

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD

"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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IF WE BELIEVED.

If we believed, we should arise and sing,
Dropping our burdens at His pierced feet.
Sorrow would flee, and weariness take wing,
Hard things grow fair, and bitter waters sweet.

If we believed, what room for fear or care
Within his arms, safe sheltered on his breast?
Peace for our pain, and hope for our despair,
Is what he meant who said, "I give thee rest."

Why linger, turn away, or idly grieve?
Where else is rest—the soul's supremest need?
Grandly he offers, meanly we receive;
Yet love that gives us rest is love indeed.

The love that rests,—say, shall it not do more?
Make haste, sad soul, thy heritage to claim.
It calms; it heals; it bears what erst ye bore,
And marks thy burdens with his own dear name.

Carried in him and for him, can they harm
Or press thee sore, or prove a weary weight?
Nay, nay; into thy life his blessed calm
Shall drop, and thou no more be desolate.

No more with downcast eyes go faltering on,
Alone and sick at heart and closely pressed.
Thy chains shall break, thy heavy heart be gone,
For he who calls to thee will "give thee rest."

— Mary Lowe Dickinson.

CHRIST'S PRAYER FOR US.

MRS. E. G. WHITE.

In the prayer of Christ recorded in the seventeenth chapter of John is plainly defined the relation that it is the privilege of man to sustain to God. This prayer has instruction for every soul who will heed its lessons. If the people of God will have no other gods before the Lord, if they will refuse to have their minds diverted to strange gods that are no gods, they will respond to that prayer. They will not allow themselves to act contrary to its teachings. Those who claim to be followers of Christ will honor and exalt the work of their Leader. Will our people work away from this prayer, or will they work to it, answering to their duty as intelligent beings?

"I have given them thy word," Christ prayed; "and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth."

We need to take these words home to our hearts. Our minds need not dwell so largely upon what the world is doing. Our question should be, What am I individually doing to let

my light shine forth to the world? What am I doing to dispel its moral darkness? Should we not eat and drink the words of Christ? His word is truth, which he represents by his flesh and blood, which he has given for the life of the world.

"As thou hast sent me into the world," Christ continued, "even so have I also sent them into the world." Would we understand Christ's purpose in sending us into the world? He says: "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This is our work. Our earnest activities are to be signalized before the world by an unselfish life and a purified character.

A great responsibility rests upon all who in this age of the world's history claim to be followers of Christ. The example of Christ is before us. "For their sakes," he said, "I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Why do not those who have the word of God work out its glorious principles? It rests upon us not merely to use the great gift of speech in the service of the Master, but to bring glory to God by a consistent life and a godly conversation. The fallen world needs the light of heavenly sanctification demonstrated in a glorified character; and it is our duty, before the heavenly universe and a fallen world, to reach the perfect unity which this prayer presents. It is our duty to reflect the light of heaven upon a world that is under the scepter of Satan.

Who among us are arousing themselves to understand the wonderful science of salvation? The unity of the people of God constitutes their credentials to the world that they stand on vantage-ground; that they are members of the royal family, children of the heavenly King. To those who cultivate this unity, the promise is given that God will love them as he loves his only begotten Son. What an exalted position those will occupy whose life here responds to the life of Christ! Christ declares: "The glory which thou gavest me I have given them; that they may be one, even as we are one. . . . And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

As a part of God's great heritage, we are to represent the character of those who shall compose the family of God. Said Christ: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men

know that ye are my disciples, if ye have love one to another." When so much is at stake, shall we not, for Christ's sake, exercise our talent of speech in expressing our love and devotion and whole-heartedness for Christ,—in revealing to others the love that Christ has expressed for all the world?

Again, Christ said: "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you. These things I command you, that ye love one another."

These blessed assurances are for every one who will respect them, and who will, in character, reveal to the world their interpretation. "If ye love me," Christ said, "keep my commandments." If we are doers of the Word, we can come to God with full assurance of faith, saying, "Remember the word unto thy servant, upon which thou hast caused me to hope." When we zealously obey God's word from the heart, we may make that word our plea. The Lord always works in accordance with his word.

The weakness of our Christian experience is wholly due to the perversity of the human heart. The Lord has prepared great things for those who will partake of his likeness. He is longing to represent himself in the individual members of his church, if they will walk, not after the flesh, but after the Spirit. But he can not strengthen and bless a people who are full of self, and who have no room for him. There are many who will not comply with the conditions of salvation, because they desire to keep the world and its advantages first; and those things that are greater than any worldly consideration are treated with indifference. This constant slipping down into a worldly current, while bearing the name of Christians, is dishonoring to God. If our actions reveal that we do not believe God's word, we can receive nothing from Christ. Our prayers are insincere. God says, "Let not that man think that he shall receive anything of the Lord."

The religion of the Bible calls for a deep earnestness, that will exalt the spiritual and eternal. Christ taught the truth. He taught as One who knew that man could reach a higher standard in divine things. He knew that all whom he addressed had the power given them

of God to respond to the divine requirements. His call was: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Man will find rest in complying with the conditions of the invitation. And the call is not to a few, but to all. Christ is the Redeemer of the world. His greatest message to the world was, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." "If any man will come after me," he said, "let him deny himself, and take up his cross daily, and follow me." Jesus accepted that cross, with all its humiliation and suffering, that he might make it possible for every member of the human family to follow in his footsteps. He requires of human beings nothing which, in his own humanity, he has not himself borne. He knows that the strength of man in itself is wholly inefficient; but he also knows that the provision made is ample and abundant, able to strengthen him, and make him capable of responding to the call.

When human beings turn aside from the righteousness of Christ to exalt their fellow men, and lay their laurels at their feet, they lose their view of Christ. And when the men thus raised to a pinnacle have not discernment to understand the requirements of the word of God; when, with all their capabilities, they can not read their duty to their God; when they can not discern that the invitation, "Learn of me; for I am meek and lowly in heart," is for them; when they take a path that leads away from Christ in any line, they encourage disobedience rather than obedience. All the high and honorable positions that they may gain by disobedience, they will sometime know to be the path over which Satan has traveled before them.

The earnestness that Christ reveals in this matter should not be disregarded. He urges all to unite with him, that their interests may be wrapped up in him, and that they may become one with the Father. Then man will not take glory to himself or to any of his fellow men. God alone will receive the glory. There are heights which we all have the privilege of reaching, but they can be gained only by partaking of the humility of the Redeemer. In yoking up with Christ, man becomes a constant worker with God; and through Christ he is strengthened to rise to the heights to which God calls him.

THE REVIVAL OF EGYPT.

New York Tribune.

THERE are few more interesting and inspiring spectacles among the nations of the world to-day than that presented by Egypt under British guidance. That country, one of the oldest, if not the very oldest, in settlement and civilization, in the world, is strikingly refuting the idea that the ruined empires of the past can never be rehabilitated. In other cases the rule has seemed to prevail. Assyria is dead, and will not live again. Persia is dying, with no hope of a resurrection. Modern Greece is scarcely a shadow of the Athens of Pericles and the empire of Alexander. Modern Italy conveys scarcely a reminder of ancient Rome. And this is so not merely in respect to political greatness, but equally in respect to numbers of population and industrial wealth. But here is Egypt, oldest of them all, after centuries of prostration more complete than most others have suffered, rising into a newness of life and wealth and greatness surpassing its best days of old.

There is no exaggeration in saying this. Let us begin with population. How many inhabitants the Egypt of the Pharaohs had is prob-

lematic; but it is doubtful if it had more than did the Egypt of the Ptolemies, which was not more than eight millions. Two centuries ago it had fallen to three millions. Under Mehemet Ali and his successors there was some improvement; and the census-roll of 1875 was increased to six millions, at which figure, or a little less, it stood in 1882. Now, after scarcely sixteen years of British rule, the population is about ten millions. That means an increase of sixty-six per cent. in sixteen years, or more than four per cent. a year. It means that Egypt to-day—Egypt proper, not counting the vast realms of Equatoria and the Bahr-el-Ghazal—is more populous than ever in all its history. That, in itself, is a singularly impressive and significant fact.

In industries the growth of Egypt is comparably great. The country is not the granary of Europe, as it once was. Other lands have usurped this place. But if we measure its grain, its fruits, its cotton, and all its products, we shall find that it is yielding far more than it did even in the fat years of Joseph. It is not building pyramids and sphinxes. But the barrages of the Nile, one built and one building, are greater works than those. Nor may we overlook its railroads, of which it has to-day some fourteen hundred miles, or more than Spain, or Portugal, or even Austria-Hungary. Twenty years ago there was scarcely a mile of good wagon-road in all the land, and travel and transportation had to be afoot, or on muleback or camelback. In the last six years, more than a thousand miles of fine roads have been built, and the work is proceeding at a rapid rate.

SANCTIFICATION OF THE SPIRIT.

J. N. LOUGHBOROUGH.

ACCORDING to the plain statements of the Scripture, the Spirit of God serves an important part in the work of sanctification; but it ever acts in connection with the word of God. As Paul says, in the Thessalonian letter, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2:13. This does not approve the course of those who, knowing there is a blessing of peace connected with true sanctification, chase after the blessing without the obedience to the truth. Such may work themselves up to a high pitch of human enthusiasm, and claim that as sanctification, "because they feel happy," and at the same time reject the plain instructions of the Lord's word, which serves its part in God's plan of true sanctification.

In Peter's testimony we read: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Peter 1:2. Our Saviour's own words while here on earth connected sanctification closely with the word of God. Notice this petition to the Father for his disciples: "Sanctify them through thy truth: thy word is truth." John 17:17. Again, in the same prayer, we read, "For their sakes I sanctify myself, that they also might be sanctified through the truth." Verse 19.

Of the agencies of true sanctification we may learn still further in Paul's instruction to the Hebrews, when he inquires: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. 10:29.

In Paul's letter to the Ephesians we read that "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the

word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:25-27.

In a copy of the REVIEW of 1895 we have a Testimony which says: "Justification by faith is our *title* to heaven, while sanctification is our *fitness* for heaven. . . . The righteousness by which we are justified is *imputed*; the righteousness by which we are sanctified is *imparted*."

Sanctification is, then, that *growth* in the grace of God which we obtain as we forsake wrong ways, by obeying the truth through the power of the Spirit of God. So in this work of sanctification, the Spirit comes to us as a reprover (convictor) of sin. Of this work of the Spirit, our Saviour said, "And when he is come, he will reprove [convict] the world of sin." John 16:8. Of this work of the Spirit in the days of Noah, the Lord said, "My Spirit shall not always *strive* with man." Gen. 6:3. Of the resistance of its striving, Stephen said, "Ye stiffnecked and uncircumcised in heart and ears, ye do always *resist* the Holy Ghost: as your fathers did, so do ye." Acts 7:51.

TO KNOW GOD.

L. A. REED.

WE have seen that light is a revelation of God's goodness. It reveals his tender mercy and loving-kindness to us ward. Indeed, light is an effect of that goodness; it is one instance of the goodness of God at work in the material world. And we have seen and do know that this goodness of God leads us—if we are led at all—to repentance.

We have seen that God's goodness is revealed in the every-day fact of his making his sun rise on the evil and on the good; and we have seen it manifested in the phenomena of the candle flame. The candle flame is a result, an effect, of the goodness of God. Were it not for the goodness of God, there would be no candle flame.

And so, as we study and learn the principles underlying, and the processes involved in, the candle flame, we are, or should be, studying the goodness of God,—that which draws us to him. And any so-called knowledge that does not do this is a positive detriment and injury.

Some think they can learn of things that have no necessary application to God, but this is a great error. One of the text-books on physics in my library, at the very outset makes this statement: "Physical science deals *only* with the phenomena and laws of matter, and of matter in motion. It does not attempt to determine whence matter and its motion came, what matter is, or how it acquired motion. It does not deny that other things than matter in motion are essential to the universe. Whatever such things there are, lie outside the scope of physical science."—"Appleton's School Physics," page 1.

He who built all things is God; and all things speak of God. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, . . . so that they [who teach such philosophy as we have just quoted] are without excuse." And "that which may be known of God is manifest to them; for God hath showed it unto them." But "even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind ["a mind void of judgment," margin]." And so they have "changed the truth of God into a lie, and worshiped and served the creature," studying and learning only of created things; or as the text-book we have quoted says: "Physical science deals *only* with the phenomena and laws of matter, and of matter in motion. It does not attempt to determine whence

matter and its motion came." No, certainly not; it utterly ignores the Creator, while it studies only matter, and matter in motion. But such science is science falsely so-called. It is the changing of the truth of God into a lie, and the worshiping and serving the creature, the thing made, rather than the Creator, the one who made it.

And yet, up to a year or two ago, such textbooks had a place in Seventh-day Adventist colleges; and for all that I know, they may have a place in some of them now. But it is high time to cast them out, and, thank God, they are going. God wants us to have not little, but *much*. But above all things, he would have us learn of him; for without a knowledge of him, we are lost; while to know him, the only true God, and his Son Jesus Christ, is life eternal.

THE TRUE LIGHT.

F. M. ROSSITER, M. D.
(Battle Creek, Mich.)

JOHN, in speaking of Christ, says: "That was the true Light, which lighteth every man that cometh into the world." Christ is in every human being on the face of the earth. As the residual air is always in the lungs, so God is in every man, from the beginning; and as no man can deprive himself of this residual air by voluntary effort, so likewise no man can deprive himself of this presence of God by his own will. This presence of God is there to give life and breath and light to the soul as well as to the body,—to inspire every person physically and spiritually.

An individual may, by wrong habits and incorrect positions, diminish his lung capacity, and breathe superficially; but the residual air is there nevertheless: so the light of Christ may be kept in obscurity, and give a diminished light; but it is there all the same. Every person has a conscience, he knows right and wrong; and the "light" is always seeking to lead him higher, and causing him to long for something better than what he is by nature.

The heathen as well as the Christian has received the forgiveness of sins through the merits of Christ; the only difference is that the Christian recognizes the fact, and allows the "peace of God, which passeth all understanding" to keep his heart and mind, while the heathen does not. God breathes into him daily the inspiration of the Holy Ghost, in order that he may triumph over sin, and endure as a faithful soldier. Like the tidal air, there is nothing exciting about it. In fact, it is so silent that at times one is tempted to believe that he has not received the Holy Ghost. Do you doubt that you are breathing? Do you worry whether you will be able to take the next breath? When you have breathed the air, can you tell how it is that the blood takes up only oxygen, not taking an atom of the nitrogen, when the air contains four times as much nitrogen as oxygen? When the oxygen is in the blood, can you tell how it combines with food, and gives us life, and at the same time burns up the dross? This is a mystery, yet we do not worry about it; we go on living just the same. Why not do likewise in the spiritual life? "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

We breathe the air, yet we can not see it. Nevertheless we know that it gives us life. This is the only food that man can not monopolize, or get a "corner" on. So with the Spirit of God. It is "without money and without price," and it is also without measure. Suppose a man's neighbor is drowning, and must have assistance at once. The man must take greater inspirations of air to supply energy

to his own body, in order to have sufficient extra power to save his neighbor. Nature has given a reserve lung capacity of one hundred cubic inches to meet unusual emergencies.

After the ascension of Christ, there were in Jerusalem thousands of people who were perishing for want of the gospel; and the disciples needed additional power, in order to save these multitudes. They needed to be inspired. "God breathed," and the blessing of the day of Pentecost was given,—a complementary inspiration. It came as a mighty rushing wind, and gave them more life; and great results followed. In order to save another, one must possess more power than is necessary to save himself.

When you are in the house, on the street, or in the field, pray that God will inspire you with more of the "breath of life." You will be better able to resist disease both of body and soul, and to live a more useful life. Then when his Spirit is poured out in a marked degree upon all flesh, you will be in a much better condition to receive and appreciate the Holy Ghost, which Christ breathes upon his people.

BE OF GOOD CHEER.

MRS. L. D. AVERY-STUTTLE.

Tune: "Nellie Gray."

O, MY hope is growing brighter,
And my soul is filled with song;
Soon shall I be sad and weary nevermore:
And my burden seemeth lighter,
I am singing all day long;
Soon I know the toilsome journey will be o'er.

CHORUS:

When He comes to give me rest,
He will take me to my home,
And my perfect peace and joy shall never end;
O, methinks I see him coming
In the glorious azure dome,
And I shout to welcome my beloved Friend!

Often have I heard him whisper —
Whisper softly in my ear:
"Well I know the weary cares that press thy soul;
But my grace is all-sufficient,
And thy faintest cries I hear;
I will make thy bruised and wounded spirit whole."

I can almost see his chariot
Rolling down the shining way,
And methinks the angel voices I can hear;
And the glory of his presence
Driveth all the clouds away,
And it banisheth the shadows dark and drear.

Cheer thee, cheer thee, drooping pilgrim,
For the day is almost here;
I can see the radiant glory in the skies;
I can almost hear the trumpet
That proclaims the morning near,
When the glorious Sun of Righteousness will rise.

THE POWER OF THE WORD.

* * *

The power of a person's words is determined by the power of the one who gives them utterance. The words of one who has, on account of some unusual power or trait of character, risen to prominence among his fellow men, will always have an influence over those with whom he comes in contact. And to those who best know and appreciate the power of the person, the words he utters will have the greatest weight. Yet we find that the words of the greatest men can accomplish but little. As it is with man's authority and power, so it is with his words.

Here, then, we find the great difference between the words of man and the word of God. In Gen. 1:1 we see the power of God manifested in the great act of creation. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Ps. 33:6. The work of creation was not a work extending over thousands of

years. As his divine mind conceived the plan on which the earth was to be created, it was only necessary for him to say, "Let it be so," and it was. "For he spake, and it was done; he commanded, and it stood fast." Ps. 33:9. God's word is not only manifested in creation, but it is also manifested daily in maintaining all things.

God revealed himself in Christ, who took upon himself our nature, and was tempted in all points like as we are, yet without sin. "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:14. Again and again Christ's power was manifested in his association with the people. Never was a great power more unselfishly used. Christ used his power to help others, never to help himself. In the garden the power of his word was revealed, but only for an instant. As the officers and soldiers crowded about him, he asked, "Whom seek ye?" and they answered, excitedly, "Jesus of Nazareth." "I am he." The words were spoken quietly, but the soldiers fell from him. The power of his word was revealed to them. "Well they knew that he had but to speak the word, and they would be scattered as leaves before the gale. But no; this was not to be. That power was to be used only in behalf of suffering humanity; and the Saviour went through all, suffered and died for us, that we might inherit eternal life, never once using the power entrusted to him in his own behalf."

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6:63. God's word is a testimony of his power, and of his love for us. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Eph. 1:13. It is through the word of God that we obtain a knowledge of the plan of salvation. It is through the power of God's word that we are enabled to overcome temptation and perfect characters which will stand the test of the Judgment. Only by an acquaintance with his word can man discern the snares and pitfalls in the path of every one who seeks to do God's will. How important it is, then, that we should study the word of God! "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2:1. "Through thy precepts I get understanding: therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:104, 105. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:14, 15.

Our salvation depends on our living up to the light that God gives us. Let us constantly study his word, not as we study the words and thoughts of men, but praying to God earnestly for power to understand the truths it contains, and for strength to live up to the light that he reveals to us. Man's power soon passes away, and his words are forgotten; but the word of the Lord "liveth and abideth forever."

"An unpleasant or difficult duty is a large opportunity. Strength comes through self-conquest, but there is no conquest where there is nothing to overcome. He who refuses good to an enemy, or forgiveness to his persecutor, practically chooses to be weak when he declines to accept the divinely given opportunity to be strong."

Home and Health.

THE SILVER-SIXPENCE.

It was only a silver sixpence,
Battered and worn and old,
But worth, to the child who held it,
As much as a piece of gold,—

A poor little crossing-sweeper,
In the wind and rain all day,—
For one who gave her a penny,
There were twenty who bade her nay.

But she carried the bit of silver—
A light in her steady face,
And her step on the crowded pavement
Full of unconscious grace—

Straight to the tender pastor;
And, "Send it," she said, "for me,
Dear sir, to the heathen children
On the other side of the sea.

"Let it help in telling the story
Of the love of the Lord most high,
Who came from the world of glory
For a sinful world to die."

"Send only half of it, Maggie,"
The good old minister said,
"And keep the rest for yourself, dear;
For you need it for daily bread."

"Ah, sir!" was the ready answer,
In the blessed Bible words,
"I would rather lend it to Jesus,
For the silver and gold are the Lord's,

"And the copper will do for Maggie."
I think if we all felt so,
The wonderful message of pardon
Would soon through the dark earth go.

Soon, soon, would the distant mountains,
And the far-off isles of the sea,
Hear of the great salvation,
And the truth that makes men free.

Alas! do we not too often
Keep our silver and gold in store,
And grudgingly part with copper,
Counting the pennies o'er,

And claiming in vain the blessing
That the Master gave to one
Who dropped her mites as the treasure
A whole day's toil had won?

—Margaret E. Sangster.

GOOD FORM.—NO. 4.

MRS. S. M. I. HENRY.

THE whole social problem, as regards pure living, home-making, and domestic comfort, depends on how young people, as such, shall deport themselves toward one another.

Some good people have appeared to suppose that, provided the children were converted, everything else would take care of itself; that any specific instruction in manners would be superfluous. This is a fallacy of the same order as that which assumes that if a man is called of God to preach the gospel, he needs no education, no preparation,—only to stand up, and begin to use his vocal organs, leaving God to do the rest.

Many a Christian man has brought reproach on the name of Christ, not because his heart was bad, but because his manners were. Many a woman of pure purpose, who would not have committed a gross act for the world, has alienated her husband, made her neighbors suspicious, and lost her good name, just because she did not know what things were of good report, and therefore what must also be of evil report among men. And these disasters resulted from a lack of proper training in the early home on some points which seem too trivial to think about twice; and which, doubtless, many will feel have no place in a dignified church paper. And yet since these small things concern so much of weal or woe, so much of honor or shame, we can afford to take a little time and space for their consideration.

One of the things most commonly seen, and about which everybody smiles, as foolish, but harmless, is a boy and girl standing on opposite sides of the gate that opens toward her home. They have walked from school together; she has entered and closed the gate, and paused a moment for another word, and he has taken this as an invitation to linger, and so they stand, laughing, chatting, sometimes long after dusk, in what the world calls coquetry. They do not mean it as such, they are innocent and honest; but you can not make the world, which is looking for evil, believe that they are not consciously either love-making or flirting. The world will insist that they are flirting, and will estimate them accordingly. It will soon begin to say, "That girl knows quite as much as she ought to," while even the good Christian people of the community will grow afraid of her as an associate for their daughters, even if those same daughters do the same thing.

These children have seen older young people—perhaps their mother and the minister—stand and talk and laugh in the same way. Some may ask, "Well, why not?" I answer, Because it is not *good form*; because a bad social savor attaches to it, such as gives it the appearance of evil; because no matter who do it, unless they are very aged, or are, like Caesar's wife, absolutely above suspicion (and who can venture to assume such a thing for himself?), they will lose in dignity; suffer in reputation; and, however honorable and respected, become the butt of some sly joke from the class of people who need the help that can be given only by men and women who do not allow their good to be evil spoken of.

If the children and young people form the habit of stopping to talk and laugh at the gate, they will do so when they become men and women; and by so doing, they will draw the evil eye, and invite gossip. Teach your boy and girl that good form requires that when they arrive at the gate, both should enter, and go on into the house together; or that, after he has opened the gate for her to pass, and closed it after her, she should promptly say "Good morning," or "Good evening," and that he should lift his hat and walk away. Teach them also that as they enter the house together, good form requires that any man, young or old, with whom your daughter expects to visit, should be taken to the common sitting-room, where he will at once receive a family greeting; and that any member of the family shall be, of course, free to come and go, or to remain and share in the conversation until the call is ended.

Two young people should never suppose that they must sit in a parlor with closed doors; that father, mother, and everybody else must be kept out of the way because Nellie's friend (never call him a "beau") has come to spend the evening. They should never consider it possible to extend that evening into and past the large hours of the night. This is one of Satan's most fruitful wrecking-devices. The young people will never think of doing these indiscreet things themselves unless their training has tended in that direction,—unless they have been pushed off away from their natural social guides.

When the boy, or young man, comes to spend an evening because you have a daughter, give him just as much of yourself as possible; make yourself so indispensable to the young people that they will naturally come to you wherever you prefer to sit, rather than to try to entertain each other without you. This is not an unheard-of thing, although some of our own people have this summer met some statements, which they have called out by questions, as if such teaching were very extreme indeed.

"How, then," asks one, "will a young man ever be able to say anything special to the

girl?" to which I answer now, as many times before:—

If he is not able to find a way that is perfectly consistent with every principle of decorum, he is not worth listening to; and that will be because he has not been given his share of the right sort of home life and teaching.

In the social world, where good form is as binding as the decalogue is to us, fathers and mothers have made it impossible for a young woman to think of entertaining her young man friend where both would be shut away by themselves alone. Strange to say, it is the Christian parent, in the modest home, who has allowed Satan to set this trap for unwary feet, by leaving the young daughter, without one word of instruction, to entertain some young man, perhaps a stranger, who poses as her lover, shut away in the "parlor," while everybody is given to understand that no one must disturb the mysterious solemnities of "keeping company," even if they shall continue into the small hours. And as a result of this disregard of simple good form, which is as a fence against recognized danger, untold sin and sorrow have resulted.

TULIPS AND A TRAP.

"You might as well go an' look after your tulip-bed, Mr. Putnam."

"What's the matter with it?"

Jeremiah Putnam glared over his spectacles at his old housekeeper, who stood in the open doorway, her strong, wrinkled face shadowed in the depths of a blue-and-white gingham sun-bonnet.

"You need n't be so cranky, Mr. Putnam!" she answered, with the privileged freedom of long service. "But I thought you might like to know that that floppin'-eared dog from t'other house 'd been lopin' all over it again!"

Mr. Putnam threw down his newspaper with an angry expletive.

"I'll fix him!" he said, between his teeth, as he caught up his hat and stick.

"It'll take a younger man than you to ketch him!" said the housekeeper. "I tried to hit 'im a clip myself; but lands! I might as well struck at a streak o' lightnin'!"

Jeremiah Putnam went stamping down the garden path. He was a tall, thick-set man, past sixty years old, with grizzled hair and beard, and a stern, forbidding face, which was just now flushed with unusual excitement.

"T'other house," as the old woman had called the white cottage just across the street, had stood a long time vacant, but within the week it had been taken by a strange family. Mr. Putnam had secretly resented this occupation as an intrusion upon his own privacy, all the more that the new household numbered among its members a boy and a dog. Of these, the former might perhaps be looked upon as a necessary evil; but for the existence of the latter, Mr. Putnam could not imagine an adequate excuse.

Mehitabel Jenkins, the housekeeper, was of the same opinion. "If there's anything on the face o' the airth that I hain't got any use for, it's a mis'able dog!" she declared.

But if Mr. Putnam disapproved of dogs on general principles, who can describe his feelings when it was discovered that this particular canine had taken what Mehitabel called a "bee-line," across his flower-garden! All the warmth of affection which the solitary, embittered old man had so long denied to his own kind was poured out without stint upon his flowers. The money churlishly refused to church or charity was cheerfully spent for a rare variety of bulb or a new shade in roses. Yet his blossoms opened and faded upon their stems; none found their way to altar or sick-room.

His wrath was not perceptibly lessened by the fact that the first incursion of the dog had done no apparent injury. This second offense was beyond endurance. A glance at the tulip-bed showed one of the finest plants trampled and broken. His lips quivered. His very beard seemed to bristle. He looked about him in impotent rage; for the dog was nowhere visible. Suddenly his face altered, overspread with a grim smile, more unpleasant than the angry expression had been; and hastening off in the direction of the tool-house, he soon came back with a steel trap in his hand.

"I'll be ready for the creature next time!" he muttered, as he proceeded to set the trap wide open upon the garden-border, its cruel, notched jaws yawning for an unwary victim. Then, having surveyed his work with much apparent satisfaction, he returned to the house.

A week passed, and the trap remained unsprung. But one afternoon, as Mr. Putnam was dozing in his armchair on the east porch, he was startled by the sound of flying footsteps, and the apparition of a little bareheaded figure rushing toward him in such frantic haste as to seem only a confused mingling of velvet suit and flowing collar, with streaming yellow curls, burning cheeks, trembling lips, and blue eyes, wide with horror-stricken appeal.

"O sir!" panted the childish voice; "come! My doggie!"

"What?" The old man straightened himself.

"There's a dreadful thing on his foot,—I can't get it off,—and mama's gone away! I was so glad when I saw you sitting here, 'cause I knew you'd help me!"

"Do you know what your dog was doing?"

"Oh, yes, sir! He was chasing birds—he will chase birds, the naughty fellow!—and he jumped over your fence, and I went to call him, and—oh, please, please, hurry!"

A small, soft hand slid into Jeremiah's hard, wrinkled palm. The blue eyes were brimming over. The old man rose; his limbs seemed to move without his will in the effort to keep pace with the child, who was pulling him forward.

A slender, graceful hound lay stretched along the garden-path, moaning with pain, and tugging vainly at the instrument of torture, which held one delicate paw in a vise-like grasp. The boy, who appeared not more than six years old, flung himself on the ground beside the suffering animal, and took the pretty brown head in his arms.

"Poor Prince! Dear Prince! Don't cry! The good man will take it off!" Then to Jeremiah, "See, he is bleeding! Quick, quick!"

Without a protest, the old man stooped, and with some little difficulty succeeded in releasing the captive member. Alas! the slender bones were broken, and the leg dropped limp and useless. The child gathered his pet to his breast in a storm of weeping.

"What shall I do?" he sobbed. "Can't it be mended? If my papa was here, he would get the doctor. Can you get the doctor, sir?"

Jeremiah looked down into the piteous little face, and his voice was almost gentle as he answered: "Let me look at the foot. Maybe I can do it up myself. I used to know something about broken bones."

The child's face grew radiant through his tears. He watched with intense eagerness while his companion examined the injured foot.

"Find me a bit of stick," said Jeremiah; "and I'll be wanting some cloth for a bandage. You just run up to the house and ask—no, you needn't, either! I'll tear up my handkerchief!" The old face flushed. "It's none o' Mehitabel's business, anyhow!" he muttered, under his breath.

"There! I reckon that'll heal up all right!" said Jeremiah, at length, as he contemplated his finished surgery.

Suddenly two plump arms were thrown about his neck, and a pair of dewy lips gave him half a dozen sounding kisses.

"I love you! You're the bestest man I know, 'cept my papa! And Prince loves you, too—don't you, Prince? See him wag his tail—that's for 'yes,' you know. What is it that caught his foot—do you know?"

"That? Why, that's a trap, child."

"A trap! I've heard about traps, but I never saw one before. Do you suppose anybody put it there on purpose?"

Jeremiah cleared his throat.

"I—I suppose so."

The boy's eyes widened with horror.

"How awfully naughty anybody must be to do that!" he said, solemnly. "And they put it in your own garden, too—only think! Who do you s'pose it was?"

The boy's gaze was like that of a questioning angel: the old man had no choice but to answer.

"I did it myself!" he blurted out.

"You!"

For a moment the boy recoiled. Only a moment.

"But you didn't mean to?"

"Yes, I did. The dog spoiled my tulips. I meant to catch him!"

The little face turned scarlet, the sweet mouth quivered. As a criminal scans the face of his judge, so Jeremiah watched the struggle of the childish soul in the sensitive features.

"But you're sorry?"

The boy's voice was almost a shriek.

"Yes, I'm sorry."

"And you'll never, never, do it again, just as long as you live?"

"No, I never will!"

The strained lines of the child's face relaxed, changing to an expression of strange sweetness.

"I want to kiss you again!" he said.

The old housekeeper, peering from the kitchen window, almost doubted her own eyes when her master passed on his way to "t'other house," carrying the wounded dog in his arms, while the boy pressed closely to his side.

"Well, I am beat!" was her audible comment. "It a'most seems as if he must be teched!"

She spoke more wisely than she knew; for truly God had touched the old man through a child's tender finger.

"I've been a hard old sinner," he confessed that night, on his knees. "I've set traps for folks as well as dumb beasts, and then blamed 'em for falling into 'em. I haven't done anything good for anybody, and then I've taken it hard because I was left to myself. I've been harsh, and unreasonable, and bitter; but thou knowest, O God, that I've been lonesome! I can't bear it any longer! The boy forgave me, and I believe that thou wilt forgive. I've wasted the best years of my life, but I give thee what is left. Oh, take me, for Jesus Christ's sake!"

And so, through the darkness and silence, there came to the heart so strangely opened to receive it, the comfort and pardon of a loving Father.—*M. A. P. Stansbury, in Young People's Weekly.*

"EXPERIMENTS with plant seeds subjected to extreme cold have shown that the power of germination is not destroyed, but is merely suspended, by the cold. By the use of liquid air, seeds of barley, oats, squash, cucumber, peas, sunflower, and of some other plants, were recently kept for one hundred and ten hours at a cold of from one hundred and eighty degrees to one hundred and ninety-two degrees centigrade. They were then carefully and slowly thawed for fifty-two hours. They were then planted, when they sprouted as well as if they had not been frozen. The experiments were made in London."

HOW TO POSTPONE OLD AGE.

H. E. SIMKIN.

UNDER this heading an article by Dr. Kinneer appeared in a recent number of the *Scientific American*. It was originally published in the *Humanitarian*. An interest in the article is assured, as how to postpone old age is what all the world wants most to know. The doctor says the infirmities of old age are brought on by the reception into the system of earthy deposits from carbonate and phosphate of lime, mixed with other salts of a calcareous nature. He then shows how ossification gradually comes on, and how the work of the arteries and different organs of the body is interfered with by it. It is stated that "as blood is produced by assimilation of the food we eat, to this food we must look for the earthy accumulations which, in time, block up the system, and bring on old age. Almost everything we eat contains more or less of these elements for destroying life by means of calcareous salts deposited by the all-nourishing blood. Careful selection, however, will enable us to avoid the worst of them. . . . Moderate eaters have in all cases a much better chance for long life than those addicted to excesses at the table."

Fruits are mentioned first among the articles of food to be chosen by the aged. After naming other foods that are good, and some to be avoided, the doctor sums up his instruction as follows:—

"Avoid all foods rich in the earth soils; use much fruit, especially juicy, uncooked apples; and take daily two or three tumblerfuls of distilled water, with about ten or fifteen drops of diluted phosphoric acid in each glassful. Thus will our days be prolonged, old age delayed, and health insured."

To those who read the Review and other literature promulgated by its publishers, these thoughts are not new. For years the principles expressed in them have been known as the "right arm" of the work in which we are engaged. It is a source of satisfaction, however, to know that public opinion has awakened to the extent that such sentiments are now given a place in journals like those from which these thoughts are taken.

Another matter worthy of consideration by those who would successfully postpone old age, is right thinking. While it is true that we are changed to a great extent by the food we eat, it will also ever be true that as a man "thinketh in his heart, so is he." We all know persons who are always cheerful, happy, and young. It is a pleasure to come in contact with them. They look on the bright side of trials, and put to one side the unpleasant and the disagreeable. Such persons, though they may be well advanced in years, put old age far away, and with much benefit to themselves. Others seem always to be looking for something with which to find fault, complain of, or fret about. As a rule, such persons do not like children; and, naturally enough, children do not like them. By their thoughts they are led to actions, and by these they are led still farther and farther from happiness, youth, and life.

By thinking on the attributes of God, the source of all life, we are led to behold him in all his glory. By beholding we are changed,—changed from the sorrow and death of this world to the joy and life of that which is to come.

THE temperance army in Sweden, which has a population of over 5,000,000, numbers over 200,000. The figures for the principal organizations are: Good Templars, 97,000; Blue Ribboners, 70,000; the Templars, 40,000; the National Good Templars, 25,000.—*Selected.*

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 6, 1898.

ALONZO T. JONES, }
URIAH SMITH. } EDITORS.

SPECIAL CONTRIBUTORS:

GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,
WM. W. PRESCOTT, HENRY P. HOLSER.

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

In order to be able to know what the Scripture means when urging upon us the necessity of *cultivating* faith, it is essential to know, first of all, *what is faith*.

Plainly, it must be to little purpose to urge upon a person the necessity of cultivating faith, while that person has no intelligent idea of what faith is. And it is sadly true that, though the Lord has made this perfectly plain in the Scriptures, there are many church-members who do not know what faith is. They may even know what the *definition* of faith is: but they do not know what the *thing* is; they do not grasp the idea that is in the definition.

For that reason, the definition will not be touched now; but, rather, there will be cited and studied an illustration of faith,—an instance which makes it stand out so plainly that all can see the very thing itself.

Faith comes "by the word of God:" to the Word, then, we must look for it.

One day a centurion came to Jesus, and said to him: "Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but *speak the word only*, and my servant *shall be healed*. . . . When Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great *faith*, no, not in Israel." Matt. 8:6-10.

There is what Jesus pronounces *faith*. When we find what that is, we have found faith. To *know* what that is, is to know what faith is. There can be no sort of doubt about this; for Christ is "the Author . . . of faith," and he says that that which the centurion manifested was "faith;" yes, even "great faith."

Where, then, in this is the faith?—The centurion wanted a certain thing done. He wanted the Lord to do it. But when the Lord said, "I *will come*" and do it, the centurion checked him, saying, "*Speak the word only*," and it shall be done.

Now, what did the centurion expect would do the work?—"*The word ONLY*." Upon what did he depend for the healing of his servant?—Upon "*the word ONLY*."

And the Lord Jesus says that *that is faith*.

Now, brother, sister, what is faith?

THE message is advancing so rapidly that constant watching and diligent attention are required to keep pace with it. And sad it is for the one who falls behind now, whether he is a layman, or one who must bear the burden and responsibility of acting in public capacity. In order to stand, all must have a constant consecration: indeed, consecration, to be consecration, must be constant.

IN 2 Chron. 25:1, 2, we read that Amaziah reigned for twenty-nine years in Jerusalem, and that during that time "he did that which was right in the sight of the Lord, but *not with a perfect heart*." There are Amaziahs to-day, and they find it an easy matter so to conduct themselves that *men* adjudge their acts as "right in the sight of the Lord," but God does not accept their service. The Lord is soon coming. In that day only the "pure in heart" will see God unto salvation. Is there any one who knows these truths, and yet delays to pray, from the very depths of his soul: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting"?

"THE time has come when all who work in Christ's lines will have the *mark of God*, in words, in spirit, in character, in their honor of Immanuel."

But God will never set his mark upon words that are not true and pure, nor upon a spirit that is not right. He will never set his seal upon a character that is not perfect, nor upon an honor of Immanuel which is not genuine.

God can not put his seal upon anything that is in any respect short of perfection. Then as the time has come when all who work in Christ's lines will have the mark of God, this says that we are now in the time when God will bring to perfection all who work in Christ's lines. Thank the Lord! What a precious promise! What a cheering thought!

But without the Holy Spirit, no one can have this mark; because it is only "the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

Again: none can receive this mark who are in any point short of perfection; and none can have the mark, without the Holy Spirit; therefore, it is the work of the Holy Spirit *now* to bring to perfection all who work in Christ's lines.

The Holy Spirit is now given without measure; and the Lord is calling upon all to receive the Holy Ghost. The Holy Spirit, when given, is to impart gifts "to every man severally as he will." The object of these-gifts is the perfecting of the saints. And this object will be accomplished in bringing all "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."

Therefore "receive ye the Holy Ghost," and "covet earnestly the best gifts," that thus you may be brought to perfection, and may receive the seal of God in words, in spirit, in character, and in your honor of Immanuel.

"In words;" because "now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God. Which things also *we speak*, not in the words which man's wisdom teacheth, *but which the Holy Ghost teacheth*." 1 Cor. 2:12, 13.

"In spirit;" because "if any man have not the Spirit of Christ, he is none of his;" and if any man *have* the Spirit of Christ, this "is life because of righteousness." Rom. 8:9, 10.

"In character;" because "the righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4); and "here are they which keep the command

ments of God, and the faith of Jesus." Rev. 14:12.

"In their honor of Immanuel;" because they *will not* worship the beast nor his image, neither receive his mark in their foreheads, *nor in their hands*.

How good the Lord is, to give us his Holy Spirit to bring us to perfection, that we may have the mark of God in words, in actions, in character, in our honor of Immanuel; and so be sealed with the seal of the living God!

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant *make you PERFECT* in every good work to do his will, *working in you* that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen." Heb. 13:20, 21.

"Ask, and it shall be given you." "Receive ye the Holy Ghost." "Be filled with" "the Holy Spirit of God, whereby ye are sealed unto the day of redemption." For behold "it is near, even at the doors."

ROME IS GETTING IN HER WORK.

LAST summer we called attention to the movements of Rome in insinuating herself into the affairs of the government of the United States, by means of the Spanish-American imbroglio. At that time we pointed out much that had been done; and said that though much more that was evidently intended had failed, or might fail, yet when the time should come for the final settlement of affairs, Rome would surely be found again on the scene, working her crafty policy.

Now the time has come, and she is at it, and with a prospect of considerable success already. For the Washington Bureau of the Baltimore *Daily American*, Oct. 15, 1898, evidently with much gratification, tells of what is being done. The following is the first half of the letter:—

Archbishop Chappelle, who is to go to Cuba as the legate of the church, will find himself confronted with a serious problem. The Catholic Church and its clergy in Cuba, as in every state where the Church of Rome is officially acknowledged as the state church, is supported almost entirely by the government. The annual budget of Spain includes appropriations for the pay of the Catholic clergy and the support of the Catholic churches in the Spanish dominions; and the revenues for this purpose are raised by taxation. Hence, with the surrender of its authority to collect taxes in Cuba, the Spanish government is necessarily compelled to withdraw all support from the Catholic churches and priests on the island.

The question of providing for the priests thus deprived of their sustenance is one of no little difficulty, and President McKinley has held numerous conferences with Cardinal Gibbons and Archbishop Ireland on the subject. The people of Cuba have never been taught to support their church and clergy by direct, voluntary contribution. Indeed, so dire is the poverty on the island at present, that it is doubtful if the Cubans could by any possibility raise sufficient money to keep their churches open and their priests from starving. On the other hand, it is manifestly impossible that the government of the United States can undertake to support the Catholic Church in Cuba.

It is true that General Wood has ordered all the schools in Santiago reopened; and as the school-teachers are presumably the local priests, the situation in that city, at least, has been met by paying the priests who are employed in the schools. But this expedient will serve in only a small number of cases, and would not, of course, apply to the vast

number of priests and high church dignitaries on the entire island.

It is the determination of President McKinley that the Catholic churches shall be kept open, and that public worship shall be amply provided for. To this end, sufficient money will be advanced by this government to support the Catholic Church. But this will be only a temporary loan; and when law and order are fully established on the distracted island, the Catholic Church will be expected to maintain itself like every other church.

The Church of Rome has robbed and peeled Cuba for four hundred years; and now that she can not do it any more, she puts up the plea that her priests and high church dignitaries there "are deprived of their sustenance," and the people of the United States must be put to grind at Rome's mill to support this "vast number" of her good-for-nothing priests and high church dignitaries.

That these priests and high church dignitaries are good-for-nothing, is evident from the testimony in this very article, which begs for sympathy and support for them:—

1. Rome alone has had the teaching of the people of Cuba for four hundred years.

2. Yet, though there is "a vast number of priests and high church dignitaries" there, "the people of Cuba have never been taught to support their church and clergy by direct, voluntary contribution."

3. "The Catholic Church and its clergy in Cuba . . . is [has been] supported almost entirely by the government, . . . and the revenues for this purpose are raised by taxation."

4. "So dire is the poverty on the island at present, that it is doubtful if the Cubans could by any possibility raise sufficient money to keep their churches open and their priests from starving."

5. "It is the determination of President McKinley that the Catholic churches shall be kept open, and that public worship shall be amply provided for. To this end, sufficient money will be advanced by this government to support the Catholic Church."

That is to say that while, for four hundred years, the Catholic Church has had the sole teaching authority in Cuba, she has never taught the people to support the church and the clergy, yet those same people have all this time been *taxed* to support the church and clergy; and now, when, by this everlasting taxation, with its consequences, the people are reduced to such poverty that they can not support in their customary affluence the priests and high church dignitaries, who are unwilling to share with the poor people the poverty which this same "vast number of priests and high church dignitaries" have been most instrumental in bringing upon them,—now, through President McKinley, coached by Cardinal Gibbons and Archbishop Ireland,—this same Catholic Church begins the taxation of the people of the United States to support these priests and high church dignitaries in Cuba!

And how long shall the people of the United States be taxed to support this "vast number" of Catholic "priests and high church dignitaries" in Cuba? Since Catholic priests have had the teaching(?) of the Cubans for four hundred years, and yet "the people of Cuba have never been taught to support their church and clergy by direct, voluntary contribution," because the priests were supported by the Spanish government, is it likely that these

same priests, *in less than another four hundred years*, will teach the people of Cuba to support their church and clergy by "direct, voluntary contribution," while they are supported by the United States government?

But even though it should not take another four hundred years, even though it should take only a week, or only a single day, what right has President McKinley to take the money of all the people of the United States, and have it advanced by this government to support the Catholic Church? Where has such power as this been delegated to the president of the United States? The men who made the government of the United States said that to compel a person "to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical." Therefore they separated the government of the United States from all connection with religion, or recognition of it.

By this scheme, Cardinal Gibbons and Archbishop Ireland, through President McKinley, are putting upon the government and people of the United States the identical system that has been worked by Spain and Rome all these ages. This sympathetic correspondent says:—

The annual budget of Spain, including appropriations for the pay of the Catholic clergy, and the support of Catholic churches in the Spanish dominions, and the revenues for this purpose, are raised by taxation.

This correspondent also says:—

It is the determination of President McKinley that the Catholic churches shall be kept open, and that public worship shall be amply provided for. To this end, sufficient money will be advanced by this government to support the Catholic Church.

The only money that this government can advance for any purpose is money raised by taxation. For the government to advance this money, it must be appropriated by somebody. These two statements of the correspondent show the same thing precisely. Therefore it is as plain as A B C that Cardinal Gibbons and Archbishop Ireland, through President McKinley, are playing off upon the government of the United States the same old Roman and Spanish system of governmental support of the Catholic Church and clergy. Are the American people ready to let this scheme be carried through?

It is true that the last sentence in the portion of the letter quoted, says that this is promised to be only temporary; but the rest of the letter, which we have not space now to review, shows that this "temporary" expedient can be perpetuated indefinitely.

When Archbishop Ireland was making himself so conspicuous at the national Capitol last spring, we said that the United States government would not get out of this Cuban matter without being entrapped by Rome. And so it has come to pass. And there is yet more of it.

IN writing on "The Policy of Expansion" of the United States, Bishop John F. Hurst remarks: "No sooner are the dogs of war let loose than some subtle force takes possession of congresses and nations, and in due time all the participants are swept away by the unexpected omnipotence." Since "war is hell," and peace is only of God, can there be any doubt as to what is the source of this "subtle force" that "takes possession of congresses and nations" as soon as the dogs of war are let

loose? This is why it is that all the great powers can agree to maintain peace in the matter of the perennial Eastern question. They recognize the fact that the instant the dogs of war shall be let loose there, this "subtle force" from the infernal regions will take possession of the congresses and nations, and will engulf "all that is most powerful and civilized in Europe in a dangerous and calamitous contest." Now the four mighty angels of the God of peace are holding the winds, that the dogs of war shall not be loosed, and so are restraining this "subtle force" till the Lord's work shall be done in the earth. However, that awful day will come; the angels will no longer hold the winds; the dogs of war will be loosed; this "subtle force" will take full possession of congresses and nations; and then "there shall be a time of trouble, such as never was since there was a nation." Where do you stand? "Get ready, get ready, get ready." "My heart maketh a noise within me; I can not hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war."

ALL YE THAT LABOR.

CHRIST calls all that labor and are heavy laden to come unto him, and he will give them rest. And where can a person be found who would not be included in this designation? In Matt. 11:20-24, our Lord first sets forth the doctrine of human responsibility, and then gives an invitation to all who feel their need of help in this responsibility, to come to him for the grace required. The call has in it every element to make it complete. The One who gives it ever liveth, and is waiting to receive all who will come. We need not fear that when we seek him, we may find that he is absent, or otherwise engaged, or dead. No; "he ever liveth to make intercession" for all who come.

The invitation is all-embracing; for all are laboring in some way, or for some object. How many are laboring in the service of a false or formal religion, seeking to justify themselves by their own efforts, by deeds of penance, the infliction of self-punishment, and mortifications. How many are laboring in the service of self, for gain, honor, ease, or pleasure; how many in the service of the world, to make new discoveries and inventions in the line of national industries and wars, promoting new acts of legislation, and setting on foot new enterprises to change even the relation of nations to one another; and how many in the service of Satan, in lust, intemperance, infidelity, and all the forms of idolatry. But all this labor is wearisome; and in a thousand ways men are seeking the rest that they feel that they need, but do not obtain; for every way is a false and disappointing way, except that which leads to Christ. "Come unto me, . . . and I will give you rest." This is the only calm for the great ocean of unrest rolling over a troubled world.

The condition next named is equally comprehensive,—*"heavy laden."* Where is there one who would not come under this designation also? How many are the burdens under which multitudes feel themselves to be heavy laden, bowed down with a load which seems to them greater than they can bear! The very catalogue of them is voluminous, a few of which will suggest themselves to every mind:

weariness, vexation, disappointment, sin, guilt, despair, remorse, dread, anxieties, forebodings, fear of poverty, dread of death, care, greed, ambition, sorrow, poverty, oppression, slander, temptation; conflicts with the world, the flesh, and the devil; and the inner consciousness of ignorance, weakness, and helplessness. Rest to all such heavy laden ones the Saviour offers.

"Casting all your care upon him," the apostle says; "for he careth for you." And the prophet exclaims, as the mouthpiece of the Lord, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" "Come ye to the waters; . . . come ye, buy, and eat, . . . without money and without price." All being in need of the blessings offered, they must be for all. All labor and are heavy laden, and for this very reason come within the provisions of the promise, "I will give you rest." He does not say, "I will talk to you *about* rest; I will give you a beautiful *description* of rest, and show you how *good* it would be." No; he says, "I will give you the *rest* itself, the blessing in all its fulness."

Rest from what?—Rest from sin; rest to the troubled conscience through the atonement, and pardon; rest from doubts and uncertainties, by instruction so infallible, and truth so clear, that all misgiving is cleared away, and every difficulty solved; rest to the soul pining for divine sympathy and comfort (Jesus, and Jesus alone, can fill the heart with contentment and peace, by shedding abroad there his own ineffable love); rest to the restless energies, by presenting an object worth attaining, though it be at the cost of much happy effort; rest to all apprehensions, by the assurance that God works in and controls all things, and that he is working all things "for good to them that love God." Rom. 8:28.

This rest is sure to those who seek it: "Ye *shall* find rest unto your souls." But the Lord does not give this rest by taking away all occasion for labor, or by taking away all burdens; for he himself puts a yoke on the necks of his followers, and presents them with that which he calls "my burden." Christ's yoke is not the galling, oppressive yoke that the world imposes upon its votaries; but it is an easy yoke, which itself imparts strength, and by its own inherent vitality, lifts and draws, instead of weighing down, the wearer.

And his burden is light. It becomes wings to the bearer, instead of a weight. And if the Lord's object in coming near to men is to bear their burdens, and take their cares, then the heavier the burden, and the more grievous the care, the more ready will he be to lift and carry them for us. Just as Christ said, in reference to the sick, "They that be whole need not a physician, but they that are sick," so, coming with that understanding of the case, the greater the sickness, the more ready the healing.

The conditions are not difficult, if only there be first a willing mind. "Take my yoke upon you, and learn of me." Learn that he is meek and lowly in heart, and appropriate the lesson by being like him. The motive with which we should come to Christ, and the spirit in which we should yield to his tender entreaties, are well set forth by William Hanna, D. D., in his "Life of Our Lord," as follows:—

It is as those who have been redeemed to God by Christ's most precious blood, whose sins have been forgiven for Jesus' sake, whose peace has been made

with God through him; it is in the spirit of child-like confidence, looking up to God as our Father in heaven, and to himself as having ready in his hand for us the grace and strength we need, that Jesus would have us take up every duty, face every temptation, endure every trial, of the Christian life.

But if, instead of this, it be with a doubtful mind and a divided heart that we take on the yoke,—if we do this not so much to render a return for a great benefit *already* received as to add to our chance of receiving that benefit *hereafter*,—if it be *for* peace and not *from* peace, *for* life and not *from* life, that we are working,—what is this but trying to shift the old yoke of self a little, loosening some of its fastenings, and by their help trying to attach to us the new yoke of Christ? Is it any wonder that, encumbered thus, there should be little freedom of motion; little capacity for, and little enjoyment of, the work of faith and labor of love?

As ever we desire to know how truly easy the yoke of Christ is, first let us enter into the rest that at once he gives to all who come to him,—the rest of forgiveness, peace, acceptance with God. And then, as animated and strengthened by this rest, let us assume the yoke, that in the bearing of it we may enter into the further rest there is for us in him—the rest of a meek and lowly heart, gentle, resigned, contented, patient of wrong, submissive under suffering,—a rest not given at once, or in full measure, to any.

As a practical illustration of the deep sense of need that exists in many hearts, the following instance, given in "The Sunday at Home," is to the point:—

A poor English girl in Miss Leigh's home in Paris, ill in body and hopeless in spirit, was greatly affected by hearing some children singing, "I Heard the Voice of Jesus Say." When they came to the words, "Weary, and worn, and sad," she moaned, "That's me! that's me! What did he do? Fill it up, fill it up!" She never rested until she had heard the rest of the hymn, which tells how Jesus gives rest to such. By and by she asked, "Is that true?" On being answered "Yes," she asked, "Have you come to Jesus? Has he given you rest?"

"He has."

Raising herself, she asked, "Do you mind my coming very close to you? Maybe it would be easier going to Jesus with one who has been before, than to go to him alone."

So saying, she nestled her head on the shoulder of her who watched, and clutching her as one in the agonies of death, she murmured, "Now try to take me with you to Jesus."

So the followers of Christ are, in his stead, to spread the invitation, and lend a helping hand, as far as their power and influence extend, to all who may desire to come.

U. S.

CONVENIENT DEAFNESS.

THROUGH the prophet Isaiah, the Lord exclaims: "Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?" Isa. 42:19. This implies that oftentimes the Lord's servants are blind to situations which it would not be wise policy to see or pay any attention to, and deaf to words and charges, to hear and take notice of which would only stir up strife and ill feeling. C. H. Spurgeon understood the right course to pursue, as the following anecdote will show:—

While Spurgeon was still a boy preacher, he was warned against a certain virago, and told that she intended to give him a tongue-lashing.

"All right," he replied, "but that's a game at which two can play."

Not long afterward, as he passed her gate one morning, she assailed him with a flood of billingsgate. He smiled, and said, "Yes, thank you, I am quite well; I hope you are the same."

Then came another burst of vituperation, pitched in a still higher key, to which he replied, still smiling: "Yes, it does look as if it is going to rain; I think I had better be getting on!"

"Bless the man!" she exclaimed; "he's as deaf as a post; what's the use of storming at him?" And so her ravings ceased, and were never again attempted.

Here is an instance in which the messenger whom the Lord had sent was deaf; and how much better to be so, in order to preserve the bond of peace, instead of retorting upon, or entering into a controversy with, one who is, or soon will be, beyond the control of reason, and blind and deaf from passion, and so make a scene that devils would delight in, and unbelievers long scoff at?

U. S.

THE *Advance* (Congregational) says: "The Sunday question is no longer a church fight, but pre-eminently a civil question, and has to do with the whole life of the people. The law of the Sabbath is written in the physical, intellectual, and moral nature of man. . . . It is a significant thing that laboring men everywhere are demanding Sunday rest."

Yes, it is a fact that the Sunday question is no longer a "church fight;" indeed, the church has practically abandoned the defense of the question from the Scriptures, simply because there is no Scriptural authority to sustain it. But inasmuch as enforced Sunday observance is a civil enactment of the land, it immediately becomes "pre-eminently a civil question," and Sunday-keeping is urged on this ground.

The observation that the law of the Sabbath is written in the physical, intellectual, and moral nature of man is not true. This is one of the sophistries of these latter-day Sunday enforcement advocates, and is without foundation in fact. The Sabbath is an arbitrary division of time, with absolutely nothing in nature to mark its recurrence. It was given by Jehovah as a memorial of creation, and its observance by the people preserved them from idolatry. That was its real object. The fourth commandment was given to protect it, just as the seventh commandment was given to protect the marriage relation. The law of the Sabbath is not written in any man's nature until he has a new nature; because it is God's rest, not man's. It is wholly spiritual, and it is written only in the divine nature of which men become partakers by the faith of Jesus Christ.

Where there is no law, there is no transgression; therefore a mind enlightened on the binding obligation of the fourth commandment can never enter upon Sunday-keeping "in spirit and in truth." Sabbath-keeping such as God requires, and such as counts for anything in his sight, is spiritual, not physical; therefore it has nothing whatever to do with the physical or intellectual nature of man.

It is not true that "laboring men everywhere" are demanding Sunday rest; but it is a fact that theocratic preachers are demanding, professedly in behalf of the laboring men, a law that will *compel* them to rest on Sunday. These, however, are self-appointed advocates, and they are not commissioned by the laboring men. This has been demonstrated over and over again.

W. E. C.

"ONE of the surest signs that a man is converted is that he shows an earnest desire to see others taste the sweets he enjoys."

THE BENEFIT OF FOREKNOWLEDGE.

THE Lord's foreknowledge enables him to lay plans for the future that will not fail. Therefore when he lays plans for us, it is wisdom on our part to adopt them, and go forward in faith that they will succeed. When the Lord started the *Signs of the Times*, to be used as a "pioneer paper to do a special work" in giving the last message to the world, he knew what he was doing. Our backwardness in the past in the matter of faithfully and persistently using this paper as he designed it to be used, is evidence that many have not understood that it was the Lord's plan, or else they thought he did not understand the best means of carrying on his own work. This very thing has all along hindered in making the paper all that it ought to be, and has also hindered its circulation.

But the Lord did know what he was doing, whether we knew, or not. He did not choose the *Signs* because certain ones started it, and because he wanted it to succeed for their sakes; but it was started in his providence, because he knew that that was the proper thing to do. He knew that such a paper would prove the cheapest, the most expeditious, and the most efficient means of introducing the truth to the world.

It has taken our people twenty-five years to begin to wake up to the fact that the foreknowledge of God is a most important factor in the matter of laying plans for his work. Notwithstanding the obstacles that have been thrown in the way of the *Signs* through unbelief in its God-given mission, and in spite of the human plans, that have ignored his plan, God has blessed his work. He has been long-suffering to us ward, but he has in no way indicated that he has given up his plan. He never gives up his way for man's ways, and those who will not work in his way will some day be left out, and others will take their places.

That the Lord has not given up his plan concerning the *Signs*, is shown in the success of those laborers who use the paper as a pioneer in their work. Ministers, Bible readers, canvassers, and missionary workers of all classes testify to the efficiency of the paper in opening the door for the advancement of the work in their different lines. Thus the Lord is showing to all who will heed the evidence, that he honors his own plans, and blesses the work done upon those plans.

God's wisdom and foreknowledge were shown in devising a feature of pioneer labor, in which all can do something. In these days, a paper is the popular means of communication among the people. Every one who can read at all reads papers. Millions of English-speaking people, who read little or nothing else, read papers. They are paper devourers, and from curiosity, if for no other reason, will read at least a little in every new paper that comes to hand. If they happen to strike even a small item that interests them, they will read more. There is more reading of papers in the United States than of all other reading combined.

The Lord knew, twenty-five years ago, that this tendency of the people would become more and more marked; and he knew that no other means would so enable every one to do something to introduce the last message of mercy to a world that is perishing in sin, while it is deceived with the idea that it is growing better. In the *Signs* work, every one—old or young, rich or poor—can do something. Any one can give the paper away, many can canvass for it, and many more can sell it. It is the only work in which all classes can engage. Whatever you may do to encourage the circulation of the *Signs*, you may know that you are working according to the Lord's plan; for this paper is the one agency designed by him to pioneer

the way for all other enterprises in his honorable and glorious work. Shall we not have faith in the foreknowledge of God, and in the wisdom of his plans? W. N. GLENN.

The Institute.

THE PLACE OF THE SPIRIT OF PROPHECY IN OUR SCHOOLS.

P. T. MAGAN.

THE subject which has been assigned to me is entitled "What Place Shall the Spirit of Prophecy Hold in Our Schools?" No man can possibly answer this question; for, for a man to answer it, is for a man to dictate what place the Spirit of God shall have in one of God's own schools. The Spirit of God being infinite, and man being finite, even if man should allow to the Spirit of God what he considers the largest and most prominent place possible, he would still be circumscribing the place of God's Holy Spirit in the school, because the Spirit is infinite, and man is only finite. Therefore, the only place to look for an answer to this question is in the Bible and the Testimonies.

In "Testimonies for the Church," Vol. V, page 654, are these words: "As the end draws near, and the work of giving the last warning to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the Testimonies, which God, in his providence, has linked with the work of the third angel's message from its very rise."

We have been told that "the old standard-bearers are fainting and falling," and that young men must be educated to take their places. It is, therefore, all-important that these young men have the most thorough knowledge of the Testimonies that can possibly be given them. Again, in "Testimonies for the Church," Vol. V, page 661, are these words: "In ancient times God spoke to men by the mouth of prophets and apostles. In these days he speaks to them by the Testimonies of his Spirit. There was never a time when God instructed his people more earnestly than he instructs them now concerning his will, and the course that he would have them pursue."

I want everybody to get a firm hold of the main thought in that passage; namely, that the Testimonies are God speaking to men. This is the light in which they should be regarded; and as such, they should be honored and revered. And with this definition of what the Testimonies are, how can we, how dare we, put any limit upon the place which they should have in our school?

It is through the Testimonies that God instructs men as to the course he would have them pursue. Then if our students are going to follow the course that God would have them pursue, it will be because the Testimonies of God's Spirit are constantly set before them. I believe that there has been altogether too much fear in regard to using the Testimonies; there has been a feeling that if they were used freely with the students, especially where there were some students who were not fully in sympathy with our faith, harm would be done. This doctrine is contrary, absolutely contrary, to the teaching of the Scriptures. The children of Israel were not the only ones to whom the prophet spoke. The prophet spoke to heathen kings and queens; and by the word of the prophet, many of these heathen kings and queens were turned to God. Witness the case of Jeremiah: "In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the Lord, saying, Thus saith

the Lord to me: Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; and command them to say unto their masters: Thus saith the Lord of hosts, the God of Israel: Thus shall ye say unto your masters: I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him."

Now these kings to whom that testimony was sent were heathen kings; and they should have accepted it; for it was the word of God to them. Wherever the Testimonies of the Spirit of God are grasped in their true spirit by the Christian, and given to the world, they can do only good. Witness the case of Nebuchadnezzar,—a man brought by the Lord from the depths of heathenism and idolatry, by visions and dreams given of God, and interpreted by the prophet of the Lord.

I fear that we do not appreciate nearly enough the wonderful blessing that God bestows upon us in the gift of the Spirit of prophecy. This gift is designed of God to serve one purpose that is served by none of the other spiritual gifts. Here are two texts that I wish to read together (Rom. 1:11 and 2 Chron. 20:20): "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." "Hear me, O Judah, and ye inhabitants of Jerusalem: Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

We often hear it said that had it not been for the Testimonies of the Spirit of God, this denomination would, years ago, have been bound in the ice of indifference or consumed in the fire of fanaticism. This is true; and there is a divine reason for it. The special virtue of the gift of the Spirit of prophecy is to establish, to make stable and prosperous, the people of God. Then the measure of the prosperity of the Battle Creek College will be the measure of the place that the Spirit of prophecy has in the Battle Creek College and in the lives of all those connected with it.

The prophet herself was taken in vision into the presence of Jesus, who looked upon her with a frown because she had withheld the plain, cutting messages of the Spirit. Says the Testimony: "Presently an angel bade me rise, and the sight that met my eyes can hardly be described. Before me was a company whose hair and garments were torn, and whose countenances were the very picture of despair and horror. They came close to me, and rubbed their garments upon mine. As I looked at my garments, I saw that they were stained with blood. Again I felt like one dead, at the feet of my accompanying angel. I could not plead one excuse, and longed to be away from that holy place. The angel raised me to my feet and said, 'This is not your case now, but this scene has passed before you to let you know what your situation must be if you neglect to declare to others what the Lord has revealed to you.'"

If this punishment awaits the prophet who withholds the Testimonies from the people, does it not also await the teachers who keep the Testimonies from the students?

O, that we might drink in more of the real spirit and blessing of the Testimonies! Says

the prophet: "I have been looking over the Testimonies given for Sabbath-keepers, and I am astonished at the mercy of God and his care for his people in giving them so many warnings, pointing out their dangers, and presenting before them the exalted position which he would have them occupy."

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

IN PRISON FOR CONSCIENCE' SAKE.

THE following letter from our brethren in the Maryland jail to Brother Jesse Arthur, of Battle Creek, will be of interest to the readers of the REVIEW:—

"CENTERVILLE, MD., JAIL, NOV. 24, 1898.

"DEAR BROTHER IN CHRIST: Your kind and most welcome letter came to hand the other day. We were glad to hear from you. We are still having the rich blessing of God with us. We are receiving encouraging letters nearly every day, from different brethren. We received a letter the other day from Brother Howe, of Canada. He said that he was confined in jail forty days some time ago, for the same thing that we are. He said that he was happy there, and learned lessons that have been a great help to him in his work.

"We are getting an experience every day that we spend here. We see that in helping others we get real happiness. We have been confined with seven different prisoners since we have been here; and we have talked to them, read to them, and tried to make them happy. We always have a good word for them, and they appreciate it. Since we have been here, we can see the loving-kindness that the Saviour showed to every one that he came in contact with. It seems to us that we can almost see him as he was going around among the poor and the outcast, and comforting them. It shows us where *we* have been neglectful in that respect. Pray for us, brother, that we may be more faithful to him in every way when we leave here; and that this little trial may prove a great blessing to us, that we may consecrate ourselves more closely to his service than ever before.

"I [Rhodes] have always had a conviction to the effect that the Lord desired me to do something more than I have been doing, and I have often expressed myself in that way in meetings; but since we have been confined here, the Lord has showed me where I have been neglectful in many of my duties as an elder. You know that Paul says, in 1 Cor. 4:2, 'Moreover it is required in stewards, that a man be found faithful.' Unless we are faithful over the few things, God can not make us ruler over the many. By his help, I intend to be more faithful. Pray that I may prove faithful in all my duties, and that all that I do may be to his honor and glory.

"Many visitors come to see us. Brother Place, president of our Conference, and Brother Herrell, of Washington, D. C., were here yesterday, and we had a good talk with them. I showed Brother Place the different letters that we received from the brethren; and as he read the kind and sympathetic words of comfort, he broke down and wept. He said that he had read about those things, but to be in the prison-cells with the brethren, was an altogether different thing. After praying with us, these brethren left for Church Hill, where we have some brethren.

"We praise God that we can look just a little into the future, and, if we only prove faithful to him a little longer, see the Son of God coming in the clouds of heaven to take his

children home to be with him forever. And when he brings us to live in the new heaven and new earth, to dwell evermore with him, 'he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.' Dear brother, we rejoice to know that the Lord is so good to us, and is only waiting for his faithful children to perform their part in this closing message to the world, before he will come and bring this glorious time.

"A brother told us the other day that it pays to serve God. I know you can join us in saying Amen. Ask your church to pray for us.

"Your brethren in Christ,

"RHODES AND CURETTE."

ANOTHER WEEK IN BATTLE CREEK COLLEGE.

SOME thought the week of meetings at the College would be the last of the blessing which the students had enjoyed. Instead, these meetings were only the beginning of the real work of the Spirit.

Throughout the week, the Spirit has been quietly leading one after another of the young people into interesting work. One destitute little girl was brought to the home, given a bath (it was the first time she had ever been in a bath-tub, she said), and put to bed while underclothes were made for her. Then she was dressed from head to foot, given her dinner, and sent home happy. Then three of the young women went out with a mop, pails, and soap, and cleaned the house for her father, who is a poor old man.

Several days ago it was decided to allow a number of the young men to spend the annual prayer season in visiting from house to house in the country, leaving reading-matter and selling books where it was possible to do so.

The country was carefully districted, and the young men were granted a note of recommendation by the College to the church that they hoped to reach by Sabbath, November 26. Tuesday evening a consecration meeting was held, when the students were dedicated to the Lord; and Wednesday morning, bright and early, they started out by twos, taking with them neither scrip nor money. The morning was cold, and snow was falling; but as one boy said to another, "We told the Lord we would go, and go we must."

The query then arose, What definite work can the girls do while the boys are away on their missionary tours? Several suggestions were made; and after reading about Martha, Mary, Dorcas, and Lydia, it seemed clear that woman's work is to serve and to sew. And that she is fitted for just such work, has been amply proved since the decision was made.

It was suggested that a Thanksgiving dinner be given in the home dining-room to the poor children of the district. The spirit with which the suggestion was received was seen when about two hundred arose, signifying their willingness to sacrifice their own meal for some poor child.

Then a contribution was taken up, and enough was raised to feed a large company of children. The young women and some young men who were still in school, started out, two by two, to canvass the poor districts. The reports brought in in the evening were glowing. If the children were made happy by the prospect of a dinner, the students were equally joyous over the work. Homes of poverty were entered. One woman was burning her last stick of wood. The boys bought a load for her, and split it. Her six children were almost naked; so the evening was devoted to making

clothes for them, that they might come to dinner. It would have been hard to find another Dorcas society so enthusiastic as this. West Hall parlor was a veritable beehive. Some cut, some stitched, others sewed by hand, and still others made buttonholes. As if by magic, came forth small dresses, trousers, underclothes, etc. Early Thursday morning some went to town to get shoes, and others were out looking for cast-off clothing.

About ten o'clock they began gathering the children in. Promptly at twelve o'clock the dining-room doors were opened, and the children marched in by twos, eight going to each table. Those too small to feed themselves were held and fed by students. At each table were two students, who served the small diners. It was a happy, yet very quaint, company of about one hundred. A few unfortunate fathers and mothers were scattered in the dining-hall. The Sanitarium at the same time, and in much the same way, fed one hundred and eighty other children.

The part which shows true heart-work came afterward; for some of our boys worked in the kitchen till after dark, doing the after-dinner cleaning. I wish every father and mother in the church could have been with us on Thanksgiving day; for their hearts would have burned within them. Many details must be omitted. When the books of heaven are opened, some of the incidents will be made public for the first time.

On Sunday most of the young men who had started out by twos, returned. Such experiences as they related must be heard to be appreciated. A meeting had been announced for the Tabernacle, and the Lord came in, and so clearly indicated his will that the time was largely given to the relating of experiences by a few of the returned workers. Such sermons as were then preached the Tabernacle never before heard.

Imagine an Indian boy, who, a few months ago, could scarcely read English, and was rough and uncouth in appearance. When he came, we wondered what could be done for him. God knew. The spirit of work took hold of him. In company with another young man, he started for an Indian reservation eighteen miles from Battle Creek. They walked all the way. One had a nickel in his pocket, and the other had a penny. This money was given as a Sabbath-school contribution. As this Indian boy stood in the Tabernacle, his face fairly aglow with the Spirit of God, and related his story in language as simple as the Galilean fishermen's, every one knew at least one person who had been imbued with power from on high.

In the meeting with the Indians, eight asked for prayers, and four were converted. The boys had simply to tear themselves away when the time came to leave, promising to return with the gospel for these hungry souls.

Similar testimonies were borne by all who went out. The Spirit of God is teaching men to speak, boys to read, and all of us how to study. The campaign is on. We are pressing forward. Another week will tell of still greater victories; for we are in the closing days of probation, and the outpouring is just upon us.

M. BESSIE DE GRAW.

TONGA.

THE work in Tonga moves slowly. We study the language daily, but find it difficult to master. We are not discouraged, however; for the work is the Lord's, and will prosper in all lands.

Our little school is still in progress, but it has its ups and downs according to the times. When we built our schoolhouse, one year ago, we had twenty-eight pupils. The drouth has caused the cocoanut crop, which is the princi-

pal financial support of the people, to be almost an entire failure; and an epidemic has caused much sickness and death. Altogether, the attendance has been reduced nearly one half during the last year. But times are brightening up a little, and the school is slowly gaining in numbers. It is difficult, however, to collect any tuition from the natives. We still have a fair attendance at our Sabbath-school. Its present membership is twenty-eight. During the previous quarter it reached thirty-six.

Dr. M. G. Kellogg and his family have been with us for a year. The doctor has rented from the government a piece of land, upon which he has built a house, conveniently arranged for giving treatment to the sick. The medical work has opened up slowly. This is owing partly to the stringent times, and partly to the fact that the government employs a physician, who treats the sick gratuitously.

There are sixty-five villages on this island. We have visited some of them, and treated their sick. A short time ago Dr. Kellogg was called to Hihifo, a small village at the western end of Tonga, by the chief of the village, who desired treatment. He sent a boy with a conveyance; and the doctor, Brother Butz, and the writer, in company with the lad, soon reached the village, where we received a hearty welcome from the chief and his family. After chatting a while, they prepared a dinner for us. The meal consisted of boiled yams and boiled and fried fish. This, with the bread and a few other things taken from home, constituted a good repast. After examining and treating the chief, who was not so very ill, we walked through the pleasant little hamlet, which consisted mostly of reed houses, with thatched roofs.

There are three religious denominations in this village; namely, the Tautaina, or Free Church; the Wesleyans, who hold exactly the same tenets of faith, but are a separate organization, because of some internal difficulties, which arose several years ago; and the Catholics. The chief who sent for Dr. Kellogg belongs to the Catholic church. He asked us some questions about the doctrines held by the sect to which we belong, and seemed anxious to know what we believe. We greatly need literature to circulate among these people. Something is needed to encourage them to live pure lives, and more fully to understand the practical teaching of the word of God. We remained all night, and after breakfast and a pleasant talk with the family, the chief's son returned with us to the village of Nukualofa.

We have a native boy and girl, each twelve years of age, living in our family. We would take more of these children, but our home is not large enough to accommodate them. These native children have a real desire to learn in the day-school, and also take a good degree of interest in Bible study. They ask many questions about the coming of Christ and the new earth. It is a real feast to hear them pray at the morning and evening worship. We have tried to teach them to realize their spiritual needs, and then ask God to supply them. At our family worship one evening the little boy made the following prayer: "O Lord, we thank thee for taking care of us all day. We thank thee for our Sabbath-school. Help us all to be good, so that we can go to heaven, and see Paul, that we have been learning about in our Sabbath-school lessons, and talk with him about his being in prison, and with Peter and John and all the good people. Help us to be good in school, and not do any naughty things. Help us when we read the Bible to understand what we are reading about, for Jesus' sake. Amen."

We love these children, and are trying to teach them the Holy Scriptures, hoping that, in time, they may be able to do something for the people around them. We are anxious to

see these people breaking the cords of iniquity that are holding them so tightly. We ask the prayers of God's people, that the powers of darkness that hold these precious souls in the slavery of sin may be broken.

E. HILLIARD.

CHILE.

VALPARAISO.—For several months our little company of native brethren has been greatly disturbed by war preparations. While some have backslidden, it is a comfort to know that others have preferred to leave home and native land rather than comply with the unrighteous demands of Cæsar, to render unto him service during that holy time that belongs alone to God. "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," neither for Cæsar nor for any other secular power. Especially is work to be avoided upon holy time when the work itself is unholy, such as practising the art of killing one's fellow men. Therefore the brethren are scattered abroad, preaching the word.

A few weeks ago a company of seven Chileans went to Lima, the capital of Peru, as self-supporting missionaries. Two of these are prepared to preach the gospel; but being too poor to rent a hall in which to meet, they will be confined to private work, which is necessarily very ineffective in these Catholic countries, where the people have never been taught to do their own thinking, or to obey and worship God in their own homes. Visible sacerdotal trappings seem indispensable to them. To meet this demand as far as possible, we ought to be provided with mission houses, sanitariums, chapels, or something which the people can see. A room fitted up for regular services, to which the people might be invited, would be a great help. This is what the brethren in Lima need at the present time. Will they get it? Will our good people of North America allow the opportunity of giving the message to the city of Lima to drag along unimproved for the lack of, say, ten dollars a month? Is there not some zealous church organization that would like to take this city of two hundred thousand benighted souls under its special fostering care?—I believe there is; and if such a plan were put on foot, many of our destitute foreign and home missions would receive attention and support such as they have not heretofore received.

Remember, these missionaries for whom we ask this help are not to be sent from the United States, at great expense, and then have to learn the language and customs of the people. These they know already. Neither do they ask to be supported. They ask only to be provided with a place where the public may hear the gospel. Surely this ought not to be denied them.

Two young brethren, with their families, have just gone to southern Peru, and will probably settle in Arequipa, from which point they can work northern Bolivia also. They are peddlers, and hope to be able to introduce the message by the printed page, as the Waldenses did during the great Reformation. But they must be provided with literature. What a pity we can not supply them with thousands of copies of Brother J. Q. A. Haughey's "Second Coming of Christ," in Spanish! Could a cheaper or quicker way be found to warn these countries?

Word has just been received that Brother Pereisa has returned from Bolivia, where he has been for about eighteen months, selling books under the clerical ban of the Romish hierarchy. I hope to be able to give particulars later.

It might be well to explain that the Chilean mission field consists of Ecuador, Peru, Bolivia, and Chile.

Ecuador is yet to receive the light. From what I learn, this government has recently granted liberty of worship; but in Peru, Bolivia, and even in Chile, with all its boasted progress, there is only toleration, Protestant church houses not being permitted to announce their services by the ringing of bells. Ecuador must have the message soon. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." And whom he sends, we ought not to forget.

G. H. BABER.

THE WEST INDIES.

SABBATH, August 6, was a good day for our brethren in Kingston, Jamaica. Eight united with the church by baptism. On the 8th, the "Herald" arrived safely, and we again met Elder and Mrs. Hutchins, who had been absent from the island for about nine months. A part of this time was spent, as the readers of the REVIEW will remember, in their sad experience with yellow fever. On the evening of the 17th, Brother George Enoch gave a stirring discourse to the Kingston church, after which Brother W. W. Eastman was set apart, by prayer and the laying on of hands, to the work of the gospel ministry. May the Lord abundantly bless our brother as he consecrates his life anew to the Master's service.

On the evening of the 22d I left with Elder and Mrs. Hutchins on the "Herald" for a trip among some of the islands belonging to Jamaica and along the Central American coast. On Friday morning we came to Cayman Brac, a small island about ten miles long and a little over one mile wide. About four hundred people live on this, and on a small island near by, called Little Cayman. Here we found several who had visited either Jamaica or the Bay Islands, and have heard of the truth, and desire to learn more about it. A good school is greatly needed here. We next visited Georgetown, Grand Cayman. This is a much larger island, and has a population of about three thousand. A little work has been done at this place, and some books have been sold. Elder W. W. Eastman and his family spent about one year at this place. Most of his time was taken up in looking after the physical needs of the people. No meetings have yet been held here. Work should be begun in these islands as soon as possible.

From this place we went four hundred miles directly south, to the Island of St. Andrews. Here we left two of the brethren to sell books in this and adjacent islands. This island is the seat of government for a territory having a population of between three and four thousand. St. Andrews Island is almost a solid cocoanut grove; cocoanuts are used as currency by the people. Our work should be established in this island at once. When Elder Hutchins visited the adjacent islands a few months ago, he found them anxious to hear the truth. The Foreign Mission Board is laying plans to send a worker here at an early date.

As we expected to spend some time among these islands on our return trip, we hastened on to Bluefields, Central America, where we met Brother Horton, who was left here to canvass when the "Herald" went to Jamaica. The Lord has blessed his efforts in scattering the printed page; and as the result, a young man, formerly from Jamaica, who was preaching and teaching for the Church of England, had accepted the truth. Arrangements were made for him to join Brother Horton in canvassing other places along the Mosquito Coast.

September 18 we left for Bonacca, Bay Islands, where we arrived on Sabbath evening. We had a precious season seeking the Lord

with the people here. They have had many trials, but they are trusting in God, who never disappoints them. From Bonacca we went to Ruatan to encourage our scattered brethren in that island, and to have the "Herald" cleaned and painted. We were delayed here two weeks longer than we expected to be by a severe storm, which also hindered us in our work. Though many ships were destroyed, the "Herald" was not injured in the least.

November 4 we came to Utila. We have now been here twelve days, holding meetings daily. Sunday evening the neat little church building was dedicated, free from debt.

As we look over the places already visited, and see the urgent need of consecrated workers, we ask, Where are the devoted men and women who are willing to give their lives to this work? And again, Who have money that they can place in the hands of the Foreign Mission Board, so that it can fill these calls? Schools are needed at once in each place visited. May the Lord of the vineyard raise up laborers until all these needy fields shall be well supplied with the right kind of workers. We leave to-day for Bonacca, where we expect to spend a few days considering the school work.

A. J. HAYSMER.

Utila, Bay Islands, November 14.

QUEBEC.

ABERCORN.—After our good camp-meeting, Brother Drown and I pitched our tent in this village. The presence of the Lord was recognized in all our meetings, and the deep moving of the Spirit was felt in the camp. Although the usual opposition had to be met, still the Lord gave the victory; and as a visible result of the blessing of God upon this effort, fifteen adults have decided to obey the truth. Several have been reclaimed, and have renewed their consecration to the service of the Master.

Six willing candidates followed their Lord in baptism, four of whom had not previously experienced religion. A Sabbath-school of thirty-four members was organized, and the meetings were a source of great strength and encouragement to those who meet weekly to honor their Creator on the day that he blessed and sanctified. We are praying for the interested ones, that they may decide to join their friends in keeping "the commandments of God, and the faith of Jesus."

We are of good courage in the Lord, and praise his holy name for what he has already done in this place.

H. E. RICKARD.

SWEDEN.

Our school on the farm "Nyhyttan," Sweden, was dedicated on Sunday, October 16. Elder O. A. Olsen, the members of the Conference Committee, and some other brethren were present. The dedication was characterized by solemnity and reverence, and the people living in the community honored us not only with their presence, but manifested great interest in the enterprise. Brother Jerspersson, who has been at work in Basel, Switzerland, for the last two years, was chosen president of the school; and Brother B. J. Carlson, who has been teaching at our school in Frederikshavn, Denmark, was chosen teacher, and his wife was asked to act as matron. "Praktiska Missionsskolan" was the name adopted for the school, and the address is Nyhyttan, Jernboås, Sweden. It is the desire of all connected with the school to do all in their power to make it what the Lord wants it to be, and to follow the instruction he has given.

Elder O. A. Olsen remained there about two weeks, and held Bible readings daily for both teachers and pupils, to the encouragement and blessing of all. An educated young man from

Dalarne came to attend the dedication, and became so interested that he decided to remain at the school. Fifteen students were enlisted, and we hope for some more.

The writer remained only about a week, and then visited Örebro, Stockholm, Upsala, Jerle, Åmål, and Ör. The blessing of the Lord was present at every place, and at Ör a church of ten members was organized. Seven of these—father, mother, grandmother, and four children—belong to one family. It was interesting to see them all, with tender spirits and thankful hearts, take part in the ordinances of the Lord's house.

October 31 I came to Christiania, in company with Elder O. A. Olsen, and we had a number of meetings for the consideration of the work before us. I have had encouraging news from Elder Östlund, who is in Iceland, and from other laborers.

L. JOHNSON.

Horten, November 9.

NEW BRUNSWICK.

JUNE 28 Elder S. J. Hersum, D. A. Corkham, and the writer began tent-meetings in Woodstock, a town of more than four thousand inhabitants. Not being able to get a congregation at first, we went from house to house, leaving reading-matter and making personal calls, inviting the people to the meetings. We also had a liberal use of the newspapers, but to no avail. After seven weeks of earnest labor, it was decided that Elder Hersum and I go to Greenfield, a town about twenty-five miles distant. Accordingly, we began meetings, August 19, with a fair congregation. Many, however, came to make disturbance. One night after Sabbath some one cut off every rope around the tent, evidently intending to prevent meetings the next day; but the tent remained standing, and the meetings continued as usual.

Since taking the tent down, I have held meetings in our "own hired house," and in those of our neighbors in different localities. As a result, several are keeping the Sabbath. Elder Hersum held a few meetings in Centerville, about six miles from here. Brother Corkham remained a few weeks in Woodstock after we left, and now four are keeping the Sabbath there, and others are interested. He is now in Hartland, with a fair hearing; a few are obeying the truth there. Much prejudice prevails all through the county, and the people have little or no interest to read or pray. This makes it hard to reach them.

About twenty are now keeping the Sabbath in the county, some of whom were keeping the Sabbath when we came. There has been a growing increase in tithes and offerings this year. Some have written to me, sending in tithes, whom I had not heard from before. Nearly all from whom I have heard have taken up the system of weekly offerings. I hope the annual offering will be the largest yet taken up in this field, and no doubt it will be. I have written to each church and nearly every scattered Sabbath-keeper in this field, and expect cheering returns.

H. J. FARMAN.

CUMBERLAND MISSION FIELD.

SINCE my last report, I have visited all the churches in this field, also several other places. At Sanford a man offered us ten acres of land if we would start a school. This was accepted, and Brother J. W. Powell has begun to build a house, and will soon begin school. At the time of my visit, Brother Brownsberger moved to the town of Calhoun, three miles from that place; and since our camp-meeting he and Elder Bird have been holding meetings in a hall, with a good interest.

At Whiteside, Tenn., a mining community far up in the mountains, I found an interest

that had been started by some reading-matter sent out by the Graysville tract society. Professor Lyndon had spent a week or two there before he left for Australia. I had the blessed privilege of baptizing three sisters at this place. Others are interested, and I hope they will obey the truth. Several not of our faith wish us to send a teacher there to start a school. We hope this can soon be done; for a properly conducted school does more for the extension of Bible truth in the South than any other means.

At Georgetown, Ky., where I spent a week or more, I found that Brethren Buster and Sheafe had a remarkable interest. They held a tent-meeting till the weather became too cool to use a tent. The court-house was then offered to them by the county officials, and for several weeks they have had an excellent interest and attendance. Heat and light are furnished free.

At the time of my visit, some had taken their stand for the truth, and from correspondence I learn that others have done likewise. While I was there, persons came to the rooms of the brethren conducting the meeting, to inquire more fully into the doctrines taught, and to ask what they should do to be saved. Several of the citizens are now offering to assist in building a meeting-house. One man drove thirty-five miles to attend meeting, and asked the brethren to hold meetings in his town. A club of *Signs* has been ordered to use among the people. A Sabbath-school of fourteen members has been organized. I hope this will prove to be the beginning of a great work in the Blue-Grass Region of Kentucky. At Knoxville, Tenn., where I am now permanently settled, Elder Adkins will soon give his whole time to working for the poor and outcast classes. We are taking orders for *Good Health*, and also selling copies of this journal from door to door. Some are already interested in health reform.

We have districted the city, and shall try, as far as possible, to place the quarto-centennial edition of the *Signs* in the homes of all the people. The members of the church here are all willing to work to this end.

E. H. GATES.

KNOXVILLE (TENN.).—The following letter from a minister who stands high in his profession, and is an educator of no mean ability, may be a source of encouragement to others who have been awakened to the times in which we are living, and the importance of accepting every ray of light that God may send to them in these dark and trying hours:—

"DEAR BROTHER: I have read 'The Abiding Sabbath,' and its perusal leaves not a shadow of doubt in my mind as to the obligation of Christians to keep the seventh day of the week instead of the first. For years I have felt that the weight of the argument was on that side of the question. The argument for the observance of the first day is hardly worthy the name. It appears to me too silly for any logical mind to accept. I have also read 'The Seal of God and the Mark of the Beast.' I agree with the writer that the 'mark of the beast is the mark of Rome,' and it looks probable that the Sabbath question is involved. No one can entertain a deeper contempt for Romanism than I do, and I think it high time that Protestants were divesting themselves of every vestige of Romanism. I shall read the other books and pamphlets as I have leisure."

This brother has been reading the *Signs of the Times* and other literature of our faith. We hope soon to see him where, with the help of the Lord, we can, as did Aquila and Priscilla, "expound unto him the way of God more perfectly."

Since my trip North, when I visited the Chicago mission and the institutions at Battle

Creek, I have been working with the out-cast and men behind prison-bars, and I must say I never enjoyed any work more. The high sheriff of our county gives me full liberty to go inside the prison-cells with the condemned, where I can read, talk, and pray with them without having iron bars between us.

I praise the Lord for every opportunity to work "while it is day." I need some little leaflets to distribute. Any who will send copies of *Apples of Gold Library* or something similar, will do a great kindness, as such matter can be used to good advantage. Address the undersigned at 231 Craig St., Knoxville, Tenn. GRANT ADKINS.

News of the Week.

FOR WEEK ENDING DECEMBER 3, 1898.

—A sardine trust has been formed, with a capital stock of \$3,000,000.

—The woman's suffrage amendment failed to carry in South Dakota.

—A theatrical trust has been formed in Chicago, in which seventeen show-houses combine forces.

—Twenty-eight lives are reported to have been lost by a severe earthquake in the southern provinces of Austria.

—The wheat product of the United States this year is estimated at 700,000,000 bushels, surpassing all previous records.

—On Thanksgiving day Mr. Isaac Woolf, of Chicago, fed 10,000 poor children of that city, irrespective of race or condition.

—In a street fight between rival political parties at Seoul, the capital of Korea, November 23, twenty-four persons were killed.

—The day before Thanksgiving, there were 274 marriage licenses issued in Chicago. This number broke the record for that city.

—Work has been begun on a third bridge across East River, between Brooklyn and New York. The new bridge will cost \$15,000,000.

—Advices from Hankow, China, state that the fire there on October 1 burned 18,000 houses, and that 3,500 people lost their lives.

—Four cases of smallpox have developed in Lacona, Iowa. The town is strictly quarantined, no one being allowed to enter or leave it.

—The Wilson bank, of Utica, Ohio, was robbed during the noon hour of November 23, and \$13,200 was secured by the thieves. They escaped.

—It takes only three seconds for a message to be transmitted from one end of the Atlantic cable to the other. This is about 700 miles a second.

—It is stated on pretty good authority that Joseph Leiter, the famous wheat king, is to head a dairy trust, with a capital stock of \$6,000,000.

—The powder-mill at Lamonte, Mo., blew up on the morning of November 23, instantly killing six men, and seriously injuring a number of others.

—In the name of the president, the minister of finance of Chile, stated, in the chamber of deputies, that that country will issue no more paper money.

—A new tobacco trust has been formed, called the Union Tobacco Company, with headquarters at Cincinnati, Ohio. Its capital stock is \$10,000,000.

—At Centerville, Ind., while remodeling an old homestead that had for some time been abandoned, a man found an old oyster-can containing \$2,000 in gold.

—November 23 an unsuccessful attempt was made to take the life of the czar of Russia by wrecking the railroad train on which he was returning from Copenhagen.

—There has been an advance in the price of spirits, caused by the demand for high-proof alcohol, especially by foreign governments, for making smokeless powder.

—It is said that England will demand that the work of reform started by the lately deposed emperor of China be continued. It was stopped by a change in sovereignty.

—Secretary of War Long urgently recommends, in his annual report to President McKinley, that the government add to its navy fifteen new war-ships of the best type. He thinks this addition necessary, in order to maintain the standing of the nation in its expansion policy.

—General Wood has issued a notice at Santiago imposing a fine of \$1,000 upon any person promoting a bull-fight, and a fine of \$100 on a promoter or witness of a cock-fight.

—At a meeting of the eighteenth ward Republican organization, of Chicago, last week, a fight ensued between rival factions, in which one man was killed, and several were wounded.

—A bomb containing sufficient explosives to inflict untold damage was found under the Finance Exchange in Marseilles, France, November 29. The fuse had been lighted, but it had not burned.

—On Thanksgiving day it was discovered that during the previous week, the private deposit-boxes of the State treasury at Topeka, Kan., had been looted, and all the valuables taken. One man lost \$500.

—November 24 Mrs. Susan Sanders, aged 107 years, died in the same house in which she was born, not far from Knoxville, Tenn. She was a relative of John Sevier, the first governor of Tennessee.

—During the last week destructive fires have raged in Oklahoma and Indian Territory. Over a million tons of hay, a hundred residences, much stock, and several lives were destroyed. One man lost over \$20,000.

—So far this year, all records have been broken in the losses to shipping and to ship-owners on the Great Lakes. About forty vessels have been totally destroyed, the estimated loss of which is \$2,500,000. Many lives have also been lost.

—November 28 an explosion of a box of contraband Spanish powder, stored in a private house within the city limits of Havana, killed or more or less injured thirty-eight persons, nearly all of whom were under seventeen years of age.

—November 26 Grant C. Gillett, of Woodbine, Kan., one of the most noted cattle-dealers in the United States, failed, his liabilities being nearly three million dollars. He has left for parts unknown, taking with him all his available cash.

—By the bursting of a boiler on the steamer "T. C. Walker," during its trip from San Francisco to Stockton, Cal., on the night of November 26, six persons were killed, ten dangerously injured, and twenty others frightfully scalded and otherwise hurt.

—A hand-car containing nine men and two girls returning to their homes from a dance, was run into by a Lake Shore passenger-train about 3:30 A. M., November 25, near Chesterton, Ind. Four of the party were killed, and the others were more or less injured.

—As the battle-ship "Wisconsin" was being launched, November 28, at San Francisco, she shot across the channel, and became so firmly imbedded in the mud that all attempts to release her have been unsuccessful. It will be necessary to dredge about the vessel before it can be floated.

—Kansas is experiencing the worst coal famine it has ever known. Hundreds of the smaller towns are without coal. The responsibility for this condition of things is laid at the door of the railroads, which have confiscated the coal for their own use, afterward paying the mine-owners for it.

—The wholesale grocers of Peoria, Ill., with a little outside aid, have raised \$250,000 by subscription for a beet-sugar factory, which is to have a capacity of 350 tons of sugar a day, and to be ready to utilize the next year's crop, for which contracts with farmers in the vicinity have already been made.

—President McKinley has formulated the plan by which Porto Rico and the Philippines are to be governed. The rule will be military, and army officers are to be entrusted with chief positions of trust. Imports will be taxed, and exports from the islands must pay tariff in the United States. There will be a gradual change in the currency.

—The "Portland," a side-wheel steamer plying between Boston and Portland, Me., went down off North Truro, on Cape Cod, during the fierce storm of November 27. There were 118 persons on board, and every one of them was swallowed up by the sea. The captain had received specific orders from the steamship company not to put to sea from Boston unless the storm that threatened showed signs of abating. This order nettled him, and he left at his regular time, carrying himself, his crew, and his passengers to death. Many bodies with life-preservers on have been washed ashore. The storm that destroyed this vessel was one of the most severe for years, and did great damage all along the Atlantic Coast. Already it is known that considerably over one hundred schooners were either wrecked or driven ashore; fourteen barges, loaded or empty, are aground between Eastport, Me., and New Haven, Conn. This number does not include about thirty vessels wrecked in Boston harbor. Over forty lives were lost in Boston harbor alone.

—Spain has accepted all the American conditions of the peace commission, and unconditionally yields the Philippines, for which the United States is to pay \$20,000,000. Guam, Porto Rico, and Cuba are included in the surrender. It is said that a number of the powers of Europe are not pleased with the settlement. This brings under the control of the United States 161,485 square miles of territory, with a population of 10,226,624.

—Near Burlington, Iowa, on the morning of November 24, a three-coach and baggage passenger-train on the Burlington, Cedar Rapids, and Northern Railroad, ran off the track. One of the cars, containing thirty passengers, rolled one hundred and fifty feet down an embankment, turning over three times. Two persons were killed, and three seriously, and seventeen slightly, injured. Why the train left the track is a mystery.

—The United States transport "Chester," loaded with 1,500 men of the Fifteenth Infantry, and with horses, mules, ammunition, and supplies, left Savannah, Ga., November 28, for Cuba. Near the city of Chester they were met by the United States transport "Manitoba," which made no move to change its course, nor did it slacken its speed. In order to avoid a collision in the channel, the former vessel ran ashore, where she stuck fast. An investigation has been ordered.

—A curious outbreak of typhoid fever occurred among some Prussian soldiers recently. They were dining in honor of the emperor's birthday. Those who did not attend this dinner escaped an attack of the disease. The epidemic included 300 men, and was caused by an infected man helping to prepare the potato salad for the dinner. He evidently conveyed the germs of the disease to the potatoes, which are known to be good media for developing the germs of this fever.

—Dr. Lyman Abbott, who was chosen pastor of Plymouth Church after the death of Henry Ward Beecher, resigned his pastorate, November 27, much to the surprise and regret of his congregation. He is the editor of the *Outlook*, and will continue his literary work. He aroused much adverse comment two years ago by publicly asserting that the spirit of the Declaration of Independence is dead in the United States. He is sixty-three years old. Failing health is given as the cause of his resignation.

Special Notices.

ONTARIO, NOTICE!

NOTHING preventing, Sabbath-school conventions will be held at Seltou, December 8-14, and at Albana, December 15-21. The meetings will begin at 7 P. M. on the first date named. We hope to see a good attendance. Brethren, plan to make this a special time for seeking the Lord.

C. N. SANDERS.

OUTLINE FOR CHURCH SCHOOLS

MANY have written to us, inquiring if we had anything that would help them in conducting a church school. We have prepared an outline for our church-school teachers, which we will gladly place in the hands of those who are thinking of starting a family school, and who wish to follow the plan that is used in our church schools. This outline was prepared especially for those who took the summer course for teachers; but a few notes of explanation, which will be sent with the outline, will make the general plan plain. We have only a limited number of these. They will be sent on receipt of the price, 30 cents. E. A. SUTHERLAND.

"SOMETHING GREAT AND DECISIVE."

"SOMETHING great and decisive is to take place, and that right early. If any delay, the character of God and his throne will be compromised." This is a statement that has appeared many times in our public prints. It is a portion of the article, "The Crisis Imminent," found in "Appeal to Our Ministers and Conference Committees," page 38. We have applied that to the many great and startling things that Satan was to do, which would be decisive in their nature. We do not question that there have been some things that have gone far toward settling this nation in a union of church and state. But there are other phases of this question that demand our attention. We are forcibly apprised that a delay on the part of Satan will not compromise the character of God nor his throne. The compromise, if it appears at all, will be because the delay is on the part of God's people. The delay of what? —The delay of "any."

If we contrast the foregoing extract with what God has been pleased to present to the church through the Testimonies, we are forced to the conclusion that he is expecting great things of us. If we do not meet his expectations, he is disappointed. The Lord has made every provision for us, and if we fail to live up to our privilege, we compromise the character of God and his throne.

We have been admonished that we are not doing one twentieth in missionary lines that we should; that "many more workers ought to be in the field. There should be one hundred where now there is only one;" that "the silent messengers of truth should be scattered like the leaves of autumn."

Our brethren on the Pacific Coast have started to carry out the foregoing suggestions by publishing a million-copy edition of the *Signs of the Times*. They believe that this denomination is ready to help lift on the enterprise. It will be seen at once that if each member will send out twenty papers, the fifty thousand Sabbath-keepers in this country will soon exhaust the million-copy issue. If each Sabbath-keeper would sit down with pencil and paper, he could easily make out a list of names of persons to whom he would like to send this valuable paper. A little extra exertion on his part would enable him to raise enough money to send more than his quota of twenty copies. Should he be too poor to raise enough money to raise the necessary amount, there are many others who should gladly make up the deficiency.

The State tract societies are endeavoring to give this issue of the *Signs* a wide circulation. This is as it should be. Not a copy of this valuable number should be left to lie on the shelves unused. Plans should be carefully laid to give the paper an intelligent and judicious distribution. Agents should be set to work to take subscriptions for a term that will lead up to, and include, this special number. No better foundation can be laid for a systematic work for gospel workers than the weekly visits of the *Signs*.

It is time for a great and decisive work to be done. Our publications must be scattered like the leaves of autumn. It is through these that the arguments will be presented: then we may expect that the Lord will carry conviction by his Holy Spirit, and bring forth fruit for the seed sown.

This work of warning the world will be done by some one. It remains for us to decide whether or not we will compromise the character of God by our delay.

L. A. HOOPES.

WANTED—ONE HUNDRED CANVASSERS!

THE managers of the Review and Herald Pub. Co. believe that the time has fully come to put forth a greater effort to prepare trained canvassers to carry the printed page to the world. The Lord has been instructing us to give more attention to the training of canvassers. The canvassing work is an important work; it is a missionary work. The most precious ministry can be done by canvassing. The close personal work that each canvasser must do for the one canvassed makes it necessary for the canvasser to have all the preparation and training possible to obtain. There is no work that requires greater skill and tact than such work as the canvasser does. If he is cleansed from all his sins, and receives the Holy Spirit, a few months spent in training will give him an excellent fitting-up. This is with the understanding that he receives the Holy Spirit. We are living in the time when the Holy Spirit may be received in all its fullness.

The publishing houses have been established to do this special work of scattering printed matter over the land, and it is the intention of the managers of this institution to take hold of this work with a determination to see that hundreds of earnest young men and women are prepared to canvass according to God's plan, and not in a worldly manner. The time has come to be entirely free from the methods of the world, and to carry out God's methods. We realize that too much attention has been paid to the ways of the world, and that God's word has been neglected.

There are many who should enter this work at once. The Spirit of God has impressed upon their hearts their duty to enter this work. To all who have a burden from the Lord to enter this branch of missionary work, we extend the following offer:—

Arrangements have been made with the Battle Creek College so that the Review and Herald Pub. Co., by paying part of the expense, can give to one hundred persons, who accept this offer, three months' schooling for \$25. This includes board, room, washing, and tuition, with all the accommodations that the Battle Creek College offers to its regular students; the balance of the school expenses will be met by the Review and Herald Pub. Co. This is done because we believe that there are many who can raise \$25 who could not meet the entire expense. Each person will be expected to work fourteen hours a week for the College; this will

enable him to do better school work than he could do if he took no physical exercise.

Each one who is accepted will furnish toilet soap, towels, napkins, table cover, and bedding for his own use.

This is the best offer ever made to those who wish to attend the Battle Creek College, to receive such a course of training as will be given during the winter term, which will begin Tuesday, Jan. 4, 1899. Those who desire to come should write at once. This offer will not hold after the number called for—one hundred—has been made up. Address all communications to the Review and Herald Pub. Co., Battle Creek, Mich.

APPOINTMENTS FOR DISTRICT 8, MICH.

BAY CITY,	Dec. 13, 14
Freeland,	" 15-18
Alma,	" 19, 20
Sumner,	" 21, 22
Ola,	" 23-25

Meetings will begin at 7:30 P. M. on the first-named date, and close on the evening of the last date. We admonish all our brethren and sisters so to plan their work as to be present at the first meeting, that we may seek God together.

All departments of the work will be considered. These meetings will be important, and all the churches within ten or fifteen miles of the places named should be represented. Elders Ostrander, Guild, and the writer will be present.

W. C. HEBNER.

KEENE ACADEMY CORRESPONDENCE SCHOOL.

IN response to a number of calls from our people in Texas and Oklahoma, the Keene Industrial Academy has decided to start a school of correspondence for the benefit of those who, for various reasons, are unable to pursue a course of study at the academy. We think it best to offer only two lines of work at the first; namely, Old Testament history and physiology. The former will be conducted by Prof. C. C. Lewis, and the latter by Dr. E. H. Mathewson. It is recommended that two hours' work each day be given to each subject, and that no person take more than one subject unless he can give four hours a day to the work, or is already somewhat proficient in the studies. The tuition for each subject will be \$6 for forty-eight lessons. For full particulars, with sample copies of the lessons, address the Keene Academy Correspondence School, Keene, Tex.

C. C. LEWIS.

WINTER TERM AT THE BATTLE CREEK COLLEGE A TRAINING-SCHOOL FOR CHRISTIAN WORKERS.

THIS will be the most important term that has yet been held. In a marked manner, the Spirit of God has come into the school, and taken charge of it. Workers are developing rapidly, and we are learning that the Spirit of God can do all that the word of God and the Spirit of prophecy have told us that he can do. The Lord's power has been wonderfully manifested. It would seem that young men and women who desire to enter the work should come to the place where they will realize that it is dangerous to delay the needful preparation. We believe that where there is an intense desire to enter the school, God will open the way, provided the person has put away all sin, and is in harmony with God's word. The proper steps should be taken in placing the case before the church if the person is not able to meet his own expenses. The time has come for the churches to educate the young people; and to every church that will do this, a blessing will come.

Besides the ordinary studies, the winter term will afford instruction for missionary teachers, ministers, general missionaries, and canvassers. A new line of work will also be opened for farmers. This course in farming will consist of a careful study of the science of farming from the standpoint of the Bible and the Testimonies. Everything that we can find in the word of God will be carefully studied, so that we can learn to farm just as God would have us.

A course in business will be taken up in the same way. The Bible and the Testimonies will be made the basis of the work, that we may learn to do business as Joseph did. We expect that our people will yet loan money, instead of borrowing.

A course will also be started for those who desire to learn what the Bible and the Testimonies say about housekeeping, and everything connected with the home. This will be especially for our sisters. Hygienic dressmaking will also be taught. Those who desire to know more about any of these courses of study should write at once for the winter announcement.

E. A. SUTHERLAND.

Battle Creek College.

NATURE STUDY LESSONS.

ABOUT a year ago a considerable number of lessons were published in the REVIEW, containing simple questions, illustrations, and experiments in home nature study. We have found that very many families became deeply interested in them, and wished the series to be continued in pamphlet form. These will be glad to know that Prof. M. E. Cady, now of Battle Creek College, has begun the publication of a complete set of elementary "Bible Nature Studies." They are issued as leaflets under the auspices of the *Christian Educator Series* of educational tracts.

These lessons are especially designed for the use of teachers in our church schools, and in the home studies of our own people. There will be 260 lessons (130 leaflets, $5\frac{1}{2} \times 7\frac{1}{2}$ in.), one for each school day in the year. They are based on the Bible and the Testimonies, with observations on common things, and are adapted to the season of the year. The first lessons are now ready; and the rest will be mailed, post-paid, to lesson subscribers as fast as they are printed. The whole set for the year, with strong binding cover, and blank leaves for notes, will be sent, post-paid, for only \$1, provided a sufficient number are ordered immediately. If you are sure you will want them in your school or home, send the dollar with your order at once. If not, send a two-cent stamp for a copy of the Introduction and the first two lessons.

Address the *Christian Educator* or Prof. M. E. Cady, Battle Creek (College), Mich. Make money-orders payable only to M. E. Cady, who is bearing the expense of publication.

NOTICES.

WANTED AT ONCE.—An experienced plumber, capable of obtaining license. Must be a non-union man. Plenty of work. Wages, 50 cents an hour. Material furnished. Address 2037 Pearl St., Boulder, Colo.

FOR SALE.—Two four-lamp chandeliers, bronzed, with spring to raise and lower. Also one large lamp of 500 candle-power, and several side-lamps, with reflectors. Two stand-lamps. We have changed to gas. Will sell cheap. Address D. E. Lindsey, Clyde, Ohio.

ADDRESSES.

THE address of Elder G. C. Tenney and his family is Sanitarium, Gower Street, Summer Hill, N. S. W., Australia.

Address Elder A. F. Ballenger as follows: Spartanburg, S. C., December 9-18; Nocatee, Fla., December 23 to January 1; 39 Bond St., New York City, January 7 to February 14; South Lancaster, Mass., February 14—.

PUBLICATIONS WANTED.

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

E. T. Cornell, 417 Thomas St., Seattle, Wash.

George E. Cole, East Enterprise, Ind., wishes more of our papers for missionary work.

O. Glass, Kit, Tex., REVIEW, Signs, Instructor, Sentinel, and French and German tracts.

Workers at the Kansas City, Mo., mission, 557 Grand Ave., can use to good advantage back numbers of any of our periodicals, for prison work.

Mrs. C. B. Webb, Box 563, Fulton, Mo., REVIEWS, Signs, Sentinels, Little Friends, Apples of Gold Library, and Words of Truth Series. Can make good use of a liberal supply.

Obituaries.

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

LAMPHERE.—Died at Delta, Mich., Nov. 13, 1898, of paralysis, Brother Lyman Lamphere, in the eighty-fourth year of his age. Discourse by the writer.

H. M. KENYON.

BYFIELD.—Died Oct. 17, 1898, at Reading, Mich., of consumption, Brother William E. Byfield, aged 53 years. He was an earnest Christian, and died in the hope of a part in the first resurrection.

W. D. PARKHURST.

FASIG.—Died near Topeka, Kan., July 30, 1898, Sadie E. Fasig, aged 7 years, 6 months, 7 days. A short time before she died, she told her parents that she was willing to go. The funeral services were conducted by the writer.

D. P. ZIEGLER.

Publishers' Department.

OUR NEW PROPHETIC CHART.

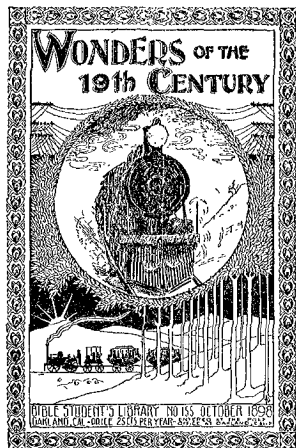
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THE Review and Herald Pub. Co. has just issued a new prophetic chart, which by far excels anything of its kind heretofore published. The engravings represent the highest skill of the best artists, and are more in accordance with the Biblical descriptions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

"INSTRUCTOR" PREMIUM NUMBER.

THE finest premium number of the *Youth's Instructor* ever issued is just from the press. To attain this desirable result, neither pains nor expense has been spared. The frontispiece is a beautifully illustrated poem from the pen of Adelaide Bee Cooper, entitled, "Be True, Be Kind." Following this is a carefully prepared and finely illustrated article descriptive of the famous Indian school at Carlisle, Pa., written by Miss Maud Cummins, formerly a matron in the institution. Mrs. E. G. White contributes an article of unusual interest upon the important subject of "Higher Education." *Instructor* readers will be delighted to see that a series of articles from the pen of Mrs. L. D. Avery-Stuttie begin in this number. The new articles will appear under the subject-title, "Making Home Peaceful," and will be in the nature of a sequel to the now well-known and popular book by the same author, "Making Home Happy." Other especially interesting features are, an article by Mrs. M. D. McKee, on "Exercise for Invalids;" one by W. C. Dalbey, on "The Development of the Steam-Engine;" an illustrated article for boys, by W. K. Loughborough, on "Tools and Their Use;" and one of special interest to girls, on "How to Set a Table," by Miss Lulu I. Teachout. These, in addition to the usual complement of interesting matter from the pens of editors and contributors, serve to make the *Instructor* premium number for 1898-99 an unexcelled specimen of the ideal magazine for children and youth.

Not the least important feature of this excellent number is the unprecedented premium offers therein made, embracing hundreds of the very best books of the closing century, and numerous articles of both utility and beauty. Send four cents in stamps for this special number. Get this splendid issue of the best young people's paper published; then get to work, get subscribers to our magazine, and get your choice of the many premiums offered. Send for agent's outfit. Address the *Youth's Instructor*, Premium Department, Battle Creek, Mich.



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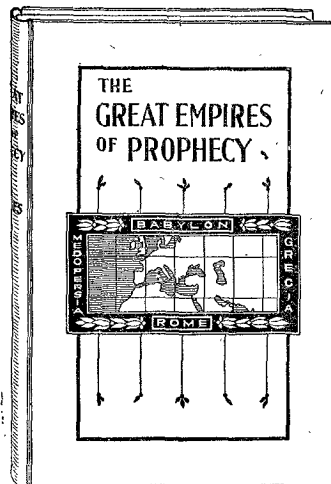
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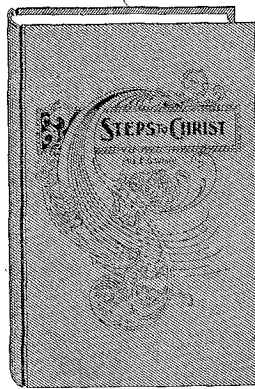
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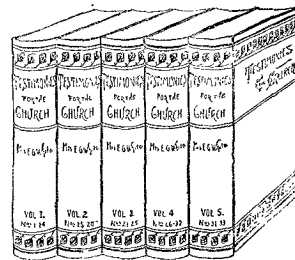
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"The Niagara Falls Route."

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Chicago.....	pm 9.35		am 6.50	am 10.30	pm 3.00		pm 11.50
Michigan City.....	11.25		8.48	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.57		2.36
Kalamazoo.....	2.10	am 7.15	11.55	2.08	6.52	pm 6.00	4.16
Battle Creek.....	3.00	7.56	pm 12.50	2.42	7.28	6.43	5.07
Marshall.....	8.25	1.20	3.09	7.51	7.10	7.10	6.27
Albion.....	3.50	8.50	1.45	3.30	8.11	7.90	6.50
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.90
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.46
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.25		pm 4.13
Susp. Bridge.....					6.38		4.38
Niagara Falls.....					6.53		4.46
Buffalo.....				am 12.20	6.45		5.30
Rochester.....				3.18	9.55		8.40
Syracuse.....				5.15	pm 12.15		10.45
Albany.....				9.05	4.20		am 2.50
New York.....				pm 3.25	8.15		7.00
Springfield.....				12.16	8.34		7.40
Boston.....				3.00	11.35		10.34
WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	*Mail & Express.	*Night Express.	*Night Express.	*Night Express.	*Night Express.
Boston.....		am 10.30			pm 3.00		pm 7.15
New York.....		pm 1.00			6.00		8.12 10
Syracuse.....		8.35			am 2.10		pm 12.25
Rochester.....		10.37			4.15		pm 2.25
Buffalo.....		11.50			5.35		pm 3.50
Niagara Falls.....		6.54			6.23		4.32
Falls View.....					6.14		5.12
Detroit.....	pm 8.20	am 7.15	am 7.50		pm 12.40	pm 4.35	11.25
Ann Arbor.....	10.00	8.18	9.18		1.38	5.45	am 12.30
Jackson.....	11.15	9.15	11.10	am 9.35	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.30	pm 12.55	5.00	3.50	9.08	3.00
Kalamazoo.....		2.18	6.40	4.28	4.28	10.00	3.40
Niles.....	3.15	12.31	4.00		6.05		5.08
Michigan City.....	4.26	pm 1.28	5.20		7.05		6.06
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In Effect May 15, 1898.

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Bay City, Detroit, Port Huron, and East..... * 7.00 A. M.
Bay City, Detroit, Port Huron, and Int. Stations..... * 3.45 P. M.
Port Huron, Susp. Bridge, New York, and Montreal..... * 8.27 P. M.
Detroit, Port Huron, Susp. Bridge, New York, and
Boston..... * 2.25 A. M.

WESTBOUND.

South Bend, Chicago, and West..... * 8.52 A. M.
Chicago and Intermediate Stations..... * 12.15 P. M.
Mixed, South Bend, and Int. Stations..... * 7.10 A. M.
South Bend, Chicago, and West..... * 4.05 P. M.
South Bend, Chicago, and West..... * 12.55 A. M.

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EASTBOUND.

8.27 P. M. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and C. V. Ry., also vestibule sleeper to Montreal and from Montreal to Portland daily; Pullman vestibule buffet sleeping-cars to New York and Philadelphia via Susp. Bridge and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

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

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

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The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 6, 1898.

NOW LET every woman respond to the call which has come from the Lord to the women.

SINCE the article was put in type on "Rome Is Getting in Her Work," page 782, Archbishop Chappelle has announced that his jurisdiction includes the Philippines also. This being so, will the government of the United States support the Catholic Church there as it has been determined shall be done in Cuba?

WE have the authentic word that *individual* orders for the million-copy edition of the *Signs of the Times* are running from one hundred to five thousand copies: and all this is in addition to what the tract societies are ordering. That is good. One of those who has ordered five thousand copies is a brother who is both poor and blind. How, then, can it be possible that any Seventh-day Adventist who has eyes is too poor to distribute some copies of this paper?

EVERYBODY who has read the REVIEW through the year 1898 knows that much that is remarkable has occurred in the progress of the third angel's message. Those who have had the opportunity to read the REVIEW each week, and so to be continually informed on all these important matters, can in some measure estimate what has been lost by those who have not had the REVIEW. But the year 1899 will be more remarkable than the year 1898 has been. Now by as much as you would rather have had the REVIEW in 1898 than to have been without it, plainly by so much, *and more*, you will choose to have it in 1899 rather than to be without it. And by as much as you can realize what a person missed by not having the REVIEW in 1898, by so much, *and more*, you know what that person will miss by not having it in 1899: and by just so much, *also*, you will desire to give that person a chance to have the REVIEW for 1899. Therefore it is plain that you will simply count it a privilege to give your neighbor or friend a chance to subscribe. Besides this, do you not really think that the little souvenir which we have sent to you is worth enough to pay you for asking your neighbor to subscribe for the REVIEW?

At the annual banquet of the lord mayor in London, Wednesday night, November 9, Lord Salisbury, speaking for the information of the world, referred to the new position of the United States before the world, and of it said:—

In some respects this era, this great epoch in the history of man, is marked by unhappy omens. It is the first year in which the mighty force of the American Republic has been introduced among nations whose dominions are expanding, and whose instruments, to a certain extent, are war.

I am not implying the lightest blame. Far from it. I am not refusing sympathy to the American Republic in the difficulties through which it has passed; but NO ONE CAN DENY THAT ITS APPEARANCE AMONG FACTORS ASIATIC, at all events, and possibly

in European diplomacy, IS A GRAVE AND SERIOUS EVENT, which MAY NOT CONDUCE TO THE INTERESTS OF PEACE, though I think in any event it is likely to conduce to the interests of Great Britain. [Cheers.]

This from the leading political authority of the world, is another striking token of how certainly, and how rapidly, too, all nations are tending to the last great—the culminating—war,—to the time of trouble such as never was since there was a nation. This shows plainly that by the new attitude of the United States, the world is brought nearer to the culmination than ever it was before. And who is ready?

THE editor of the *Interior* asks, "How would we feel—we Presbyterians, for example—if we were taxed to support an ecclesiastical establishment whose authority we rejected, whose teachings we repudiated, whose pretensions were an offense to us?" Well, brother, you and all the rest of the Presbyterians have just now a chance to *know* exactly how you feel under the circumstances which you have named. For, upon the authority of the Washington Bureau of the *Baltimore American*, we inform you that, in counsel with Cardinal Gibbons and Archbishop Ireland, President McKinley has determined that "sufficient money will be advanced by this government to support the Catholic Church" in Cuba, until "law and order are fully re-established in the distracted island;" and this because, for one reason at least, "it is easy to believe that the new American government in Cuba would have at its very inception built up a dangerous set of enemies if the priesthood of Cuba were given reason to regret the presence of the American flag on the island."

Now, Brother Editor, under the new revenue system, you and all other Presbyterians are paying taxes every day to the United States government. And when this money raised by taxation is taken and paid to support the Catholic Church in Cuba, you Presbyterians are just as certainly, though not so directly, taxed to support the Catholic Church, as if a tax were levied for that purpose. And if the Catholic Church in Cuba is an ecclesiastical establishment whose authority you reject, whose teachings you repudiate, and whose pretensions are an offense to you, you can now know precisely how you feel when you are taxed to support such an ecclesiastical establishment; because, on the authority cited, you are in all probability paying taxes now for that very purpose.

Then how *do* you feel, anyhow? Do you feel like making such a vigorous protest that the nation shall hear it, as did your Presbyterian ancestors in Virginia under similar circumstances in 1776-1789? Or is it true that *now* you Presbyterians, for example, are willing, without protest, to be taxed to support an ecclesiastical establishment whose authority you reject, whose teachings you repudiate, and whose pretensions are an offense to you? For it can hardly be possible that the Catholic Church in Cuba is an ecclesiastical establishment whose authority you do *not* reject, whose teachings you do *not* repudiate, and whose pretensions are *not* an offense to you; so that you will willingly be taxed to support it.

As to this governmental support of the Catholic Church, you can verify it for yourself by looking on page 8, column 3, of the *Baltimore Daily American*, Oct. 15, 1898.

AN APPEAL.

IN the article written by Sister Henry, in this paper, will be found some statements from a recent Testimony relative to the work of women. This matter has received attention by members of the General Conference Committee, and by others who hold responsible positions in the various institutions at this place, and has received our hearty co-operation. It does not require any stretch of faith to believe that "there certainly should be a larger number of women engaged in the work of ministering to suffering humanity, uplifting, educating them how to believe—simply believe—in Jesus Christ our Saviour."

There is a definite call for a movement on the part of the women to do the work called for in this statement. The feasibility of the plan has been demonstrated here as well as elsewhere. I have not space now to relate the good results, other than to say that in a company of seventy or eighty girls, the entire number were either converted or enlisted in real missionary work for the unconverted. The details may be gleaned from reports of the work that has been going on in the College and the Sanitarium.

It must be apparent to all that this simple gospel ministry should be communicated to our sisters everywhere. I have been authorized to make an appeal, through the REVIEW, for the elders of churches to send in the names and addresses of the sisters in their churches, to Mrs. S. M. I. Henry, care Sanitarium, Battle Creek, Mich. It is to be hoped that this will be done immediately.

Personally, my heart has been made to thrill with joy at the thought that our company of real gospel workers is about to be enlarged, and that the field that has been so long neglected is the one they are about to occupy.

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

IMPORTANT NOTICE!

Special Training for Canvassers.

THE Battle Creek College has arranged to conduct a special three-months' winter school for canvassers, to begin Jan. 4, 1899. The tuition for the entire term, including board, room, washing, etc., will be \$49.50.

The Review and Herald Pub. Co. offers to assist one hundred persons to attend the school (those who can furnish acceptable references from their church or Conference officers) by reducing the tuition to twenty-five dollars in money, and two hours' work each day, for the term, on condition that those who accept this offer pledge themselves to engage in the canvassing work.

This offer will afford a splendid opportunity for young persons and others to fit themselves successfully to sell our books, at the very small cost of less than the average price for board.

All who desire to take advantage of this offer should write to us at once, as there is no time for delay. Please enclose recommendations, and give us some idea of your experience in the Lord's work, condition of your health, present surroundings, etc.

Address Review and Herald Pub. Co., Battle Creek, Mich.

THERE is *great need* at the medical mission in Chicago just now for second-hand coats, overcoats, vests, pantaloons, and warm underclothing. Send by freight, prepaid, to Workingmen's Home, 1341 State St., Chicago, Ill.

J. H. KELLOGG.