

# The Advent Review and Sabbath Herald

"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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### GOD IN THE HEART.

The man who finds not God in his own heart  
May search the universe, yet find him not;  
He only will his presence full impart  
In that most hidden and most sacred spot.  
The man who finds not God where, first of all,  
And most of all, he should be found,—  
In his own heart enshrined as all in all,—  
Will search for him in vain through earth's wide  
bound.

'Tis there God manifests himself most clear,  
In tender graciousness and love and power;  
There plants the hope that shuts out doubt and fear,  
And breathes new life and strength each passing  
hour.  
The world is full of clamor, noise, and strife,  
That drown the "still small voice" that ever  
pleads  
With men to keep the way of peace and life,  
And in the heart's recess alone succeeds.

The man who findeth God in his own heart  
Will ever after find him everywhere;  
Earth, sea, and air,—each atom in each part,—  
Reveal alike to him that God is there.  
He sees in each event of life his hand  
Who guides, directs, and overrules all things,  
And by this glorious vision brightly spanned,  
Faith soars to higher planes on buoyant wings.  
—William G. Haeselbarth, in *Christian Work*.

### A TRIP TO QUEENSLAND.

MRS. E. G. WHITE.

Our first camp-meeting in Queensland was held in Brisbane, Oct. 14-24, 1898. From the one hundred and seventy-five Sabbath-keepers in all parts of that great colony, over one hundred were at the meeting. Several had come from Townsville, which is one thousand miles to the north, and there were a dozen or more from Rockhampton, which is about half as far. There were a few who had attended one of our camp-meetings in the southern colonies; but to most of those present, this was their first opportunity to attend a general meeting of our people.

For some weeks before this meeting, my health was not good, and my work in writing was very urgent; therefore I was not willing to attend the meeting, and decided not to do so. But in the visions of the night I was addressing large audiences, where the people stretched forth their hands as if to say, We need light. Will you help us? I was shown several companies, varying in size, but all painfully in earnest, reaching out their hands and asking for help, and these words were distinctly spoken to me: "Say not ye, There are four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on

the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

I dreaded the journey to Brisbane, and would fain have believed that this meant Maitland, Newcastle, and the smaller places within thirty miles from Cooranbong. But again the scene of people calling for help was presented before me, and a voice said, They are as sheep that have no shepherd. Then I said, I will go to the camp-meeting; for the Lord has been teaching me my duty.

We left home Wednesday evening at eight o'clock, and after one hour's ride to Newcastle, changed to the express-train to Brisbane. Accompanied by Sister McEnterfer, I took a small room in the Pullman sleeping-car, while Sister Minnie Hawkins, one of my copyists, and several young ladies from the school, who were going to join Sister Haskell in Bible work in Brisbane, found places in the ordinary carriages.

Although much wearied, I felt very peaceful and quiet in the Lord; and I prayed most earnestly that the Lord would impress upon those attending the camp-meeting the fact that it would not be what they could do that would make the meeting a success, but that their part in its success would depend upon their entire surrender to God. If men desire to place themselves where they can be used of God, they must not criticize others, nor labor to make their defects apparent. This is Satan's special temptation, whereby he strives to hinder the work of God. The Lord can not bless hearts that are not meek and lowly. It is not our work to seek to humble others. The word of God to us is, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

At the meeting before us, there will be many precious souls seeking for light, who know not the reasons for our faith. How important that our attitude shall not be that of condemnation toward those who have been walking in what light they have had. Although they are not walking in the way of God's commandments, he has not forsaken them; for they have supposed that they were obedient, and have testified that they accept Christ as a personal Saviour.

As I awoke in the night, my soul was filled with a hungering and thirsting after righteousness; and in my dreams I was standing before many people, with great earnestness urging them to trust in God, to have increasing faith and confidence in Jesus; for in him all hope of eternal life is centered. He is the chiefest among ten thousand, and altogether lovely. In all our ways we should acknowledge him, and thank him for his manifold benefits. His angels, thousands upon thousands and ten thousand times ten thousand, are commissioned to minister to those who shall be heirs of salvation. They guard us against temporal evil, and press back the powers of darkness, to save us from destruction. If Satan had his way, and carried out his designs, destruction would

be seen on every hand. Why is it that we do not value God's watch-care? Why is it that we so seldom recount his mercies? Why is it that so little thanksgiving flows back to God? By our failure to express gratitude, we are dishonoring our Maker. Have we not reason to be thankful every moment? And should we not express our thankfulness, even when there are difficulties in our pathway?

When I awoke and looked out of the window, I saw two white clouds. Then I fell asleep again; and in my dreams these words were spoken to me: "Look at these clouds. It was just such clouds as these that enshrouded the heavenly host who proclaimed to the shepherds the birth of the world's Redeemer." I awoke and looked out of the car window again, and there were the two large white clouds, as white as snow. They were distinct, separate clouds, but one would approach and touch the other, and for a moment they would blend together; then they would separate, and remain as distinct as before. They did not disappear, but continued in sight throughout the forenoon. At twelve o'clock we changed cars, and I did not see the clouds any more.

During the day I was deeply impressed with the thought that angels of God, enshrouded in these clouds, were going before us; that we might rejoice in their gaurdianship, and also in the assurance that we should see of the salvation of God in the meetings to be held in Brisbane. And now that the meetings are over, and we have seen the wonderful interest manifested by the people, I am more than ever sure that heavenly angels were enshrouded in these clouds,—angels that were sent from the courts above to move upon the hearts of the people, and to restrain those distracting influences that sometimes find access to our camp-grounds, by which minds are diverted from the consideration of the vital truths which are daily presented. At this meeting, thousands have heard the gospel invitation, and have listened to truths that they never have heard before. During the whole meeting, there has not been any boisterous opposition, or loud contention from those whose hearts are opposed to the law of God. And throughout the city, we hear of no public opposition. This is an unusual experience; and we believe that the angels of God have been present to press back the powers of darkness, that unbelief should not have the supremacy. The Holy Spirit has also been at work with the efforts of God's servants, that the sword of the Spirit might flash to the right and the left, cutting through the fleshly tables of the heart, piercing the recesses of the soul, and bringing conviction to the consciences of men. If we will discard the rubbish of self, if we will purify our souls by obeying the truth, the workers will individually gain precious experiences.

"EVERY soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches his heart. The cry for aid reaches his ear. He came to draw all men unto himself. . . . He cares for each one."

## THE FORMER DAYS.—NO. 1.

J. N. LOUGHBOROUGH.

"But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used." Heb. 10:32, 33.

No further back than 1858, the field of operation in our whole cause was so limited that one man (Brother Uriah Smith) kept the books of the Review Office. He was secretary and treasurer, keeping all accounts with subscribers, writing the addresses on papers mailed each week, and doing editorial work on the paper besides. His record-book for a whole year would not be of greater bulk than a man could place in his coat pocket. Times have changed. The third angel's message has made its way to different nations and tongues, and is circling the world. So varied are the interests that have since developed in this world-wide harvest-field, that scores of men are now required to manage successfully the numerous undertakings that have been put in operation by this people in different parts of the world. The cause is still one, however, in all these fields, and is moving onward under one great Leader, even Jesus our Lord. As the human agents seek for wisdom from their divine Head, all goes on harmoniously.

Beginning with the year 1846, the pioneer days of this cause, Elder James White seemed to be, in the providence of God, thrust out to take a leading position in the work of publishing the truth, and urging laborers to enter the gospel field. For this reason some of the brethren rather injudiciously took the position that he was "a modern Moses, to lead this people through to the heavenly Canaan, as Moses was Israel's leader through the wilderness." Let it be understood, however, that Brother White never gave credence to such a claim for himself.

We may acquaint ourselves with his position on "Leadership," from an article written by himself, and published in the pamphlet edition of "Testimony for the Church," No. 25, 1875. As the article does not appear in the bound "Testimonies for the Church," the following paragraphs quoted from it will show his real position, and what is evidently the gospel doctrine of "leadership."

Taking as his text, "One is your Master, even Christ; and all ye are brethren" (Matt. 23:8), he says:—

At no time during his public ministry did Christ intimate that any one of his disciples should be designated as their leader. He does say, however, that "he that is greatest among you shall be your servant." Matt. 23:11.

Paul enjoins obedience and submission in his epistle to the Hebrews. But he does not require this in particular for himself, or for any other one who may be regarded as the chosen leader of the church. He pleads in behalf of all the faithful ministers in these words: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end [object or subject] of their conversation. Jesus Christ the same yesterday, and to-day, and forever." Heb. 13:7, 8.

But here we wish it distinctly understood that officers were not ordained in the Christian church to order and command the church, and "to lord it over God's heritage." In the case of difference of opinion that arose in some of the churches relative to circumcision and the keeping of the law of Moses, recorded in the fifteenth chapter of Acts, the apostles and elders at Jerusalem acted as counselors, in a manner to give room for the Holy Ghost to act as judge. Christ came into that assembly by his Spirit, and found the apostles, elders, and all the brotherhood in a teachable frame of mind, and at once led them out of their difficulties. In this case, at an early date in the Christian church, the true doctrine of the leadership of Christ and the equality of the

ministerial brotherhood stands the test, and the triumphant record is immortalized among the acts of inspired men.

Let the following statements be carefully considered:—

1. I have never professed to be a leader in any other sense than that which makes all of Christ's ministers leaders.
2. At the very commencement of the work, when organization was impossible, it was necessary that some one should lead out until those appointed by an organized body could act officially. I doubt not but God called me to his work.
3. In my labors with Mrs. White, in correcting errors, exposing wrongs, and establishing order in the church, it was my duty to stand firm with her. And because I could not be induced to yield to the demand of error, but stood firmly for right, I was charged with being stubborn, and having a desire to rule.
4. I do affirm that I have ever been anxious to counsel with those associated with me in office, and in the ministry, and that the statements charging me with a desire to lead, or rule, have originated with those who have tried in vain to turn me from the course which I had the best evidence was right.

SINCE God's transcendent love is more,  
Far more, than man's can be,  
And all his promises are sure,  
I'll trust entirely.

Contentment, grandeur, nobleness,  
If we his burdens bear,  
The humblest life will surely bless,  
And age seem doubly fair.  
—George Bancroft Griffith.

## DO YOU THINK IT? OR DO YOU KNOW IT?

(Present Truth.)

How OFTEN we read, with reference to something pertaining to the Bible and religion, "Dr. — thinks that this is," etc.; and what the doctor *thinks* is by many considered as final, until he "thinks" again, or until somebody else "thinks" something else.

"Then you would have us ignore the opinions and ideas of other men, and each one simply follow his own thoughts?"—Not by any means; our own thoughts are no better than other people's, and often not so good. I would have you follow, not what you or anybody else *thinks*, but what you *know*. When you absolutely know a certain thing, you accept it, not on anybody's authority, but for its own sake. Then you are sure of where you stand.

"Ah, but what conceit for a man to assume that he *knows* the truth, in a case where more learned men confess their ignorance!"—Yes, indeed it is, if you *assume* that you know the truth. Don't assume anything; and when you are not sure that you know, don't be ashamed to say that you don't know. But what is there strange in a person's knowing what the Lord tells him, and being sure that he knows it? In such a case it is sin not to know. Jesus says, "If ye continue in my word, . . . ye shall *know* the truth." The word of God is sure; and whoever believes it may be sure.

## THE ABSENT ONES.

"How ARE you, Brother A? I do not see you at church any more, What is the trouble?"

"Well, to tell the truth, I do not care to go as long as such a man as X is there, and taking a prominent part."

"But, my dear A, is X any worse than Judas, who was a thief, so degraded that he stole from his brethren and his Lord, and for money betrayed to death his best friend?"

Brother A looked down in silence while his friend continued: "If the eleven disciples had been as particular about their church associations as you are, they would all have missed that last great typical example of humility and service, given by Christ after the Passover supper. If, like you, they had refused to meet

with the Lord at the appointed place, because Judas was to be there, John could not have reclined his faithful head close to the Master's loving heart, and we should have lost his wonderful account of the prayer of our Lord for his people."

O brother, sister! do not refuse to be at the Lord's appointed places, because you *think* you have detected a Judas there. When you are near the Lord, Judas can not contaminate you; but woe to you when, like Peter, you follow Christ "afar off"! One of these days you may be called upon to shed bitter tears of repentance for having hastily and weakly denied your Lord.—*Selected.*

## INSULATED.

The King's Messenger.

"WHEN the lecturer on electricity wants to show an example of a human body surcharged with his fire, he places a person on a stool with glass legs. The glass serves to insulate him from the earth, because it will not conduct the fire—the electric fluid. Were it not for this, however much might be poured into his frame, it would be carried away by the earth; but when thus insulated from it, he retains all that enters him. You see no fire, you hear no fire, but you are told it is pouring into him. Presently you are challenged to the proof—asked to come near and hold your hand close to his person; when you do so, a spark of fire shoots out toward you." He is insulated, filled to overflowing, and the fire is retained until it passes away by contact with others.

This insulation is as necessary in our spiritual life to receive and retain the electrical power of the Holy Ghost, as it is in the natural to absorb and hold the power of electricity. We receive, but do not retain. He comes in, but he passes through and out, and we are left as before, perhaps worse. What is the matter?—Lack of insulation! The power is dissipated, the world has drawn off the current, and we are powerless.

Receive and retain. Keep insulated; enter into your closet, there is where the power is put on. Accept the gift, do not try to make, or earn, or deserve, but receive the gift of the Holy Ghost, and stir up the gift that is in you by being attached to the dynamo. He is the power; not you. He is powerful; not you. All power is given unto him, and you receive power by being attached to him. You are the wires, insulated. He is the power, attached. Keep in touch with him. Keep insulated.

## THE SPIRIT OF PROPHECY.

R. C. PORTER.  
(Hamilton, Mo.)

THE Spirit of prophecy, says Peter, is the Spirit of Christ testifying beforehand of the sufferings of Christ, and the glory that should follow. The same Spirit also inspired the writing of the Gospels, testifying to the fulfillment of the predictions of the prophets who had testified beforehand concerning Christ. Acts 18:22.

We are greatly indebted to the Spirit of prophecy for a reliable history of ancient times. The most ancient historical records are those furnished by Moses, who was a prophet like unto Christ. Deut. 18:18. In fact, the work of the Spirit of prophecy is twofold in all the ages since God first spoke through it to rescue a fallen world,—first, to foretell and forewarn with reference to things to come; and secondly, to bear a faithful testimony with reference to the current events of history, concerning which predictions have been made.

How noticeable is the accuracy with which future events are predicted. Take, for ex-

ample, the history of the rise and fall of kingdoms, foretold by Daniel in such minute detail! The scattering of the Jews, and the first advent of Christ, are in like manner very specifically portrayed beforehand. Did it not take some faith on the part of the prophets thus to delineate the history of the ages?

God thus placed himself on trial before the universe, that every intelligent creature may have evidence that he is God, and besides him there is none else. What an important place the Spirit of prophecy occupies in the plan of redemption! What darkness, confusion, and uncertainty must have existed without it! What a firm foundation it lays for faith, for every one who will consider it candidly! Is it any wonder that Paul could so confidently declare that "faith cometh by hearing, and hearing by the word of God," and give it the chief place in the desire of believers, in the words, "Covet earnestly the best gifts," and "desire spiritual gifts, but rather that ye may prophesy"?

These words, dictated by the Spirit of Christ, show plainly the position of honor in which the Lord has placed this gift. Is it unworthy of the honor that God says is its due? Why is it that this gift is so lightly esteemed in the world to-day? Why is it so often held up to ridicule?—The reason is simple. It is the same that caused John the Baptist to be imprisoned and beheaded, and Jeremiah to be cast into the mire in the prison. One part of the work of the Spirit of prophecy is to deal faithfully with every soul with whom it has to do, commending the right, and reproving the wrong in every case. It is no respecter of persons, and shows no favoritism. The king upon the throne is as faithfully told of his sins as is the poor peasant. How unlike the world is this! Humanity commends and flatters friends, regardless of their wickedness, and condemns foes unsparingly, regardless of their virtues. The Spirit of prophecy invites all into the secret council of the truest friendship,—that of love's reproofs to save,—and knows no enmity. Its messages are the outreachings of infinite, yearning love, to rescue souls from danger and death.

Here is Satan's battle-ground. When the message sent from God to man reproves, it is not joyous to the natural heart, but grievous. Satan seeks to blind the soul to the very instruction that will save, if received. How dangerous to linger when the Lord calls from any forbidden path! It may seem a right way, but its end is death. That is why he calls us from it. It may be a work of faith to accept the word he sends, but it is always safe. Peace, life, and eternal salvation are in it.

These are general principles, upon which all readily agree when applied to the past; but how about the present? In the time of Christ, the Jews could believe in the prophets of the past, and accept their testimony on general principles; but they could not see any light in the testimony of Christ, who was the author of the Spirit of prophecy, when it was brought specifically to them at that time by *one living among them*. This should be a warning to every one who deplores his mistakes. Christ accepted, and commended in the highest terms, the prophet of his own time. He said a greater prophet than John the Baptist had never lived.

Paul informs us plainly that the Spirit of prophecy will remain in the church until the perfect state is reached, and all have come to the unity of the faith. John says that the last church before the second coming of Christ will be honored by having it in their midst. Rev. 12:17; 19:10.

This being the case, people will be tested upon it now as in the past; and those who, with unfeigned faith, accept the testimony it bears, will be greatly benefited; while those who reject it will be in the greatest peril.

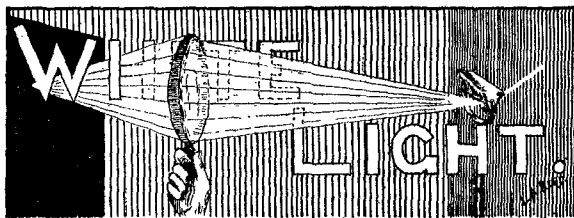
## WHITE LIGHT.

L. A. REED.

WE have seen that when white light is passed through a prism, the ray is separated into its seven colors. Light seems simple, but the prism reveals that it is composite. Now we may pass these seven colors—red, orange, yellow, green, blue, indigo, and violet—through a convex lens. In doing so, we notice that the seven colors are again re-combined, and changed back into the original white light.

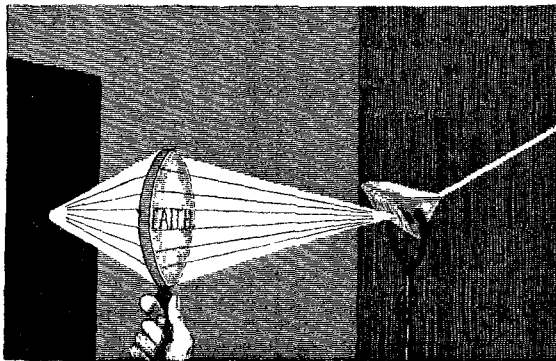
In passing through the glass prism, each color took a slightly different path, and appeared upon the screen isolated from the others. Next, passing through the convex lens, they are drawn together again, and re-united into the original pure, white sunlight.

You will also remember that the light of God, spiritual light, is likewise composite.



Analyzed by the Word, we find that it is made up of the following different graces,—knowledge, temperance, patience, godliness, brotherly kindness, and charity. Now, as it requires a convex lens, or a reversed prism, to re-combine the prismatic colors into the original white light, so in the case of this spiritual light, it requires something like this convex lens to blend the light into the pure white character.

Of what avail is knowledge devoid of love? Paul says that knowledge puffs up, but love



*builds up.* The difference in their effects upon us singly is the difference between the soap-bubble and the mighty and enduring oak. We want not one, but all; we want them blended and interwoven in the character. How shall we blend them? How shall they be thus interwoven and reunited? What is this convex lens, this reversed prism, which gathers up the rainbow colors of spiritual light, and unites them in the life in the white light of the spotless soul?—I will tell you,—it is faith.

Faith is the convex lens; it is the prism that unites all these attributes into one harmonious whole; it makes them into the pure white character: for do you not remember that all these graces mentioned by the apostle are to be added to faith; they are to reach the soul through faith?

"When the apostle Peter exhorts all believers to add to their faith virtue, patience, godliness, brotherly kindness, and charity, he employs a word in the original Greek, *χορηγέω*, which signifies 'to lead a chorus or band of musicians.' The idea involved in the expression is that perfect harmony should exist between all these virtues, as between the notes of a piece of music, each enhancing the effect of the other. There is harmony in colors as well as in sounds, . . . and when the proper hues are associated together, the complementary ones contrasting and harmonizing with

one another, the effect is exceedingly pleasing. As in the field of nature, so in the Christian character, all the graces should blend in such a way that the effect of the whole may be to the eye what sweet melody is to the ear."—*Hugh Mc Millan*.

Faith, then, is the leader of this band of musicians. It causes them all to act together, producing the sweet melody of a soul in tune with God.

## WHO WILL GO?

THROUGH the doors that open stand  
Who will go?  
Calls invite on every hand,  
Who will go?  
You whom Christ from sin has freed,  
Hear the Lord of glory plead  
For the lands that lie in need,  
Who will go?

Soul, does Jesus speak to you,  
Will you go?  
Has he work for you to do?  
Will you go?  
He has borne the cross before,  
He will keep the crown in store,  
Enter then the open door!  
Will you go?

—Selected.

## READING THE BIBLE.

\* \* \*

In this age of hurry and bustle, Christians fail to study their Bibles. As faith comes by the Word (Rom. 10:17), many are becoming faithless, because they spend so little time reading that Word for themselves. There are far too many who read the Scriptures only when they want something for others. These are weak Christians, and are starving to death.

The following words may inspire some one with a new love for the Word of truth:—

"Do not read the Bible for others, for class or congregation, but for yourself. Bring all its rays to a focus on your own heart. While you are reading, often ask that some verse or verses may start out from the printed page as God's message to *you*. Never close the book until you feel that you are carrying away your portion of meat from that Hand which satisfies the desire of every living thing. It is well sometimes to stop reading, and seriously ask, 'What does the Holy Spirit mean me to learn by this? What bearing should it have upon my life? How can I work this into the fabric of my character?'

"Let not the Bible be to you simply as a history, a treatise, or a poem; but as your Father's letter to yourself, in which there are some things which you will not understand till you come into the circumstances which require them, but which is also full of present help.

"Above all, turn from the printed Word to prayer. If a cluster of heavenly fruit hangs within reach, gather it. If a promise lies upon the page as a blank check, accept it. If a prayer is recorded, appropriate it; and launch it as a feathered arrow from the bow of your desire. If an example of holiness gleams before you, ask God to do as much for you. If a truth is revealed in all its intrinsic splendor, entreat that its brilliancy may ever irradiate the hemisphere of your life like a star. Entwine the climbing creepers of holy desire about the lattice-work of Scripture; so shall you come to say, with the psalmist, 'O how love I thy law! it is my meditation all the day!' It is sometimes well to read over, on our knees, the one hundred and nineteenth psalm, so full of devout love for the Bible; and if any should chide us for spending so much time upon the Old Testament or the New, let us remind them of the words of Christ: 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' The Old Testament



must be worth our study, since it was our Saviour's Bible, deeply pondered and often quoted. And the New Testament demands it, since it is so full of what he said and did, not only in his earthly life, but through the medium of his holy apostles and prophets."

#### HOW I SAW JESUS ON THREE OCCASIONS.

REV. WM. P. PEARCE.  
(Pastor Baptist Church, Goshen, Ind.)

GALILEOS have spent years in locating certain planets; Edisons have studied night and day for months to perfect machinery; pleasure-seekers have spent weeks in exploring a Mammoth Cave or sketching a Niagara Falls; but one week has given me an insight into Christian character, in which, and through which, I have seen, felt, and talked with, Jesus as in no other week of my life. On two previous occasions it was my privilege to see the divine Master, like Thomas in the "upper room," or the two travelers on Emmaus's highway.

##### FIRST, IN A DREAM.

Hollman Hunt's picture of the face of Jesus is not to be compared to the one I saw when a boy. While walking by the village church, I met a stranger, tall and handsome. In his hand was a staff, and about his form, a robe. Smiles played upon the cheeks; love beamed from the eyes, and unconsciously I was drawn to his side. The prophet Isaiah, speaking of this person, said: "He shall gather the lambs with his arm, and carry them in his bosom." But this stranger gently lifted me up, and placed me on his shoulder, just as father did when I was a child. I looked into his face. There was no trace of sorrow there, as on the night when John laid his head on the bosom of Jesus. There was no mark of agony and blood there, as when Mary saw Jesus in the garden of Arimathea. There was no heavenly countenance there, as when Peter, James, and John saw Jesus transfigured. No, that face was like mother's, only more lovely, with smiles deeper, with expression much more heavenly, with voice far more musical; for when I said, "Please, sir, what is your name?" he answered, "Jesus."

I awoke. "The glory of God in the face of Jesus" (2 Cor. 4:6) has never been erased from the retina of my eye. The music of his name comes back whenever I read: "Thou shalt call his name Jesus: for he shall save his people from their sins." Matt. 1:21. His presence has never left me, in gloom nor in joy, in sickness nor in health; and with David, I can say: "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Ps. 23:4. Jesus, Jesus.

##### SECOND, BY FAITH.

Zinzendorf, by faith, was a witness of Christ's crucifixion. He saw the crown of thorns fastened to his beautiful head, and the blood ooze from the wounds; he noticed the bloodshot eyes and parched lips. He heard the dying words: "Zinzendorf, I did all this for thee; what hast thou done for me?" So, too, with the writer. By faith, years ago, in the far-away village church, I saw him. The minister had delivered a tender message. An uncultured boy placed his hand on my shoulder, and requested me to let him give me an introduction to Jesus; and when we repaired to the church parlor, there were many others seeking to know him, whom to know is life eternal. John 17:3.

And was Jesus there? you ask. Yes. Did I see him?—Yes. How did I see him?—Just as the astronomer sees distant stars and the microscopist sees minute insects by powerful lenses, so saw I Christ by faith. I forgot self, with all its sinfulness, and riveted my attention

on the sinless One. I closed my eyes on friends and surroundings, and put into practise Paul's advice, "He that cometh to God must believe that he is" (Heb. 11:6); and I found to my joy what Jesus declared, "Where two or three are gathered together in my name, there am I in the midst." Matt. 18:20. And Christ was in that parlor. How did he look? you ask. "His face did shine as the sun, and his raiment was white as the light." Matt. 17:2. What did he say?—"Son, be of good cheer; thy sins be forgiven thee." Matt. 9:2. Precious words, precious sight, precious company! Jesus, Jesus.

##### THIRD, IN THE SANITARIUM.

Institutions of all kinds may be counted by hundreds, societies by thousands; but never has the writer met Christ re-incarnated in such visible form, with such sweetness of character, usefulness of life, and power of influence, among physicians and assistants, as in Battle Creek Sanitarium,—a re-incarnation coinciding with Scripture revelation, having one ideal for everything—Jesus. Re-incarnation means "a new embodiment." Think a moment of an institution with a thousand helpers, from door-boy to physician, from kitchen girl to nurse, all of whom are Christians, teaching, preaching, working, and living Christ day by day. Is this not seeing Christ? Let me, dear friend, show you how many ways I have seen Jesus in one week's stay at this institution.

Jesus, in the seventeenth chapter of John, twenty-third verse, prayed, "I in them." It is an undisputed fact that if I see true Christians, I see a true Christ. But how is Christ in his people? you ask. *By his Spirit*, I answer. Paul declares: "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. . . . The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:10-16. If a tree is judged by its fruit, then Christians are evidences to what extent Christ is re-incarnated in their lives. And when I say that Gal. 5:22 is an index of Sanitarium character, I utter nothing but observed truth; for, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

But to go further: Paul said: "I live; yet not I, but Christ liveth in me." Gal. 2:20. Here again we have the doctrine of the re-incarnated Christ, which I have seen manifested in three distinct ways while here:—

First, in their conversation. They are "an example of the believers, . . . in conversation" (1 Tim. 4:12) such "as becometh the gospel of Christ." Phil. 1:27. Not an unkind utterance nor an idle expression have I once heard. But I have heard the physicians tell the patients of Christ's healing power; the masseurs glory in the cross of Jesus. The nurses tell of the peace of the Christian religion; and the employees call one another by the endearing terms "brother" and "sister."

Reporting, the other morning, to the physician, I said, "My dizziness has all gone." He answered, "Praise the Lord." Such words were a stimulus to me, doing for my soul what the baths are doing for my body.

Second, their deportment. "For to me to live is Christ" (Phil. 1:21), seems to be the controlling motive of each one engaged in Sanitarium work. One need not ask concerning religion; for he must be blind who can not see the Christ exemplification in the actions of this people. They are just in their dealings, faithful in their engagements, and exemplary in their conduct.

Third, in their self-denial. Arithmetic teaches us that a cipher alone stands for nothing. Observation from a Christian standpoint has impressed me with the nothingness of self on the part of helpers here, denying

as they do "ungodliness and worldly lusts" (Titus 2:12), and even denying themselves (Matt. 16:24) many pleasures, home relationship, and remunerative positions, "in honor preferring one another." Rom. 12:10.

But to go still further: this re-incarnated Christ is seen "plainer." Jesus said, in John 17:10, "I am glorified in them," or exalted, made beautiful. This is done in two ways:—

First, consecration. I bare witness to the fact that nowhere else, neither among any other people, have I seen such loyalty to Christ as here. Money and position have been laid on the altar (for no nurse or student receives a salary the first year, and not a great deal after). Fashions have been laid on the altar; and glittering jewels, gaudy hats, and flashy dresses are rarities. Time has been laid on the altar; for they "live unto the Lord." Rom. 14:8. Talents have been laid on the altar; and to my question to the barber, the door-boy, the domestic, the nurse, the physician, "What do you have in view in your work?" came the answer, "The glory of God." Their prayer is—

"Here I give my all to Thee,  
Friends and time and earthly store;  
Soul and body thine to be,  
Wholly thine forevermore."

Second, sanctification. This people is "set apart" to do a work which many of our people are not doing, to be "an example of the believers." 1 Tim. 4:12. Not a room without a Bible; not a meeting but what you can hear the rustling of the leaves when a text is quoted; not an operation but what a prayer service precedes it; not a treatment but what the spiritual pulse beats with solicitation for the comforting presence and power of Christ.

Said one, "How these people quote Scripture." Why, yes; this is one of the evidences of the re-incarnated Christ. They are "set for the defense of the gospel" (Phil. 1:17), and John tells us that sanctification—"set apart"—comes through the truth. "Sanctify them through thy truth: thy word is truth." John 17:17. Give us more truth-seekers, and we shall have less of pernicious habits, fewer indulgences in alcoholics, narcotics, feasting, and unholy pleasures; but we shall have a fuller Christ, a purer, nobler Christianity, affecting the moral atmosphere as nothing else can do.

Such is how I have seen Jesus, and not only I, but hundreds of others. My Jew brother remarked it. My priest brother declared it. My non-religious friend stood amazed at it. And if you are in need of help, mentally, physically, spiritually, let me advise you to come here, and you too will bear me out in my testimony. A Christ embodied in living "epistles" (2 Cor. 3:2), who thrust not their views on any one, yet, like an electric battery, they breathe forth an influence, pure, ennobling, spiritualizing,—an influence divine.

God bless this Christian home,  
Where hearts all beat as one  
For Jesus' sake.  
Here is thy word adored,  
Afflicted ones restored  
To praise thy name.

Let blessings daily fall  
Upon thy servants all  
From heaven down.  
And in return we'll cry,  
"Thanks be to God on high,—  
Thanks evermore."

"Of making many books there is no end." Of making much of the Book of books there should be no end. Amid an ever-increasing literature, bewildering in its variety of aim and prodigality of outgo, we can not safely lose sight of that unique inspired volume which, in itself, contains more that is important for man to know than all the libraries of the earth besides. There are many books; there is but one Book.—*New York Observer*.

## Woman's Gospel Work.

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

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

### HER REWARD.

A THROG of women who had served the Lord  
 Waited before heaven's gate for their reward.

Each shining soul had her fair record brought  
 Of glorious service for the Master wrought.

One gentle one, whose life was full and long,  
 With her great pen had slain a giant wrong.

With starving children this one's life was spent;  
 To nameless outcasts, hope that presence lent.

For dwarfed and stunted souls these labored well,  
 And left love's blessings in the prison cell.

For poor humanity, sin-cursed and lost,  
 They gave their lives, and counted not the cost.

Oh, they were bright and beautiful to see!  
 Earth's fame had crowned them ere their souls were free.

But one there was who, lone and trembling, stood  
 Among this throng of women great and good,

To whom the recording angel, speaking, said,  
 "What doest thou here among the blessed dead,

"Bearing no record? Hast thou nothing done  
 On earth, where these their crowns of glory won?"

To whom she, weeping, said, "Let me return  
 To that dear earth for which I sorely yearn;

"The hearts that loved me all my service got;  
 Not any service for the Lord I wrought.

"Life was too short for me; when death had come,  
 I had but made on earth a happy home."

"Ah! sayest thou so, thou well-beloved and blest!  
 Daughter of Heaven, go in among the rest.

"The hearts that loved thee thou shalt have again;  
 None may return, but thou shalt lose thy pain;

"For thou shalt breathe in heaven thy native air,  
 And in its glorious mansions, great and fair,

"To thee familiar all its joys shall come;  
 Heaven is what thou hast left,—a happy home."

—Frances Ekin Allison.

### STUDIES IN PRINCIPLES.\*

#### LIFE.

(Continued.)

THE principle called "life," considered from the human standpoint, would be the foundation of all things. It doubtless is; and might with propriety have been made first in this series of studies, but I have thought it wise to follow that order indicated by the condition of a soul dead in trespasses and sins, who is under treatment by the Holy Spirit that it may have life, and also have approached this principle as Christ himself did (John 14:6) when he was teaching his disciples that as he is the way, — that is, the manner of God, — as he is the truth, — that is, the word of God, — so he is the life of God. John 5:26.

As I said in the introduction to these studies, a principle is the seed from which something is produced. Christ, the life, is the seed from which all things have come. John 1:3, 4.

Life, like righteousness and truth, must be perfect, complete, or it can not be life. All nature testifies that anything short of perfectness is death. Any plant or animal begins to die at the point where life is limited. As Christ is the life, it follows that whosoever has life has Christ. Whoever has accepted Christ as all

and in all must have the fulness of all things that constitute life; for it pleased the Father that — Col. 1:19; 2:9; and therefore — John 1:16; Rom. 15:29; Eph. 1:10, 23; 3:19; 4:13.

While life is always perfect, its operation may be limited by the power of individual choice. Gen. 2:17; Jer. 27:13; Ezekiel 18; 33:11; Rom. 8:13.

Limited life means disease (death in progress).

Disease means a limited Christ; or, in other words, to be sick without the power to become well is, by doubt, to limit the application of the power of life in Christ, — to say: "He is not perfect life; he is not able to keep alive that which he has created to live; he is not as much as he said he was; he is less than he professed to be." And *this* is to deny his truth, and charge him with unrighteousness. But upon the other hand, fully to accept Christ, by simple, childlike faith through perfect obedience, is to be made whole of anything that can spoil the perfectness of his manifestation of life in us. John 8:12; Rom. 5:17, 18; 8:2, 10-13, 19-26.

To live to Christ the life, we must die to sin, which is death; that is, we must come into that relation to life that nothing which savors of death shall have any power over us, as was the case with Paul when he was able to say — 2 Cor. 4:8-18; 5:1-5.

The fulness of life is limited only by man's willingness to submit to its authority.

Since sin came into the world, life is still given for just one purpose; that is, that it may swallow up mortality. 2 Cor. 5:4. It has authority to do this, — an authority that must be recognized by every soul that would truly live.

This authority is the authority of the law. Rom. 8:10. Not that the law can give life (Gal. 3:21), but that the life must be in harmony with law, through faith in its authority and righteousness. Gal. 3:23, 24.

And by that faith and right-doing we shall be kept in the perfectness of life according to the measure of Christ. 2 Tim. 1:1; 1 John 5:12, 16-18; Gal. 3:25, 26; 2:20; Col. 3:3; 2 Peter 1:3.

Life is eternal. It may give place to death, as the light gives place to darkness; but it can not be destroyed. It may be shut out or cut off by our own act, but in its authority over us and as power at our command, it always remains the same. Man perishes only because he has not kept the life by obedience; just as the miser starves beside his chest of gold simply because he will not use it for bread. 1 John 5:11-15; Rev. 22:17.

### EXTRACTS FROM CORRESPONDENCE.

"OUR sisters have held two good meetings, which have been an encouragement to them. The brethren here show no disposition to mold the work of the sisters in any way, but rather to encourage them to conduct the work as you may advise them. I have, however, expressed a wish that our sisters do not burden their meetings with resolutions and plans, but that they keep the Lord's work among them as simple as possible."

I give the foregoing quotation from an elder's letter, as it is a sample of many that I receive. I choose this one at this time because of a certain suggestion that is so practical, and so to the point, that I feel that it is worth while for our sisters to take note of it. I certainly hope that our sisters will not burden their meetings with resolutions, or anything like machinery; but that, as that brother has expressed, they will keep the Lord's work among them as simple as possible. Study the Testimony from Sister White, study the cards that are sent, keep the work in simple lines, teaching those to whom you are sent, in the order of Providence, to "believe, — simply to believe in

Jesus Christ our Saviour." Have nothing whatever to do with doctrinal discussions, nothing whatever that savors of organization, — nothing, at least, till we have something definite from the Lord on that point. Live in your home and in your neighborly life so near the truth, and allow yourself to be so filled with it, that it will shine out wherever you may go, and will do the work to which we are called. I hope our brethren will send to me practical suggestions that may come to them. If they will send them to headquarters, and will let them come through the regular channel of the REVIEW AND HERALD, they will reach all the women, and lack that personal element which might seem to some like dictatorship.

"I would like to have my name on the list as a worker with the Lord. I am a very poor tool. The Master may have use for me, but only he could. Home is my sphere. The only way that there is for me to live is by the minutes; but minutes make hours, and hours make days. I will, by the help of the Lord, be his alone."

The Lord can use anything that is perfectly pliable in his hands. He used a stick in the hand of Moses, with which to perform marvelous things. A very poor tool in the hands of a master is better than a polished shaft in the hands of a novice. In the home of a friend of mine a good many years ago there stood in the corner a poor little old harpsichord, which was of no use to any one because it was so badly out of order, as everybody thought. But one day there came along an accomplished musician, — one who seemed to make music wherever he went, — and he sat down to this little old instrument, and brought out of it some of the sweetest music we had ever heard up to that time. We all wondered where it came from. Perhaps God can do this very same thing with you in your home and church and neighborhood. If you are wholly consecrated to him, and are ready to let him use every power, he will certainly find some way to make music out of your life.

"I am ready to do all that I possibly can to help those who know not the truth. I love to talk of the Lord and his kingdom better than of anything else, but I find many who do not care to hear about such things. We are the only Adventists in this neighborhood. There are not many who make any profession."

I am glad you have such a field about you; for certainly if you are the only Adventists, there must be many to whom the light must shine through you. You say there are not many who care to talk about the Lord and his goodness. Then begin to talk about something that they do like to hear and talk about. You can talk about anything to which they will lend a listening ear, in such a manner as to convince them that the truth that you believe has in it such a power as can not be found anywhere else, — patience, sympathy, brotherly kindness, — every sort of manifestation of the Holy Spirit. Even if it is in the making of dolls' dresses, you can use that as an illustration of healthful dressing, and of the truth that the human body is the temple of the Holy Spirit, and must be allowed to develop in the very way that the Lord designed, without hindrance of any sort whatever. The kitchen of your neighbor and your own will furnish an opportunity to give the principles of eating to the glory of God, as our people have been taught. We are especially favored with the truths that have been taught to us, and we should make them shine out. Avoid all that would naturally arouse antagonism.

I HAVE received a letter from Mrs. S. A. Beach, with no address given. If this sister will write again, giving full address, I shall be glad to communicate with her.

S. M. I. H.

\* Please take notice that these are studies, not articles to read and drop. As they come to you, they are only suggestive of the truth that is waiting to be searched out upon the subjects indicated. Find it for yourself by careful study.

## Home and Health.

### PLEDGE THE CHILDREN.

SUPPOSE that all the children  
In every town and State  
Should pledge themselves to never drink  
What would intoxicate.

Suppose that all the children  
Should say from henceforth on:  
"We'll be united on this point,  
Our minds shall be as one,—  
We will not take,  
We will not make,  
We'll neither sell nor buy;  
Abstainers we  
Will always be,  
Until in death we lie."

How many drunkards do you think  
We'd have when they were men?  
How many cases on record  
From the reporter's pen?  
How many bushels, do you think,  
Of good and precious grain  
Would go to make the poisoned cup  
So many thousands drain?

How many ill-clad, starving wives  
Would long for clothes and bread?  
How many children to the drink  
Be by their parent led?  
We ought to gather in the young,  
And pledge them while we may;  
For danger, deadly, swift, and sure,  
Is theirs if we delay.

—Union Signal.

### THE SPIRITUAL LIFE OF THE CHILD.—NO. 3.

MRS. S. M. I. HENRY.

THE "little sinner" has become such by contagion for which he is no more responsible, morally, than he is for the stomach-ache that has been induced by his mother's unhygienic cooking, or the deformities that were caused by such clothing as no animal could survive.

Because of innocent naughtiness, such as he has copied from the sinning of his elders, he is often compelled to an outward show of repentance, which is, in itself, a lesson in hypocrisy: he is brought to confession for things of which it is impossible that he should be consciously guilty,—called to account for Adam's sin, when, instead, he should be made acquainted with the glad story that Christ came to take that out of the way of every little pilgrim, and make it possible for him to grow up into the same spiritual naturalness as that which gives beauty to the rose and violet, grace to the lily, fruit to the vine, and song to the bobolink.

The abiding Spirit can be trusted to make the well-taught child conscious of sin at the right moment, in the most effectual, health-giving way, such as will leave nothing to be desired; and also promptly to apply to his awakened conscience all of truth that has ever been brought to his comprehension, just when it will be most efficacious for prevention as well as healing.

The forcing process is unhealthy for vegetation, and dangerous for the child. You may produce earlier blossom and fruit, but it will be at the expense of perfume, flavor, and the life of the plant. The child may astonish all who see and hear him, by his precocious "spirituality," and you may be much puffed up for a season over the wonderful manifestations, which are so out of the course of nature as to seem miraculous; but you will be sure to awaken soon to the fact that you have a stale miracle on your hands, and that it is a very offensive relic, odorous of decay instead of life. Satan is a miracle-worker; and he likes to begin as early with every life as possible: hence the necessity of specially guarding the child from this peculiar meddling on his part with the early Christian life. He would with authority

forbid every child to come to Jesus if he could; but since he can not quite get hold of the authority to do this, and since he knows that every child especially belongs to the kingdom of heaven, he would, if possible, blow the smoke and mists of fanaticism into the atmosphere which the children breathe, and lead them into demonstrations that will become a snare to them later on.

Many a young man is to-day openly defiant of everything belonging to a Christian life, simply because he remembers with disgust the, for a child, unnatural, and therefore unspiritual, exercises through which he was led by the mistaken zeal and foolish ambition of thoughtless parents and teachers. A child's Christian experience should be so practical, so real, so natural, that as he grows up into manhood, he will realize that it was always his very *life*, in which he could find nothing of which to be ashamed; for no one can ever be ashamed of *life*. He should know and remember what it is to grow and "wax strong in spirit," just as Jesus did (Luke 2:40),—to grow by the things which he eats with a child's healthy appetite,—good things, the natural foods, in which are the elements of life instead of death, all prepared according to the principles of truth. He should grow by work,—honest, happy labor with his hand and brain,—by which he would store up strength in bone and muscle,—life in his blood and wisdom in his brain, just as Jesus did. Thus from childhood all the way up to his mature years and old age, he will know what it means to be always "filled with wisdom," and to have the grace of God upon him.

Anything which breaks in on regular habits, early hours for sleeping and waking, will kill, or at least cripple, spiritual development. The nervous system is the medium through which the Spirit makes himself known. Every nerve is like a telephone wire, leading out from the thought-center to every part of the "temple;" and if broken or disconnected for any reason, it will let the most important message fall dead. A child that is taken to revival meetings at night, and kept up late so that he grows heavy-eyed for lack of sleep, or wild-eyed from nervous excitement, is in no condition to receive the message of Jesus to the children; and the child who is dragged before the public in unchildlike exercises of any sort soon becomes so self-conscious that he can not hear any voice but his own. Ambitions that are altogether too much for a strong man to carry safely soon take possession of his little heart, and the Spirit of God is crowded back into a corner, while self fills the entire being with ambitious clamors. Religious ambition is just as unholy as any other. It is a deadly poison; and because of its likeness to real Christian earnestness, is difficult to recognize in its true character. Every person who has the care of a child should most watchfully protect him against any agency that would take advantage of his helplessness to plant so deadly thing in his nature. Anything, no matter how much it seems like Christian work, that will compel the child to think unduly of himself, his clothes, his appearance, the impression he is making, will all tend directly to this disastrous end.

### BEGIN EARLY.

MRS. PARRIE L. H. ROBERSON.  
(St. Helena, Cal.)

GIVE the children a chance to earn some money of their "very own," and teach them that one cent out of every ten is the Lord's. This is God's own plan, whereby we may prove him; and by faithfully following out this plan, God and his kingdom are made to seem more real. It makes us members of the King's business college, and helps to form a strong connecting link between earth and heaven.

We have four boys at our house. Every year they earn some money by picking fruit or by doing other work; and although they are not yet members of the church, they have always carefully tithed every dollar of their earnings. They would not feel right unless the tithe was paid; for they would know that they were robbing God of his own. More than a year ago our little five-year-old boy had earned \$3.55; and before he had received his money, he was counting the tithe. He said, "Well, I don't know how to fix it. I know how to take the tithe out of \$3.50, but don't know how to get it out of the other five cents." Then after thinking for a moment, he exclaimed: "Oh, I know how to do it. I'll just give the Lord the whole nickel, and he can fix it to suit himself." I told him that I thought it a good plan to pay a little over, and make it good Bible measure.

I verily believe that if, in early childhood, we had all been carefully educated in this duty, there would be no lack of means to carry on the work of the Master.

### GERMS.

Helen L. Manning, in the Journal of Hygiene.

WITH the best intentions, doubtless, a good many scientific men have, in the last few years, been letting loose dogs of fear upon the public, which have committed dreadful ravages. It is time that some of the worst of these were caught and muzzled; or, better still, time that people knew that it is only a bugaboo of the dark, an empty shadow, which has frightened them. One of the worst of these bugaboos figures collectively as "microbes," or "germs." Air, water, and food were found to be teeming with them; and though so infinitesimal in size as to be discerned only by means of a powerful microscope, yet so powerful were they that a strong man might tremble before a few of them, lest they snuff out his earthly candle without let or hindrance. Nothing but a high degree of heat was found sufficient to prevail against these pigmy-giants, and so everything must be sterilized.

Anent of this, a fashionable doctor is said to have cautioned one of his patients, as follows:—

"My dear lady, you are drinking unfiltered water, which swarms with animal and vegetable organisms. You should have it boiled; that would kill them." To this she replied: "Well, doctor, I think I'd sooner be an aquarium than a cemetery!"

Patent-medicine men seized upon the new terror as a means of increasing their business, and "microbe killers" of various kinds are advertised far and wide. Probably these advertisements have done as much to bring the masses into bondage to the fear of germs as was done through the regular practise; for the printed testimonial is of more authority than the law and the gospel in many communities, where nostrum after nostrum is swallowed, "at their unchartered will," as Dr. James, of Harvard, puts it.

But the tide is turning; and the welcome intelligence is heralded that the microbes ordinarily present in food and water are friendly little creatures, and are an aid to digestion rather than a menace to health. The following from a writer in the Chicago *Times-Herald*, concerns Dr. Kijanizin's experiments in this line:—

"The ubiquitous microbe is known to present two sides, or phases, to its character. One is that of a disease-producing organism; the other, that of the beneficent remover of decaying matter, and of actually assisting the animal body to perform certain of its ordinary vital functions,—digestion, to wit. To what extent the animal may be dependent upon microbes for its actual welfare, is an open question; but if cer-



tain researches undertaken by Dr. J. Kijanizin, of the University of Kieff, are to be credited, there may indeed exist a closer alliance between germs and their hosts than has hitherto been deemed possible. This investigator experimented upon animals, feeding them on food which had been practically sterilized, and giving them air which had been rendered wholly germless. One result of this regimen was to limit the assimilation of nitrogenous matter, the idea here being that the presence of microbes in the digestive tract is necessary to effect this desirable end of nutrition.

"The microbes left in the intestine, or originally present there, no doubt accomplished some portion of the work, but the conclusion is that *the microbes received with the food constitute an essential feature of healthy assimilation*. Death was not the uncommon fate of many of the animals supplied with sterilized food and air. This result may, perchance, arise from the processes of self-poisoning, such as the microbes, naturally present in air, water, and food, obviate and prevent. What strikes me as especially interesting, however, is the new analogy which Dr. Kijanizin's experiments reveal between the animal and the plant world. Certain plants can assimilate nitrogen only through the action and aid of microbes, which live in nodules on their roots. In the absence of these friendly germs, no assimilation of nitrogen is possible. Therefore the case of the plant would seem to be closely related to that of the animal, if it is proved that the nutrition of the latter can not proceed naturally without the aid of the helpful microbes."

Perhaps a personal experience corroborative of the foregoing may be pardoned: I was for five years an earnest disciple of a physician of some prominence, who spelled "*Germ*" with a big G, found them in everything, and ascribed to them unlimited power. I grew suspicious of food, water, and air, fearing that in them might lurk the infinitesimal enemies so much to be dreaded. The water I drank must be sterilized, and so must the milk and other foods of which I partook, as far as possible. Delicious fresh fruit, must be put aside, or eaten at some peril. Washing it did not satisfy my germ-quickenened sensibilities,—for might there not be germs in the water? An invalid when all this nonsense was sprung upon me, it is needless to say that I grew worse, becoming very weak and much emaciated from lack of proper nutriment.

When at last the truth which set me free appealed to my consciousness, I received it gladly, though so ingrained had these notions about food and water become that it was no light matter to rid myself of them. As my mind became cleansed from fear, I began to partake of a liberal diet, "asking no question for conscience' sake." My experience is not exceptional. I can refer you to a dozen people around me who have been released from the same terrible bondage, and who now know such vigorous health as they never knew.

#### SUNSHINY HUSBANDS.

MRS. MARIETTA CARPENTER.

MUCH is written and said about sunshiny wives. This is well; but I think there is need of sunshiny husbands, too. And why not, pray? Why should the wife furnish all the home sunshine? True, wife ought always to wear a smile,—never a frown,—and she almost always will if husband furnishes his share of material from which home sunshine is manufactured.

Sunshine is cheap. It costs so little that every home ought to be flooded with it. Sunshiny wives, sunshiny husbands, and sunshiny children! In a home thus lighted, the angels dwell.

When husband comes in for dinner, he expects to find it steaming upon the table, and a smiling wife to preside. He has a right to expect as much. But often he eats in silence, and hurries to his work, or place of business, without a smile or cheering word to wife, who perhaps has had a world of vexation since the morning, and is sorely in need of a word of love and sympathy. Or, perhaps she has added to her forenoon's work the preparing of a dainty dish that husband is especially fond of; but it was eaten in silence, with not one word of appreciation for all her pains to please. A loving word just then would have filled that home with sunshine; but instead a dark shadow brooded over that home, and the wife felt like saying, "What is the use in trying to please him? he never takes any notice."

Husbands are apt to grow careless in the little attentions that bring sunshine to the ones whom they should nourish as their own bodies. There are many ways whereby sunshine can be made at very little cost. I knew one husband who, before starting out in the morning, would often repeat a cheering portion of God's word, and ask his wife to ponder upon it until his return, when they would compare notes, and so help each other. When he returned at night, he would be more than repaid for the suggestion, by the sunshine upon his wife's face.

Husbands often become remiss in the little common courtesies of every-day life by occupying the easiest chair in the room, or the cosiest nook, or selecting the very best of everything for themselves, never thinking to share with their other selves in these comforts.

#### WHAT OUR CHILDREN SHOULD READ.

MRS. L. E. CARR.  
(Potoskey, Mich.)

THERE has been a great deal said and written upon this subject. The literature which we put before our children has a great deal to do in molding their characters, and a greater responsibility rests upon us as Seventh-day Adventist parents than upon any other class of people. We profess to believe that time is short; and in view of this, we should put forth special effort to store the minds of our children with that which pertains to their salvation. Although some may have acquired the habit of reading trashy literature, the Lord is able to free them from it, and give them a desire for better things.

I call to mind an instance of a young man who came to our home some years ago, to stay for the winter and attend school. We soon learned that he was addicted to the habit of reading novels. He would spend most of the night in this way. My husband quietly informed him that it was against our principles to have such reading in the house, and, as a friend, advised him to discontinue the practise; but all we could say was of no avail. We bore with him for a time, and finally my husband demanded of him to burn what papers he had, and never bring another into the house again. At the same time we labored with him, and tried to show him what a sin it is to waste time and talent in such foolishness. We prayed earnestly that he might be led to see his true condition, and in a short time he became interested in reading the Bible, and manifested a desire to know what the Lord required of him. He was a young man of talent, and finally became a student of the Bible and a worker in the cause of God. He now sleeps in the grave, but with a bright hope of eternal life when the Lord shall come to claim his own.

If you have acquired a taste for such reading, beware, and make this your prayer: "Create in me a clean heart, O God; and renew a right spirit within me."

#### THE VIGOR AND DIET OF THE JEWS.

THE remarkable vitality and longevity of the Jews are well known. Their ability to prosper and become rich alongside of men who are barely able to exist has been demonstrated many times. This has been recognized for centuries by the governments of the Old World; and fearing the competition of this people, legislation in various ways unfavorable to them has been adopted, but the hardy race would not down.

One hundred and fifty years ago a poor merchant in Frankfort, Germany, began lending money, in a small way at first; and by frugality he so increased his business that when he died at a good old age, he had established his five sons in the banking business in the five most important cities in Europe. One of these was the first of his nationality to be elected as a representative of the people in the British House of Commons; and it was he who obtained the removal of the restrictions against his people in England, so that they could serve in Parliament and in the city government of London. This family, the Rothschilds, is well known in both hemispheres.

Disraeli, the statesman, who from the common walks of life entered the House of Commons to be ridiculed at his first speech, but who for many years afterward was the leader of the House of Commons, and still later was elevated to the peerage,—the highest position attainable in the empire for any outside the royal family,—came from a Jewish house. His father, the author, was the first of his family to attain prominence in the world. Their ancestors were Venetian merchants, who, four hundred years ago, were driven out of Spain by the united efforts of church and state in an attempt to destroy by the inquisition all who would not become adherents to the Church of Rome.

An article on this subject, to which reference was made on the last page of the REVIEW for January 24, has called forth general comment all over the country. Its author, Professor Ripley, has received many letters from both physicians and surgeons confirming the opinions he has formed. One man speaks of the Jewish tenacity to life as being proverbial in hospital practise. In summing up this testimony, the professor says: "To my mind this vitality is certainly very remarkable, and an example in plain living."

These facts of history and practise must lead thoughtful minds to the same conclusion expressed by this writer,—that careful habits and a well-chosen diet bring forth the fruits of a long and vigorous life. An editorial note in *Harper's Weekly*, called out by the article referred to and the general interest aroused by it, contains the following: "No doubt the civilized world still has much to learn, or at least to put into practise, about diet. Whether or not we would do well to borrow the dietary restrictions of the Jewish law, with its rejection of shell-fish, pork, and other favorite foods, we are warned from time to time that our habits of feeding do not in all respects commend themselves to scientific approval."

These words seem to indicate that the writer has a knowledge of the causes that lead to the remarkable vigor seen in the Jewish people, but is loath to accept them, on account of the self-denial involved.

H. E. S.

"A GREAT occasion is valuable to you in just the proportion you have educated yourself to make use of it. Accidental circumstances are nothing to men who have not trained themselves to take advantage of them. An opportunity will only make you ridiculous unless you are prepared for it. Are you ready for a great opportunity?"

# The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 21, 1899.

ALONZO T. JONES,  
URIAH SMITH.

EDITORS.

SPECIAL CONTRIBUTORS:

GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,  
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THE righteousness of God is his own character: it is himself.

This is one of the only two things that the children of men can profitably seek: "Seek ye first the kingdom of God, and his righteousness."

This righteousness is not attained by exertion: it is received by revelation. In the gospel the righteousness of God is revealed. Rom. 1:16, 17.

Anything that is a revelation can be received by man only through his believing. The righteousness of God coming to men only by revelation can be received by men only through faith.

Therefore it is written that in the gospel not only "is the righteousness of God revealed," but it is manifested (revealed) "by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." Rom. 3:21, 22.

And not only is the righteousness of God revealed to faith; it is "revealed from faith to faith." It is revealed not alone to the measure of faith that you have to begin with; but also to faith beyond that—to greater faith.

That is to say, the revelation of the righteousness of God to faith to begin with, and to the measure of faith with which you begin, causes that faith to grow,—causes that measure to expand into greater faith; and then the righteousness of God is revealed more largely than before, to this greatly increased measure of faith.

On the other hand, the very exercise of the faith that you have to begin with in receiving the righteousness of God, causes that faith to grow. And in the very nature of the case, as the faith has grown, and there is a larger measure of it, there is larger room for the revelation of the righteousness of God. And there being a larger measure of faith, and the righteousness of God being revealed to faith, it is plain that more of the righteousness of God is revealed and received.

Thus with faith being caused to grow by the expansive power of the righteousness of God received, and also by virtue of the exercise of the faith itself, it is easy to see both the truth and the "how" of it that "faith groweth exceedingly."

And, bless the Lord, however exceedingly faith may grow, the righteousness of God is revealed to the soul to the fullest measure of that exceedingly grown and growing faith.

And this revelation and this growth will never cease to him that believeth. Faith is of God; it is divine, and is capable of eternal growth. The righteousness of God is inexhaustible, and so will be eternally revealed more fully to the eternally growing faith.

To him that believeth this is true,—he grows "in grace, and in the knowledge of our Lord and Saviour Jesus Christ;" and thus grace and peace is multiplied, and will be eternally "multiplied unto you through the knowledge

of God, and of Jesus our Lord." For "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isa. 32:17.

Such is the way, the blessing, and the joy of the exercise of faith. And this is why it is that "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."

This is the science of faith. And there is no higher, richer, nor nobler science.

"Hast thou faith?" Have the faith of God. "Here are they that keep" "the faith of Jesus."

It is a glorious promise, and the divine truth, that when we "walk in the Spirit," we "shall not fulfil the lust of the flesh." Gal. 5:16.

But, you see, our not fulfilling the lust of the flesh depends altogether upon our walking in the Spirit. Do you walk in the Spirit?

Our walking in the Spirit also depends upon something yet back of this: "If we live in the Spirit, let us also walk in the Spirit." Gal. 5:25.

How can we walk in the Spirit unless we live in the Spirit? How can we walk at all unless we live?

There is suggested and emphasized the great truth that the first of all things is the life.

And in that is also suggested and emphasized the great truth that we must first be before we can do; we must first be something before we can do anything.

And what we are,—this itself decides what we will do.

When Jesus said, "Ye are of your father the devil, and the lusts of your father ye will do," it was not a taunt. It was simply the statement of the truth. So long as any are such, they will do so: and it is impossible to do otherwise.

"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." "A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matt. 12:33; 7:18.

So long, and just as certainly, as a person is a child of the wicked one, the lusts of his father will he do. And just as certainly as a person is a child of God, the virtues of his Father will he show.

It all depends upon what you are. And what you are depends upon whose child you are. Look to your parentage: whose child are you?

Do you do evil things? Do you fulfil the lusts of the flesh?—It is all because of your parentage and birth. But do not be discouraged: get a new parentage; get a new birth. Then, being of a new parentage, being born again, being a new creature, being a child of God, you will "show forth the virtues of him who hath called you out of darkness into his marvelous light."

Nor is it enough to have been born again. We must be born again. It is well to have been born again, if we are born again. But for a person to have been born again, and yet he be not now born again,—this counts nothing.

No; "Ye must be born again." Ye must be that all the time. The new birth must be con-

tinued in all its newness and power. We must be born into newness of life,—larger experiences, new experiences, and greater grace, every day, and every hour of the day.

This is what it is to be born again, in truth. "If any man be in Christ, he is a new creature." 2 Cor. 5:17. Are you in Christ? If so, then you are a new creature. Not you were a new creature; but you are. And being a new creature, it is easy to do new things: indeed, new things are only what are done; for "old things are passed away; behold, all things are become new."

Born of the Spirit, living in the Spirit, led of the Spirit, and walking in the Spirit, ye shall not fulfil the lusts of the flesh. This is Christian experience.

"Have ye received the Holy Ghost since ye believed?" "Ask, and it shall be given you." "Every one that asketh receiveth." "Receive ye the Holy Ghost." "Be filled with the Spirit," "whereby ye are sealed unto the day of redemption."

## HUMAN RIGHTS.

MEN are human. Human rights are those which belong to men simply because they are men.

Rights, in this connection, signifies that which belongs personally to you and me, and which can never justly be taken away. We can not resign them, they can not be justly exercised by any other person or combination of persons anywhere. There is no exception to this; for when we speak of rights, it must be unqualifiedly and without exception. To speak of rights with an exception, is to deny, in fact, the thing which we profess, and which we claim in behalf of rights.

Human beings possess rights by direct endowment of the Creator. Whoever disregards the rights of men shows disrespect to the Creator. Whoever encroaches upon the rights of men ignores the prerogative of God. Therefore, of all people in the world, those who stand before the world as Christians should be the most respectful of the rights of men, and the most vigilant and tenacious in regarding those rights.

The Bible is given to instruct men how to be Christians. The Bible is addressed to all men for the sole purpose of causing them to become Christians, and meets its purpose only in those who do become Christians. And the shining in these of the light that they have so received makes them the light of the world.

Sacred regard for human rights is a Christian virtue. And for people who stand before the world as Christians, to disregard human rights is doubly wrong, in that (a) it is wrong in itself, and (b) it turns the light into darkness, causing others to stumble on in darkness.

The fourteenth chapter of Romans briefly covers the whole ground of instruction to all men, and especially to Christians, as to true respect for human rights. This fourteenth chapter belongs really with the thirteenth; for it is a direct continuation of the subject introduced in the beginning of the thirteenth chapter. There is much truth lost many times by holding strictly to the chapter divisions. If it were borne in mind that often the chapter divisions are just where they ought not to be, much would be gained in Bible study.



The thirteenth and fourteenth chapters of Romans deal with exactly the same subject,—the relationship of individuals as Christians to all men both as individuals and as organized in governments: as individuals and as “the powers that be,”—powers that are beyond the individual.

The first and second verses of the thirteenth chapter say, “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.”

Next we are told what we are to render to the powers that be: “Tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.” Then the law of God is quoted, showing wherein “the powers that be” have no jurisdiction at all.

While the powers that be may have jurisdiction of things which concern man’s relation to his fellow man, by which “the powers” would protect one from the encroachment of another, these powers have no jurisdiction whatever in those things that belong between man and God. The thirteenth chapter sets forth those things which belong to the powers that be, and all the commandments that are referred to are those that touch only the relation of men to men; and not at all the relation of men to God. Love is the fulfilling of the law. “Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.”

The fourteenth chapter goes right on with the same subject: “Him that is weak in the faith receive ye, but not to doubtful disputations,” etc. We are not to judge anybody when he does not do as we do; nor when he does not do as *we* think he *ought* to do; nor when he does not do even as *God* says he ought to do.

We are not to judge anybody at all; because every one of us shall give an account of *himself* to God. “Who art thou that judgest another man’s servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.” Jesus said, “But be ye not called Rabbi: for one is your Master, even Christ; and all ye are brethren.” Matt. 23:8. James also speaks of this: “Be not many masters, knowing that ye shall receive the greater condemnation.” James 3:1. *Many* masters receive *greater* condemnation: then what would *few* masters receive?—Less condemnation. Then what would no master at all receive?—No condemnation. The *more* masters, the *more* condemnation: then only *condemnation* goes with mastership at all. There is but one Master: and all other would-be masters are usurpers.

Whoever assumes mastership of anybody’s conduct, wishes, faith, rights, or his standing before God, comes under the condemnation of him who is the master of all individuals alike. As the Lord Jesus has bought, at an infinite price, every soul in the world, he alone is master of each soul in the world. Each one is responsible to him; and to him alone that person stands or falls. Each one is forbidden to judge any other man, because we shall *each one* stand before the judgment-seat of Christ to give an account of *himself*, not of somebody else. I must give an account of *myself* to God, not of you.

#### A MODEL FAMILY SCHOOL.—NO. 1.

THERE were but two in the family at the time, and they possessed great physical and mental strength. They were young in years, but their mental powers were fully developed; for they bore the image of their Creator. They were endowed with high intellectual powers and well-balanced minds; for they were in harmony with God. God, who had created the mind, designed its happiness to be developed and strengthened in obedience; perfect and perpetual obedience was the condition of eternal happiness. In intellect man was little lower than the angels. The day he was created, the Lord brought before him every beast of the field, and every fowl of the air, “to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.”

God prepared for this couple a home. This was their schoolroom. Everything upon which their eye rested was an object-lesson. It was to give them a better knowledge of God. It was to reveal to them his character. Every object in the garden, as well as the garden itself, was a symbol of some spiritual truth, and taught a spiritual lesson. These objects of nature have not lost their lessons even now, although marred by sin. Man was to be educated by heavenly instructors, so that he might by example and precept instruct his descendants, that as they went forth from their home, and peopled the earth, the world would, by the occupation of man, reflect the glory of God. So all would be instructors and students, following the example of the head of the human race, who had received his instruction direct from God, in whom is all wisdom and knowledge.

“And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; . . . there is bdellium and the onyx stone.” God placed Adam in this garden. This was his dwelling. “The blue heavens were its dome; the earth, with its choicest flowers and a carpet of living green, was its floor; and the leafy branches of the goodly trees were its canopy. Its walls were hung with the most magnificent adorning,—the handiwork of the great Master artist. In the surroundings of the holy pair was a lesson for all times,—this true happiness is not found in the indulgence of pride and luxury, but in communion with God through his created works.” The ground was without a curse, every tree was pleasant to the sight and good for food; there were flowers of every hue, rivers of waters, and precious stones.

The education which God gave man in the garden was threefold: a spiritual education to develop his moral nature; an intellectual education to develop the powers of his mind; and a physical education to give health and vigor to mind and body, and give soundness and clearness of vision in spiritual things. [A system of

education based on these three lines is God’s method now of training the human mind that it may reach its highest state of development. Nothing short of this can accomplish God’s purpose. These principles are as essential in restoring the image of God as they were in the beginning to retain his image. It was God that made man and adapted him to this system of education.

“God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” Gen. 2:16, 17. This is very simple, explicit, and exceedingly comprehensive. Thou shalt not eat of that which contains good and evil. There is nothing but good in obedience to God. It matters not whether we comprehend it or not. “To obey is better than sacrifice, and to harken than the fat of rams.”

“The Lord God took the man and put him into the garden of Eden to cultivate the soil and take care of it.”—*Spurriel*. Here was physical culture,—a co-operation with God in the training of the vines, and beautifying the home God had given them. This was home education. It was useful employment. It was as essential in his education as any other requirement. Nature, with all its varied phases, reveals the infinite love of Christ. While dressing and keeping the garden, it enabled him to see the matchless love, the infinite wisdom, and mighty power of God. It would reveal to his finite understanding those infinite treasures of knowledge that would quicken, ennoble, and enrich his intellectual powers. He would thus see more and more, and be better able to appreciate the character of him who had created him.

As he studied with angels for his instructors, every branch of true science would open to his understanding. The trees in the garden; the flowers, with their God-given tints; the birds, warbling to the praise of their Creator; every beast, which lay at man’s feet; the mist that watered the earth; the precious stones upon which he gazed; the earth upon which he trod; the starry dome over his head, were all open books of science, for his masterly mind to study. His clear mind would grasp the mathematical fact that “the leaves of a plant are spirally arranged around the stem in the same way that the planets of the solar system revolve around the sun.” The scientific truths, which seem wonderful to our sin-darkened minds, would have been but the Alpha of the infinite storehouse of wisdom to a mind free from the blight of sin. These would have revealed to him the infinite intelligence of him who created all things for his pleasure, honor, and glory.

S. N. H.

THERE are two kinds of connection between the branch and the vine. One is deceptive, superficial. The crowd pressing upon Christ had no living union with him by genuine faith. But a poor woman that had been many years a great sufferer, and had spent all her living upon physicians, but was made no better, but rather worse, thought if she could get within reach of him, if she could only touch the hem of his garment, she would be made whole. Christ understood all that was in her heart, and he placed himself where she could have

the opportunity she desired. He would use that act to distinguish the touch of genuine faith from the casual contact of those who were crowding about him from mere curiosity. When the woman reached forth her hand and touched the hem of his garment, she thought that this stealthy touch would not be known by any one; but Christ recognized that touch, and responded to her faith by his healing power. She realized in a moment that she was made whole, and the Lord Jesus would not let such faith pass unnoticed. He turned about quickly, and said, "Who touched me?" The disciples were pressing close around him, and Peter said, "The multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling," and casting herself down at his feet, told the whole story. For eighteen years she had been afflicted; but as soon as her finger touched the hem of his garment, she was made whole. Jesus said to her, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace." The mere touch of faith brought its reward, and how, then, can we doubt God?—*Mrs. E. G. White, Dec. 26, 1898.*

## Progress of the Cause.

### AUSTRALIA.

#### The Newcastle Camp-meeting.

THE camp-meeting held Dec. 22, 1898, to Jan. 8, 1899, at Hamilton, one of the most pleasant and populous suburbs of Newcastle, New South Wales, Australia, was largely attended by the people of the city and surrounding country and towns. Of the thirteen camp-meetings which we have held in the Australasian colonies during the last five or six years, none, I think, have been attended by larger congregations, or by a more thoughtful, earnest, and intelligent class of people than this. Some came more than twenty miles to be present at the meetings. At many of the services, not only on Sundays but through the week, the audiences numbered from twelve hundred to nearly three thousand people.

Everything on the grounds presented a neat, tidy, and attractive appearance, and throughout the entire meeting the best of order prevailed. The policemen visited the grounds a few times, but their services were not required on a single occasion.

The camp was situated on a beautiful, level, grassy plot of ground, or "paddock," as it is called here, easily accessible by trains, trams, and buses, one of the city steam-tram lines running directly past the grounds.

Besides the large pavilion, sixty-three by eighty-seven feet, the forty-foot tent for children, the dining tent, reception tent, ministers' tent, physicians' and nurses' tent, and the cooking and provision stand, there were about fifty family tents pitched, and about one hundred and fifty Sabbath-keepers encamped on the grounds.

The early morning meetings, held at six o'clock, were seasons of special refreshing and blessing to the campers. During the early part of the meeting a severe rain- and wind-storm set in, blowing down several of the small tents, tearing the flies over others, and threatening to devastate the whole camp. After the storm had continued for some time with no prospect of its abating, most earnest prayers

were made that, if it was the Lord's will, the storm might cease, and favorable weather be granted, so that the meeting might prove the blessing it was desired that it should be. Soon there was a calm, and we enjoyed most beautiful and delightful weather, which continued till the close of the meeting. In all this we recognized the hand of the Lord, and gave thanks to his name for the answer to prayer.

The Health Food Company, under the superintendency of Brother G. W. Morse, who had charge of the cooking and dining department, provided wholesome and hygienic dishes and meals at moderate prices, setting a neat and inviting table. The bill of fare was vegetarian throughout, and as a testimony to the excellence of such a diet I may say that I did not hear of a single case of sickness on the grounds during the entire meeting of nearly three weeks' duration.

The greater part of the speaking was done by Elders A. G. Daniels, G. B. Starr, G. C. Tenney, Dr. E. R. Caro, Mrs. E. G. White, and the writer. The themes presented and dwelt upon were of a practical, instructive, and encouraging nature, and the Spirit of God was present to make impressions on minds, and carry conviction to the hearts of the people. The presentation of the word in sermons, Bible studies, addresses, and earnest appeals came with the freshness of spring and as a breath from heaven to many a weary and hungry soul. Many confessed that these were the very things for which they had been longing. It was a feast to their souls. They felt the power and presence of God in the meeting. The very grounds seemed holy ground to them.

The addresses and morning talks given by Sister White were especially blessed of God. Notwithstanding the fact that she is now in her seventy-second year, she spoke ten times, always with clearness and power. We could but thank God that he had spared her life to this late day, and given her strength to be present at this meeting to bear her cheering, solemn, and impressive testimony to the people.

The Bible studies given by Brother Tenney, on "The Body, the Temple of God," "The Nature of Man," and "The Flesh and the Spirit," as well as his "Studies in Isaiah," were very timely, helpful, and instructive, especially to our own people.

The health talks given by Dr. Caro were largely attended, and much appreciated by all. They aroused a lively and wide-spread interest in the subject of health and temperance, and have since resulted in the organization of a health club in the city, with a membership of nearly two hundred. We are grateful that we have discovered that the gospel of health is indeed a part of the everlasting gospel.

Elder Daniels gave some stirring discourses on "The Eastern Question," "The Jews, the Land of Palestine, and the Raising up of David's Throne," "Who Is My Neighbor?" and "The Bible on Capital and Labor." The writer spoke on "The Day of the Lord," "Spiritualism," "The Czar's Peace Proposal in the Light of Prophecy," and other subjects. Elder Starr, who had charge of the camp, spoke on "The Power of the Gospel," and gave a number of excellent studies on "Faith" and "Freedom from the Dominion of Sin." Elder H. C. Lacey spoke on "The Ten Virgins."

Owing to the large attendance and the deep interest manifested, it was decided to continue the meeting a week longer than was at first planned. But this did not satisfy those who had begun to get a taste of the good things at the feast. When the closing meeting came, some, in bidding us good by, said, "We shall feel lonesome when you are gone," and wished the meeting might continue still longer. But while the camp had to break up, through the tent-meetings which were begun near by soon after, these dear people have had an oppor-

tunity to go on with the studies begun at the camp; and quite a number are already rejoicing in the light, having taken their stand for the truth for these times. We look for a good church to be raised up in this place.

Newcastle is situated on the seacoast, about one hundred miles north of Sydney, in one of the richest coal-fields of Australia, the coal veins ranging from ten to twenty-two feet or more in thickness. Hundreds of thousands of tons of coal are annually mined and shipped from Newcastle to various parts of the world. Quite a large shipment was not long ago sent from here to Manila for the coaling of the American war-vessels at that place. Newcastle is one of the important centers of the colonies. Its population is about fifty thousand. The truth was never presented here before in public. Brethren Starr and Lacey and myself, with a good corps of workers, remain to carry on the work. We rejoice to have the privilege of laboring to extend the message, now swelling into the loud cry, and to bring sheep to the Master's fold.

W. A. COLCORD.

Newcastle, Australia, February 6.

### BATTLE CREEK COLLEGE.

THE week ending March 14 was unprecedented in the history of the year so far as interest in the advancement of educational principles is concerned.

The question of the debt hanging as a dark cloud over the institution, was impressed forcibly on the minds of many. The College carries a burden of nearly eighty thousand dollars, and the interest on this amounts annually to nearly thirty-five hundred dollars.

The spread of the church schools, together with the spirit pervading the work in general, has awakened such an interest in the missionary work that there was an irresistible impulse to rise above such depressing circumstances. Just how to overcome the difficulty was not clear, but faith grasped the promises of God; and as the matter was presented to teachers and students, there was a remarkable willingness on the part of all to grapple with the trouble, and in the strength of the Lord go free.

The fifth and twelfth chapters of Nehemiah seemed to describe the situation perfectly; and it was found from the account given there that when brethren are in bonds to their brethren, the proper course to pursue is to set the captives free. However, before the school could feel free to lay this matter before its creditors, they realized that they must do all in their own power to raise the debt. Several earnest seasons of prayer were held over the subject; and when the matter was brought up in chapel, Wednesday morning, nearly all seemed to have a settled determination to go to the extent of their ability in lifting. Already young men had called at the office, saying they were willing to give all the proceeds from a year in the canvassing work, or all they could raise from eighty acres of land would be contributed. The Spirit was moving upon hearts, and in silence the decision was reached by each one. The pledges were written out and collected. There was a hushed feeling of expectancy in the room as they were being counted. It had been estimated by the more hopeful that ten hundred dollars would be raised; and that if this were done, the spirit of it would spread like wild fire among our people. Imagine the surprise and the succeeding thanksgiving when the report came in that fifty-five hundred dollars was the amount of the pledges, aside from those already made to contribute work, etc.

The following will show the spirit of many contributors: "I hereby pledge unto the Lord, to be used to liquidate the debt against Battle Creek College, all money that I may earn, or

that may come to me over and above my living expenses, until said debt is wiped out."

It was hard to keep the tears back on such a solemn occasion.

Thursday morning there was an educational meeting to consider the interest of the church schools. This was held in the Review Office chapel, and many stood through the entire time. A number of the teachers spoke, laying before the delegates the plan of work as now carried on in the training-school, each one showing how his particular line helped the church schools and church school teachers.

As the report was given of work now being done in some of the church schools, and the opportunities they offer to help God's people in every condition in life, there were many moist eyes among those who had been long in the service. God's system of education is so ordered that it makes earth a heaven, and it is something we all want. Mother, father, and children are all reached and drawn together.

The work in the South received some attention also, and it seemed most fitting that on the day the college students and teachers contributed toward the debt, the first young people chosen by the school to enter the Southern field should have been set apart for the work, preparatory to leaving in a few days for Vicksburg, Miss. It was a beautiful sight, pleasing no doubt in the courts of heaven, to see members of the faculty and the students who belong to the Southern band kneeling in prayer around Brother and Sister Hamel. This is but the beginning of the work. That self-same Spirit will direct many others to give up life and ease in the North to spread life principles among their less fortunate brethren.

I say we could not but think it was remarkable that these two things should, without any prearranged plans, have occurred on the same morning. And each was but the earnest to us of the blessing that revealed the smiling face of our Redeemer. Do you wonder we are full of courage, and believe that this is the year of jubilee? God has proclaimed liberty to the captives, and we are going free.

In a meeting of the Review Office stockholders it was voted to forgive the accrued interest on the college debt so far as it was held by them. This lessens the debt about sixteen thousand dollars.

Such things but herald the rapid spread of the work and the position which the college must occupy in preparing workers for the mission fields. Is it not time every young person within our ranks was either in the work or preparing to enter?

The April number of the *Advocate* will tell still more about the Southern field and the workers needed there.

M. BESSIE DE GRAW.

#### THE PUBLISHING ASSOCIATION.

THE eighth annual meeting of the stockholders of the (reorganized) Seventh-day Adventist Publishing Association convened, according to notice duly published, at 10 A. M. (local time), March 9, 1899. The president of the board, W. C. Sisley, occupied the chair. Prayer was offered by Elder J. N. Loughborough.

The secretary of the association called the roll of stockholders and those holding proxies, and all such present responded.

On motion, the reading of the minutes of the last annual meeting was waived.

The Chair made a few remarks, calling attention to the fact that this was the thirty-ninth annual meeting (eighth under the new charter) since the organization of the association, and during all that time the Lord's fostering care has been over the institution. He reminded the stockholders that this was the time for the annual election of officers, and extended an

urgent invitation to all to make a close investigation of all the affairs of the office of publication. He hoped that in the selection of the directors, care would be exercised, and just such ones chosen as would best carry out their wishes, and advance the cause of God. For brevity's sake, he omitted the detailed report, owing to the fact that it had been published in the *Conference Bulletin*.

A condensed report, giving the resources and liabilities of the institution, was presented by the Treasurer, C. D. Rhodes, as follows:—

#### FINANCIAL STATEMENT OF THE S. D. A. PUBLISHING ASSOCIATION, FOR YEAR ENDING DEC. 31, 1898.

	Resources.	Liabilities.
Real estate,	\$70,326 00	
Personal property,	116,766 08	
Cuts and engravings,	4,427 85	
Type,	11,393 63	
Material,	25,200 96	
Work in progress,	9,362 82	
Cash on hand,	4,324 33	
Cash in bank,	4,439 02	
Bills receivable,	29,500 55	
Accounts receivable,	138,792 00	
Stock in sales-room,	77,933 84	
Stock in retail dept.,	1,303 23	
Fuel on hand,	498 60	
Notes payable,		\$150,289 72
Demand notes,		15,918 29
Accounts payable,		80,287 39
Capital stock,		149,160 00
Stock not issued,		61,897 27
Surplus,		33,631 10
Donations and legacies,		3,085 14
	\$494,268 91	\$494,268 91

Capital stock,	\$149,160 00	
Stock not issued,	61,897 27	\$211,057 27
Surplus,	\$31,275 08	
Net gain,	2,356 02	33,631 10
Present worth,		\$244,688 37

Following this report, questions were asked concerning it, the cause of the deficit on some of the periodicals, etc. Some thought the report was too general, and ought to have been more specific. A special invitation was given for any who desired to do so to make the closest scrutiny into the way the accounts were kept, etc.

Elder A. T. Jones thought that was what the stockholders ought to do; for he believed that the present system made losses appear in some departments when losses did not actually exist. He believed this was true in regard to our own papers.

J. I. Gibson moved that a committee of five business men be appointed to examine into the matter of this charge. This was carried, and the following were nominated from the floor: L. McCoy, W. A. Wilcox, C. H. Jones, G. A. Nichols, and J. Sutherland.

The auditor's report was called for, which was given, as follows:—

#### AUDITOR'S REPORT.

BATTLE CREEK, MICH., Feb. 1, 1899.

Mr. W. C. Sisley,  
Pres. Review and Herald Board, City.

DEAR SIR: I hand you herewith a statement of the accounts of the Seventh-day Adventist Publishing Association, after having completed an examination for the year ending Dec. 31, 1898. This examination was made through arrangements with Elder S. H. Lane and Mr. C. D. Rhodes. In making this I was allowed free access to the records and to all matters pertaining to any part of the accounts, and a careful record was taken of the funds on hand, a list of which you will also find herewith. This agrees with the amount shown on statement, and the examination has been of such a character that I am prepared to say that the statement herewith presented is a true and correct representation. I find the condition of the records good, having been kept in a very complete and intelligent manner, with evidence showing that special efforts have been made in the work of the Office for the interest of all concerned.

Mr. C. D. Rhodes, cashier, extends an invitation to any who are personally interested, and who desire to make an investigation, to visit the Office, when all necessary information and assistance will be cheerfully rendered.

Very truly yours,

E. H. CADWALADER, Auditor.

On motion, the report was accepted.

A. O. Burrill moved that the Chair appoint the usual committees. The motion was seconded, and they were announced as follows:—

On Nominations: J. N. Loughborough, I. H. Evans, Allen Moon.

On Plans: J. I. Gibson, O. A. Olsen, C. H. Jones.

On motion, the meeting adjourned until Monday, March 13, at 10:30 A. M.

#### SECOND MEETING.

The second meeting was held according to adjournment. After singing, prayer was offered by Elder U. Smith. The roll of proxy-holders was called, and the minutes of the previous meeting were read and approved.

Elder J. O. Corliss then made a few remarks, in the course of which he read the following:—

*Resolved*, That the trustees elected at this meeting be classified as follows: The three trustees receiving the highest number of votes shall serve for three years; the two trustees receiving the next highest number of votes shall serve for two years; and the two trustees receiving the next highest number of votes shall serve for one year. Should there be a tie vote as to any of said classes, then the classification shall be determined by lot among the trustees themselves.

In order to facilitate such a measure, he offered the following preparatory resolution:—

*Resolved*, That Article 8, of the Articles of Association of this corporation be, and the same is, amended to read as follows:—

"The stock, property, business, and affairs of this corporation shall be managed by seven directors, who shall all be chosen at the annual meeting for 1899; two for the term of one year, two for the term of two years, and three for the term of three years, and until their successors are elected, and appear to enter upon their duties.

"As the term of service of each of said class of directors shall expire, others shall be elected by the stockholders, at the annual meetings, at such time and place as shall be provided by the by-laws, who shall serve respectively for the term of three years and until their successors are elected in the same manner, and for a like term of service. And so on thereafter annually each of said class of directors shall be elected for three years, and until their successors appear to enter upon their duties. Said directors must be stockholders, and of full age."

The motion to adopt was seconded, after which remarks were made by Elders Olsen, McCoy, Holser, Mitchell, F. E. Belden, and others, when it was voted to lay the whole matter over for consideration one year hence.

The report of the Committee on Investigation was called for; and L. McCoy, the chairman, offered the following report:—

Your committee appointed to investigate the system of charges used by the Review and Herald Publishing Company in its accounts with your denominational papers, beg leave to submit the following report:—

First: We have made a careful investigation of the cost of the production of the REVIEW AND HERALD paper for the four months ending Feb. 1, 1899, and find that the manufacturer's profit over and above the cost of production, is eight per cent. of the cost of production.

For the *Instructor* for the same time, five and one-third per cent.

For the German *Hausfreund* for the same time, without profit above production.

Second: We then made an investigation on two blocks of accounts, including about fifty jobs of commercial work, upon which there had been a gain above the cost of production of, on the first lot, eight and two-thirds per cent.; second lot, twenty per cent.

You will notice by the previous report, that there is a manufacturer's profit of eight per cent. on the REVIEW AND HERALD, and five and one-third per cent. on the *Instructor*, which is below the profit for commercial work.

Third: As to the manner of ascertaining percentages upon the cost of production upon our denominational papers, we are not prepared to suggest anything better. We do suggest, however, that in the annual report a statement be made of the manufacturer's profits on each one of these periodicals, though this will involve an additional expense.

Fourth: In reference to the deficit on the REVIEW AND HERALD paper for 1898, it can be partially ac-



counted for as follows: (1) The reduction of the subscription from two dollars to \$1.50 a year; (2) additional expense in the editorial department; (3) the publication of the Sunset Calendar, which was furnished free to subscribers; (4) the *Canvassers' Supplement*. The latter, we think should have been charged to the Book Department, instead of to the REVIEW.

Fifth: In regard to the comparatively small net profit of the Review and Herald Publishing Association, of \$2,356.02, as shown by the Treasurer's report for 1898, we find that this can be accounted for largely by the heavy discount on type and machinery amounting to about \$13,000, which should have been distributed over the last four or five years. During 1894-5-6 no discounts whatever have been made on some of the machinery.

L. MC COY,  
C. H. JONES,  
J. SUTHERLAND,  
G. A. NICHOLS,  
W. A. WILCOX, } Committee.

It was moved by Elder Underwood, seconded by I. D. Van Horn, that the report be accepted. The question was spoken to briefly by R. A. Hart, and at length by Elder A. T. Jones, who was interrogated in the course of his remarks by Elders Underwood and Santee, J. I. Gibson, and others. Elder Jones dwelt upon the principles involved in the matter in controversy, as set forth by the Spirit of God. The Testimonies call for a reformation of principles on which the institution was run, and he pleaded for that rather than to indorse some definite method of dealing.

At 1 P. M. the meeting adjourned, to meet at three o'clock the same afternoon.

#### THIRD MEETING.

Elder Kilgore offered prayer. The reading of the minutes of the previous meeting was waived.

The Chair then made a reply to a question that had been raised relative to the report of the investigating committee, as to depreciation in value of machinery, etc., in which he took occasion to say that he had no fear of the closest investigation into the conduct of the business, from a business standpoint, but that the way the Lord looks at things may be different from the way man looks at them. He desired to receive whatever lesson the Lord has for him, and that every wrong thing may be searched out, and righteousness and equity prevail throughout the institution.

Elder I. H. Evans then offered the following motion, which was seconded by Prof. F. W. Howe:—

I move an amendment to the Treasurer's report to the effect that the gain or loss on our denominational papers shall be based upon the cost of production, plus a proper percentage for covering the insurance, taxes, interest, and incidental expenses.

This was spoken to by S. H. Lane, A. T. Jones, C. H. Jones, R. A. Hart, and others, after which it was carried. The original report of the committee, as discussed and amended, was then voted.

On motion, the meeting adjourned until 6 P. M., same day.

#### FOURTH MEETING.

After singing, prayer was offered by W. B. White. Minutes of previous meeting approved.

The report of the Nominating Committee was then presented, placing the following-named persons before the stockholders, from whom to choose seven directors: W. C. Sisley, C. D. Rhodes, Uriah Smith, S. H. Lane, J. I. Gibson, J. N. Nelson, L. Mc Coy, I. H. Evans, G. W. Amadon, R. A. Underwood, J. H. Morrison, Joseph Smith, M. J. Cornell, and H. Nicola.

Elder S. H. Lane asked permission to bring before the stockholders a matter that he considered of importance. In 1849 the REVIEW AND HERALD was first published, so this is the

year of jubilee, when, according to Bible custom, wrongs should be righted. He then referred to the debt of \$47,000 which the Review and Herald Publishing Association holds against the Battle Creek College, and thought it proper to instruct the board to remit at least the interest due, which is not far from \$15,000; and, in addition, make a donation of, say, \$5,000 worth of books, to be sold by the canvassers now being educated by the college, which could be used to help clear that debt.

Remarks were made by several persons, including Elders Loughborough, Westphal, Burrill, Mitchell, Mc Coy, and Morrison, and E. A. Sutherland, after which it was moved that the suggestion be adopted. Then a motion was made to amend the motion so as to include the entire debt. This was seconded, and an amendment to the amendment was offered, to forgive but \$30,000 of the college debt, and give the balance in books. This was objected to by several, among them I. H. Evans, who could not see how a man could rejoice in his own jubilee and in the bondage of his brother; for it is known that the Review and Herald is itself owing \$240,000, while the college is owing only \$80,000. He thought it was a fine thing to forgive, and also a fine thing to pay. He was in favor of remitting the interest, but not the principal.

A substitution was then offered to the effect that the Review Office remit to the new College Association the interest that has accrued on its indebtedness.

Professor Sutherland considered this a very critical time. He had no desire to urge that any particular part or all of the debt be forgiven, but he believed that there would come such a blessing to the Review and Herald by such an act of liberality as would start a wave of liberality and prosperity that it has not known for many years. The question with him was, Who will get the blessing that comes from giving?

At this juncture the meeting adjourned until 7:30 the following morning.

#### FIFTH MEETING.

After the opening exercises, the minutes of the previous meeting were read and approved.

The question before the house was the substitution moved by Elder Mc Coy, which was as follows:—

That we, the stockholders of the Seventh-day Adventist Association, instruct our directors to remit to the new Battle Creek College Association, when formed, a sum equal to the accrued interest on the debt due from the college to this association.

Nearly the whole session was spent in a discussion of the matter, in which Dr. Kellogg, J. H. Morrison, C. D. Rhodes, J. I. Gibson, R. A. Underwood, E. A. Sutherland, and others joined. The motion was put to a vote, and carried.

On motion, the meeting adjourned until 2:30 P. M., same day.

#### SIXTH MEETING.

After the opening song, prayer, and reading of the minutes of the previous meeting, the Chair said the question before the house was the resolution of Dr. Kellogg, requesting the stockholders to remit the balance of college debt.

This was spoken to by several, after which the matter was laid over until the next annual meeting.

On motion, the Treasurer's report was accepted.

On motion, the Chair was empowered to appoint three tellers to count the votes cast. These were W. O. Palmer, W. H. Hall, and Frederick Griggs. The roll-call showed that 1,731 shares were represented in person, and 4,308 by proxy.

The Committee on Plans submitted the following report:—

Your Committee on Plans would respectfully submit the following suggestions for your consideration:—

We beg to call the attention of the shareholders to the deficit in the running of the *Instructor* for the year 1898, which, we understand, was caused, in part, by the expensive form in which the paper is printed; and would suggest that the shareholders express their opinion with reference to the betterment of the paper, and the best means to increase its circulation.

We would suggest the propriety of discontinuing the publication of the *Christian Educator*, because its field of operations is so limited, being largely covered by other papers.

We would respectfully recommend that this association handle the books published in other languages besides the English by our European publishing houses; and that we request these houses to reciprocate by handling the foreign books published by us; and, further, we would request the General Conference Committee to assist us in securing the services of a properly qualified person to look after this work, and also to look after the interests of our foreign papers.

That a new tent hymn-book be published as soon as expedient.

We would also suggest that the stockholders instruct the incoming board of directors to use their best endeavors to carry out the recommendations that have been made from time to time to put God-fearing young men in training for filling responsible positions in connection with the publishing work.

It was moved that the report be adopted and each item be voted on separately.

To the first resolution, S. H. Lane, C. H. Jones, A. T. Jones, B. M. Shull, A. J. Breed, Mrs. S. M. I. Henry, Mrs. Ida Hibben, and several others spoke, after which Elder F. M. Wilcox presented the following amendment to the resolution:—

Moved, That the board of directors be instructed so to change the style and character of the *Youth's Instructor* as to make it conform to, and answer the design of, its original purpose as far as possible; and that such difference be made in the price of the journal as shall be permitted by the change.

This was supported and carried.

The Chair then stated that he wished to exonerate the editors of the *Instructor* from any blame in the matter of the policy of the paper during the last year or so; for they had acted according to instructions.

On motion of Elder Irwin, the suggestion concerning the *Christian Educator* was referred to the General Conference Committee, inasmuch as the *Educator* was first started in pursuance of a recommendation of the General Conference.

The fourth suggestion was spoken to by Elder J. M. Rees, who stated that of making song-books among us there was no end, and he would prefer a cheaper edition of the hymnal collection. He therefore submitted the following resolution:—

Whereas, There seems to be a general call for a cheaper edition of our regular song-book for use in tent and revival effort; therefore,—

Resolved, That we ask the board of directors to issue an edition of the church hymn-book at a price suited to this demand.

This was referred to the General Conference Committee.

To the sixth suggestion, Elder A. T. Jones spoke, stating that part of the increased expense in running the REVIEW was due to the editorial help in the way of young men who were in training for similar work in other fields. There have been two such in the Office, and now one of them has been called to England to assist in the work on *Present Truth*. He insisted that that was not expense, but an investment in brains, which he considered just as good an investment as to put the money in machinery in the press-room.

After the adoption of the report as amended, Elder C. Mc Reynolds submitted the following resolution, which was seconded by Elder C. Santee:—

That Article 1 of Section 7 of the by-laws of this association be so amended as to provide for a committee to audit the accounts, and set the wages, of the heads of the departments of the association.

After some discussion, the motion was laid on the table.

The following motion was then made by Elder Westphal:—

*Whereas*, It seems necessary that the *Christlicher Hausfreund* be made a thoroughly missionary paper, and it is therefore necessary to have some other paper as a special means of communication to our people; therefore,—

*Resolved*, That a monthly church paper about the size of the *Zions-Wachter*, published at Hamburg, to cost not more than twenty-five cents a year, be published to meet the demand.

This matter was referred to the General Conference Committee and the board of directors of the Publishing Association.

On motion, the meeting adjourned to 7:30 P. M.

#### SEVENTH MEETING.

This meeting was called for the purpose of receiving the report of the tellers appointed to count the votes cast for the board of directors.

In behalf of the tellers, W. H. Hall made the following report:—

Total number of votes cast, 5,190, as follows:—

J. I. Gibson	4,718
C. D. Rhodes	4,679
S. H. Lane	4,411
U. Smith	3,892
W. C. Sisley	3,453
I. H. Evans	2,936
L. Mc Coy	2,794

These persons were declared duly elected as directors of the Publishing Association for the ensuing year.

Following this, F. E. Belden offered the following resolution:—

*Whereas*, The sale of our subscription books has been the greatest of all sources of profit to this association in the past, in addition to the spiritual good accomplished by such books; therefore,—

*Resolved*, That as individuals and officers of Conferences and tract societies, we give special attention to this important branch of the cause by encouraging suitable persons everywhere to engage in this work.

This motion was supported and unanimously carried, after which the minutes of the meeting were read and accepted.

Then after several short talks by different persons, including I. H. Evans, A. R. Henry, and others, on motion of W. W. Prescott the meeting adjourned *sine die*, and was dismissed by Elder J. H. Morrison.

The newly elected board of directors of the Seventh-day Adventist Publishing Association met at 267 West Main St., Battle Creek, Mich., on Wednesday, March 15, 1899, at 5 P. M., and organized as follows:—

President and General Manager, W. C. Sisley; Vice-President, S. H. Lane; Treasurer, C. D. Rhodes; Secretary, U. Smith; Superintendent, J. I. Gibson; Auditor, L. Mc Coy.

JNO. I. GIBSON, *Sec., pro tem.*

#### FOREIGN MISSION NOTES.

THE secretary of the Foreign Mission Board furnishes the following interesting items from various fields, for the benefit of the readers of the REVIEW:—

While we were in Boco del Toro, we sold one hundred and twenty-five dollars' worth of books in about ten days, with two agents. I did three hundred dollars' worth of dental work, and there was a pressing demand to stay longer. Besides this, I spoke seven times to large audiences, in both the Baptist and Methodist churches. Both ministers were friendly, especially the Baptist, who seemed to be a godly man. He became interested to hear the truth, and secured a copy of "Bible Read-

ings," that he might study. I gave him several books, for which he seemed grateful. May the Lord reach him is my prayer. He seemed to appreciate the effort we put forth for his flock, and wished us God's blessing when we left. There are many settlements on the border of the Chirique lagoon, which we can reach with the "Herald," and there are places to hold meetings, sell books, and do dental work on a wholesale plan. I feel that I have a duty to perform in this opening, as it is one of the most favorable I have ever met. Provision Island is a healthful place, and has as many people as Bonacca has. I spoke in the Methodist church there, on Christmas, to about three hundred people. The church could not hold all that came. The minister, although he knows what we believe and teach, is friendly, and asked me to help him as often as I could.

F. J. HUTCHINS.

Colon, United States of Colombia.

In nothing, perhaps, do these people show more change, upon accepting the message we bear them, than in their efforts to gain control of their children. It is easy to see that the Lord is working for them.

J. E. CALDWELL.

Rarotonga, Cook Islands.

During the holiday season, as little could be done, our laborers met at the home of Elder Hall to talk over the work. We had a pleasant and profitable time. Surely the Lord is going before us, and hearts are being prepared to receive the truth in a short time. We made some changes. Brother Frank Hall, a native, who has been teaching at Waterloo, and during vacation laboring with Elder Hall in tent work, will continue with him, and do what he can in selling books. He is valuable help. Sister Hattie Hall, Elder Hall's daughter, will teach the school at Waterloo, as they have decided to move there for that purpose.

As Elder Eastman needed some help, and we have a young man who has been helping him for nothing, we decided to employ the young man, paying his expenses and a little besides. Thus we will utilize some native help. Brother Enoch will continue work where he is, as he has a good interest; and Elder Richardson will take the Kingston work, and look after the churches as he can.

A. J. HAYSMER.

Kingston, Jamaica, W. I.

#### APPRECIATIVE.

I WOULD like to say a few words in regard to our church paper, the dear old REVIEW. Our people everywhere should take it. I find that those families who do not have it as a weekly visitor, soon get behind in the message. I have had a burden to have more of our members here take the REVIEW; so a few weeks ago we held a meeting, in which was read one of the first-page articles, with some extracts from the Testimonies showing the importance of having this paper in every home. At the close of the meeting, several subscriptions were taken; and since then I have been making a systematic canvass for the REVIEW among our people.

Recently, while out visiting some of those who had not been to meeting lately, I took three orders for the REVIEW. I also took several orders for the *Bulletin*.

If all our church elders would put forth an effort in this direction, they would not only be blessed themselves, but would, I believe, be instrumental in God's hands of doing much good, and saving many precious souls.

I have made up my mind to help keep all parts of the Lord's work moving in our little church. May God's richest blessings rest upon all those engaged in getting out the REVIEW;

for it certainly is a beacon-light to every Seventh-day Adventist, and should shine with a steady glow.

A. G. BODWELL.

THE REVIEW has been my preacher and my teacher ever since I first began reading it. It has been instrumental in keeping me from giving up when opposition was strongest. We sent the REVIEW to different ones, and it was the means of bringing one family into the truth, and one sister of another family. I loan and give away nearly all my papers. I have always enjoyed reading the REVIEW, and appreciate the different articles. The editorial pages have been a feast to my soul.

May the richest blessings of our Heavenly Father rest upon the editors and all who are connected with the REVIEW.

MRS. R. A. STANDEFER.

#### MICHIGAN.

MANISTEE.—I began meetings here February 20, and closed them March 8. During this time ten started in the service of the Master. The Baptist people kindly gave us the use of their fount, and eight persons were buried with their Lord in baptism. There were others who desired to obey at this time, but were hindered.

The last day of the meeting most of the believers came together to celebrate the ordinances. Twenty-six took part, and several others were hindered from being present who would have gladly joined with us on this occasion.

The success here, under God, has been largely due to faithful Sabbath-school work. This company is not organized, and they have no church building or school. There are twenty children here under Seventh-day Adventist influence, and a school should soon be started.

Brother P. L. Hoen has rendered valuable help in this series of meetings. I now go to Frankfort.

O. SOULE.

### News and Notes.

FOR WEEK ENDING MARCH 18, 1899.

—The world's navies employ 1,696,000 men.

—The yearly output of cigars from the Philippines is 440,000,000.

—About 500 cases of smallpox are reported in Laredo, Texas.

—A leather trust is being organized in Boston, Mass., with capital stock of \$60,000,000.

—An effort is being made in New York City to consolidate builders of pipe-organs into a trust. A capital of \$50,000,000 is proposed.

—Italy's demand on China is not likely to be conceded without the use of force. A despatch to this effect from Pekin says the Chinese foreign office is "entirely ignorant of Italy's standing among the nations."

—According to the last report from the Department of Agriculture, there is now in the hands of the farmers of the United States, 198,000,000 bushels of wheat; 800,500,000 bushels of corn; and 283,000,000 bushels of oats.

—The czar of Russia is a reformer. He has become famous because of his proposition for mutual disarmament; and now he has cast another bombshell into the midst of nations armed to the teeth, by issuing a decree forbidding every schoolgirl in his dominions to wear corsets!

—A sensational disclosure was made in Chicago, March 11, by Major Lee, representing General Miles in the celebrated "beef examination." A government inspector, under severe cross-examination, told how the packers dodge the regulations, and save from the rendering-tanks many condemned carcasses tainted with tuberculosis and other diseases! In answer to a question concerning the disposal of such salvage the doctor said, "I found that it was being sold as meat in the local market."

—The following cable despatch from General Otis has been received at Washington: "Manila not safe place for officers' families. Great difficulty experienced in caring for the men now here, and their safety one of the chief causes of anxiety. Officers' families should remain in the United States." Unconsciously the general thus admits that he does not yet regard the islands as a part of this country. What is he fighting for?

—The theatrical people of Chicago have taken a stand against "Sunday" performances, and have introduced a bill into the Illinois Legislature to prohibit all paid amusements on Sunday. They distinctly disclaim any religious or moral aim in this undertaking, and say they do not care for the support of church people. The two reasons on which they base their decision are that actors and theater employees need a day of rest, and that "Sunday" performances do not pay.

—A passenger-train containing forty-two people, was side-tracked at Iron Mountain, Wyo., on February 23, and was obliged to remain there until March 15, because of the impassable condition of the roads from the late heavy snow-storms. They were ten miles from any house, and there was considerable suffering for want of food. For ten days they subsisted on beef shot down on the range, which, by the way, was almost ready to drop in their tracks because of not being able to get food through the deep snow.

—General Henry, the military governor of Porto Rico, says: "I need twice the troops I have. The conditions here are alarming. . . . The people are clamoring for local self-government. . . . The natives now regard the soldiers as invaders, and clamor loudly about 'inalienable rights.' . . . I have given them too much rein, now I am going to take in the slack." Where now is the boasted liberty of the United States? Where is the freedom of the Declaration of Independence? The people of this country have in one year turned from sympathizers to dictators.

—A correspondent from Manila thus speaks of how the insurgents supplied some of their allies with firearms: "The insurgents tried to take the city by making an attack in the front, and having the citizens make an attack in the rear; in order to do this, it was necessary for them to get arms into the city. We noticed they were having a large number of funerals from a church in Paco. One day there were seventy-three coffins taken in. When some of our boys were detailed to inspect, they found that these coffins contained guns, and in this way we captured 1,200 of their weapons."

—A bill is before the New York Legislature to provide sitting room for every passenger in the New York City street-cars. This provision is made in the cars of European cities. In Paris an annual royalty of \$300 for each car is paid to the city by the company, which also provides inclosed station-houses at street corners for passengers, and still makes good profits with fares at three cents. Companies in this country, with none of these additional burdens, claim that their business will not pay if such provision is made. It appears that by "pay" they mean fat dividends on fictitious capitalization. Such is human greed as developed at the present time.

## Special Notices.

THE following-named persons, members of the Detroit church, are requested to send their addresses to the church clerk, Edith F. Dufferin, 650 Cavalry Ave., Detroit, Mich.: Flora B. Wilber, D. Ella Smith, Willie Woodward, Belle Woodward, Grace Gillespie, Mary Jones, Lena Carter, Pamela Lambert, Mary Moncrief, Minnie McDonald, Susie Atherton, C. Mulford, Celeste Pearl Bute Smith, Ester McCollum, Mary Nelson, and Annie Bellenger.

### SCHOOLS.

WILL your church have a church school next fall? Is it not true that the Lord has said you should? All may have the blessing of obeying the One who, while on earth, gathered the children about him, and who left with his disciples the injunction, "Feed my lambs."

Our people are becoming intensely interested in this work; and unless we exert ourselves to the utmost in training teachers, there will be many schools which can not be supplied with teachers so trained that they can make the Bible the basis of every branch of study.

If every church should arrange now with a suitable person to take the special training for this work, all might be supplied. There are enough teachers and young people capable of being trained for teaching to start a school in every church, and

many for the South and foreign countries. Would it not be well for the churches to call a special meeting to consider what shall be done in order to meet the mind of God in this matter?

The spring term of Battle Creek College, opening March 22, has a line of work especially for those who have never taught, and for teachers who feel the need of reviews. Our churches should be wide-awake. The college offers to train teachers in as short a time as is consistent with a preparation that will make them strong and efficient. By God's help this year, eighty-six young men and women have been assisted into the work as self-supporting missionaries.

No one should hesitate to come because he thinks there is no place for him. There are more calls than we can fill. Now is the time to prepare. Do not put it off longer. If you do, some one else may be prepared to do your work.

E. A. SUTHERLAND.

### OPPORTUNITY FOR ONE HUNDRED STUDENTS TO ATTEND BATTLE CREEK COLLEGE.

THE sanitarium and the college have helped a large number of students to pay their expenses through school the last two years. Arrangements have been made to take one hundred more at the beginning of the spring term, which opens March 22. Students will be received the first two weeks. None should apply who do not have a strong missionary spirit. Students under eighteen years of age are, as a rule, too young to enter the training-school. Those who can be prepared for service in one year are preferred. No one who is able to pay his expenses in school should ask to work his way, because if such is given a place, some poor student will be deprived of a place.

Each applicant is required to state, plainly and honestly, his or his parents' financial condition in his application. Also send a letter of recommendation from some minister or church elder. Give your age, extent of education, occupation or profession and experience in same, choice of future work, condition of health, and length of time desired in school.

Students who come to the college must furnish toilet soap, towels, napkins, napkin rings, pillow-cases, sheets, bed-spread, blankets, table-spread, and work-clothes. This is an excellent opportunity, and those who are not able to bear their school expenses should take advantage of it at once.

All who wish to enter the school to prepare for medical missionary work, should write out all the requirements mentioned above, and send at once to the sanitarium, Battle Creek, Mich. Those who wish to enter the other lines of missionary work should correspond with Battle Creek College. Make no delay if you wish to be accepted.

E. A. SUTHERLAND.

### NOTICES.

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

WANTED.—A strong girl or woman to do housework on farm, in family of three. Must be good Seventh-day Adventist. Church privileges. References given and required. Address Fannie C. Thompson, Allen, Mich.

WANTED.—That you shall read two articles by Elder Dan T. Jones, in *General Conference Bulletins* for 1897, also late articles, about the good six families could do farming in Mexico. Are there families who feel impressed to go to Mexico, live the truth, and do good? also are there any persons who have some property they will sell to help start a mission farm in that Spanish-speaking republic? The workers are expected to raise their own living, and corn, beans, and fruit, to sell to miners. Write fully to J. B. Clark, Welsh, La.

### ADDRESS.

FROM March 21 to April 4 the address of Elder A. F. Ballenger will be 1007-B, Northeast Washington, D. C. Communications addressed to 60 Manchester St., Battle Creek, Mich., will always reach him.

### PUBLICATIONS WANTED.

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

Mrs. Lulu Wightman, 67 Castle St., Geneva, N. Y., papers and tracts.

George West, East McKeesport, Pa., *Review*, *Signs*, *Sentinel*, and tracts on the Sabbath and the coming of the Lord.

## Obituaries.

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

RAYMOND.—Died at Wheeler, N. Y., Nov. 6, 1898, Brother N. S. Raymond, aged 67 years. For forty-six years he had been a follower of the way of truth. A. R. HYATT.

VAUGHN.—Died at Peoria, Tex., Feb. 6, 1899, of pneumonia, Pierce, son of Henry and Meddie Vaughn, aged 4 months, 20 days. Words of comfort were spoken by the writer. W. A. McCUTCHEN.

DAVIS.—Died Feb. 1, 1899, Mrs. Harris Davis, aged 80 years, 9 months. She was one of the first adherents to the Seventh-day Adventist faith, and was true to it till her death. H. W. COTTRELL.

EVANS.—Died at Bothwell, Ontario, Jan. 18, 1899, of a complication of diseases, my father, Henry Evans, aged 66 years. The funeral was conducted by the Methodist minister of Bothwell. H. O. EVANS.

JOHNSON.—Died Feb. 23, 1899, at St. Helena, Cal., Mrs. Caroline Johnson. She was born in Norway, and died a faithful member of the St. Helena church. Words of comfort were spoken by the writer. G. K. OWEN.

PILLEN.—Died at Sheridan, Mont., March 1, 1899, of a complication of diseases, Sister S. M. Pilen. She accepted the truth at tent-meetings held in Sheridan last summer. Her hope was bright to the end. J. C. FOSTER.

DAVIDSON.—Died at Lafayette, Ind., Feb. 9, 1899, of paralysis, Mary A. Davidson, aged 57 years. She was a charter member of the Lafayette church. Words of comfort were spoken by the writer, from Rom. 6:23; Rev. 20:6. A. L. MILLER.

CLAY.—Died at Erie, Ill., Sister Julia Mary Clay, in the fifty-fifth year of her age. Sister Clay accepted the Sabbath and kindred truths as taught by the Adventists in 1864, since which time she has lived a consistent Christian life. S. MATTHEWS.

WILLIAMS.—Died at Pleasanton, Kan., Jan. 13, 1899, of lung fever, William H. Williams. He had recently accepted present truth, and died in full faith of a soon-coming Saviour. Funeral was conducted by the writer. Text, Amos 4:13. J. R. BAGBY.

DURHAM.—Died at Hillsdale, Mich., Feb. 6, 1899, our father, John Durham, aged 93 years, 3 months, 12 days. He accepted the truth under the labors of Elders Waggoner and Cornell, forty-two years ago, and lived a consistent member of the Hillsdale church until his death. R. L. AND A. E. RHODES.

STARKEY.—Died at Elwood, Ind., Feb. 15, 1899, of paralysis, Mary Nuding Starkey, eldest daughter of Jacob and Elizabeth Nuding, aged 41 years, 6 months, 28 days. She was a faithful member of the church at Frankton, Ind. Words of comfort were spoken by the writer, from Proverbs 31. P. G. STANLEY.

TOLFREE.—Died at Miles City, Mont., Feb. 19, 1899, of la grippe, after an illness of two days, James Tolfree. In 1895 he accepted present truth, and at the age of eighty-two was baptized by the writer. He has ever since led a consistent Christian life. His aged companion still lives, strong in the faith of the soon-coming Saviour. C. N. MARTIN.

LAMORE.—Died at Wausau, Wis., from injuries received in an accident, Brother Joseph Lamore. Born of French parentage, he came early in life to Wisconsin. He was past sixty years of age at the time of the accident. The last six years of his life bore testimony to the genuineness of his conversion from the Roman Catholic to the faith held by Seventh-day Adventists. WM. SANDERS.

CLAXTON.—Died in the township of Westbury, Quebec, Feb. 24, 1899, of heart-disease, Catherine Jane Claxton (née Osgood), wife of John Claxton, aged 75 years, 26 days. Sister Claxton had a deep love for the message, having accepted it about forty-eight years ago. She leaves her aged companion, by whose side she had faithfully walked for fifty-five years. H. E. RICKARD.

TALBOT.—Died at Council Bluffs, Iowa, Jan. 19, 1899, Halcyon, daughter of D. P. and Josephine Talbot, aged 15 years, 1 month. She was baptized in December, 1898, and united with the church at Council Bluffs. Shortly before her death she gave evidence of a desire to become a worker in the Lord's vineyard. Elder Warren spoke words of comfort at the funeral, which were a revelation to many of the Father's love. MRS. J. E. TALBOT.



## Publishers' Department.

### OUR NEW CATALOGUE

Of English and foreign publications is now ready for delivery. It is neatly bound in a dark-green cover, with gilt-and-ink design. It contains 90 pages, is illustrated, and will be sent to any address free. Send for it. In writing please specify that you want the 1899 catalogue. Address the Department of Circulation, Review and Herald Pub. Co., Battle Creek, Mich.

### "A GOOD THING."

In a letter received from Brother J. A. Watson, manager of the Toronto Branch of the Review and Herald Pub. Co., speaking of our new "Prophetic Chart," he says: "We believe it is a good thing, and will do what we can to create a demand for it." All who have seen the chart seem to be much pleased with it. The chart is beautifully printed in five colors, on an extra quality of cloth, and is 30 x 40 inches in size. Sent to any address in the United States, Canada, or Mexico, for \$1, post-paid. Address your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

### CANVASSERS, ATTENTION!

THE publishers would like to have our canvassers send in any good testimonials they may receive for our denominational papers or subscription books. We are confident that hundreds of valuable and interesting testimonials can easily be secured by those who are carrying the printed page of truth from house to house. Every mail brings us testimonials in behalf of our periodicals, and we feel sure that fully as many can be secured for our various subscription books.

Our reasons for making this request are to use these favorable expressions of approval in furthering the circulation of these books, and also to be able to distribute them to our many canvassers in all parts of the field. Address the Department of Circulation, Review and Herald Pub. Co., Battle Creek, Mich.

### SELECTED AT RANDOM.

THE following testimonials for the *Youth's Instructor* were selected at random from hundreds fully as good:—

Ada Blenkhorn, 84 Hough Ave., Cleveland, Ohio, says: "I can not speak too highly of the contents of the *Instructor*. It bears out perfectly its name. God speed you in your good work."

John A. Marlar, Fountain Inn, S. C., writes: "I am very much pleased with the magazine. I am so well pleased with it that I enclose \$1, for which you will please send the magazine until the time expires. I shall be glad if you can afford to send me a few sample copies of the *Instructor* to distribute."

G. B. Jones, 39 East Ave., Rochester, N. Y., says: "I wish I had a hundred dollars to send for such a good paper. I enjoy it very much."

### "THE ABIDING SPIRIT."

#### Words of Commendation.

THIS, our latest book from the pen of Mrs. S. M. I. Henry, is meeting with a hearty welcome. It appeals to all who are really seeking after divine power to help them in their every-day life. The following words of commendation will be of interest. The first is from the *Woman's Journal*, Boston, Mass.:—

"This little book is designed to show the power of the Holy Spirit, and its relations to the human soul. The tone of the book is good."

From Elder J. N. Loughborough (March 3, 1899):—

"I have just completed a careful reading of the book, 'The Abiding Spirit,' by Mrs. S. M. I. Henry, with great interest. It is a book full of such instruction and counsel as are valuable for all. I hope it will find its way to tens of thousands of homes, not only of Seventh-day Adventists, but of souls that are hungering for just such light as it contains."

From Elder A. J. Breed (Feb. 27, 1899):—

"I have sketched the book as carefully as I could during the time of the General Conference, and I find it to be very helpful in getting an intelligent idea of the peaceful, abiding Spirit of God. Those who have trouble in understanding the working of the Spirit, and have difficulty in applying the sure promises of God, and in making a practical application of them to their own lives, will find this little book of inestimable value."

From Prof. E. A. Sutherland:—

"It gives me pleasure to recommend the new work written by Mrs. S. M. I. Henry, 'The Abiding Spirit,' to all who are hungering and thirsting for that fulness which is the promise of the Saviour. Many who have the longing, but know not for what, may here be directed to the fountain of living waters."

From the Seventh-day Adventist *Daily Bulletin* (Feb. 26, 1899):—

"It is a comfort to believe that the Lord's Spirit abides with his people, but to know that its power is operating in all our movements is an intensified reality. A little book of 316 pages, by Mrs. S. M. I. Henry, showing how this boon may be secured, has lately come from the press. It treats the subject of the Spirit's ministration in a very clear and concise way, revealing that the writer has studied somewhat of the depths of its 'breath of life.' The book is indeed a message of liberty to enslaved souls that long to be free from the toils of Satan. Just now, when so many are in a receptive frame, in expectation of the coming of the Holy Ghost in unusual power, this little book is timely, and can not fail to be a stimulus in the right direction to every one who will study the lessons it so clearly sets forth."

Bound in cloth, 316 pages. Standard edition, 40 cents; presentation edition, 75 cents. Sent, post-paid, upon receipt of price. Address your State tract society or the publishers.

### THE FOLDING PROPHETIC CHART

Is something so valuable and unique that it must really be seen to be appreciated. Every Seventh-day Adventist minister and Bible worker should secure this latest chart. It consists of fourteen inside folding plates, 9 x 25 inches, and a neat cloth and morocco cover. These inside folding plates are hinged, and so subdivided that the speaker is able to present one, two, three, or more symbols at a time, making it very convenient.

The plates representing the symbols are beautifully lithographed in five colors, and represent the highest skill of the best artists. On the outside of the cover will be found a unique arrangement consisting of a folding diagram in three parts, outlining the subject of the 2,300 days.

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

### "NEAT AND COMPREHENSIVE."

SPEAKING of the new "Prophetic Chart," Brother L. B. Losey, secretary of the Minnesota Tract Society, says: "I think the chart is got up in a neat and comprehensive style, and the figures and symbols fitly represent the nations pointed out by the prophecy." Have you seen a copy of the chart? If not, you should send for it at once. It is beautifully printed in five colors on an extra quality of cloth, and is 30 x 40 inches in size. Sent, post-paid, for \$1. Address your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

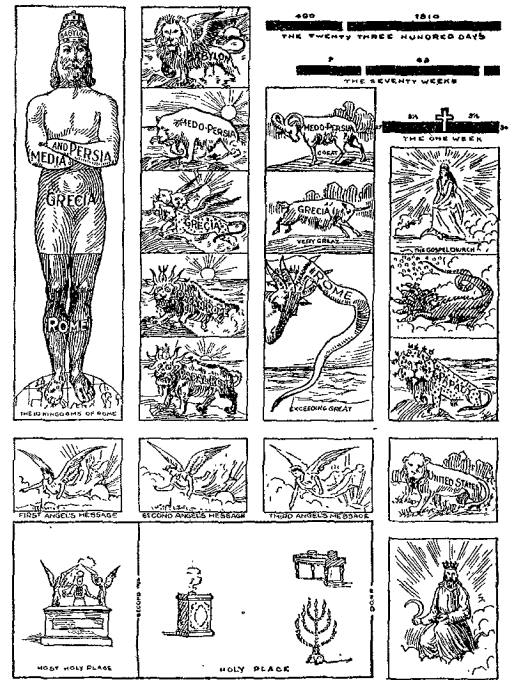
### "HERALDS OF THE MORNING"



Is the title of a most interesting new book from the pen of Elder A. O. Tait, one of the editors of the *Signs of the Times*. The full title of this new book—"Heralds of the Morning: The Meaning of the Social and Political Problems of To-day, and the Significance of the Great Phenomena in Nature"—affords a clearer view of its scope. It presents in a positive, not argumentative, way the Biblical and social evidences of Christ's second advent.

This book will be sold by subscription. It contains 279 pages, is profusely illustrated, and is got up in a neat and attractive style. Size, 6 1/4 x 8 1/2 in. Cover design in ink, aluminum, and gilt. Issued in two styles. Standard edition, \$1.25; presentation edition, \$1.50. Address your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

### THE NEW PROPHETIC CHART.



(Exact size, 30 x 40 inches.)

We have 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 five colors, and printed on extra quality of cloth. It is of great help in the study of the prophecies. Every minister, colporteur, Bible worker, canvasser, and church school teacher should have it. Sold, post-paid, for only \$1. Address your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

## GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect February 5, 1899.

### C. & G. T. DIVISION.

#### WEST-BOUND FROM BATTLE CREEK.

No.	Train	Leave
No. 11	Mail and Express, to Chicago	12.00 P. M.
No. 1	Chicago Express, to Chicago	9.00 A. M.
No. 3	Lehigh Valley Express, to Chicago	3.40 P. M.
No. 5	Pacific Express, to Chicago, with sleeper	12.55 A. M.
No. 75	Mixed, to South Bend	7.30 A. M.
Nos. 11 and 75, daily, except Sunday.		Nos. 1, 3, and 5, daily.

#### EAST-BOUND FROM BATTLE CREEK.

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

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

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected January 29, 1899.

EAST.	8	12	6	10	14	20	36
	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*All'n't'n. Express.
Chicago	pm 9.35		am 6.50	am 10.30	pm 3.00		pm 11.30
Michigan City	11.25		8.45	pm 12.05	4.40		am 1.20
Niles	am 12.40		10.15	1.00	5.37		am 2.30
Kalamazoo	2.10	am 7.15	pm 12.01	2.05	6.52	pm 6.00	4.10
Battle Creek	3.00	7.56	12.50	2.42	7.28	6.43	5.00
Marshall		8.25	1.20	3.09	7.51	7.10	5.27
Albion	3.50	8.50	1.45	3.30	8.11	7.30	5.50
Jackson	4.40	10.05	2.35	4.05	8.50	8.15	6.30
Ann Arbor	5.55	11.10	3.47	4.58	9.45		7.45
Detroit	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View					am 5.18		pm 4.13
Susp. Bridge					5.58		4.38
Niagara Falls					6.53		4.43
Buffalo				am 12.20	7.45		5.30
Rochester				3.13	9.55		8.40
Syracuse				5.15	pm 12.00		10.45
Albany				9.05	4.20		am 2.50
New York				pm 1.30	8.15		7.00
Springfield				12.16	8.84		7.40
Boston				3.00	11.55		10.34
WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Spl.	†Mail & Express.	*News Express.	*West'n Express.	†Kalam. Accom.	*Pacific Express.
Boston							pm 6.00
Detroit		am 10.30			pm 3.00		am 12.10
Syracuse		pm 1.03			6.00		pm 12.25
Rochester		8.45			am 2.10		pm 2.25
Buffalo		10.55			4.15		pm 3.50
Niagara Falls		am 1.05			5.35		4.32
Falls View					6.18		5.05
Detroit	pm 8.20	am 7.55	am 7.15		pm 12.40	pm 4.35	am 11.25
Ann Arbor	9.43	9.10	8.40		1.38	5.45	am 12.30
Jackson	11.15	10.10	10.30	am 3.45	2.40	7.30	1.35
Battle Creek	am 12.40	11.25	pm 12.03	5.00	3.50	9.08	3.10
Niles	1.40	pm 12.01	1.10	5.40	4.28	10.00	3.35
Kalamazoo	3.15	1.22	3.15		6.00		5.05
Michigan City	4.26	2.14	4.30		7.00		6.01
Chicago	6.30	3.55	6.35		8.55		7.50

\*Daily. †Daily except Sunday.

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

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

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

## The Review and Herald.

BATTLE CREEK, MICH., MARCH 21, 1899.

THE czar's peace congress is to meet in the Orange Palace, at The Hague, Holland, May 18, next.

THE latest word is that the new battle-ships to be built by the United States will be the strongest in the world. And thus the era of disarmament and world's peace comes on apace!

THREE hundred clergymen attended a New York theater in one month. The words of Inspiration, that men shall be "lovers of pleasures more than lovers of God," are brought forcibly to mind.

IT is now well understood that the partition of China among the powers is only a question of time, and of only a short time at that. And when that is done, the kings of the West will be "the kings of the East," and the *only* kings of the East.

IT is announced that the sultan is in favor of introducing American agricultural methods into Turkey. If he does so, he will have to have Americans to do it. And that would give America a stronger real hold in Turkey than could any possession of territory.

ONE result of national expansion is already settled: that is that the tariff on imported goods can no longer be relied on as a sufficient source of the needed increase of income; but that this will have to be obtained from increased taxation upon the people of the United States. All that those who opposed imperialism said would result is fast coming to pass.

A FORMAL objection to reading the Texas Declaration of Independence in the State legislature was recently presented to that body. The reason given for such objection was "because there was no use in it." The objector probably sees no use in reading a document whose principles are being wholly violated. For the same reason the United States Declaration of Independence may well be "laid on the table."

*Harper's Weekly* says that "it has not been expected of late years that Congress would advance the public welfare;" and then after a striking array of *facts*, concludes that the Congress that expired March 4, 1899, was "the most extravagant, as well as the most inefficient and indifferent, Congress which ever sat in the seats of our lawmakers." And this is the body that is to rule subject peoples on two sides of the earth.

THE queen regent of Spain, March 17, signed, on behalf of Spain, the treaty of peace with the United States; and immediately it was officially announced to the State Department in Washington, by the French ambassador. It is supposed that the final exchanges on the subject will be made about April 1, after which friendly relations will be resumed between the United States and Spain as formerly, and as with other powers.

THE London *Spectator*, discussing the relations between Britain and France, naively remarks: "So long as the channel fleet is always ready, Englishmen are delighted to welcome even an appearance of cordiality in France." That certainly is a very cordial "welcome"—or else not.

THE record of disasters on land and sea that has been made during the last year is almost appalling. To add to the already long list, on Friday of last week, the fashionable Windsor Hotel of New York City, that cost \$2,000,000, caught fire,—nobody knows how,—and burned to the ground. It was crowded with guests and sightseers; and before they could escape, scores were killed or injured. Surely it is certain that in these days no one is safe from harm.

"WHAT would Abraham Lincoln or George Washington have thought of the policy of conquering ten millions of Asiatics, and keeping a great army in a malarious country to hold them in subjection?" This question is asked by one of our exchanges. We might add another query: What would these two liberty-loving statesmen have thought of shooting natives with machine-guns in such a way as to remind a soldier of a Western company of "shooting rabbits in a Colorado rabbit-drive"? These natives, too, only contending for liberty! And yet we are told that this is a "Christian nation"!

ONE of the candidates for mayor of Wichita, Kan., is leader of the local Salvation Army. Some of the things he promises as reforms, if elected, are these: "Ten dollars' fine for any girl wearing bloomers on the street. Any policeman heard swearing will be discharged, and all will be required to carry Bibles. Religious services will be held twice daily in the city building. Free street-car service will be given on Sunday morning to all church-goers. Sunday theaters and baseball games will be forbidden. Spitting on the sidewalks will be a finable offense." Such a combination of civil and religious legislation will not be successful for either side. As politics, the people will resent such an abridgment of their individual rights; and religion loses its power when propped up by human enactments. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

THE Chicago University Association publishes *Progress*, a monthly magazine devoted to a "study of universal religion." Several of the numbers of last year were devoted to the churches in the United States, and "the Seventh-day Adventists" are among them. Three full pages of the large-paged journal are given to this account. The account was written by the editor of the REVIEW AND HERALD, and is printed fully and fairly, as it was written. The magazine has a wide circulation, especially among the world's scholars. During the five months of the war last year, the magazine was not published, because the minds of all the people were so absorbed by the events of the war. For this reason the August number, in which is the account of the Seventh-day Adventists, was not issued until January, 1899. For further information address *Progress*, the University Association, Association Building, Chicago, Ill.

THE *Christian World* of London reports that lately a revival occurred in the town of Borrello, southern Italy. Immediately the Catholic church set about to counteract it. "They preached three times a day. Every sermon ended with the exhortation to come to confession. Protestants were to be avoided. 'Have nothing to do with them; they are infernal drivel, a spiritual pestilence. Do not speak with them. Do not look at them. Do not read their books; trample on them and burn them.' Protestant marriages were declared invalid; and Protestants were even described in the church as 'devils let loose on the world.'" And such is the progress that Rome is making toward liberality and charity!

THE attention of all is especially urged to the fact that postage on letters to all places across the seas is *not* two cents *an ounce*, but *five cents* for each *half-ounce* or fraction. And though a letter will be carried there for less than the full postage, it will not be *delivered* there without *double* the full rate being paid: so that when you send a letter without full postage paid on it, the person to whom you write is compelled to pay a fine for *your* carelessness. Is that fair? Indeed, is it altogether friendly for you to punish your friends for receiving letters from you?

This is all written *for cause*. Our workers in foreign lands, and Sister White especially, are constantly being subjected to these fines imposed by thoughtless friends. And they ask that they may not be so punished any longer. Sister White's amanuensis writes: "We seldom get an American mail without having to pay from five to seventy-five cents on letters received. In the last mail on three letters we were taxed forty-one cents." Now, brethren and sisters, please let up.

THE public corruptions of the Roman Empire are fast being duplicated in this country. There is every reason to believe that the results seen then will follow now. A man who reaches the Senate without scandal nowadays is a curiosity among his peers. Things have been worse this year than ever. In three Western legislatures not only have there been open charges of bribery, but investigative committees have actually accumulated evidence to sustain them. Not long ago a candidate before the Utah Legislature was accused of offering \$1,500 a vote; and just before that a member of the Montana Legislature walked to the speaker's desk, and handed over a roll of greenbacks which had been given him by another candidate. In the California Legislature two members have been convicted of accepting money of a senatorial candidate prior to the election, and in both cases the moral turpitude of the act has not seemed to shock anybody. The following from the San Francisco *Call* would have surprised Washington and his associates:—

It is impossible that such things as these should continue, and the principal legislative body of the country survive. Either the power to elect senators must be taken from the legislatures, which have proved entirely unworthy of the trust, or a radical change is bound to take place in the character of the Federal Senate. It is incredible that men who reach positions in that body by the use of money can become honest or trustworthy afterward. No stream ever rose above its source. A debauched and corrupted legislature never produced a senator capable of representing an honest and moral people.