental in God's hands of reaching those who could not, and perhaps would not, be reached in any other way.



I appeal to you as a church to rise to the level of your sublime opportunities, and make the publishing interests all that they ought to be in the spread of the truth here and in every land.

ELDER R. W. MUNSON.

### CHURCH SCHOOLS NEEDED.

In previous articles we have seen how near to himself the Lord wants to keep the children. But children can not always be kept in the home. They must be educated for a life of usefulness. They must learn to associate with other people, and know how to bear responsibilities. It is for them to be made acquainted with the truth and their relation to it. And for these purposes schools are needed, in which they can be properly trained for these essential things. But the Lord would have his children attend such schools, and be taught by such teachers, as will co-operate with the training which Christian parents have given in their homes. If the home training has been what it should be, the teacher is to go forward with it when the child passes into the school. If there is need of any person being connected with God, that person is the one who engages to teach children. If Christians ever need to be careful about anything, that thing is the school to which they send their children. Apart from this, they can make no business engagements in which there is so much involved.

The teacher should be a person in whom the parents have the utmost confidence, and the child should be taught to have unbounded faith in what the teacher tells him. The child is sent to school to learn, and not to be suspicious of, nor to criticize, the teacher. The same should be true concerning the books put into the child's hands. To make the school a success, neither the children nor the teacher should be hampered. All professors of Christianity desire their children, not simply to become Christians sometime, but they want them to *grow up* in the Christian faith and hope. They begin when they are infants to train them in the truths of Christianity, and to inculcate in them the spirit of the truth.

As a result of this early training, nearly all the children in the kindergarten grades are little Christians. It seems natural, before deception and sorrow have crossed their pathway, for children to come to Jesus. The Saviour's words indicate this, when he says: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."

This indicates that the Saviour's blessing is upon the children, and that his Spirit has drawn them to himself. It is the desire of Jesus to have them continue their connection with him in an unbroken line right on eternally.

For these reasons the conclusion that the church should have a school of its own is unavoidable. While the state can in its educational appointments provide for a secular education, it can not possibly give a Christian education. The state not only does not give a Christian education, but many text-books that it has indorsed, and ordered to be taught in the public schools, contain infidel sentiments; and the children who study and believe them must become infidels, instead of growing up as Christians.

Let the word of God be the basis of all that is taught in the school, and the child in the school has a foundation that will never fail, upon which to build. If the child is never separated in any of his lessons from God's living word, he will retain Jesus as his Saviour through all the years of life. The testimony of his life will be: "O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they [God's commandments] are ever with me. I have more understanding than all my teachers [those teachers who depart from the right way]: for thy testimonies are my meditation." This should be the happy condition of all the children in the school. They should never let go of the Lord—never know evil. Let them simply be trained up in the nurture and admonition of the Lord. Then would the prayer of David be answered, where he says, "Deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood: that our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 11, 12.

It is essential that our people seek the Lord until the darkness which sin has made be removed. Then teachers should be provided who are in such close touch with heaven that angels of God will walk through the rooms, and behold the principles of the government of heaven prevailing in all the classes. The Spirit of God should have such complete

control that the scholars will be as were Daniel and his companions in Babylon, when it was said of them that they were ten times wiser than the students who followed the course laid out by the state. Just as truly as God by his Spirit works through the minister, just so surely will he work through the teacher for the children in the school. The teacher must receive divine light from the throne of God, and impart it to the pupils.

The situation is this: The teacher stands before the children to receive the truth from the Lord, so as to communicate it to the children. In this way the school is the Lord's, and is taught by him. There is no class that the Lord is more willing to bless than the children who belong to the grades, and who should be in our church schools.

### MISSIONARY TEACHERS.

"In all our churches there should be schools, and teachers in those schools who are missionaries. It is essential that teachers be educated to act their important part in educating the children of Sabbath-keepers, not only in the sciences, but in the Scriptures. These schools, established in different localities, and conducted by God-fearing men and women, as the case demands, should be built upon the same principles as were the schools of the prophets."

### THE BIBLE AS A TEXT-BOOK.

"O for a clear perception of what we might accomplish if we would learn of Jesus! The springs of heavenly peace and joy, unsealed in the soul of the teacher by the magic words of inspiration, will become a mighty river of influence, to bless all who connect with him. Do not think that the Bible will become a tiresome book to the children. Under a wise instructor the Word will become more and more attractive. It will be to them as the bread of life, and will never grow old. There is in it a freshness and beauty that attract and charm the children and youth. It is like the sun shining upon the earth, giving its brightness and warmth, yet never exhausted. By lessons from the Bible history and doctrine, the children and youth can learn that all other books are inferior to this. They can find here a fountain of mercy and love."—*Special Testimony*, Dec. 15, 1897.

WM. COVERT.

## Progress of the Cause.

### AN APPEAL IN BEHALF OF THE FRENCH TRACT FUND.

This fund was started four years ago to facilitate the distribution of our French tracts and literature in general. It is not simply exhausted; it is a debtor, notwithstanding the fact that our central publishing house, at Battle Creek, Mich., has printed French tracts for us at low prices, and has given us many French tracts and pamphlets for free distribution. The very fact of the indebtedness of this fund, under such circumstances, is proof that something is being done in bringing our literature before the French, and will, I am sure, lead our French brethren and sisters, and others who have the French cause at heart, to say, The fund shall be replenished; it must have enough ahead so that the work for which it was started may still be carried on.

If, at this stage of the work, Elder James White were to arise from his sweet and peaceful slumbers, he would tell us, as he used to nearly half a century ago, "The press is the right arm of our cause. Circulate! circulate! circulate our literature!" "Let us get up a book fund to bring our reading-matter within the reach of even the poor, and of those who have but little interest in our literature, not having had an opportunity to read it, because they have not had the privilege of receiving some of it free of charge." Brethren, let us call to mind former days, when Brother White used to take a trunk or box of books to our large gatherings, and advertise them from the desk, while his little son Willie, barely in his teens, was selling our works. Our pioneers took an active part in the sale and circulation of our literature; and it would be the greatest calamity that could happen to us, and to the cause we have espoused, were those now entering the ministry to drop out, or make light of, this important branch of the work.

About thirty years ago, when Elder J. N. Loughborough and I opened up the work on the Pacific Coast, we felt the importance of circulating the few tracts, pamphlets, and books we then had at our disposal; and, notwithstanding the difficulties of shipping, in about one year twelve hundred dollars' worth of our literature was sold; and one of our customers gave us five hundred dollars as a token of his appreciation of the literature that had been

sent him by mail. This was a great help to the young cause.

As we look back to our experience among the French in Europe, we see that some of our best workers were those who received the truth as the result of reading French literature sent them. And to-day we would feel condemned did we not take with us to our fields of labor a good assortment of our literature.

Recently, in Montreal alone, one hundred dollars' worth of our French tracts was wisely distributed in less than two weeks. One of the works distributed was a sixteen-page tract, entitled "The Work of Adventists in Montreal, Quebec," which contained the opening French lecture, on "The Striking Signs of Our Lord's Speedy Return," delivered in the Montreal tent last summer. This tract created a good interest on the second advent, and took well with Catholics, for whom it was especially prepared, and was used with a new tract, of the same size, on conversion. Our workers sell when they can, and when they can not sell, they give these small tracts to those who will read them. One of our Catholic readers, glancing at the work prepared for Montreal, said, "Will there be a series of papers, and will one appear every week? I want to know what there is to this movement."

Our French tract distribution is by no means confined to Montreal. We send French literature, especially small tracts, to fifty Canadian post-offices, to sixty-one post-offices in the United States, and to more than that number of post-offices in different parts of the Old World; and to a large proportion of these offices we send tracts to from two to twenty persons. Do you not see at a glance that it takes money as well as time and hard labor to keep up even this important branch of the work? And then comes the expense on freight, duties, etc.

And we must have published, from time to time, thousands of copies of a sheet or tract containing a lecture or other matter carefully prepared. Especially do we feel the importance of carrying on the systematic and progressive work of tract distribution, by the mail and through missionary letters, at different points in Canada, thus preparing the way of the living preacher. We know that this kind of work has already done much good. Among our readers is a French teacher, who indorses all the works I have sent him, and wants to proclaim the message after teaching another year. Among those who have recently received the message in Montreal, largely from reading, are two persons from the Isle of Jersey, who speak French, one from Paris, France, and two Canadian-French.

I believe this work of tract, pamphlet, and book distribution is both reasonable and in harmony with these words of the Testimonies: "I have been shown that we are not doing our duty in the gratuitous circulation of small publications. There are many honest souls who might be brought to embrace the truth by this means alone. . . . These small tracts, of four, eight, or sixteen pages, can be furnished for a trifle, from a fund raised by the donations of those who have the cause at heart. When you write to a friend, you can enclose one or more without increasing the postage. When you meet persons in the cars, on the boat, or in the stage, you can hand them a tract."

And in "Testimonies for the Church," Vol. I, pages 687, 690, are found these words: "The proper circulation and distribution of our publications is one of the most important branches of the present work. But little can be done without this. And our ministers can do more in this work than any other class of persons." "Our tracts should be offered by the hundred at what they cost, leaving a little margin to pay for packing or wrapping for the mail, and directing. And ministers and people should engage in the circulation of books, pamphlets, and tracts as never before. Sell where people are able and willing to purchase, and where they are not, give them the books." And on page 601 it is written that "the silent messengers should be scattered like the leaves of autumn."

This is what we are trying to do, against great difficulties. As a rule, the French are not so much inclined to read religious literature, especially if it does not come from an approved source, as are those of some other nationalities. Indeed, they are forbidden to read religious literature that does not bear a certain brand, or mark. All can readily see that a large portion of our French literature must be given away, and that it will be more expensive to carry on the distribution of French literature than that of the English, German, or Scandinavian. Must this work therefore stop?—God forbid. It must be prosecuted more vigorously than in the past. The signs of the end are too numerous and too ominous for us to slacken our efforts. The period of comparative peace upon which we have entered will soon be succeeded by a time of general war, and must be improved in promptly and wisely sowing the seeds of truth. People will more readily read now than when the excitement and horrors of war have become universal.

Money is required to carry on this branch of the work, the financial burden of which rests too heavily upon us, notwithstanding the fact that our French brethren in Canada have helped us some. Will our French brethren and sisters, and others who have the French cause in America at heart, come to our rescue, by replenishing the French tract fund, that the work for the French be not retarded? Some of you have been laying up money "against a rainy day." That may be right to a certain extent. But may not this have been carried too far with many, even to the neglect of a suffering cause? Do not let your hearts be so filled with your earthly treasures that these shall eclipse in your minds the immortal, imperishable inheritance; but give of this accumulated wealth to help extend the knowledge of present truth, and advance the work of salvation in the earth. You will thus be laying up treasure in heaven, where you will enjoy it during a blissful eternity. How precious to hear these cheering words from the Saviour in that great day: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25:21.

The Lord has shown us that it is worse than useless to make provision for our temporal wants in the time of trouble. I find these words, and others of a similar character, in "Christian Experience and Views," pages 44, 45, first edition: "The Lord has repeatedly shown me that it is contrary to the Bible to make any provision for our temporal wants in the time of trouble. I saw that if the saints had food laid up by them, or in the fields, in the time of trouble, when sword and pestilence are in the land, it would be taken from them by violent hands, and strangers would reap their fields. Then will be the time for us to trust wholly in God, and he will sustain us. I saw that our bread and water would be sure at that time, and we should not lack or suffer hunger; for God is able to spread a table for us in the wilderness. . . . I saw that houses and lands would be of no use to the saints in the time of trouble; for they would then have to flee from their possessions, before infuriated mobs, and at that time they could not be disposed of to advance the cause of present truth. I was shown that it was the will of God that the saints should cut loose from every encumbrance before the time of trouble comes, and make a covenant with God by sacrifice. If they have their property on the altar, and earnestly inquire for duty, he will teach them when to dispose of these things. Then they will be free in the time of trouble, and have no clogs to weigh them down."

Instead of thinking so much about preparing against a "rainy day," in the ordinary sense of that expression, let us think a good deal about preparing and helping others to prepare against the awful day of wrath; and let us give liberally to this worthy object. Send all contributions to the REVIEW AND HERALD, Battle Creek, Mich.; and may the tract fund be increased, not only to meet present wants, but also to help start a French quarterly in the interests of the French cause in America.

D. T. BOURDEAU.

## News and Notes.

— There are between 60,000 and 100,000 plague cases in Formosa, forty per cent. of which results fatally.

— General Booth, of the Salvation Army, intends to establish an industrial farm of 15,000 acres in western Australia.

— United States Minister Bridgman reports from La Paz that the revolution in Bolivia has ended, and that all is quiet.

— The Canadian budget calls for an appropriation of \$46,285,550 for 1899, against \$47,900,487 for 1898, a decrease of \$1,614,936.

— It is said that in the streets of Jerusalem one hears the Hebrew language as well as the Judeo-German and the French.

— There are 140,000 persons in Jamaica enrolled as members of some Christian church, which is one in five of the entire population.

— Spanish socialists claim that the government counted out their candidates in Madrid, Bilbao, and other cities, in the recent election.

— Chicago citizens favoring the present "expansion" policy of the United States will hold a mass-meeting at the Auditorium, Sunday, May 7.

— A consolidation of the peanut industry of the country, under the control of a single company, with a capital of \$5,000,000, is about to be effected.

— During the month of April, the gold output of Cripple Creek, Colo., aggregated \$1,513,000, a gain of \$330,250 over March, though \$10,000 less than in February.

— The British members of the czar's peace conference soon to convene, are Sir Julian Pauncefote, Sir Henry Howard, Vice-Admiral Sir John Fisher, and Major-General Sir J. Ardagh.

— San Francisco papers will ignore the new law requiring all newspaper articles reflecting on a person's character to be signed by the writer.

— The National Red Cross raised \$90,140 during the late war, \$82,724 of which has been expended. \$5,000 of this amount was used in the Philippines.

— Clarence Eddy, who has been appointed official organist for the United States at the Paris Exposition, is a native of Chicago, and only thirty-five years old.

— All metal supplies for plumbers have been advanced fifty per cent. by the Brass Manufacturers' Association. The price is liable to go up still more.

— Wednesday, April 26, a destructive earthquake visited French and Dutch Guiana. In Cayenne, French Guiana, many houses were destroyed, but no lives lost.

— The Baptist tabernacle in Atlanta, Ga., was badly damaged by vandals, Sunday night, April 30, because its pastor, Dr. Broughton, recently condemned the lynching of Sam Hose.

— The United States now has a new national holiday; namely, Dewey day, which will be hereafter celebrated the first day of each May. It will commemorate the destruction of the Spanish fleet in Manila Bay one year ago.

— Lawrence Townsend, now United States minister to Portugal, has been appointed minister to Belgium, to succeed Bellamy Storer, who will go to Madrid. John N. Irwin, of Iowa, has been appointed minister to Portugal.

— England, with only 8,000,000 families, has a national debt amounting to \$500 a family; and yet this nation is spending over \$200,000,000 a year for army and navy, and pays over \$100,000,000 a year more upon her war debt.

— May 2, Secretary Hay, of the United States, paid to the French ambassador, M. Cambon, the \$20,000,000 provided by the treaty of peace with Spain, for the cession of the Philippines. In this case, as previously, M. Cambon acted in behalf of Spain.

— The Minneapolis (Minn.) Flour Mills will not enter into the United States Flour Milling Company, a new trust just formed, though numerous attempts were made to secure their co-operation. They expect to be able to hold their own against the combine.

— After several days' effort to bring about a settlement between the coal-mine operators of southern Indiana and the miners, the State labor commissioners have retired from the scene, and predict that the expected strike will begin at once, and that not fewer than 3,000 men will go out.

— The gunboat "Nashville," which fired the first shot in the Spanish-American War, is making a triumphal progress up the Mississippi. Every town en route wants her to stop, and Secretary Long complies as far as possible. Thus is the love of destruction and bloodshed instilled into the young Americans.

— Nearly 3,000,000 persons in the famine district northeast of the Black Sea, east of the Volga River, are on the verge of starvation. Twenty-five million persons inhabit this famine-stricken region. It has been aptly remarked that "if the czar would employ the money he is expending for those new rifles, with which to take the lives of other people, he might save the lives of his own."

— A despatch from San Francisco, dated April 30, says that two earthquake shocks were felt in that city. The first was rather mild, but the second, which followed immediately afterward, was of much greater severity. So far as known, no great damage has resulted. The shocks were general in all the coast counties of central California, and at Salinas loud atmospheric noises accompanied the shocks.

— Sunday, April 30, the bulk of the oratory of Chicago pulpits consisted in denunciations of the recent lynching and massacre of the negro Hose, in Georgia. One speaker went so far as even to declare that "he [the negro] may, if these outrages continue, be forced in time to display some of the same splendid elements of courage at home in his own defense that he displayed at El Caney and San Juan in defense of his country." Another speaker said: "When we permit such brutalities, we have no right to say anything about the brutal crimes in Bulgaria and Armenia. If a white man were punished in that manner, there would be a great cry of protest."

— April 28 a riot occurred at Syracuse, N. Y. It was caused by bitterness of feeling between the city street railway company and the business men of the city, because the former had failed to provide adequate service on Butternut avenue. The business men retaliated by tearing up the railway company's tracks, the latter unsuccessfully defending them, by the continual running of extra cars over the Butternut street line. A mob of several thousand did the work, and the mayor stood by, giving consent. He claims that the responsibility rests with the company because of its corrupt purchase of its franchises, and its persistent refusal to discharge its obligations.

— A few days ago Captain Coghlan, of the United States cruiser "Raleigh," recently returned from Manila, made light of Germany, and gave his version of the Admiral Von Diederichs and Admiral George Dewey episode, in the rooms of a New York club. This created quite a breeze among the officials of the United States and of Germany. Scarcely had this affair died out, before the newspapers were printing a letter from the American Rear-Admiral Kautz, now at Apia, Samoa, to his cousin in Cincinnati, in which he breathed contempt for the German consul situated there, etc. He may be called upon to resign his post as commander-in-chief of the United States Pacific Station, as this nation is at the present time doing its utmost to keep on friendly terms with Germany.

— At the coming Paris Exposition the United States has recently been allotted a space of 56,500 square feet in the Vincennes annex, divided as follows: 21,500 square feet for railroad exhibits, 4,300 for automobiles, 8,600 for bicycles, 19,400 for operating machinery, and 2,700 for life-saving exhibits. This makes a total of 300,000 square feet of space allotted to American exhibits, or double the amount of the original grants.

— April 30 two coaches of an excursion train jumped the track on the Rochester and Lake Ontario Road, known as the Bay Road, at Rosebaur's Corners, a half-mile from Rochester, N. Y. As a result of the accident two persons are dead, and twelve or thirteen seriously, possibly fatally, injured, and fifty slightly injured. Many heartrending scenes were witnessed as the dead and injured were removed from the wreckage.

— A formidable revolt against French authority is reported from Madagascar. The despatch from Paris hints that the cause of the revolt is the indignation of the natives at the conduct of French agents. One is said to have seized a number of young girls in his district, and another has confiscated cattle and other native property. Madagascar has already cost France much money and many lives, and this is not by any means the first outbreak by the natives. Colonization is not so easy as it sometimes looks.

— King Humbert, of Italy, recently visited Sardinia, accompanied by a large fleet. The French sent a naval squadron to the same place, and pleasant courtesies were exchanged. Suspicion has immediately pointed out the possibility of a rupture in the triple alliance — Italy, Germany, and England. Diplomats think that France and Russia are trying to estrange Italy from England and Germany. This is simply another "straw," showing how little it will take to destroy the present equilibrium of the great powers of Europe.

— Archbishop Corrigan, of New York City, recently wrote a letter to the pope, in the course of which he calls "Americanism" a "monster, which, in order to acquire the rights of citizenship among us, has assumed that fair name;" and he adds, later: "Your holiness roots out, on its very appearance, this cockle from the field of wheat." Taking issues with him are Cardinal Gibbons, Archbishops Ireland and Keane, and several others, who solemnly protested to the pope that the errors which he had designated as "Americanism" had no place in the American Roman Catholic Church.

— The Chicago Times-Herald of May 1 devotes a whole page to a report of a great mass-meeting held in Central Music Hall, in that city, April 30, at which some of Chicago's ablest minds assailed the present expansion policy of the United States in the Orient. The following extract from the utterances of Bishop Spalding, one of the speakers, is worthy of attention: "We have never looked upon ourselves as predestined to subdue the earth, to compel other nations, with sword and shell, to accept our rule. We have always believed in human rights, in freedom and opportunity, in education and religion, and we have invited all men to come and enjoy them in this half of the world which God has given us; but we have never dreamed that these blessings were articles to be exported, and thrust down unwilling throats at the point of the bayonet."

## Special Notices.

### MINNESOTA, NOTICE!

THE Minnesota Conference of Seventh-day Adventists will hold its annual meeting in connection with the State camp-meeting, which will be held at Anoka, June 6-11. The church clerks should send the credentials of the delegates chosen to represent their churches to Elder H. F. Phelps, 1684 Carroll St., St. Paul, Minn. C. W. FLAIZ, Pres. Minn. Conf.

### WISCONSIN ANNUAL CONFERENCE.

THE next annual meeting of the Wisconsin Conference of Seventh-day Adventists will be held at Marshfield, Wis., in connection with the camp-meeting, June 7-19. The first meeting is called for June 8, at 4 p. m. Let all the churches arrange to have delegates attend this meeting. One delegate for each church organization, and one delegate for every fifteen members belonging to the church, is the ratio of representation. Please send full delegations early. WM. COVERT, Pres. Wis. Conf.

### ANNUAL MEETING OF THE WISCONSIN TRACT SOCIETY.

THE annual meeting of the Wisconsin Tract Society for 1899 will be held at Marshfield, Wis., in connection with the camp-meeting, June 7-19. All church-members are delegates, and may participate in the deliberations of the society. The first meeting of the session will convene at 4:45 p. m., June 8.

There is a large work to be done the coming year by this society, and our people should manifest more than their usual interest in the things that are to be done. WM. COVERT, Acting President for the Society.

### ONTARIO, ATTENTION!

THE time for our annual camp-meeting in Ontario is nearly here, and I feel very anxious for its success. The only way the meeting can be made a success is for all to be interested in making it so. Now we expect this meeting to be more important than any that has ever been held by our people in Ontario, and we have important matters to come before you for your consideration; therefore we are anxious for a large attendance. We expect Elders A. T. Jones and A. J. Breed, also able help from the Sanitarium, to be present at this meeting, which, by God's blessing, will make it of great interest.

Now we ask you to elect delegates from your church to assemble at this meeting, to consider the advisability of organizing the Ontario field into a Conference. You will be entitled to send one delegate for the organization, and one for every fifteen members in your church; that is, if you have sixty on your church roll, you can send five delegates to represent your church in the delegation. We hope that you will not think this



number is all that will be able to come: we want a large representation present from your church. May we all seek God earnestly for wisdom to guide us in our deliberations during the meeting.

We expect to have the labor of Elder F. D. Starr in the Ontario field until the time of this meeting. He will visit from church to church, giving instruction in church duties, and duties of church officers. We hope he will be able to meet with you before the June camp-meeting. We will let you know the date of this meeting a little later.

We think we have come to the time when Ontario should take her place among the Conferences of the General Conference, and manage her own work from her own field. The Ontario field is one of great importance, and bids fair to be one of the most promising among us.

The work in the Ontario field has to be carried on at arm's end on account of the large field contained in the Michigan Conference, and I am sure the Ontario brethren will feel better satisfied if they can have their own Executive Committee in Ontario, and have their treasury there, and manage the work in their own field. Now while this should be the case, we do not intend to desert this young and growing Conference, but will place one or two tents in the field, in new places, at the expense of the Michigan Conference; and when new companies are raised up, have them received into the Ontario Conference, the same as other companies in their field.

I have prayed much over this matter, and have given it much careful thought, and I am sure that this course will meet the mind of God, and will result in great good to the cause in Ontario.

I also hope that steps will be taken by the General Conference, before June, to adjust the matter of territory at Ottawa and Peterborough, so that it can be organized with, and in, the Ontario Conference.

All desiring to rent tents for the Ontario camp-meeting should write to Elder J. F. Ballenger, 857 Adelaide St., London, Ontario, before June 1, in order to have time to get the tents there in time for the meeting. Price for rent of tent, two dollars. J. D. GOWELL.

SANITARIUM SUMMER SCHOOL.

DURING the last two summers, several hundred of our laborers in the various branches of the cause have availed themselves of the opportunity to come to the sanitarium, and spend a few weeks in learning how to care for the body as well as the soul; in other words, how to imitate the blessed Master in their methods of work. The Lord has been impressing our laborers everywhere with the necessity of obtaining a knowledge of medical missionary work, and applications come in almost daily, asking if there is not some way in which such persons may spend a few weeks at the sanitarium, and gain at least some of this desired knowledge. None but those who are here and bearing the responsibility of the work, can appreciate how difficult it is to provide, for such a short period, a place for these workers; but the summer school exactly fills this want.

The faculty of the Sanitarium Training-school and other teachers plan to present in a short course the most essential principles underlying this work, the students themselves demonstrating the methods. Students are not simply told how to cook properly, but are taken right into our large cooking-school, and with their own hands learn not only how to use the products of the health food factory, but how to cook hygienic meals with the things that are found in any home. They are taught how to apply the simple, God-given agencies in such a manner that hundreds of lives may be saved by their consecrated efforts. They are shown how to teach others the simple exercises that will cure their sunken chests and curved backs. They are taught how to make over an unhygienic dress into a thing of beauty and a joy as long as it lasts.

That God can clothe us with this knowledge in a miraculous manner is certainly true; but it is also true that when he gives opportunities for acquiring knowledge, and we neglect to avail ourselves of them, he will hold us responsible. He will not pour upon us in a miraculous manner the knowledge which we have failed to gain by utilizing the opportunities he has placed before us.

Dr. Kellogg, who is at present in Europe, studying the various openings for medical missionary work there, will present to the school some of the results of his travels, as well as the underlying principles of medical missionary work.

It is not necessary to mention here all the different instructors, and the definite lines of work which will be taken up, as a full catalogue of instructions will be sent upon application, and further announcements will be made in the Review. Begin now to make this a matter of prayer, so that if God wants you to come here, you can co-operate with the movements of his Spirit in this direction.

The approximate charge for room and board will be \$1.50 a week. The instruction, as has been the plan for the last two summers, will be given free. All persons who expect to come should correspond with us at once in reference to the matter. Address all communications to the Sanitarium Training-school, DAVID PAULSON, M. D.

EDUCATIONAL WORK.

THE summer school is the thing toward which our young people are now turning their faces. The call, "Arise, be enlightened," has been heard, and hundreds now desire to study together the principles of Christian teaching. Presidents of a number of the Conferences have written in a most encouraging tone in regard to prospects in territory under their immediate jurisdiction. Nearly all say, "We have churches, and realize the need of a school in every one. I shall do all in my power to have young people attend the summer training-school." Such words reach us, from California to Florida.

As the students gather in July, it is with no less an object than to prepare for the latter rain. When the children are properly taught by teachers who are true to the principles of teaching as laid down by the Lord, the parents in the homes will be reached, and upon such families will fall the showers which ripen the harvest.

The May number of the Training School Advocate is a special number devoted to the interests of the church schools, with an announcement of the summer school. It should be read by all our people. Many of our State camp-meetings will be held between this and the first of July. The subject of education will be prominent. It can not be otherwise. Should the shepherds hold their peace, the flock would demand instruction; for the Spirit is working in this direction. Many of the camp-meetings will be attended by those who have been teaching church schools the last few months. Let the people talk with these teachers. From them procure a copy of the Advocate, and study the question for yourselves. These papers will be for sale in large numbers on the grounds, at five cents a copy. If you wish to keep pace with the educational work, subscribe for the paper.

A young lady teacher in the high school of an educational center, through the kindness of a friend receives the Training School Advocate. In a letter she says, "The Advocate is the most exciting little piece of literature I have met in a long time. Do they believe the Bible should be made the text-book in all branches? What do they mean by Bible farming?" Now you can see how these things appeal to those who know nothing of the third angel's message. If you are interested in the establishment of a church school in your neighborhood, and find that you are alone or nearly so in your enthusiasm, do you not see that you can gain much by putting this paper into every family in the community?

We must agitate this question, not from a selfish motive, but because it is gospel truth, and the saving truth to-day. It is tersely expressed by an energetic worker in one of our neighboring churches thus: "We recommend that each family among our membership become subscribers and readers of the Advocate, as the best means of keeping informed in this important branch of the message."

Will our people arouse to the needs of the hour, and hasten in the preparation of teachers to carry on the work in these closing days? E. A. SUTHERLAND.

MAINE, NOTICE!

THERE will be a general meeting on Cliff Island in the new church, May 13-15. The dedicatory services will be held Sunday, May 14. Elder H. W. Cottrell is expected to be with us. We hope to see a good representation of our people, as this will be the general State meeting, where plans will be laid for the summer's work, and such business as comes before the general June meeting. We shall expect to see the Conference Committee and Conference laborers present. Those coming by rail will cross the city from Union Station to Harpswell Steamboat landing, and take the steamer at 2:30 for Cliff Island. Those going from the Falmouth, Portland, and Deering churches should take with them a good supply of bedding for themselves and those from more distant churches. H. O. BASNEY.

CAMP-MEETINGS FOR 1899.

Table with columns for District One, location, and dates. Locations include Quebec, Maritime Provinces, Pennsylvania, Warren, Virginia, Maine, Vermont, New York, West Virginia, Parkersburg.

Table with columns for District Two, location, and dates. Locations include Mississippi, Louisiana, Alabama, Gadsden, Georgia, North Carolina, Cumberland Mission, Tennessee River.

Table with columns for District Three, location, and dates. Locations include Wisconsin (State), Marshfield, Ohio, Indiana, Illinois, Michigan (State), Ionia, (local), Pontiac, London, Ontario.

Table with columns for District Four, location, and dates. Locations include Iowa (State), "Governor's Square," East Des Moines, Minnesota (State), North Dakota, Valley City, Manitoba, South Dakota, Sioux Falls, Nebraska (local), Belgrade, Ravenna, Cortland, Crawford, (State).

Table with columns for District Five, location, and dates. Locations include Indian Territory (local), Claremore, Arkansas, Texas, Waxahachie, Missouri, Colorado, Kansas, Oklahoma.

Table with columns for District Six, location, and dates. Locations include North Pacific, Portland, Ore., California (State), Stockton, Upper Columbia (State), Milton, Ore., Upper Columbia (local), North Yakima, Wash., Upper Columbia (local), Spokane, Wash., Upper Columbia (local), Baker City, Ore., Montana (Western), (Central), July and early part of August, (Eastern).

If any corrections should be made in this list, kindly notify us. As soon as arrangements are perfected for holding camp-meetings not mentioned above, please send in particulars, that we may publish them. L. A. HOOPES, Sec. Gen. Conf.

\*Preceded by workers' meeting.

LOCAL AND STATE CAMP-MEETINGS FOR MICHIGAN AND ONTARIO.

THE time for these meetings is nearly here, and plans must be laid that will make them a success. The first and most important step to be taken, in preparing for these meetings, is to organize self: to yield all to Him who can place us where we can be used in the service of the Master, to his glory.

I am sure this coming season will be the best that we shall ever be permitted to enjoy in advancing the aggressive work in this great Conference; and if we as laborers do not properly relate ourselves to this important work, and place ourselves fully under the influence of the Holy Spirit, we shall fail of the great opportunity given us of God.

The Executive Committee has decided to hold three local camp-meetings in Michigan, and at least one in Ontario, the coming season. Each of these meetings is to be followed by a tent effort, with a large force of workers, in harmony with the Testimonies of God's Spirit. We expect our laborers to be in the field early in May. They will use the Signs in advertising the meetings; will visit and hold cottage meetings, and so awaken an interest among the people, before the time comes for erecting the tent, which will be early in June.

The camp-meeting at Pontiac is appointed to begin June 2, and continue until June 9.

The local camp-meeting at Alpena will begin June 9, holding over two Sabbaths; we expect to follow the same plan there, using the Signs and tracts in interesting the people to attend the meetings. The laborers in charge of these meetings will order the needed tents from Battle Creek, from Brother R. E. Taylor, giving him directions where to ship them, and the number of small tents they will need.

The Ontario camp-meeting will also be held in June. The date is 9-13, as announced above. We had been impressed that we ought to hold this meeting at Woodstock, but as it seems difficult to procure laborers properly to work up an interest in that field in time, and as the minds of all the laborers in Ontario have been drawn toward London, the camp-meeting will be held at London. We shall give notice to all the churches in Ontario to send delegates to be present at the London camp-meeting, to consider the advisability of organizing a conference in Ontario. We expect to have the presence of Elders A. J. Breed and A. T. Jones, also a representative from the sanitarium at Battle Creek. We trust that this will be a meeting that will result in much good to the cause in Ontario; and we hope our brethren will not let anything come in to hinder them from attending this great annual feast in Ontario.

Our third local camp-meeting will be held at Manistee, Mich., September 8-17. This meeting will also be followed by a tent-meeting. Our State meeting will be held August 17-27.

Now I hope all our people will earnestly seek the Lord for his blessing upon these meetings, and begin early to prepare to attend them, and take part in making them a success. God has given to every one his work, and each one is in his measure responsible for the success of these important meetings. J. D. GOWELL.

THE KEENE ACADEMY SUMMER SCHOOL.

A SUMMER school will be held at Keene Academy, beginning June 14, and lasting twelve weeks, or longer if the interest warrants.

The work will be largely individual, each student pursuing such studies as he most needs, and progressing as rapidly as he may be able, the teacher rendering such assistance as may be necessary. Classes may be formed in some instances.

Special advantages will be offered for the study of chemistry, Bible, phonography, typewriting, bookkeeping, penmanship, and vocal and instrumental music; but any other subjects may be pursued that bear upon our regular courses of study.

Tuition will be at the same rates as during the regular school year: \$2.50 to \$3.50 a month; or, \$1.25 a month for a single study; \$2.25 for two; \$3 for three; \$3.50 for four.

Vocal music will be taught in classes, with daily recitations, at the rate of \$1 a month. Sacred and instrumental music on organ and piano will be given at 50 cents a lesson. If three or more lessons are taken a week, vocal music may be pursued free. Organ for practise, 50 cents a month. Typewriter for practise, 75 cents a month.

Board on the European plan, and room, may be had in the home, and will probably cost the student from \$1.75 to \$2.50 a week.

Boarding pupils will be given all the work the academy can furnish, but they will not be required to work more than two hours a day. Probably those who wish three or four hours' work will be able to obtain it, and some may obtain more. Arrangements for extra work must be made with the business manager, and it will be given to those who have earned it by good conduct and good scholarship. Value of labor will be estimated by the business manager at the rate of ten cents an hour for the work of a faithful man.

Students who can attend the summer school will be able to do four regular years' work in three years' time.

Prof. C. D. Hobbs has been retained as instructor of the summer school, with Mrs. Hobbs as teacher of music.

Those who are interested should at once make application, giving name, age, post-office address, number of hours' work desired, and studies they wish to pursue, also, if unknown to the principal or faculty, the address of some well-known minister to whom we may write for further information if it is desired. Address C. O. Lewis, Keene, Tex.

NOTICES.

WANTED.—Any information concerning Frank A. Austin or his family will be thankfully received by his mother, Mrs. C. E. Chapman, 35 College Ave., Battle Creek, Mich.

WANTED.—By a young woman experienced in methods of instructing the blind in music and literature, a position as private teacher to such persons. Also any one knowing of persons desiring a French lady teacher in a family, address Ida A. Aaron, Forrest, Livingston Co., Ill.

WANTED.—A competent plumber and steam-fitter. Person applying must have had several years' experience, and be able to furnish good references. A permanent situation at moderate wages for the right person. Address M. S. B. A., Care Review and Herald, Battle Creek, Mich.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected January 29, 1899.

Table with columns for EAST and WEST, and sub-columns for Night Express, Mail & Accom., Mail Express, N.Y. & Bos. Spl., Eastern Express, Jackson Ac'm't'n., and Atlantic Express. Lists routes to Chicago, Detroit, and other cities.

\*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 February 5, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

Table with columns for No. 11, Mail and Express, to Chicago, No. 1, Chicago Express, to Chicago, No. 3, Lehigh Valley Express, to Chicago, No. 5, Pacific Express, to Chicago, with sleeper, No. 75, Mixed, to South Bend.

EAST-BOUND FROM BATTLE CREEK.

Table with columns for No. 10, Mail & Exp., to Pt. Huron, East, and Detroit, No. 4, Lehigh Express, to Pt. Huron and East, No. 6, Atlantic Exp., to Pt. Huron, East, & Detroit, No. 8, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East, No. 74, Mixed, to Durand (Starts at Nichols).

E. H. HUGHES, A. G. P. & T. Agt., Chicago, Ill. A. S. PARKER, Ticket Agent, Battle Creek.



## The Review and Herald.

BATTLE CREEK, MICH., MAY 9, 1899.

THE permanent address of Elder A. J. Breed is now 33 Sanitarium Ave., Battle Creek, Mich.

OUR columns of special notices will not be so solid all the time as they are this week; but this time it could not be helped.

THE slaughter of the Filipinos, still goes steadily on at the rate of from scores to hundreds, and even thousands, every few days. And this all because they are not capable of self-government!

ON a recent Sunday more than two hundred sermons were preached in churches in and around London, in "defense of the Lord's day," under the auspices of the Workingmen's Lord's Day Rest Association.

THE *American Sentinel* of May 4 tells of the alliance of the Federation of Churches and the Amalgamated Association of Iron Workers, at Pittsburg, Pa., to enforce the Sunday law; and points out the true significance of this new move. You ought to read it.

MONDAY, May 15, is set by the court, for the trial of one of our brethren at Gainesville, Ga., for the "profanation" of Sunday. The church at Gainesville especially requests that our people everywhere pray earnestly to God, that he will undertake for them at that time.

THE sultan of Turkey has consulted with the United States minister at Constantinople about securing the services of two expert agriculturalists to teach his people. In a quiet way the United States of America and Asia seems to be getting a considerable hold in Turkey, as well as the other powers.

THAT "Folding Prophetic Chart," advertised on the preceding page, is one of the most singular things that was ever made. Each worker and every family should have one. And when you get one, and go through it strictly in order, if the ingenuity of its arrangement does not make you laugh, please write a postal card to let us know your name.

THE *New York Independent* of May 4, 1899, is an "Asia Number." It contains able articles on Britain, France, Russia, Japan, and the United States in Asia, by British, French, Russian, Japanese, and American writers; also an article on the Eastern question and the Partition of China. In addition to all this, it contains a large, clear, beautiful map in colors, and according to the latest data, of Europe and Asia. This is a very valuable number to every student of Eastern affairs; and every Seventh-day Adventist should be such a student.

LAST Wednesday, at Lansing, Mich., the Secretary of War said: "As the war with Spain is closed, and the insurrection in the Philippines is near an end, a great problem is at hand. Man is not wise enough to solve it; but in God's providence that which will be, will be right. Day after day the curtain will lift, and we shall be able to cross the bridge

as we reach it." No, man is *not* wise enough to solve it. But God *has* shown the solution of it. He has shown it in the Bible, in both Daniel and Revelation. Are you studying that word daily, so that as day after day the curtain is lifted, you can recognize events, and "know what Israel ought to do"?

BRITAIN and Russia have signed an agreement that they will not crowd each other in China. Britain will recognize Russia's influence as paramount in Manchuria, and Russia will recognize Britain's influence as paramount in the Yank-tse-Kiang valley. At this, Germany is suggesting that her influence should be recognized as paramount in the valley of the Hoang-Ho, or Yellow, River. Thus, day by day, the actual partition of China is being effected.

D. L. MOODY lately remarked that "there will be riots and revolution all over this land if things go on another twenty-five years as they have been going." And as nothing can keep things from going on as they have been going, the only thing that can come is what Moody and thousands of others plainly see. Do you see it? Are you preparing for it? Are you telling others, so that they can see and be prepared? "It is high time to awake out of sleep."

LAST week a brother sent in as a gift the note of one of our organizations, which he held against it for a considerable sum, saying that he had found in the Bible that "the borrower is servant to the lender;" and that he did not exactly like the idea of holding *the Lord* as a *servant* to him. That scripture is in Prov. 22:7. Please turn and read it; and if you occupy toward the Lord the position of a lender, think how you like the idea of having the Lord for your servant.

THE *Christian Work* announces that although all the Presbyterian choirs are singing "halleluiah" because the debt of their Home Mission Board "is all wiped out," "the best is to come," as "the mission board promises now that it is out of debt, to stay out." Why should not the people of the third angel's message have the blessed pleasure of singing "halleluiah" because their debts are all wiped out? and then go on to the still greater blessing of staying out of debt?

THE *Peace Crusade* is the title of a new paper just issued in Boston, Mass., edited by Edward Everett Hale. It is to be published for three months, and its object is to persuade all to "support the czar's peace rescript," and thus produce a "general peace" throughout "the whole world." In London, England, Mr. William T. Stead is publishing a paper called *War against War*, the object of which is the same as the *Peace Crusade*. The first issue of Mr. Stead's paper was one million copies. But now no little comment is provoked by an imperial edict from the czar himself, forbidding the circulating in Russia of Mr. Stead's paper, also a noted pamphlet by Baroness Bertha von Suttner, entitled, "Down with Weapons," the official document of the peace societies of Vienna, Berlin, and London. Mammoth conventions and meetings are being held in Boston and other parts of the country,

where questions like these are discussed: "Organized Labor's Contribution to International Peace," "International Brotherhood," etc. Never was there such a world-wide movement to secure universal peace, and never were there such gigantic preparations for war, as now. All this in the vain hope that the dream of peace may come to pass! But all these hopes will be dashed to pieces. The Lord has spoken, saying that when the cry is, "Peace, peace," "there is no peace." This is only one of the signs of the Lord's speedy coming; and the watchword now, as never before, should be, "Get ready, get ready, get ready."

THURSDAY, April 27, Dr. Joseph Parker, of London, in his midweek sermon, cursed the sultan of Turkey, in about as gross a violation of the third commandment as it would be possible to commit—in words, indeed, which we could not under any circumstances print. And yet his words have been spread all over the English-speaking world, at least. If this sowing shall not be followed by a harvest of blasphemy, it will not be for lack of high example. It is too bad for wicked men to do such a thing; but what when a minister of the highest standing does it?

HAVE you read that splendid little book, "The Abiding Spirit"? If not, you are losing much every day. In this time of the message, "Receive ye the Holy Ghost," many questions are asked on the subject of the Spirit; and there are very few, if any, that are not answered in this little book. One great difficulty with many—alas, too many—who have even received the Spirit, is to know how to retain the Spirit, so that he shall be indeed with them the *abiding* Spirit. This little book tells you how. Indeed, the chief stress of the writer, and the chief value of the book, is in making plain how to meet and co-operate with the Holy Spirit in the common, every-day affairs—the *abiding things*—of the Christian life. Therefore the book is most fitly named "The Abiding Spirit," as every one who will study and carefully follow the instruction in the book may know for himself. The book has 316 pages, is substantially bound in cloth, and the price is only *forty* cents. Every soul who loves the Spirit and his ways should have it. Address Review and Herald.

"HAVE FAITH IN GOD—A WORD OF COMFORT AND ADMONITION TO GROANING HUMANITY IN THESE LAST DAYS," is the title of an eight-page German tract, with neat paper cover, which will be ready for shipment by the time this paper reaches its readers. It contrasts the woe and misery of the world with the bright hope of the gospel of our Lord and Saviour; is just the thing to hand to the down-trodden, suffering, and oppressed, and especially adapted for city work. A new feature is the attractive colored-paper cover, which will insure better appreciation of, and care for, the contents. Price, 1 cent. Should be scattered by the thousand. The tract work certainly needs a revival, and let everybody help to bring it about.

ANY persons who know of quantities of basswood in the shape of either lumber or timber large enough to be made into lumber, will confer a favor by addressing the Sanitarium Health Food Co., Battle Creek, Mich.

A LETTER from Mrs. F. E. Braucht, relating personal experiences of herself and family during the recent war in Samoa, will appear in the *Youth's Instructor*, under date of May 18, 1899, describing events connected with this illustration, showing the special care of God for his children in the smallest islands of the sea.



A VIEW OF APIA HARBOR, SAMOA.

#### TESTIMONIALS FOR THE FOLDING PROPHETIC CHART.

I wish to say that I have examined the Folding Prophetic Chart illustrating the prophetic symbols of the books of Daniel and Revelation, and I must say that it is the most complete chart that I have yet seen. It will surely be a great aid to any one desiring to make this portion of God's word plain to others.

A. J. HAYSMER.  
*Kingston, Jamaica.*

Having myself a large collection of charts, and having examined Mr. Simpson's Folding Chart, I can without hesitation recommend it as one of the best now published.

O. O. FARNSWORTH.

I have examined your new Folding Prophetic Chart, published by the Review and Herald, and regard it as a convenient and helpful arrangement of prophetic symbols. I do not hesitate to commend it to students of Daniel and Revelation.

JOHN A. BRUNSON.

*March 7, 1899.*

Having examined your new Folding Prophetic Chart, I find it a unique arrangement. To illustrate the symbols of Daniel and Revelation, I regard it as the most complete of any production that I have yet seen. I cheerfully recommend it.

N. W. ALLEE.

*Atlanta, Ga., March 7, 1899.*

After examining your new Folding Prophetic Chart, I wish to say that it is the most complete and neatly arranged chart I have seen. I bespeak for it an extensive circulation.

S. G. HAUGHEY.  
*Cincinnati, Ohio, March 7, 1899.*

We have examined the new Prophetic Chart, now published by the Review and Herald, and take pleasure in pronouncing it the most complete and by far the most easy to trace and understand of any prophetic chart that we have ever seen.

W. OSTRANDER,  
J. D. GOWELL.

Have examined the new Prophetic Chart, published by the Review and Herald, and believe it is a necessary help to our understanding of the books of Daniel and Revelation. It is so simple that a child may learn to use it.

P. M. HOWE.  
*St. Thomas, Ontario, March 7, 1899.*

Having carefully examined the Folding Chart of the symbols of the prophecies of Daniel and the Revelation, prepared by Brother William Simpson, and

published by the Review and Herald, I most cheerfully commend it to the attention of our ministers, teachers, Bible workers, and colporteurs. It is also an excellent help to those wishing interestingly to instruct children in their own homes.

J. N. LOUGHBOROUGH.

I have examined the new Folding Prophetic Chart, and must say it is the clearest and most comprehensive demonstration of the prophetic symbols that I ever saw. It will carry conviction to the hearts of the learned and unlearned; for it surely makes the matter plain.

LEWIS C. SHEAFE.  
*Louisville, Ky.*

I have looked Brother Simpson's Prophetic Chart over, with much interest. It is the best of its kind I have ever seen. No Bible worker can afford to be without it.

C. J. HERRMANN.

I wish to say to you that I have examined your Folding Prophetic Chart, and am sure that it is the most complete chart, in the field it covers, of any that I have seen.

W. R. MATTHEWS.  
*Ionia, Mich.*

I have examined the new Folding Chart, published by the Review and Herald, and consider it both ingenious and useful, and bespeak for it a wide circulation.

E. T. RUSSELL.

I have examined Brother Simpson's Folding Chart, and am fully convinced that it is the best chart I have ever seen. Not only will it make the truth impressive upon adults, but it will be impressive in teaching the truth to the children in our families.

DANIEL NETTLETON.

I have examined your Folding Prophetic Symbolic Chart, and surely it is a necessity to the teacher of the prophecies given in the books of Daniel and Revelation. I had one of each of the charts for the wall, and yet, for several reasons that will be self-evident to the chart-user, I was glad to get one of these.

O. S. HADLEY.  
*Indianapolis, Ind., March 10, 1899.*

Allow me to say that I have examined the Folding Prophetic Chart arranged for the study of the prophetic symbols of the books of Daniel and Revelation, and I can truly say it is the most complete and comprehensive of anything I have ever seen, and I can bespeak for it a wide circulation.

J. M. REES.

Your chart is a wonderfully ingenious device, and must indeed prove a great help to all Bible workers.

M. C. WILCOX.  
*South Lancaster, Mass., March 3, 1899.*

After having examined the Folding Prophetic Chart, by Wm. Simpson, published by the Review and Herald Pub. Co., I am free to say it is the most comprehensive and complete of anything I have ever seen. It can be adjusted to illustrate any line of prophecy where symbols are used, in the books of Daniel and Revelation. It is especially adapted for Bible workers, as well as for public meetings.

A. J. BREED.  
*Oakland, Cal.*

I consider the Folding Prophetic Chart, published by the Review and Herald, the best thing of the kind I have ever seen. I do not see how it could be excelled for private use, or before small audiences. It ought to be in the hands of every Bible worker and minister. Indeed, it would seem that its general use by all our people might be fruitful of great good in awakening among those not of our faith an interest in the study of the books of Daniel and Revelation.

C. P. BOLLMAN.

#### THE FOLDING PROPHETIC CHART

Is something so valuable and unique that it must really be seen to be appreciated. Every Seventh-day Adventist minister and Bible worker should secure this latest chart. It consists of fourteen inside folding plates, 9x25 inches, and a neat cloth and morocco cover. These inside folding plates are hinged, and so subdivided that the speaker is able to present one, two, three, or more symbols at a time, making it very convenient.

The plates representing the symbols are beautifully lithographed in five colors, and represent the highest skill of the best artists. On the outside of the cover will be found a unique arrangement consisting of a folding diagram in three parts, outlining the subject of the twenty-three hundred days.

This chart was exhibited to the delegates at the late General Conference at South Lancaster, Mass., by its inventor, Wm. W. Simpson; and many valuable testimonials were secured for it. Ask any of the delegates what they think of it; then order the chart of your State tract society, or of the publishers, Review and Herald Pub. Co., Battle Creek, Mich. Price, \$3, post-paid.

#### "THE ABIDING SPIRIT."

"THE ABIDING SPIRIT," by Mrs. S. M. I. Henry, deals with the presence, power, and ministry of the Holy Spirit, as manifested in the most common, material things, and as needed for the performance of the most simple duties. It argues the constant abiding of the Holy Spirit as the condition of existence, and a healthy and successful life as dependent on the intelligent recognition of this presence, and on the proper adjustment of everything, physical and mental, to this power. It is safe to say that the larger proportion of common religious perplexities is touched upon in this book, and the way opened for light upon their darkness. 316 pages. Prices, 40 and 75 cents. Review and Herald Pub. Co., Battle Creek, Mich.—*The Union Signal*, March 9, 1899.

#### "HERE AND HEREAFTER."

By U. Smith. This book should be in the library of every Seventh-day Adventist in the world. Its full title is "Here and Hereafter; or Man in Life and Death: The Reward of the Righteous and the Destiny of the Wicked." The world is deeply agitated over these important questions. Do you want to know how to meet the many arguments hurled against the Biblical position in regard to the nature and destiny of man? If so, give this book a careful perusal.

A Methodist minister who has recently become a Seventh-day Adventist, speaking of this book and the great help it had been to him, said that the reading of it had been to him like "the lifting of a curtain hiding a beautiful scenery." This brother could hardly say enough in behalf of the book.

"Here and Hereafter" contains 357 pages, 4th edition (revised). Fine cloth binding, with new cover design in jet and gold. Price, \$1, post-paid. Address your State tract society, or the publishers.

#### WHEN A MAN MAKES A MOTION,

It is consoling to know that bodily injury is not intended. The motion, however, may be far more dangerous for the public good, financially, intellectually, or morally, than if the mover premeditated personal assault. How to artistically dispose of a bad man, or of the scheme of a bad or unwise man, in public, is the Main Question. In order to avoid the unpleasantness of Appeal to the Chair, Debate, Amendment, Postponement, Commitment, Withdrawal, and Suspension of the Rules of Business in the proposition now being Reconsidered pending Adjournment, kindly rise to a Point of Order, without Discussion, and send 50 cents for "Smith's Diagram and Parliamentary Rules," containing 500 recipes for managing men in public.