

The Advent HOLY BIBLE **REVIEW** **HERALD** And Sabbath

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

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HOLD, ANGEL, HOLD!

MRS. S. M. I. HENRY.
 (Santitarum.)

At each four corners of the earth,
 Where fierce siroccos have their birth,
 A mighty angel, waiting, stands,
 Holding the tempests in his hands.
 The raveled, tangled snarl of winds
 In sheaves of power he deftly binds,
 And garners them in stores of power,
 Until shall strike time's fateful hour.

Hold, angel, hold! securely bind
 Each tugging, fretting, restless wind;
 For lo! another angel flies,
 With throbbing heart and eager eyes,
 Beneath the heavens on tireless wing,
 Love's message of good-will to bring,
 In answer to the longing prayer
 Of souls that languish in despair.
 And He who notes the sparrow's fall,
 Who hears the hungry raven's call,
 Would have no soul that cries to him,
 To fall because the light is dim:
 So, from his throne, he sendeth forth
 His messenger through all the earth.

"Prepare the way," he cries, "with peace!
 Ye winds and waves, your threatenings cease!
 Make silence! until all have heard
 This one last message of my word."
 And on the angel speeds apace,
 Regardless all of time or space;
 While at the seat of winds and storms,
 Whence springs the scourge of strange alarms,
 Each waiting angel, silent, stands,
 Holding the tempests in his hands.
 And hark! The Bride and Spirit cry
 To all the earth: "Why will ye die?
 Come, freely, whosoever will,
 And drink of joyous life your fill!"

Blest invitation! have you heard?
 And was your soul with gladness stirred
 At the sweet angel's message? Then
 Repeat it to your fellow men.
 O, piteous is the human need!
 The wandering sheep for succor plead,—
 Lost on the mountains bare and cold:
 Haste! seek and lead them to the fold!

Hold, angel, hold! God, give us time
 To compass every land and clime,
 And tell to every tribe and race
 The thrilling story of thy grace!
 But we must hasten; for full soon
 Will fall the earth's late afternoon,
 And to Love's messengers will come
 The call, "The night draws on; come home;"
 While forth the stern command will go,
 "Unbind the winds, and let them blow."

"As ministers entrusted with a special message, we are to keep the day of judgment before the people." "Now, just now, is our time of probation, wherein we are to prepare for heaven. Christ gave his life that we might have this time of probation."

"ALL THAT WILL LIVE GODLY IN CHRIST
 JESUS SHALL SUFFER PERSECUTION."

MRS. E. G. WHITE.

AFTER hearing Christ's words in regard to the destruction of Jerusalem, the disciples came to him with the question, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" In answer, Christ gave them important lessons, interweaving with the destruction of Jerusalem a still greater destruction,—the final destruction of the world. The warning here given as to what the disciples would have to meet at the hands of their fellow men is a warning to us also.

"Then shall they deliver you up to be afflicted," Christ said, "and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." These words will be fulfilled. Those who have been our companions in Christian association will not always maintain their fidelity. Envy and evil-surmising, if cherished, will separate very friends. When a man loses the shield of a good conscience, he loses the co-operation of heavenly angels. God is not working in him. He is controlled by another spirit.

We must not think that Satan will cease for one moment his efforts to do to Christ's followers as he did to Christ. "If the world hate you," Christ said, "ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. . . . This cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." Can those who claim to be followers of Christ say, with their Master, "They hated me without a cause"?

"The mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." "Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: . . . therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and

thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God."

The time is fast approaching when this scripture will be fulfilled. The world and the professedly Protestant churches are in this our day taking sides with the man of sin; and to those who have the light on the commandments of God is the message given, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. . . . For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." The great issue that is coming will be on the seventh-day Sabbath. This day God would have us reverence. "I am the Lord your God," he declared; "walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."

There are many who would serve Christ, provided they could serve themselves also. But this cannot be. The Lord will not accept cowards in his army. There must be no dissembling. Christ's followers must stand ready to serve him at all times and in every way that may be required. "He that is not with me is against me," Christ declares; "and he that gathereth not with me scattereth abroad."

Many have tried neutrality in a crisis, but they have failed in their purpose. No one can maintain a neutral position. Those who endeavor to do this will fulfil Christ's words, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon." Those who begin their Christian life by being half and half, will at last be found enlisted on the enemy's side, whatever may have been their first intentions. And to be an apostate, a traitor to the cause of God, is more serious than death; for it means the loss of eternal life.

Double-minded men and women are Satan's best allies. Whatever favorable opinion they may have of themselves, they are dissemblers. All who are loyal to God and the truth must stand firmly for the right because it is right. To yoke up with those who are unconsecrated, and yet be loyal to the truth, is simply impossible. We cannot unite with those who are serving themselves, who are working on worldly plans, and not lose our connection with the heavenly Counselor. We may recover ourselves from the snare of the enemy, but we are bruised and wounded, and our experience is dwarfed. "Know ye not that the friendship of the world is enmity with

God? whosoever therefore will be a friend of the world is the enemy of God."

Christ does not promise his followers a smooth and easy path, but he does not ask them to travel the Christian way alone. "When the Comforter is come," he said, "whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended." Christ told his disciples the truth regarding the future, that when their trial came, they might not fall into discouragement and doubt. When John the Baptist was beheaded, his disciples were inclined to reproach Christ because he had not worked a miracle to save his servant. So to-day there is danger that we shall become dissatisfied because Christ does not work a miracle in our behalf, and humiliate our enemies.

"They shall put you out of the synagogues." Has not this been done? Have not those who have accepted the light in regard to the binding claims of the law of God, who have decided to observe conscientiously the Sabbath of the fourth commandment, been turned out of the churches? But they are precious in God's sight. When the light came to them, they repented and were converted, and Christ's words are applicable to them: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

"Yea, the time cometh, that whosoever killeth you will think that he doeth God service." These words come sounding down along the line to our time. A deception is upon those who oppress their fellow men because they do not believe the same form of doctrine that their oppressors believe. Such can give no stronger evidence to the heavenly universe and to the worlds unfallen that they have chosen to stand on Satan's side; for Satan is ever an oppressor of those who love God.

Again Christ repeated the reason for so fully presenting the future: "These things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you," to strengthen you by my presence and comfort you by my words. "But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you."

The true and faithful follower of Christ must suffer persecution. There is no way of avoiding it. Paul wrote to Timothy: "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."

How many have come to Christ, ready to cast their interests in with his, and, like the rich young ruler, earnestly desiring to inherit eternal life! But when the cost is presented to them,—when they are told that they must forsake all, houses and lands, wife and children, and count not their lives dear unto themselves,—they go away sorrowful. They want the treasures of heaven, and the life that measures with the life of God, but they are not willing to give up their earthly treasures. They are not willing to surrender all to obtain the crown of life.

Persecution has frightened many poor souls from the blood-stained banner of Prince Em-

manuel to the black banner of the great apostate. For the sake of this life, they transgress the law of God, and in that day when all transgressors are destroyed, they will be bound up with Satan to suffer the second death. But while persecution from those who worship at false shrines will cause some to yield up the truth, it will never induce a true child of God to separate from Christ, in whom his hopes of eternal life are centered.

WHO shall know the Master's coming?
Whether it be at dawn or sunset,
When night dews weigh down the wheat-ears,
Or, while noon rides high in heaven,
Sleeping lies the yellow field?
Only, may thy voice, good Master,
Peal above the reapers' chorus
And the sound of sheaves slow falling,—
"Gather all into my garner,
For it is my harvest-time!"

—Dinah Mulloch Craik.

GREAT AND SOLEMN EVENTS.

A. O. TAIT.
(Oakland, Cal.)

THE Spirit of prophecy presents the following most solemnly important statement: "We are standing upon the threshold of great and solemn events. The whole earth is to be lightened with the glory of the Lord, as the waters cover the channels of the great deep. *Prophecies are being fulfilled, and stormy times are before us.* Old controversies, which have apparently been hushed for a long time, will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early. *The angels are holding the four winds, that they shall not blow until the specified work of warning is given to the world; but the storm is gathering, the clouds are loading, ready to burst upon the world; and to many it will be as a thief in the night.*" This statement is also made: "All heaven is represented to me as watching the unfolding of events. A crisis is to be revealed in the great and prolonged controversy in the government of God on earth. *Something great and decisive is to take place, and that right early. IF ANY DELAY, THE CHARACTER OF GOD AND HIS THRONE WILL BE COMPROMISED.*"

Prophecies are indeed being fulfilled. Do you see it? and does the sight stir your soul to consecration and earnest service in warning the world of its impending doom? All heaven is watching the unfolding of events. Are you? Something great and decisive is going to take place right early. Do you know about it? Do you see the darkening shadows that herald the bursting storm? "If any delay, the character of God and his throne will be compromised." Is any attitude of heedlessness or indifference to God's repeated warnings causing "any delay"? Are you at your post of duty, faithfully warning your fellow men of what the unfolding of events about us really means? Are you telling them of the great Refuge from the overhanging destruction?

Solemn and important questions are all these, and we should answer them by right words and right deeds now; for soon, very soon, it will be eternally too late.

How forcibly is the great lesson of Rev. 7: 1-3 being impressed on the believer and student of the prophetic word. How literally is it true that "the angels are holding the four winds, that they shall not blow until the specified work of warning is given to the world." Who cannot see that while the angels hold back the strife, nevertheless "the storm is gathering, the clouds are loading, ready to burst upon the world"?

When the illustrated articles began in the REVIEW a few months ago, showing the great preparations for war that are now going on,

it was not realized that the world was confronting a difficulty with regard to Chinese territory, that would come near involving all the nations in war, neither did any surmise the sudden outburst of increased difficulties between Spain and the United States; but great developments have startled the world during the past few weeks. Truly the "nations are angry;" and every student of the word of God knows that this anger of the nations is only one of the many signs that show that the end of time is almost reached.

PREACH THE WHOLE GOSPEL.

Daniel Steele, D. D.

THE law is still the schoolmaster, or child-leader, to bring men to Christ. Where the law is not preached, through deference to long-pursed, impenitent pew-owners, there are no conversions; and the preacher has to send for some evangelist to come and preach the same unpalatable truths he has kept back. Then sinners hear, and are pricked in their hearts, and cry for pardoning mercy till they find salvation. There was no place for evangelists in Methodism fifty years ago, because every preacher preached the whole gospel, thundering the terrors of the Lord into the ears of slumbering sinners. How rarely nowadays do we hear a sermon on the second coming of Christ and the Judgment!

"Day of judgment, day of wonders;
Hark! the trumpet's awful sound,
Louder than ten thousand thunders,
Shakes the vast creation's round;
How the summons
Will the sinner's heart confound!"

This style of preaching is out of fashion in our pulpits, just as if the everlasting gospel of the changeless Christ were subject to the caprices of fashion, fickle as the winds. Jesus addressed sinners' fears, uncapping the pit of woe, bidding them gaze upon the undying worm, the unquenchable fire, and the smoke of the torment ascending up forever and ever. Sin and the penalty have not changed. Human nature, and the motives which influence it, are the same in all ages. Who, then, has changed? Modern Christians are not, through the fulness of the Holy Spirit abiding in them, brought into such sympathy with Jesus that they realize these great truths as he did when he warned men to flee from the wrath to come. The penalty of the broken law is not preached in liberalistic pulpits, and, as a natural consequence, there being no schoolmaster to lead Christward, nobody is converted. Ought we not to expect the same barrenness to attend similar soft, sentimental, and velvety preaching in so-called "evangelical" pulpits?

The modern treatment of sin is alarmingly superficial. It is treated as if it consisted wholly in the act; the state of heart behind the act is ignored. The doctrine of original sin—a poison stung into humanity by the sin of Adam, and curable only by the radical purgation of the believer's soul, body, and spirit through the Holy Ghost in entire sanctification, after the new birth—has very generally dropped out of our pulpits. How few preach about sin in believers, repentance in believers, and bring our church-members under conviction for clean hearts, attainable now by faith, and faith only, in the blood of sprinkling which sanctifieth the unclean! In how few pulpits do famished Christians hear of the great salvation, Christian perfection, or the perfect holiness of believers, insisted on, "clearly, emphatically, and explicitly,"—a work described by Richard Watson as being as distinctly marked, and "as graciously promised in the Holy Scriptures as justification, adoption, regeneration, and the witness of the Spirit." Why has the doctrine styled by John

Wesley "the grand *depositum* committed to the people called Methodists," ceased to be heard in a majority of our churches, clearly unfolded, bravely defended, and faithfully urged upon all believers with its unanswerable array of Scriptural proof? Is it not because the general tone of spirituality has sunk to so low a point that few believers in the pulpits and in the pews are thirsting after full salvation? This silence on a vital doctrine has almost wrested it from the church providentially raised up for its promulgation. And this silence, in turn, is the result of the lack of the general diffusion of the Holy Spirit through our ministry and membership. Doctrinal errors must follow. The advance-guard of the coming host of heresies is already visible,—the denial of the resurrection of the body, of original sin, of the personality of Satan, of entire sanctification after justification, and of this life as the whole of probation. What the main army will be we know not, except that it will be marshaled by antichrist.

To be forewarned is to be forearmed. If I have any special mission in the afternoon of my life between this and sunset, it is to show to the church the grave perils which will inevitably follow the abandonment of an intense spirituality, and the neglect of the doctrinal truths which inspire this vigorous spiritual life. If the warning is heeded, doctrinal defections will be checked, and all our members will have an experimental realization that Jesus is Jehovah. Then will the weak ones become as David, and David as the angel of Jehovah in valor and strength. Then there will be at least one denomination that the devil will not laugh at, and the world spit upon. It was Whitefield who wisely said that he would "rather have ten members wholly consecrated to God and filled with the Spirit, than five hundred that the devil laughs at in his sleeve." The world has an instinctive fear of the man who intensely believes the whole Bible from cover to cover, who is dead to the world and alive to God in every fiber and atom of his being, with every capacity filled, and every power energized, by the Holy Ghost. "Give me a hundred men," says Wesley, "who fear nothing but sin, and desire nothing but God, and I will shake the world; and I care not a straw whether they be clergymen or laymen; and such alone will overthrow the kingdom of Satan, and build up the kingdom of God on earth." He got his hundred men, and he shook the world with an earthquake mightier than can be produced by a million easy-going, nominal Christians, afraid of the Holy Ghost, and apologizing for their own distinctive doctrines.

I wish I had power to reach every Methodist on the round earth. I would say, Cease living on the heroism of your fathers; quit glorying in numbers, sacrificing to statistics, and burning incense to the "general minutes;" down upon your knees, and seek and find for yourselves the secret of the power of your fathers,—a clean heart and the endowment of power from on high,—then arise, and unfurl the banner of salvation free and full, and a common-sense theology, the beauty of which, as Joseph Cook says, is that "it can be preached." Then, in double-quick time, charge upon the hosts of sin, and conquer the world for Christ! A Brahman recently said to a Christian: "I have found you out. You are not as good as your Book. If you Christians were as good as your Book, you would in five years conquer India for Christ." Come, Holy Spirit, and so cleanse and fill us that we may be as good as our Book!

ONE reason why people backslide is because there are so many of the Lord's sheep that have been raised on goat's milk.—*Ram's Horn*

HEART-BALM.

TELL me about the Master!
I am weary and worn to-night;
The day lies behind me in shadow,
And only the evening is light,—
Light with a radiant glory
That lingers about the west;
My poor heart is aweary, aweary,
And longs, like a child, for rest.

Tell me about the Master!
Of the hills he in loneliness trod,
When the tears and the blood of his anguish
Dropped down on Judea's sod;
For to me life's seventy mile-stones
But a sorrowful journey mark;
Rough lies the hill-country before me,
The mountains behind me are dark.

Tell me about the Master!
Of the wrongs he freely forgave,
Of his love and tender compassion,—
Of his love that was mighty to save;
For my heart is aweary, aweary,
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of falsehood and malice and strife.

Yet I know that whatever of sorrow
Or pain or temptation befall,
The infinite Master has suffered,
And knoweth and pitieth all.
So tell me the sweet old story,
That falls on each wound like a balm;
And my heart, that was bruised and broken,
Shall grow patient and strong and calm.

—Selected.

THE GOSPEL OF DESPAIR.

L. A. REED.

(Jacksonville, Ill.)

THERE is one idea advanced by astronomers which, tried by the word of God, is utterly erroneous. I feel inclined to call it the everlasting gospel of despair. It is the idea that the sun and all stars must one day grow cold and dead. True, by the speculations of these scientists, that day is very distant; but they say it is nevertheless quite certain. Some day in the distant future the sun and the stars will roll on in space, cold as icicles and dead as cinders.

"If nothing intervenes to reverse the course of things, the sun must at last solidify, and become a dark, rigid globe, frozen and lifeless among its lifeless family of planets. At least, this is the necessary consequence of what now seems to science to be the true account of its present activity and the story of its life." "One lesson seems to stand out clearly,—that the present system of stars and worlds is not an eternal one."—*Young's "General Astronomy," page 524.*

"Sooner or later the sun must become a dark globe, no longer fiery and radiant, no longer the source of heat and light to his family of worlds. The dazzling photosphere must lose its glowing brightness; and at length our sun will be a sun no longer."—*"Radiant Suns," pages 307, 308.*

"One fact seems clear, past the possibility of mistake,—that not only our little earth, not only the solar system, but the whole vast stellar system, the universe of stars, so far as we can know anything about it, is a changing, fleeting, dying universe."—*Id., page 309.*

Science offers these things merely as theories and speculations, which it is supposed are true. Scientists are by no means dogmatic about the assertion. They admit that there may be ways by which the sun and the stars may have their existence continued, there may be some way by which their life is renewed; but they know nothing of it. But they constantly throw out cautions concerning this profound question of which they know so little.

"But in these matters, occupying the dubious border-land beyond scientific certainties, we have to be cautious; we must be willing

to wait, willing not to be sure. At best our outlook is very partial and very dim. The connecting link between us and each far-off, glimmering point consists of only a few rays of light. We can watch those rays; we can subdivide them; we can analyze them; we can decipher a little of the make and of the movements of the star or nebulae from which they come,—and yet how small is the sum total of our information!"—*Id., page 321.*

"May we not receive even the teachings of science as to the 'laws of nature' with the constant memory that all we know, even from science itself, depends on our very limited sensations, our very limited experience, and our still more limited powers of conceiving anything for which this experience has not prepared us?"

"I have read somewhere a story about a race of ephemeral insects which live but an hour. To those that are born in the early morning the sunrise is the time of youth. They die of old age while its beams are yet gathering force, and only their descendants live on till midday; while it is another race which sees the sun decline, from that which saw it rise. Imagine the sun about to set, and the whole nation of mites gathered under the shadow of some mushroom (to them ancient as the sun itself) to hear what their wisest philosopher has to say of the gloomy prospect. If I remember aright, he first told them that, incredible as it might seem, there was not only a time in the world's youth when the mushroom itself was young, but that the sun in those early ages was in the eastern, not in the western, sky. Since then, he explained, the scientific ephemerera had followed it, and established by induction from vast experience the great 'law of nature' that it moved only westward; and he showed that since it was now nearing the western horizon, science herself pointed to the conclusion that it was about to disappear forever, together with the great race of ephemerera for which it was created.

"What his hearers thought of this discourse I do not remember, but I have heard that the sun rose again the next morning."—*"The New Astronomy."*

Thus we find that science has nothing definite to offer. We must go elsewhere if we would know the truth of these things. Are all worlds limited in their period of existence? Has God built the universe to last but a season? Did he place the suns upon such a basis of existence that they must ultimately become exhausted? Is the world one day to become as barren as the moon now seems to be? Is the sun to become as dead as a cinder and as dark as the shadows of forgetfulness?—Science, so-called, says "Yes;" the word of God says "No."

God gave the sun to rule the day, and the moon to rule the night. Gen. 1:16. He says: "If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne," etc. Jer. 33:20, 21. This covenant of day and night involves the sun and moon; and the covenant with David is the promise of the Christ. In another place, God speaks of these same things: "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." Ps. 89:34-37.

This is a promise of the eternal reign of Christ according to the seed of David, and God makes that rule coexistent with the sun and moon. His throne is to endure as the

sun. It is to be established forever as the moon. It is to be a faithful witness in heaven.

The promises of God in Christ are as enduring as the continuance of the sun and moon. Do you believe Christ's kingdom will be an everlasting kingdom? Then you must believe that the sun and moon will endure as luminaries through the same unending ages. The sun and moon perform their work by the delegated power of God. They are just as enduring as the kingdom of Christ. God's promises in Christ are just as sure as the ordinances of the sun and moon. If either goes, both go. All things are in Christ, and all that he upholds remains while he remains. They are upheld "by the word of his power." By him they all consist.

Think you there is any danger that sun and moon will fail?—O, no. "By the greatness of his might, and for that he is strong in power; *not one is lacking.*" Isa. 40:26, R. V. "His ability and strong power is so great that not one of them can be lacking."—*Id.*, *German Bible.* "By the greatness of his might, and strength, and power, not one of them was missing."—*Latin Vulgate.*

They cannot fail. He is too strong in power to allow any of his work to go to ruin. The laws of God in respect to the heavenly bodies are as inviolate as the law written and engraved on tables of stone. His promises concerning the things of nature are as certain as his promises to your soul.

The sun is one of the stars. We are told that the stars are to shine forever. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness *as the stars forever and ever.*" Dan. 12:3. The particular way in which they that turn many to righteousness are to shine as the stars is here specified,—they are to shine *as the stars in one particular*,—"forever and ever."

Instead of the sun's growing colder and darker, it is to be even brighter in the promised days of God. The moon is not to lose its light, but to shine far brighter when the sun takes on its sevenfold radiance in the days of restitution. "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Isa. 30:26.

Thus in various ways and in numerous places has God revealed in clear and unmistakable language the future of the universe. Scientific speculation, by the little data it has gathered, certainly has misread the truth. It has missed the truth because it lacks some essential fact or facts. But God's word discerns all facts, and has given us the truth which conforms to the facts. Let us not be troubled by the speculations of men while there is left to us the immutable word of God. No true science opposes that word; for God's word is science.

THE HABIT OF DECISION.

If the time that many of us waste in making up our minds over little matters could be employed in doing something really useful, how much more would we be able to accomplish! As with most bad habits, the habit of indecision in little, every-day affairs, is the easiest thing in the world to acquire. We think so much of the small duties of life that they come to assume the most formidable proportions; and in deciding what we shall do about them, we leave ourselves little time for greater and more serious things.

How we envy those people who have the knack of accomplishing a great deal without apparent effort! We look at them in wonder, and vainly wish that we might discover their

secret. It does not appear difficult. "Why," we ask ourselves, "cannot we do as much as they?" But, strive as we may, we never seem to succeed.

The secret is not a hard one to find, but it is a hard one for us to put in practise, at first, if we have been of the hesitating, undecided kind. They have learned to make up their minds quickly, and then never to permit themselves to have any doubt as to the wisdom of their decisions. They do their work systematically, and put into each working moment the best that is in them, without thinking of results. They are the people who rise at the same time each morning, and take up their daily tasks at the same hour every day. They are the creatures of habit, but their habits are nearly all good ones, that lead them in the direct line of that which they are striving to do.—*Selected.*

UNHAPPINESS AN EXPRESSION OF SELF-LOVE.

E. W. WHITNEY.

AFTER reading the editorial article in the REVIEW of January 25 upon "Seeds of Gladness," and meditating upon the privilege of the Christian to be "always rejoicing," even though "sorrowful," and upon the utter inconsistency of the true Christian's ever being in any condition of mind other than that of "gladness," I witnessed an incident which forcibly illustrated, as it seems to me, the real cause of most of our unhappy, discontented moods.

A father had corrected his little boy, four years old, for some wrong act. The little fellow was much displeased, and showed his feelings by pouting, saying, impatiently, "I don't love you now."

"Well," said the father, mildly, "I love you just the same. Why do you put out your lips, and look so unhappy?"

"Because I don't love anybody else only just myself," replied the child, in the same tone.

What a practical truth that child unwittingly expressed!—a truth not only applicable to himself, but to older ones as well. Many who profess to be children of that Father who *loves just the same* when he corrects for wrong as when he commends for right-doing, murmur at their lot. We are so apt to complain about those things which, though unpleasant to our natural feelings, are nevertheless permitted in love for our necessary discipline. And if God's love for us, and his power to do for us whatever we need, are indeed realities, are we not, when we murmur on account of what he permits, or when we cherish unkind feelings toward the agencies he uses in the experience, forgetting to love him and others, and simply loving ourselves? As long as we do thus, we certainly have not learned the lesson to which Paul calls our attention when he says, "And we know that *all things* work together for good to them that love God." When this truth is to me a living, present truth every moment, I cannot but love such a Father, and to love him means that nothing can possibly work against me. To know this can only cause me to be glad every moment; and a truly glad person surely will never express unhappiness either in word or look. "Let all those that seek thee rejoice and be glad in thee; and let such as love thy salvation say continually, Let God be magnified."

A WRITER in the St. Louis *Advocate* recently said: "We once had a preacher who used the word 'thus' sixty-seven times in one sermon. I told him about it, and he quit,—mended his way,—and he counts me his friend to this day." Pulpit impediments are all too common,

no doubt; but this reminds us that there are few impediments also. The correspondent fails to say whether he "mended his way" of listening to a preacher in order to count his mistakes. We fear he has not; and, moreover, we are afraid that if his preacher had told him about it, he would not have "quit," nor would he have counted him "his friend to this day."—*Religious Telescope.*

THE NEW MIND.

E. K. SLADE.
(Wacousta, Mich.)

"TO BE carnally minded is death; but to be spiritually minded is life and peace." "For they that are after the flesh do mind the things of the flesh." The "things of the flesh," the senses, become our god. They dictate to us, and we bow down and worship by "minding," or obeying, them; for obedience is the highest type of worship. This worship is self-worship, which is devil-worship, and is prompted by self-love, or selfishness.

The serving of the senses is the sin of the age, as it has been the sin of all ages. Selfishness is the foundation of every sin; it is the outgrowth of the carnal mind, which "is not subject to the law of God." That law is a law of love—not a love of self, but that love which "seeketh not her own."

The carnal mind is Satanic; for it was first manifested in Satan. It cannot be said of him that he "made himself of no reputation;" for the very beginning of his fall was in constantly thinking upon himself. This is shown in his egotistical language: "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." This same spirit was partaken of by many of the heavenly inhabitants; and this mind, which "is not subject to the law of God," led to rebellion against that law and the government of heaven.

Our parents in Eden were tempted by Satan to join him in the worship of self, by obeying the senses. They yielded, and partook of the same mind. This mind being in man, it will be impossible for him, if left to himself, to be anything else than selfish and Satanic. He cannot rise above himself; for self is ever the object of his worship, and he is being constantly changed into the image of his god, which is his sinful self. There is a continual deterioration, weakness being added to weakness, and sin to sin, until the fact is realized that "to be carnally minded is death."

"So then they that are in the flesh cannot please God." "But be ye transformed by the renewing of your mind." The mind of obedience, which man "sold for naught," will be restored as a gift. "Let this mind be in you, which was also in Christ Jesus," is the offer made to every man.

That mind does not worship and exalt self; for Christ did not say, I will be like the Most High; rather, "he humbled himself," and said, "My Father is greater than I." He never reckoned with sordid self-interest, "but made himself of no reputation." He emptied himself. He became a servant. His service is not a service of self, but a service of love. That same sort of service constitutes the bliss of the angels in heaven, and is the only law they know.

The carnal mind, the mind of Satan, is disobedience to God and obedience to self. The mind of the Spirit, which is the mind of Christ, is denial of self and obedience to God. It reads like this: "He humbled himself, and became obedient." How far obedient?—Obedient "unto death, even the death of the cross." His obedience was so perfect that it reached

even to this, and this is the sort of obedience prepared for us in the gift of the mind of Christ. This is the righteousness that is imputed to the child of faith. And the same obedience that God imputes to us in this gift, he is waiting to impart to us if we will let him. He has promised: "I will put my laws into their hearts, and in their minds will I write them."

The Spirit of God will be given as a seal when we have received, and when we possess, the mind of Christ,—when we have "put on the new man, which is renewed in knowledge after the image of him that created him."

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD." 2 Tim. 4:1, 2.

THE CHRISTIAN'S RESOURCES.*

(Concluded.)

ANY man who says that he has learned to find his resources in his own higher nature, and not in surroundings or friends, has not made a trivial statement. Most of us are probably unconscious of the extent to which we depend upon others for our intellectual and emotional life. We do not realize that we are made happy or miserable by things. We think we are able to judge of the way in which others depend relatively upon themselves, and upon what is external to themselves. It is common enough to find those whose riches have taken wings, who have been given poverty instead of wealth. Then we know whether these persons were masters of their wealth, or whether their wealth mastered them,—whether they found their resources in themselves, or in the things which they possessed. If they are crushed by such a loss as that, we know that their money was about all there was to them. If they come from that experience braver, more self-reliant, more trustful and strong, we know that they have been learning the lesson of which Paul speaks.

When we see men moving in the opposite direction from penury to opulence, we have even better opportunity of learning where they find their resources. It is a severer test of character to pass from poverty to wealth than to pass from wealth to poverty. Many a man knows how to be poor who does not know how to be rich. Some men who suddenly come into the possession of wealth, manifest the change of condition to the world by putting on a bigger diamond and a bigger swagger than they had before. This is their public declaration that that is the best they know what to do with money. In their poverty their folly did not attract particular attention; in their wealth it is brought into prominence. "Uncle Eben," of the *Washington Star*, says that "one of the penalties of greatness is to be especially conspicuous every time you make a fool of yourself."

There are other men who, as they go from poverty to wealth, are more humble and generous and loving than they were before. A new responsibility has been placed upon them, and they bear it with such unselfishness, such generous thoughtfulness of others, that we know their resources are in themselves, that they are simply using the good things of the world to develop the beautiful and divine in others and themselves. Every soul is a mine of infinite treasure. How many souls are mines that are undeveloped, whose resources are unknown! No one who knows the treasures of the Christ within him could ever content himself with the mere externals of life.

We have a certain admiration for those who find their resources in their friends. Friendship is a beautiful word, which means more and more to us as the years advance. Paul did not say a word to decrease our reverence for it. It was to him the greatest thing in the world; and the love which is its essence has never been set forth in words of greater beauty and power than in those which he has written.

Yet we have to learn that friendship is not a crutch upon which we are to lean. It is a spirit which is to inspire and beautify the life. We know the weakness and cowardice of the one whose dependence is upon his friends. This is a blighting curse of political and social life to-day. No one is truly strong and brave until he is ready to stand by his own convictions of right, though deserted, condemned, cursed by every friend that he ever had. No one can do that who has not learned to find his resources in himself,—in the Christ who lives within him.

Such a soul is as strong and free in solitude as in society. His wealth is where rust cannot corrupt, where thieves cannot break through and steal. His happiness and peace have not been entrusted to any person or any thing. Madame Guyon was put behind prison-bars; but having learned to find her resources in herself, she could still sing her triumphant song. Hear it:—

"My cage confines me round,
Abroad I cannot fly;
But though my wing is closely bound,
My heart's at liberty.
My prison walls cannot control
The flight, the freedom, of the soul.

"O, it is good to soar
These bolts and bars above,
To Thee whose purpose I adore,
Whose providence I love;
And in thy mighty will to find
The joy, the freedom, of the mind!"

We see men using and abusing friendship just as they use and abuse their other possessions. What has been said of riches and poverty in material things may be said with equal force of riches and poverty in the love of friends. Wealth is a good thing, says the inspired teacher; use it as stewards of God to bring the divinest revelation more clearly before the minds of men. Friendship is a good thing; use it as your chartered vessel to carry the choicest blessings of your life to those who are in need, and to bring to you, in return, the noblest spiritual gifts which others are waiting to send; but learn, in whatsoever state you are, therein to find your real resources in yourself.

In no realm of life is this word of Paul more needed than in the joys and the sorrows which are a part of the experience of every one. There are times when life seems perennial bliss, when the sunshine makes the hills glow and all the valleys bright. Then we say,—

"Everything is happy now,
Everything is upward striving;
'Tis as easy now for the heart to be true
As for grass to be green, or skies to be blue,—
'Tis the natural way of living."

That is an experience which certainly is good as far as it goes. But when that joy seems to invite us to trust ourselves entirely to it, to find our resources in its brightness and cheer, we have to learn that we have mistaken its real message. Joy is a flower by the roadside that we are glad to pluck as we pursue the journey of life. We are cheered by its perfume and its beauty; but it is not, and can never be, the goal which we are seeking, by which we may sit down and rest in perpetual peace. Joy is a beautiful flower, but it is a flower that fades and dies. In it we can never find our resources.

How many souls there are that are trying to find their resources in some great sorrow that has darkened their lives! Their veils of mourn-

ing are hiding the sun from their eyes, and hiding their faces from those who ought to be inspired by them. Into that sorrow they have thrown themselves, and in its sad memories they are seeking to find all their resources. They do not see that sorrow is only a dark cloud that passes over us as we journey toward home; they forget that it will be tinged with gold by the light of the setting sun, and will add to the landscape a feature essential to its perfect beauty. The joys and the sorrows of life had taught the thoughtful Paul to find his resources in himself.

Let me hasten to remind you, in closing, that Paul had to learn this lesson. It did not come to him by intuition. This knowledge was not forced upon him by some miraculous message from the skies. Poverty, success, defeat, joy, sorrow, fightings, fears,—all the complicated experiences of life within him and without him,—taught him that one lesson of priceless value,—that in whatever state he was, he must find his resources in himself.

Friends, we are learning this lesson, not for to-day alone, but for all the future. The storms as well as the favoring winds of life are driving us toward the safe haven of God. We all know what Phillips Brooks meant when he said, "The sinner in the tropics thinks he could be a saint at the north pole." We think that if we could exchange our poverty for wealth, our sorrow for gladness, our hardships for ease, then we could shine with the beauties of the Christ. Yet every day God is teaching us to find our resources, not in these externals, not in these transient experiences of life, but in ourselves, in the Christ within us.

In 1892 Tennyson, after a long life of learning, said: "God is love, transcendent, all-pervading. We do not get this faith from nature or the world. We get this faith from ourselves, from what is highest within us, which recognizes that there is not one fruitless pang, just as there is not one lost good." Thus the great poet of our own century reaffirms the words of Paul, "I have learned, in whatsoever state I am, therewith to find my resources in myself."

ACQUAINTANCE WITH GOD.

"ACQUAINT now thyself with him, and be at peace." Remember that acquaintance with God can come through no casual introduction. Calling on God in the morning, and leaving your visiting-card of devotion, but having no care as to whether you find him at home, and really catch sight of his face; talking to God through an interpreter,—through the minister or the sacraments or the hymn-book,—but knowing nothing of real and intimate personal conversation with him,—this is not acquaintance with God. It is a kind of society etiquette, in which we seek to be polite to our neighbors, even though we care nothing about them. Beware of formalism. It is the decorum of religion. What will it avail, though we be deeply skilled therein, if we know not what it is to have "fellowship with the Father, and with his Son Jesus Christ"?

What earnest prayer, what profound meditation upon the Word, what chastening of the inward and outward cross, there must be, in order that we may truly know God! Christians, be intimate with God. There are two poles to our life; and if we would be near to God, we must be remote from the world. Let the earthward senses—love of pleasure, love of fashion, love of display—be blunted, and just in proportion will the heavenly affection grow stronger.—*Dr. A. J. Gordon.*

"WE would rather hear Christ confessed by one who wants to confess him than by one who is with difficulty persuaded to confess him."

*Preached by W. C. Gordon, pastor First Congregational church, Michigan City, Ind.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

PREPARATION DAY.

JESSIE D. BELKNAP.

CLEAR the breakfast from the table,
Wash the dishes right away;
Now the rooms must be in order—
This is preparation day.

There's the cooking and the baking,—
Hurry up! make no delay,—
Cleaning, brushing, dusting, scrubbing—
This is preparation day.

Stir the eggs up for the pudding.
Beat the frosting just this way;
Cakes and pies must be perfection—
This is preparation day.

Lamps to fill and stoves to polish,—
"Still there's more," I hear them say;
So rest not, O weary worker!
This is preparation day.

Let the children do their duties,
And be careful to obey;
For we're apt to lose our patience
On the preparation day.

Sabbath comes; we're all in order,
But we scarce can read or pray,
Mind and body both exhausted,
After preparation day.

Ah, my weary sister housewives,
Do you think the Lord would say
We have done as he would have us
On the preparation day?

True, our homes are all in order,
All our six days' work is done,
As we gather for God's worship
When the Sabbath has begun.

Would it not be vastly better,
As we journey on our way,
To prepare our hearts for worship
On the preparation day?

Take a little time for study,
And a little time to pray,
And you'll find your burden lighter
On the preparation day.

Tired sisters, needless pastries
You can do without one day;
For we should not think of feasting
On the holy Sabbath day.

DUTIES AND RELATIONS OF FATHERHOOD.*

G. C. TENNEY.

(Sanitarium.)

THE highest office in heaven or earth is that occupied by the father of a family. Our Creator has assumed that holy office, with all that it implies, toward all his creatures. The eyes of all wait upon him. He openeth his hand, and satisfieth the desire of every living thing. To all who will come to him, he holds out the gracious promise, "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

In the fatherhood of God we find the best possible exemplification of that high and holy office. He stands at the head of his innumerable family in heaven and earth, clothed with power and dignity, and never for a moment yielding to any rival any portion of his responsibility or of his dues. All the time his loving-kindness is extended to all; not even the least or lowest of the creatures under his care are for one moment forgotten, or deprived of his paternal solicitude.

His character as God and Father is clearly set forth in the second commandment: "I the Lord thy God am a jealous God; . . . showing mercy unto thousands of them that love me, and keep my commandments." The perfect combination of jealousy and mercy forms the perfect parent. Watchful and loving solici-

tude, with tender compassion, composes our highest ideal of fatherhood.

Jealousy is an essential and fundamental trait with every true parent. Jealousy has a bad name among us because of its perversion by fallen human nature. There is a vast difference between being jealous *of* an individual and being jealous *for* him. Parental jealousy is always jealous for its object.

God watches his children most carefully. Not for one moment are they out of his sight. He is jealous of their associations, of the books they read, of the influences which cluster around them, and of anything that seeks to come in between him and the children of his love and care. He does not try to hold the affection of his children by arbitrary means, but continually places before them manifold and repeated evidences of his love. In their experiences he demonstrates his own goodness and wisdom. Had our Heavenly Father seen fit to assure us that he was not a jealous God,—that he was capricious and indifferent,—that he was not particular as to the smaller details of our lives,—that in judging us he should only take note of our most conspicuous faults, he would have represented himself as being what most of the fathers around us are.

The fond mother watches with greatest care the earliest steps of the tottering child; she listens anxiously for the first spoken words, and notes with keenest interest each new development; but this interest soon wears away as the walk and talk of the child become commonplace. But it is not so with our Heavenly Father. He watches every step we take and each word we speak during life with the same jealous scrutiny, intensely desiring to see us choose the good and eschew the evil. He seeks to surround us with influences that will draw and bind us to himself. All these great truths the psalmist had in view when he wrote: "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me." Ps. 139: 1-5.

Such is the care of our Heavenly Father for his children: he searches us, he knows us; he counts the hairs of our heads; he knows when we sit, and takes notice when we rise; he compasses our path as we walk abroad, or, as the margin says, he "winnows" our path. Not a word escapes his notice. When we consider that there are about fifteen hundred millions of people on the earth, and that this is true of each individual, we are ready to exclaim, with the psalmist, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

But it certainly furnishes to earthly fathers a most forcible suggestion as to the relation they should sustain toward their children. Fathers do not know their children as well as they should. They usually know them by name, though I have seen fathers who had to count names before they could tell how many children they had. How many fathers nowadays search their children's hearts, and seek to know their thoughts, and note their words? How many of us compass the paths our children take, and know where they are by day and by night?

On the contrary, how many there are who allow their children to seek their own associations and choose their own ways, to affiliate with the world, and permit the world to steal away their hearts.

As we walk our streets after nightfall, how many boys and girls we meet, whose places at the family fireside are vacant. Perhaps father is busy doing missionary work; he has a "burden for souls" that leads him to leave his own

flock to the destroyer, while he attends meetings or pursues his business, foregoing the most sacred duties, and seeking to build a superstructure to the glory of God among his neighbors, while Satan undermines his foundations at home.

I know full well that the child who is permitted to spend his evenings away from home and home influences, is on the road to ruin, even though those evenings be spent at places where good influences are supposed to prevail. The son or the daughter who is drifting away from home—away from father and mother—has broken the anchor chain, and is going on the rocks; sure and swift is the ruin if the street corners and parks furnish the attractions.

It is the father's first duty to make home attractive. It is weak and pusillanimous to shift all such responsibilities upon the mother. The father who fancies that when he has worked during the day, and brought home something to live on, his work is done; that he is the one whom all the rest must seek to please; that he is to be left at liberty to go and come as he pleases; and that the wife and mother must bear, unaided, the burdens of parentage, is false to a father's name; he has no business with its relations.

(Concluded next week.)

THE TATTLER.

MRS. S. M. I. HENRY.

(Sanitarium.)

"How shall tattling be corrected, especially in a child who will tell the neighbors and everybody about everything that happens at home, and is growing up to be a regular little mischief-maker?"

Christ has established a rule for the government of the tongue, which should be accepted by every follower of him. No better exercise could be found for a family reading on Sabbath than to take the concordance, and find every reference to the tongue and the lips, and study them together, all—father, mother, and children—taking the lesson to heart.

When the habit of tattling has once been formed, only the most careful, gentle, painstaking effort will correct it,—such effort as will arouse the conscience of the child to the wrong of it.

Each member should grow up to recognize the family as a part of his own life, and to feel that any wrong against it is a personal injury, not to be resented, but to be endured, each individual suffering his own share.

The manner in which children are, by many parents, shut out of the home life into a world of their own, will produce in them that sort of indifference that conduces to gossip. No one ever gossips about those things in which he has an actual, personal interest, but about things that awaken only a transient curiosity, and against which he may have a sort of antipathy, resulting from a failure to understand them. Gossip, tattling, is an effort to "get even" with something or somebody. It has in it an element of malice which only the Spirit of God can cleanse out of any heart.

Many homes are schools for tattling, from which the children are graduated into mischief-makers. Table and fireside talk is often about some discreditable neighborhood proceeding, and efforts are made to locate the responsibility of it; while even the children are called upon to assist by telling what they may have heard about it from other children. Speculation is indulged in concerning what is passing behind the closed doors of some other home; and the little students of life, hearing and sharing these things, and noting the relish with which father and mother receive every bit of information about other people, must of necessity grow up gatherers and retailers of "tattle;" and since the affairs of other homes are free plunder,

*Abstract of an address before the Mothers' Circle, Battle Creek.

why should they respect those of their own, as it is not really their own, after all,—only father's and mother's,—and they have only come to know its secrets by the same process of "using their wits" by which they have acquainted themselves with those of other people?

Every child should have the privilege of talking freely to his parents about anything that has crossed the channel of his observation; but the parent should make this the opportunity of teaching the child both the right and the wrong use of whatever he has discovered, as well as in training him in the right use of his faculties. Even a small child may know better than to look in at a door leading to a private room, which happens to stand ajar, or into a window anywhere; and if he is taken into the confidential life of the home, in the right spirit, he will be almost sure to keep his knowledge to himself.

If, however, he does not, then it will be a wholesome discipline to let him know that he must be excluded from the family councils until he has learned to respect its confidences. In this do not treat him as an offender, but as one who has yet a lesson to learn before he can be considered competent to share in family matters. Give him the lesson tenderly; tell him things from the publication of which no harm will come, with the understanding, however, that he is to practise "not telling," to the end that he may learn, by and by, to carry his share of the domestic affairs that must not be made public property.

It is well to have the home life on that basis of truth, purity, and kindness which would make it a real blessing to the world to publish abroad everything which occurs within its walls; and then, even if the children, hired help, and neighbors do "tell," the telling will be all in the nature of extending the gospel, and giving wide circulation to the fact that salvation is a reality.

Nevertheless, the children should be practised in "holding the tongue" as well as the feet and hands, at proper times, and in the Scriptural method of using this as well as every other member of the body under all circumstances.

A careful study of the rule of life, as given in the word of God, upon which this people have so clear a light in the Testimonies as well as in the Bible, will make it possible for our fathers and mothers to protect the home and children from this bitter plague of an unreliable tongue, and lips that do not hesitate profanely to publish its secrets.

SWEET-PEA CULTURE.

I HAVE been asked to give my rules for growing sweet peas for the finest flowers, and the longest season of bloom. Here they are: (1) Always sow the seed early. Peas are the first seeds I put in the ground, and this just as soon as the soil can be worked. The advantage in this is that the plants need the strength that comes from early spring growth, in order to carry them thrifily through hot weather. (2) Prepare the soil deeply, and include some bone in the manure. Wood-ashes also are excellent, helping to keep the soil damp. (3) Sow in trenches something like old-fashioned celery trenches, about four or five inches deep. Cover the seed with two inches of soil at the first, and then fill in almost, but not quite, enough soil in the trench later, as growth proceeds, to bring the top even. The slight depression is useful for summer watering in case of drought. (4) In the summer mulch the line of peas, and apply water liberally at times if the weather is dry. (5) Pluck all flowers before they drop, in order to prevent seed-bearing, which is fatal to continuous bloom. Any one who will follow this course can grow sweet peas to perfection, which means to have plenty of flowers the season through.—*Vick's Magazine.*

THE VIOLET.

HERE she is again, the dear,
Sweetest vestal of the year,

In her little purple hood,
Brightening the lonesome wood.

We who, something worn with care,
Take the road, find, unaware,

Joy that heartens, hope that thrills,
Love our cup of life that fills,

Since in spring's remembered nooks,
Lifting fain familiar looks,

Once again, with curtsying grace,
In the same dear, lowly place,

God his manual sign hath set
In the tender violet.

—Margaret E. Sangster, in *Harper's Magazine.*

CHILDISH FEARS.

FREDERICK GRIGGS.
(*Battle Creek College.*)

THERE is no doubt that children inherit a tendency to certain fears, at least there is no reason why they should not; but it is probably true that they acquire most of their fears by living in an environment in which fear is suggested. Children have more fears than adults, because of their inexperience. They do not understand many of the things which they hear and see, and when they meet with any new object which does not arouse their curiosity and interest, the tendency is directly to be afraid of it.

One of the best ways of overcoming many of the fears which children have regarding things that they do not understand, is to call their attention to certain features of the object, and so arouse their curiosity and interest, and get them started upon a line of thought which will, of itself, banish their fears.

There are very few things which do not possess some characteristics that are of interest to every child. Even darkness, of which so many children are afraid, may be made of interest to them if they study the subject of light, which can be studied whenever light is separated into the various colors of the rainbow.

Another prolific source of fears is the conversation of older members of the family. Many things are said which give the children wrong conceptions. This is particularly true in matters of religion. For instance, the Lord's coming has two ideas in it,—one of joy and pleasure, the other of fear and terror. It often occurs that the calamities and disasters attending the last days are more talked of in the home circle than is the fact that the Saviour, of whose coming these calamities and disasters tell, is soon to appear.

Many children have a constant dread of the coming of the Lord. They do not want him to come, because of the terrible judgments which are to precede his coming. It is natural for those who are carefully studying the signs of the Lord's coming to make note of the many disasters which are befalling the world, as signs of his coming, and so to speak of them in the home circle. I do not mean to say that these signs should be overlooked, and that the children should not be instructed concerning them; yet little children cannot appreciate the force of these signs, and it may be seriously questioned if they should be particularly called to their attention. Instead, the beautiful and lovely features of the coming of the Lord, and of the new earth, may be dwelt upon until the child comes to love and long for that event. Not only will the child be benefited if this course is taken, but the parents will also receive far more benefit in contemplating the bright side of the Saviour's coming than the dark. What I have said here with reference to this point is true of other religious features. Re-

ligion may be to the child a very mysterious and fearful thing, or it may be made to appear desirable to him, and so greatly influence his life.

Another common fear is that of punishment. It may not be necessary to say much about this; for it is commonly recognized that right-doing on the part of the child, from the fear of punishment, is not right-doing at all, and has, in the end, a very injurious influence on his character. I would not say that the child should not recognize that punishment follows wrong-doing; but, at the same time, if the punishment is a just one, and the child is led to see and acknowledge that it is administered for his good, it will not produce an abject fear. It is safe to say that punishment that involves fear, such as shutting a child in a dark closet, is worthy of wholesale condemnation. We want courageous children,—children who fear to do wrong because wrong transgresses their love for right.

So close is the relation between mind and body, that fears have a serious effect upon the physical well-being of the child. It is certainly the duty of those who have the training of children to remove fears wherever they can be discovered. To summarize, there are, it seems to me, two or three important thoughts to keep in mind in removing fears: (1) Carefully regard the health of the child, and whenever a nervous condition exists, have him examined by a competent physician, making a special effort to keep children of a nervous temperament in an atmosphere of quiet; (2) create an interest in those things of which the child is afraid, by calling his attention to those features which may interest him; (3) exercise care concerning conversation which may arouse childish fears.

HOME-MAKING.

THERE is an ocean of difference between housekeeping and home-making. One is a business, the other is an art. Many women make a great success in the business who fail absolutely in the art. Their houses are perfectly kept. Every department is run with care and exactness. There is never a failure to meet demand, but it is not a home.

A home exists for the comfort, happiness, and health of the family. There is no department of housekeeping that is not made to yield to the needs of any member. There is never a crisis of temper if a meal is late, or the convenience of a member demands a change in the hour. A few minutes—yea, even a number of minutes—spent in kindly conversation in the morning, the call of a friend, or the sudden desire for an hour's outing, never seems to the home-maker a violation of the moral code. Dust does not cause a nightmare, nor disorder a display which love and charity agree to call nervousness. Not things, but souls, are the objects of the home-maker's care. She values peace more than system, happiness more than regularity, content more than work accomplished. Yet with it all, her home, when she touches perfection, is the essence of regularity. It is this that makes home-making an art.—*Exchange.*

A LAW has been enacted in Norway which makes young ladies ineligible for matrimony until they are proficient in knitting, baking, and spinning. Certificates must be procured covering these accomplishments before a girl can marry.

"WASH a quantity of potatoes at a time, using a whisk-broom for the operation. Pile these in a dish-drainer, and when dry, put in the closet. Thus prepared, they are ready for baking, and will not soil the hands very much when you peel them."

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 19, 1898.

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

SPECIAL CONTRIBUTORS.

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

It is as easy to "live in the Spirit" as it is to live at all, because it is impossible to find a place where the Spirit is not an all-pervading presence.

If any one does not live in the Spirit, it is not because the Spirit is not where he is; but solely because he will not receive the Spirit, he will not choose the way of the Spirit, he will not believe.

We cannot find a place to live where the Spirit is not. Then as we must live anyhow, why not live in the Spirit? why not live the right way, instead of the wrong way?

Come, then, every soul; let us live in the Spirit.

Then, upon this, the exhortation is, "If we live in the Spirit, let us also walk in the Spirit."

The Spirit being everywhere, it being impossible to flee from his presence, surely it is just as easy to walk in the Spirit as it is to walk at all.

We cannot find any place to walk where the Spirit is not. Then as we must walk anyhow, why not walk in the Spirit? why not walk the right way, instead of the wrong way?

And, indeed, this is even the promise of God. Read it: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." What a joyful promise!

Blessed be God for the unspeakable gift of his Spirit in such measure as to reach and surround every soul wherever he may be!

Praise the Lord that he ever longingly woos us by his gentle Spirit, to live in the Spirit, that we may walk in the Spirit, that we shall not fulfil the lusts of the flesh!

"Grieve not the Holy Spirit of God."
"Receive ye the Holy Ghost."

HOW SHALL WE?

"How shall we, that are dead to sin, live any longer therein?"

How shall we? Can you tell?

Can a man live in what he dies of? When any person dies of any disease, can he live any longer in it?—No; that is why he died—he could not live any longer in it.

Having died of that disease, and were he even brought back from the dead into that very disease, could he live any longer in it?—No; he would certainly and immediately die again. A person simply cannot live any longer in the thing of which he has died. This is perfectly plain to everybody.

Very well, then: Have you died to sin? Have you grown so sick of sin that you died of it? Have you grown so sick of it that you could live no longer in it, and so died to it?

If you have, do not be afraid; you cannot live any longer therein. Were you even taken back from that death, and put once more in

the presence of sin, you would certainly and immediately die again. You could not live any longer in it when you were there before; and because you could not live any longer in it, you died; and if you were brought back to it again, you could not live any longer in it any more than you did before.

Remember, this is being sick unto death, of sin; not sick of a few, or even many, particular sins, while at the same time you choose others, because they are pleasing to you, and become fat and flourishing on them. In this way you can live in sin forever, and then die in it, and then die the second death for it.

No; it is not sins, so that we can die to one and live to another, that are contemplated in the Scripture: it is sin,—sin in the essence,—so that when you die to it, it is a death indeed to sin in every phase and of every sort. Then, being thus dead to sin, you simply cannot live any longer therein. The very presence of the thing, the very suggestion of it, is death to you.

And being thus dead to sin, the Lord intends that we shall not live any longer in it. And intending that we shall not live any longer in it, he intends that we shall live ever longer without sinning.

There is power in Jesus Christ to keep the believer from sinning. There is virtue in the grace of God to hold back the believer in Jesus from serving the sinful propensities and passions that dwell in the human flesh. Praise his holy name forever and ever.

"Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

Are you dead to sin? Then how shall you live any longer therein?

STUDIES IN THE BOOK OF DANIEL.

God had exposed to Nebuchadnezzar the impotent nature and fraudulent character of all the gods of Babylon, and had brought the king to the knowledge of the true God. And this instruction was given in such a way that it reached all the people as instruction also.

The Lord next taught the king that however great was the power of kings over people and nations, yet they could of right have no power at all over the religion or worship of those whom they ruled. God showed him that the edicts of rulers must yield, that the words of kings must change, in the presence of the right of the individual to worship according to the dictates of his own conscience. This also was taught in such a way as to make it instruction to "all people, nations, and languages" in all the wide extended empire of Babylon.

Finally the Lord taught the great king that it is the Most High who rules in the kingdom of men, and gives it to whomsoever he will; that though Nebuchadnezzar had made the conquest of all the nations, and had become ruler over them all, yet it was the God of heaven who had given all these nations into his hand, and had made him ruler over them all. This great truth, too, was taught not only to Nebuchadnezzar direct, but through him, by official proclamation, to "all people, nations, and languages, that dwell in all the earth."

Though all this was known by the princes, and the lords of all the realm, yet at the death of Nebuchadnezzar, his son and successor made himself so profligate and so altogether

vicious that his own relatives put him to death at the end of his second year's reign. This man's successor held the power only four years, three of which were busily employed in preparation for the war that came in the fourth year, and in the first battle of which he was killed. He was in turn succeeded by a king who so "let himself loose in the utmost excess, without any manner of restraint whatever," that it was only nine months before his excesses became so unbearable that "his own people conspired against him, and slew him." And this man was succeeded by a king who at last actually associated with himself upon the throne his son, the outbreaking Belshazzar, in whose riotous excesses in debauchery and blasphemy the Babylonian iniquity culminated, and brought upon the wicked city the swift judgment of God in the very night of this king's greatest drunken, lascivious, and blasphemous feast.

"Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels, that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." Dan. 5:1-6.

The conscience-cowardly king, in his frenzy, "cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers;" and promised great rewards and the highest honor, next to the king, to whomsoever would explain the terrible writing. None could do it until the holy Daniel was brought. "Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation." Verse 17.

"O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will." Verses 18-21.

"And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all

this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: then was the part of the hand sent from him; and this writing was written." Verses 22-24.

And now every one who reads these lines likewise knows "all this." It has been told to you. It has been written in the holy Book and preserved to you by the Lord, "in whose hand thy breath is, and whose are all thy ways." You have read it many a time; and it has been brought to your attention many more times. And what are you doing with it all?

Knowing "all this," have you humbled your heart? or are you, like Belshazzar, going on, with a heedless heart and a high head, to swift destruction?

This was not made known to Belshazzar in his time in vain: no more in vain is it made known to you in this time of all the world in which it most applies. Knowing "all this," are you lifting up your heart "against the Lord of heaven"? Is it now true of you, as of him, that knowing "all this," "the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified"?

Take heed; for the writing that night was that once written for all time.

Take heed lest you, too, knowing "all this," shall, when "weighed in the balances," be "found wanting."

For "this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN."

And "this is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians." Verses 26-28.

"In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old." Verses 30, 31.

THE State Conferences must have men at their head who love and fear God,—capable men, who will learn in the school of Christ to be laborers with him, to wear his yoke, and lift his burdens. They are to be partners with Christ in the sacred service of soul-saving. All the members of the church are to labor interestedly, zealously, not striving, as many have done, to see who shall be greatest, and how to secure the highest wages; but striving to win souls for Christ, which means a part of the firm, in partnership with Christ. Let all try to do their best.—*Testimonies*.

WHEN Paul was at Athens, he seemed to the Athenians to be "a setter forth of strange gods: because he preached unto them Jesus, and the resurrection." Now if Paul had preached Jesus and the immortality of the soul, would he have seemed to them to be a setter forth of "strange gods"?—Not for a moment. With men and the immortality of the soul, they were perfectly familiar; indeed, such was their whole thought. Of the immortality of the soul, many of their gods were

made. Paul could have preached to them forever Jesus and the immortality of the soul, without once being thought to be a setter forth of strange gods; such would have been precisely in the channel of their thought from ancient time. But Jesus and the resurrection was to them altogether new and strange. That the dead should be awakened, and rise up, and stand alive again, was so utterly foreign to all their ideas that to them such preaching was only the setting forth of strange gods; and as it was always feared of new gods that they might supplant the old, they at once brought Paul to the highest court for examination. From this whole record it is perfectly certain that Paul never preached Jesus and the immortality of the soul.

AN IMPORTANT QUESTION.

A BROTHER has sent us, for examination and review, a little pamphlet of twenty-five pages, entitled, "Are We Keeping the Right Sabbath?" This is an important question; for if God has given us a Sabbath, and the institution is confined to a particular day, it is important to know just what day that is, and keep that identical day; for God will not accept any man-devised substitute for his own arrangement. But if we are keeping the Sabbath at all, we are keeping the right one; for not to keep the right day is not to keep the Sabbath. The real question, therefore, is, Are we keeping the Sabbath?

The title-page of the pamphlet continues: "The Question Answered, by Rev. Wm. Cope." But why does Mr. Cope take it upon himself to answer the question, when the Bible, the only competent authority to appeal to, has answered it so fully and explicitly? We have only to turn to its testimony; and when we appeal to its pages, we find clearly set forth these great facts: There is but one weekly Sabbath brought to view in the Bible. That was made in Eden, before sin entered the world, and was set apart for man. Mark 2: 27. It was made upon the first seventh day of time. The second seventh day was man's first Sabbath.

Thus the week was established, and the right Sabbath designated. It was the seventh day of the week; for there was no other established period of time, except the day, then in existence. The week thus established has never fallen into confusion, nor been lost. There have been two great epochs in human history when it was recognized, and shown to be identical with the week of creation. One was when God spoke his law from Sinai, declaring his Sabbath, and fixing it to the seventh day, as in the beginning. The second was at the time when Christ was upon earth, who recognized the same week, and the Sabbath, as the seventh day of that week.

The week of the New Testament was identically the same as the week of the present time. There has been no break nor confusion in this matter from that day to this. Therefore he who is keeping the seventh day is keeping the right Sabbath; and he who is keeping any other day is not keeping the Sabbath at all. So simple is this important question, and thus plainly is it answered by the unequivocal testimony of the Scriptures. But Mr. Cope undertakes to give a different answer; and there is where his trouble comes in.

We noticed last week the false claim, so often set up in these days, that the ten commandments, of which the Sabbath commandment is one, constituted the old covenant, and has been done away. This view is vehemently urged by Mr. Cope in the pamphlet before us; and he also, like the writer reviewed last week, totally ignores the distinction between the moral and ceremonial laws, putting, in many passages, the moral law in place of the ceremonial, and the ceremonial in place of the moral. Thus he reduces the plain testimony of the Scriptures to a tissue of falsehoods and confusion.

The proposition that the ten commandments have been abolished seems to appear, even to Mr. Cope himself, too outrageous a proposition to pass unchallenged; so he feels called upon to explain, as follows: "When I say the ten commandments were abolished, I mean to be understood they were abolished as the covenant between God and his people." But since from the days of Adam until now they have never been such a covenant, they could not be abolished as such, and certainly in no other sense. The original obligation upon Adam was, Obey and live; but since the introduction of the plan of redemption, through Christ, the condition has been, Believe and live. And this shows in what sense only the ten commandments are ever called a covenant; for God can enter into no engagement to confer favors or blessings upon any man except on the condition that he will obey him by keeping his commandments. He cannot bless disobedience, as that would be to bless sin, and put the seal of his approbation upon unrighteousness.

That the ten commandments ever constituted the first, or old, covenant, which has been done away, is in direct contradiction of the Scriptures, and as far from the truth as can be. Heaven and earth have not yet passed away, but until they do, on the express declaration of Christ, not one tittle of that law of which the Sabbath is a part can pass away. This is not saying that it will pass away then; but it places a limit this side of which every one ought to have enough regard for truth to know that the ten commandments cannot be abolished, or even changed in the least particular.

But, it may be asked, were not the ten commandments incorporated into the civil polity of the Jews, in which the penalty of death was attached to their violation? and has not that all been done away? To which the reply is at hand that whatever system the principles of the ten commandments may have been incorporated into, the abrogation of that system would not affect the ten commandments as such. They are to be contemplated apart, and by themselves, as God's universal rule of moral conduct among men; and to speak of them as having been abolished is blasphemous. Think of God's withdrawing from the world his prohibitions against idolatry, blasphemy, murder, lying, stealing, and adultery! Only the darkest moral obliquity could harbor the thought for a moment.

A few of Mr. Cope's particular declarations, which he strangely offers for arguments, must be deferred to another paper. u. s.

"We are yet in the territory of the devil, and his emissaries, faithful to their trust, are on the alert for God's people."

A FRIEND OF GOD.

"GEORGE MULLER is dead." Such was the import of a cablegram from Scotland a short time ago, notice of which appeared in these columns. There is something so remarkable in the life history of this man that the statement of a few facts in his experience will not be uninteresting.

He was born in Prussia in 1805, and hence was in his ninety-third year when he died. Educated for the Lutheran ministry, he abandoned it to engage in mission work before the completion of his course of study, much to the disappointment of his father. He states that of the twelve hundred and sixty students at the university he attended, nine hundred studied divinity, and all were allowed to preach the gospel, although there is reason to believe that not nine were truly converted.

He fell into bad habits, grew dissipated, and was at one time imprisoned for some misdemeanor. In 1825 he saw his spiritual condition, and was soundly converted. Immediately he began planning and making sacrifices to become a missionary.

His first experience was among his fellow students; then his next-door neighbors, the miners in a village near by; and finally, after graduation, he secured, through the London Missionary Society, an appointment as missionary to the Hebrews. Following this, he passed through discouragements, trials, and seasons of depression for several years; but from them all he came out stronger in Christian experience, and with implicit faith in God's overruling providence.

In 1833 he moved to Bristol, England, and soon began to labor among a cholera-stricken people. The next year a burden was laid upon him to work in behalf of the poor among the children. So rapidly did this grow on him that he severed his connection with the missionary society, and began to plan for the building and maintenance of an orphanage. Being without money, he laid the matter before the Lord, and soon the answer came. The first orphan house was opened with thirty children, under the care of a volunteer matron and an experienced governess. Additions were made to this home until five commodious orphanages were erected, providing for over two thousand children. These orphanages have cost, for construction and maintenance, nearly seven million dollars; and never has a single individual been asked by Mr. Muller for a cent of contribution. When he was in need, he laid the matter before the Lord in prayer, and in simplicity asked that his *needs* be supplied; and he declared that never once were his prayers unanswered.

In the report of an interview with him two years ago, he said that in addition to his orphanage work, he had distributed a million and a half of New Testaments, over a quarter of a million Bibles, and over one hundred and six

million tracts and pamphlets, educated nearly fifty thousand children in Spain, Italy, India, Great Britain, and elsewhere; supported two hundred missionaries annually; and yet was never in debt, never owned a home, nor ever received any fixed salary.

Such a work as he has accomplished no other man in this generation has performed, and it can all be directly traced to "believing prayer." Dr. Pierson, in the *Missionary Review*, says that "thousands of times he has not had enough in hand to provide one day's meals,—even the next meal,—and has had prayer-meetings between breakfast and dinner to ask supplies for the immediate need," and they always came. Dr. Muller's was literally a life of faith—a demonstration that there is power in fervent prayer.

Now in these last days, when the Lord has



GEORGE MULLER,
Founder of the Bristol Orphanage.

a message of solemn import to give to the world, and when money is lacking to send it to earth's remotest bounds, is his ear heavy, is his arm shortened, that he cannot thus work for those into whose hands he has committed the interests of this great cause? Shall we not pray, "Lord, teach us to pray"? W. E. C.

WHAT DOES THOU HERE?

"WHAT doest thou here, Elijah?" This was the question propounded to the prophet of Israel. God had given Elijah a work to do. He had set him for a light to his people, and had wrought mightily through his instrumentality. Immediately following the wonderful triumph at Mount Carmel over the prophets of Baal, the weakness of human nature in the prophet became manifest in his fear of the threat of Jezebel, and his fleeing to the Desert of Sinai to escape her wrath. For the moment, Elijah forgot the source of his strength. He became disheartened at the hardness of the way, and felt that peace, even in the midst of solitude, was better than continual warfare in holding aloft the banner of the Lord in the midst of his backslidden people.

This same question might be propounded with equal application and pertinence to many of the professed followers of the Lord to-day.

They have departed from the work God gave them to do. They have pulled down the banner, extinguished their light, and betaken themselves to some retreat, in order to avoid the conflict into which allegiance to the right continually brought them.

God has appointed his followers as the light of the world. I used to wonder why it would not be an excellent thing for Seventh-day Adventists to colonize in some State or Territory, as does the church of Latter-day Saints. There they could govern themselves, and not meet with the rebuffs and persecution which are now many times their lot. But in later years I have come to see that this would be entirely contrary to the purpose of God. He designs that his people shall dispel the darkness by letting the light of righteousness shine forth from them. If one wished to light a large room, he would not put his lights in one corner, but would set them in different places, in order that the gloom might be pierced and the darkness dispelled. So, in God's order, in connection with the closing gospel work, he has not placed his people in one State, nor yet in one country, but has scattered them abroad, placing a church here, a little company there, a family somewhere else, each forming a center from which light shall radiate to dispel the surrounding gloom. The principle of the gospel of Christ is the principle of diffusion, never centralization; and the principle of diffusion is the principle of giving, of scattering, of shedding abroad. If our brethren and sisters could all recognize this principle, there would be less congregating of families into large churches, and more of a scattering abroad, to give the precious light we possess to those in darkness.

Many are the Testimonies given to the people of God about centering means and membership at the center of our work. This principle applies not alone to Battle Creek, but to every local center throughout the world.

No doubt our people are led to move to these various centers for different reasons. Some hope to enjoy greater spiritual advantages, but in doing this they declare their dependence on man and not upon God; for they could receive divine help as well at home as elsewhere. Others are led to these centers from mercenary motives, in the hope that by the employment which they may receive, they may the more easily gain a livelihood. The larger number of this class are disappointed. We believe that the followers of the Master will always find that the richest blessings, both from a spiritual and a temporal point of view, are to be obtained when they are filling the place to which God has appointed them.

A word in this connection regarding the conditions in Boulder might not be inappropriate. The opportunities for gaining a livelihood are not at all favorable. The church is chiefly made up of laboring people, and the town itself is composed largely of the laboring classes. There are no wealthy brethren in the church, and very few who are so situated as to furnish employment for others. The sanitarium has all the helpers it can employ, and is daily receiving applications from those who wish work, but for whom there is no opportunity. So far as coming to this place is concerned, we would plainly advise our brethren and sisters not to come, especially if, by so doing, they hope to benefit themselves in a temporal way.

While the Lord is blessing us in our work, we are confident that those who are contemplating moving to Boulder may receive the same blessing at home as here. If the object in the mind of those who think of coming to Boulder is to avail themselves of the medical help at the sanitarium, that is another thing; but even if this is the purpose, we believe that after such help is secured, they should go into some needy field where there are not

many Sabbath-keepers, and there let their influence be felt for the truth.

We hope the time will come in our work when there will be no further demand for the enlargement of church buildings. We are convinced that it is not the Lord's order, when Seventh-day Adventist congregations become too large for their church quarters, that thousands of dollars should be paid out for church enlargement. The Lord does not want us to centralize, but to scatter. As to Elijah of old, so is the Lord saying to many Seventh-day Adventists to-day, What doest thou here? Why hast thou left the post to which I assigned thee? When there is need of church enlargements or new buildings for congregations which have been added to the church from that particular locality, by the natural order of church aggregation, it is indeed encouraging; but where church buildings must be erected, or old buildings enlarged, to meet the demands of the centralization of Seventh-day Adventists, it is a denial of the profession we make, and of the spirit which should characterize our work to-day.

We trust that every Seventh-day Adventist family, however isolated may be their association with brethren and sisters, will ask themselves if God has not set them for a light in the particular locality where they stand, and if it will not be a forsaking of their post of duty merely for the love of Christian association or for mercenary purposes to move to some center, and thus permit the light which God placed in their neighborhood to go out in darkness, leaving none to hold it up. Better the fiercest sorrows and trials, the strongest temptations, with God's sustaining grace, and the consciousness that we are doing our duty, than the most pleasant surroundings, the best advantages of church and Christian associations, with the consciousness that we are out of our place and neglecting duty. May every one connected with the third angel's message to-day seek to do the work, and to be in the place, to which God has appointed him. F. M. WILCOX.

SUMMARY REPORT OF SPRING COUNCIL.

WE give herewith a summary report of the transactions of the spring council held in Battle Creek, Mich., from March 10 to April 3:—

Ministerial license granted Mrs. S. M. I. Henry. It was recommended that W. S. Hyatt and family go to South Africa; that H. E. Robinson, of the Nebraska Conference, have the oversight of the work in the Battle Creek church; that N. P. Nelson, of the Dakota Conference, act as president of the Nebraska Conference; that O. O. Farnsworth labor in the Vermont Conference; that J. O. Corliss go to Quebec; that J. C. Foster, of Manitoba, connect with Montana; that G. C. Tenney go to London, England, to act as editor of *Present Truth*; that Charles Nelson labor in Utah, and be granted missionary credentials; that H. A. Owen and wife, of Battle Creek College, take charge of the Bonacca school, in the Bay Islands; that H. L. Peterson assist Elder F. J. Hutchins in the Bay Islands; that Geo. F. Watson, of the Dakota Conference, go to the Colorado Conference; that Miss Mattie E. Johnson, of the North Pacific Conference, engage in Bible work in Montana; that W. B. White, of Indiana, go to Arizona, owing to the failing health of his wife; that Frank Lyndon, of the Southern Industrial School (Graysville Academy), connect with the school in Australia; that R. S. Donnell, of the Upper Columbia Conference, take the presidency of the Indiana Conference, provision for the presidency of the Upper Columbia Conference being left with the district superintendent; that W. T. Millman, of Missouri, take the presidency of the Dakota Conference; that L. L. Lawrence, of Battle

Creek, act as business agent of the Southern Industrial School, appointment of business agent for the Keene Industrial School being left with the district superintendent; that Clifford Dart act as State agent of Alabama; that J. O. Johnston and his wife, of Georgia, go to Trinidad to assist E. W. Webster; that William Simpson, of Ontario, connect with J. L. Johnson on the boat "Sentinel" in New York Harbor; and that H. M. Stewart, of the Indiana Conference, take the place on the Missouri Conference Committee made vacant by the removal of W. T. Millman.

A number of recommendations regarding laborers, which were referred to the Foreign Mission Board, will doubtless appear in their report.

A resolution was passed endorsing the envelope plan recommended by the Foreign Mission Board for the collection of First-day offerings.

A motion prevailed requesting the Foreign Mission Board to open up the work in China, and to select competent persons for this purpose.

Voted, To concur in the request of the District Conference held at Graysville, Tenn., November last, that the name of Graysville Academy be changed to the Southern Industrial School.

Voted, To continue the endowed bed at the Battle Creek Sanitarium, and that the district superintendents work the matter up in their several districts; and, further, that the president and secretary of the General Conference have charge of the bed, and decide who shall occupy it.

A motion prevailed that the Chair appoint a committee of two to act with himself to investigate the opening of a farm to provide a home for superannuated and worn-out laborers, with power to act.

Considerable time was spent in the discussion of our camp-meeting work. It was the unanimous expression that our camp-meetings should be thorough schools in the important phases of the third angel's message. Special attention should be given to the consideration of our work in foreign lands, and the necessity of having a thorough and systematic plan for supporting the same. The time for the camp-meetings will be found in another column. The location of, and the laborers for, the meetings will be arranged by the president of the General Conference, the superintendents of the several districts, and the presidents of the State Conferences.

The time for the week of prayer and annual offerings was set for November 23-26, the collection to be taken up at the Sabbath meeting.

Owing to the pressing need of money, in order for the General Conference and the Foreign Mission Board to sustain the laborers now in the field, the following preambles and resolutions were adopted:—

Whereas, The Foreign Mission Board is very much in need of funds; and,—

Whereas, Some of the churches are already paying their tithes monthly, and, in turn, their State treasurers remit monthly to the General Conference treasury; therefore,—

It is the sense of this body, That all our Sabbath-schools, churches, and Conferences be recommended to follow the same plan; and, further, that the First-day offerings be remitted monthly to the Foreign Mission Board.

This motion was passed with the view of having the use of the money, at as early a date as possible, to prosecute the work for which it is designed.

Another question raised was, "Shall the General Conference call for special donations to meet the appropriations made at the last General Conference?" After considerable discussion, a motion prevailed "that July 2 and 3 be set apart for special days of consecration and seeking God; and, further, that offerings

be taken up for the General Conference, all funds thus collected to be sent to A. G. Adams, treasurer of the General Conference, Battle Creek, Mich."

A motion prevailed to have the fiscal year changed to begin January 1 instead of July 1. It was voted to incorporate the Wisconsin Conference into General Conference District 3.

It was recommended that the Montana Mission Field be organized into a Conference as soon as the superintendent can arrange for the time, place, and laborers for the same.

A recommendation was passed that that part of Ontario as far east as the counties of Lanark and Leeds, be set off to the Michigan Conference, and incorporated into District 3. The final arrangement of this was left with the district superintendent and the presidents of the Michigan and Quebec conferences.

The propriety of having a uniform series of text-books, which would be standard in all our schools, was considered; and a committee was appointed to investigate the matter, and report at the next General Conference. The committee, as appointed, stands: G. A. Irwin, A. T. Jones, L. A. Hoopes, F. W. Howe, and the head of each of the denominational schools in America.

The following preambles and resolutions respecting our schools were passed:—

Whereas, Our schools occupy a leading place in the denomination for the education of workers and the promulgation of the third angel's message; and,—

Whereas, The relations that should exist between schools should be better defined; and,—

Whereas, The General Conference Committee, being the executive body of the denomination, and having the general watch-care over the schools, the same as over every other institution, should see that each is meeting the aim for which it was established; therefore,—

It is the sense of this body, 1. That one school should not seek to cast the mold for the entire school work of the denomination.

2. That one school should not be shown preference because of advantages, financially, numerically, or by being in close proximity to other institutions.

3. That there be uniformity of action in all the schools, so far as the principles which underlie the school work are concerned.

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

Progress of the Cause.

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

ARGENTINA.

CORDOVA.—It is good to know that the Spirit of God is working in great power now, and that already we begin to receive blessings which reveal to us the desire of the Lord to hasten the descent of the latter rain. We sometimes show our lack of faith in our Heavenly Father by limiting him to space, but he treats us better than we deserve, and blesses us abundantly "above all that we ask or think."

This has been marvelously verified in the work in the great province of Cordova. Four months ago I began to work in this seat of bigotry and superstition, and at one time it looked as if the efforts put forth would show but poor results. The difficulties in the way drove us to the feet of the sympathizing Saviour, who immediately came to our succor, and by his Holy Spirit convinced many of sin. As the truth of the third angel's message was unfolded, the omnipotent power of God's word was felt, and many accepted the truth as far as it was presented. As the faith of Jesus takes possession of the hearts of the residents of this colony of French Swiss, immorality gives place to purity, and revelry steps aside to make way for the praises of God.

The Lord has worked wonderfully, and no credit whatever is due to man. I came here expecting to preach in Spanish; but upon arriving, I found that half of the colony spoke only the French. I expected Brother Vuilleumier here to preach in French, but unforeseen circumstances prevented his coming, so I was obliged to help the people in their own language, the best I could. Although, upon my arrival, I was entirely ignorant of the French language, the Lord sent his good angels to my assistance, and I was able to show the people the truth for these last times.

We have had great struggles against the use of alcoholic drinks and tobacco; but through all-conquering grace, the majority of the converts have surmounted this obstacle and gained a glorious victory. The standard lifted up against the worship of Bacchus is already producing good fruit, and I believe that this step will tend to lead others to the feet of Him who is strong to deliver, and mighty to save from the thralldom of drink.

February 9 Brother F. H. Westphal visited this place, and baptized fifteen persons, all of whom had recently taken their stand for God's holy commandments. Thus the first Adventist church was organized in this province, with a membership of fifteen. Four or five others are keeping the Sabbath, and will doubtless unite with the church in a short time.

So the good work goes on, and the gospel has reached still another dark corner of this great continent. Soon the glorious message will have been preached to all nations, the last prophetic discourse will be pronounced, and the last sermon uttered; for the day of mercy is fast drawing to a close. If we would have a part in the glorious work of proclaiming this truth to a dying world, let us consecrate all to Jesus, and then take up our cross, and faithfully follow him. JOHN Mc CARTHY.

IN THE STATES.

(Compiled from the State papers.)

Colorado.

BELLVUE.—A church building here is nearly ready for occupancy, and all the company are of good cheer.

BRUSH.—Labor in and around this place has developed some interest, and one family has accepted the truth for this time.

CANON CITY.—Ten have taken their stand on the Lord's side here as the result of efforts put forth during the past winter. A church of sixteen members has been organized. The Sabbath-school numbers thirty-one, and the outlook is promising for further additions.

FLORA VISTA.—A four-weeks' meeting at this place, under somewhat unfavorable conditions, has developed a good interest. Six persons have accepted the truth, and are rejoicing in it.

FLORENCE.—A house of worship was dedicated here March 27, and a deed of it turned over to the trustees without a cent of indebtedness.

FORT COLLINS.—Ten additions have been made to the company here, which now numbers twenty-five in all. Nineteen have been baptized, and eight await that ordinance. All rejoice in the liberty of Christ Jesus.

Florida.

PUNTA GORDA.—Meetings recently held here have been blessed to the salvation of souls, and a good Sabbath-school of twenty members has been organized.

Iowa.

FAYETTE.—Four persons have begun to walk in the light here as a result of meetings and

Bible readings held in private houses at three places.

HASTIE.—The interest to hear the gospel still continues, and a few have decided to obey. The house of worship was closed against the meetings for a time, but was reopened later.

Michigan.

CARLETON.—Three persons were baptized at this place a short time ago.

DECATUR.—A number are deeply stirred over the truths presented in a series of meetings being held here, and two have already begun the observance of the Sabbath.

LAPEER.—Six persons have lately begun the observance of the Sabbath here, and others are interested.

MORENCI.—Six faithful sisters are holding up the light of truth in this place as the result of a series of meetings just closed. Several others are investigating.

PAW PAW.—The people here are taking a lively interest in the camp-meeting to be held at this place. Free grounds and free electric light have been tendered the committee.

SHELBY.—Meetings here have awakened a lively interest, and several persons have already begun to obey the Lord's truth.

SOUTH MONTEREY.—Cottage meetings have been held here for some time, and a good degree of interest has been developed. Sunday afternoon meetings at the county house have, the keeper says, produced a difference in the inmates.

Minnesota.

EAGLE BEND.—Meetings are being held here with an attendance of from one hundred to one hundred and fifty, mostly adults. Good attention is given; but it is yet too early to report any definite results.

LAKE BENTON.—A church was organized at this place, March 20, and two were baptized.

MINNESOTA CITY.—An excellent interest has been manifested in a series of meetings held here, and some fruit is appearing.

MOTLEY.—A worker says: "After organizing a live company at Philbrook, I began work here. Later, it seemed best to divide the Philbrook company, part of the members going to Batavia, where the brethren are building a small church, and are workers who work."

ST. PAUL.—Eleven persons have accepted the truth at this place through public services in a hall in the business part of the city. The church-members are active in missionary and Bible work.

Ohio.

CLEVELAND.—A number have begun the observance of the Sabbath here, and others have become interested through Bible readings and public services. Since the Helping Hand Mission was opened, in November, 2,733 lodgings have been taken, and 6,520 meals served. Nearly 1,000 garments have been given away, not including the work by individual members in the church. Upward of 100 pairs of shoes were given away, and 116 baskets and 50 packages of food sent to needy ones. There have also been 158 indoor meetings, besides 26 street meetings.

NEWARK.—A lively interest is taken in cottage meetings here; one week five more calls were made than the workers could answer. During the month of February, 7,314 pages of literature were distributed, 61 visits made to the sick, and 72 hours spent in missionary labor.

SPRINGFIELD.—Bible work has awakened a good interest here, and people are coming into the truth right along. Five have united with the church, and others have signified their intention to do so soon.

TOLEDO.—The work here is not large, but it is growing. The people "have a mind to work." Cottage meetings are held, and two have taken their stand upon the commandments. Christian Help work receives considerable attention. An encouraging feature is that the children take an active part in all these missionary operations.

WILLOUGHBY.—A series of meetings has just closed here, at which there was a fair attendance; two adults began the observance of the Sabbath.

Oklahoma.

HENNESSEY.—Meetings have been held here a short time. The house has been crowded with attentive, interested people, and good results are expected.

Virginia.

KILMARNOCK.—The fishing season has opened here, the canvassers are selling many books, and not a little inquiry is raised.

STANLEY.—March 20 closed a successful series of meetings at this place, with excellent results.

Wisconsin.

AMERY.—Meetings have been held here for nearly a month. Several have accepted the truth, and others are investigating.

DEPERE.—A good interest has been developed at this place through Bible readings.

GREEN BAY.—The work is in a prosperous condition here, and a series of public meetings was begun the 15th inst.

FOND DU LAC.—The cottage meetings continue to grow in interest, thirty-three attending one a few nights ago.

LA CROSSE.—Plans are under consideration to open mission work in the "streets and lanes" of this place, by May 1. Four persons were recently added to the church, and plans devised for doing vigorous missionary work.

STANLEY.—Public services are being held here. The church is preparing to build a house of worship this spring.

HEARING ON SUNDAY LAW.

MARCH 16 closed a four days' hearing before the Committee on Probate and Insolvency of the Massachusetts Legislature, on three bills relating to "observance of the Lord's day." Two of these were somewhat opposed to each other, one asking that the existing Sunday law be made more stringent, the other asking for a more liberal amendment; the third doubled the existing fines for a violation of the Sunday law. The bill to make the law more stringent was the bone of contention at the hearing. The petitioners for the bill occupied one day; those remonstrating against its passage, nearly three days. As the result, the bills were reported adversely.

The bill calling for a more stringent law had its origin with the New England Sabbath Protective League, which, by speeches on the sacredness of the Sabbath from several prominent clergymen of various denominations, and a volume of petitions, together with pleas from the W. C. T. U., sought to secure its passage. In opposition, two societies figured prominently,—the International Religious Lib-

erty Association, represented by Elder G. E. Fifield, and the Free Religious Society, whose position on the rights of conscience is identical with that maintained by Seventh-day Adventists. While those representing this society spoke with telling arguments, none were received with the favor shown when Elder Fifield spoke from the standpoint of present truth. Truly the Lord gives his servants "a mouth and wisdom" which all their adversaries are "not able to gainsay nor resist."

H. C. GILES.

FLORIDA.

PUNTA GORDA AND FORT OGDEN.—We began a series of meetings at Punta Gorda, February 9, and closed them March 27. The interest was good from first to last, the attendance ranging from thirty-five to one hundred and fifty. Many seemed loath to have us leave the place. Eighteen or twenty persons are now keeping the Sabbath at Punta Gorda, a few of whom were keeping it when we went there. The Lord greatly blessed, and nearly all who took their stand with us seem firmly established on all points of our faith. A Sabbath-school with a membership of twenty-six and a well-equipped set of officers, was organized. We gave away several hundred pages of tracts, and obtained eight yearly subscriptions for the REVIEW. Nearly thirty-seven dollars was received in contributions.

We moved our tents from Punta Gorda to Fort Ogdén, and began meetings, March 30, with about eighty present. The attendance has gradually increased, and last night our tent was well filled. The people seem deeply interested, and are kindly caring for our physical wants. We have already received nearly four dollars in donations. We are of good courage, and enjoy much of God's tender Spirit.

M. G. HUFFMAN,
A. C. BIRD,
C. P. WHITFORD.

April 4.

TENNESSEE AND KENTUCKY.

THE recent visit of Elder J. N. Loughborough to the Tennessee River Conference was a profitable one for our churches. The opportunity of hearing concerning the remarkable manifestation of the providence and power of God in connection with the early rise of the Advent proclamation, and its subsequent development, was highly prized. Meetings were held in nearly a dozen places. We regretted that his visit was so short, and that during the last portion of it a severe cold prevented him from speaking as much as he otherwise would have done.

Some progress is being made in places where our laborers are at work. Brother Pegg reports that a company near Covington, Tenn., has recently accepted the truth of God. I very much enjoyed the privilege of attending the recent council at Huntsville, Ala., and Graysville, Tenn. During the last three weeks I have been at Bowling Green, Sand Hill, and Utica, Ky. At the latter place an interest is manifested, and some are now beginning to keep the Sabbath. Many calls are made for labor in this part of the Conference.

The Christian Help and mission work in Nashville, under the labors of Brother L. A. Hansen and others, is meeting with very encouraging results. Men and women are turning from lives of sin and degradation to seek for God and his righteousness and purity. A commodious building in the heart of the city has been rented and fitted up neatly for the work. Any who can help us in this work by contributing food, clothing, money, etc., are cordially invited to do so; their donations will be thankfully received and judiciously applied. If you could see some of the former victims of

vice turning their steps into the paths of obedience, and hear their words of appeal for help from their sad condition, and their testimonies of gratitude for deliverance, it would do you good. Remember that many of these persons would like to get homes and employment where they can progress in the way of reform. Can you help them in this respect? There is also work of this kind for all our churches to do.

F. D. STARR.

BATTLE CREEK COLLEGE.

THE pleasant weather for the past three weeks has given the work on the College farm a prominent place. From ten to fifteen boys are working from four to six hours each day. They are clearing the land, plowing, sowing, planting fruit-trees, and setting out small fruit.

Professor Owen and his wife have left us to take charge of the school at Bonacca, Bay Islands. He has had charge of the industrial department, and this place has been filled by Brother C. M. Christiansen, who also has charge of the industrial work at the Sanitarium.

At present the broom-making department is being operated to its utmost capacity. Fifteen boys are at work. Those who have been at work for three months are now able to pay their full way by working four hours each day and all day Sunday. One hundred dozen brooms and twenty dozen brushes are turned out weekly.

One of the special features of the spring term is two classes in the study of the Testimonies. This is the first time that classes have been organized solely for the study of the Testimonies. We know that the opportunity is appreciated; for there are sixty members in the two classes. "Early Writings" is now being studied.

H. R. SALISBURY.

News of the Week.

FOR WEEK ENDING APRIL 16, 1898.

—Spain's credit is poor. Only that of Brazil and Uruguay is quoted lower.

—The sale of bicycles in New York and Chicago during last week was the largest on record.

—The manufacture of jewelry in Birmingham gives constant employment to 14,000 persons.

—A war-ship will be constructed for service on the Great Lakes, at an expense not to exceed \$500,000.

—The board of directors of the Iowa Agricultural Society has decided not to hold a State fair this year.

—A ton of Atlantic water, when evaporated, yields 81 pounds of salt; a ton of Pacific water yields 79 pounds.

—In London alone it is said that over 10,000 men, women, and children gain their daily bread by pocket-picking.

—A firm of apple-growers in Kansas report that they have set 3,700 rabbit-traps in their four orchards to fight the rabbit pest.

—Mines are being laid in all the principal harbors of the United States, preparatory to the coming of the Spanish men-of-war.

—The Roman catacombs are 580 miles in extent, and it is estimated that from 6,000,000 to 15,000,000 dead are interred in them.

—It is said that the United States has purchased the cruiser "Nictoroy" from the Brazilian government, the price paid being \$550,000.

—If hostilities are declared between the United States and Spain, Illinois soldiers will be the first of the State militias called to the field.

—The steamer "Cape Otway" has arrived at Vancouver, B. C., from Australian and New Zealand points, with 240 passengers bound for the Klondike.

—The War Department has just purchased in Europe forty-six Maxim rapid-fire guns, to be used in strengthening the Atlantic coast fortifications.

—The Spencer woolen mills at Spencer, Mass., have just secured from the government a contract for army goods exceeding in size any similar contract for many years. To fill it the mills will be obliged to run night and day for over a year.

—Rev. Dr. S. C. Swallow, of Harrisburg, has accepted the independent nomination for governor of Pennsylvania, upon the platform, "Thou shalt not steal."

—The E. I. Dupont de Nemours Company, the old Dupont Powder Company, has received from the United States government a contract for \$15,000,000 worth of powder.

—Destructive prairie fires during the past week have raged in the vicinity of Huron, Sioux Falls, and Miller, S. Dak. Many farmers lost their all, barely escaping with their lives.

—Most of the black hair used in wigs and switches comes from the Italian and Spanish convents; most of the blond hair from the heads of Swedish, Danish, and German peasant girls.

—One hundred and fifty of the leading society young ladies of New York have applied for enlistment under the Red Cross banner, pledging their lives for their country's honor.

—Dr. Chas. A. Briggs, over whom there has been so much theological controversy in the Presbyterian Church, has severed all connection with that body, and united with the Episcopal Church.

—One day last week 800 Dunkards passed through Chicago, bound for North Dakota, where they expect to colonize. They took with them 120 carloads of freight and household goods.

—Edward Shannon, who was to have been hanged at Wheaton, Ill., April 12, his seventieth birthday, for the murder of his wife, received a reprieve until May 29, on the ground of insanity.

—Governor Pingree failed to realize the object for which he convened the legislature in extra session,—the increased taxation of corporations, principally railroad and telephone companies.

—While watching a seizure of stock for rent, which he was afraid would be removed, Dennis Clifford, a miser millionaire of Montreal, was shot and killed by the brother of the woman whose goods were attached.

—While crossing the Dry Forks bridge, on the Montana Central Railroad, near Great Falls, Mont., April 8, a car-load of dynamite exploded, wrecking the bridge and the cars, and instantly killing three of the trainmen.

—The New York Court of Appeals has decided that electric street railway trolleys are now public property; heretofore they have been protected by letters patent, which made their manufacture a very valuable business.

—Fire on the night of April 13 destroyed the plant of the Pennsylvania Plate-Glass Company at Irwin, Pa. The company estimates its loss at \$700,000, with insurance of \$400,000. The company employed about 500 men.

—The pattern storehouse of the Southern Pacific Company, of Sacramento, Cal., was destroyed by fire, April 9. There were 40,000 patterns in the building, and all were consumed, entailing a loss of nearly \$1,000,000.

—In a prize-fight at Columbus, Ohio, April 7, between George Stout, of Philadelphia, and Oscar Gardner, of Omaha, the former received a fatal blow during the twelfth round, from which he never regained consciousness.

—A flow of natural gas, believed to be the largest ever developed in any part of the country, was struck last week near Baldwinville, N. Y., at a depth of 2,630 feet. The flow is estimated at 50,000,000 cubic feet a day.

—The Calumet and Hecla copper-mine, near Houghton, Mich., has the deepest mine-shaft yet sunk, being 4,900 feet below the surface, at the bottom of which the miners work. Were it not for the use of compressed air, the heat would be unbearable.

—Glasgow, Ky., recently advertised the sale of two negroes who were persistent vagrants. It was the first procedure of the kind since 1865. The law orders the sale of their services for the term of their sentence, the purchaser being obliged to feed, house, and clothe them.

—A despatch from Shanghai says: "The existence of a formidable conspiracy in the imperial palace at Peking has been discovered, and the lives of some of the highest people in the empire are in danger. Progressive Manchus are indignant at the virtual sale of China to Russia by the emperor's Chinese advisers."

—Contrary to the sacred rules of the United States Senate, Mrs. Cushman K. Davis, wife of the chairman of the Foreign Relations Committee, concealed under her wraps a pocket kodak, which she took into the gallery, and secured an excellent snap shot of the Senate while receiving the President's message on the Cuban question. The picture will be historic.

—An investigating committee appointed by the Nebraska Legislature submitted to the governor of that State, April 13, a report charging that by the negligence and cupidity of State officials, theft, aggregating \$1,323,000 had been committed. The report was itemized.

—Gen. Schofield, president of the National Volunteer Reserve Association of the United States, is seeking to enroll in its ranks from 1,000,000 to 5,000,000 men, who will be ready to respond to any call that may be made upon them by the government in case of war.

—The body of Frances E. Willard was cremated, in accordance with her wish, at Graceland Cemetery, Chicago. The remains were interred beside those of her father and mother on Easter Sunday. The closest secrecy was observed, only three persons being present at the cremation.

—Mr. F. W. Wheeler, of Bay City, Mich., who operates the largest ship-building plant in the United States, has offered to throw his whole yard open to the government at any moment for the manufacture of war vessels. The normal force at work in the yard is over 2,000 men.

—The supreme court of Iowa has decided in favor of the anti-cigarette law, passed by the last legislature, which prohibits the sale of cigarettes in that State, except by wholesale dealers for shipment outside the State. The law is intended to stop the sale of cigarettes for consumption in the State.

—Dick West, one of the most notorious desperadoes of the Southwest, was shot and killed by government officers near Guthrie, O. T., April 8. He has been hunted longer than any other outlaw in all that country, and was without doubt one of the most daring highway robbers in the United States.

—John Stewart Crossy, of Baltimore, has offered his large property on the Claptank River for the establishment of a school for the orphans, and a home for the widows, of those who perished on the battle-ship "Maine." The property consists of 400 acres, with good buildings, and is valued at \$100,000.

—April 8 the steamer "Alki" arrived at Seattle, with news of a terrible land- and snow-slide on the Chilkoot Trail, in the Klondike country, under which it is believed that over 100 men and women, and 10,000 tons of outfits, were buried. At latest accounts, 31 men are known to have been killed, and many severely wounded.

—During the Revolutionary War, Robert Morris, one of the signers of the Declaration of Independence, loaned the national government \$100,000. The matter was not adjusted before Mr. Morris died; and since then the account has stood, with a four-per-cent. accumulating interest. Mrs. Catharine Snyder, of Warsaw, Ind., has established the fact that she is the daughter of his son, John Morris, who died when she was very young. Left an orphan, she was adopted by another family, who removed to a distant part of the country, and all trace of her former history was lost. However, by the recent discovery of old family records by government investigators, her lineage has been traced, and now she claims the original loan, with interest, amounting to about \$1,000,000.

—Another week has passed, and war is not yet declared, though by nearly all it is considered a foregone conclusion. The efforts to secure an adjustment of the difficulty by the pope and private individuals have been practically abandoned. The efforts of nations along this line have also been ineffectual. The Senate has passed the Foraker-Davis Cuban resolution, demanding the immediate withdrawal of all the land and naval forces of Spain from Cuba and Cuban waters, by a vote of 67 to 21. The President is directed and empowered to use the entire land and naval forces of the United States to carry this resolution into effect. Just what action will be taken by the House on Monday, is a question. If it concurs with the Senate, it is practically a declaration of war. It is reported that the United States consul at Malaga, Spain, a Mediterranean seaport city of 100,000 inhabitants, was attacked on last Friday, and the American flag torn down. All the United States troops have been ordered to prepare to move to the East at a moment's notice. A pledge has been made, in which Germany has taken the lead, that absolute neutrality of the continental powers will be preserved in case of war between the United States and Spain. Every vessel available for military service, even the ocean liners, is being utilized by our government, and mounted with guns. The United States squadron sailed last Thursday afternoon from Hampton Roads, under sealed orders, some think for practise purposes, others to intercept the Spanish flotilla at Cape Verde Islands, in case it comes west. Absolute secrecy is maintained at nearly all the navy yards, and every indication is that war will be declared before a week passes. All the world is looking with intense

interest for the outcome, because there is danger that out of this trouble with Spain will arise complications with other nations, the end of which none can define.

Special Notices.

THE SUMMER SCHOOL AT THE BATTLE CREEK COLLEGE.

ALL who are interested in the summer school should send in their names at once for the announcement, which will give the necessary information about the school. There will be about thirty pages of matter in the announcement, filled with recent Testimonies on church schools. This booklet is intended especially for those in General Conference District 3. Those who desire these Testimonies should send three two-cent postage stamps to the Battle Creek College.

INDIAN TERRITORY, NOTICE!

A LOCAL camp-meeting will be held at Vinita, I. T., May 6-16. This will be the first camp-meeting ever held by our people in Indian Territory; and we hope all in the vicinity will begin at once to make arrangements to attend. Remember that in making our arrangements, the best thing we can possibly do is to seek God, and ask him to come up to the feast. We are living in a period of the world's history when we must have his abiding presence.

It is expected that Elders R. M. Kilgore and I. H. Evans will be present at this meeting. Come if possible, and urge others to come. E. T. RUSSELL.

CAMP-MEETINGS FOR 1898.

DISTRICT ONE.		
Quebec, Standstead Plain,	June	1-6
Pennsylvania, Harrisburg,	"	2-13
New England,	"	9-19
Atlantic,	" 23 to July 3	
Virginia,	Aug.	11-22
Maine,	" 25 to Sept. 5	
Vermont,	Sept.	1-11
New York,	"	8-18
West Virginia,	"	8-18
DISTRICT TWO.		
Alabama,	June 24 to July 3	
Mississippi,	July	6-12
Louisiana,	"	13-20
Georgia,	"	22-31
North Carolina,	Aug.	5-14
Cumberland Mission Field,	"	19-28
Tennessee River Conference,	" 26 to Sept. 4	
Florida,		
DISTRICT THREE.		
Wisconsin,	June	7-13
Ohio,	Aug.	11-21
Michigan,	"	18-28
Indiana,	Sept.	1-11
Illinois,		
DISTRICT FOUR.		
Iowa,	May 26 to June 5	
South Dakota,	June	21-27
North Dakota,	"	7-13
Manitoba,	" 30 to July 8	
DISTRICT FIVE.		
Texas,	July	21-31
Arkansas,	Aug.	4-14
Missouri,	"	11-22
Colorado,	" 25 to Sept. 5	
Kansas,	Sept.	8-18
Oklahoma,	" 22 to Oct. 2	
DISTRICT SIX.		
California (central meeting),	May	5-15
Upper Columbia,	"	12-22
North Pacific,	"	19-29
California (State),	June	2-12
" (northern),	" 23 to July 3	
" (southern),	July	21-31

The arrangement indicated above for the time of the camp-meetings is the recommendation of the committee appointed for that purpose. The committee consulted with about fifteen Conference presidents before the report was submitted. Should there be any changes in the dates, they should be made in consultation with the district superintendent.

The arrangements for laborers for the camp-meetings have been left with the respective Conference presidents and their district superintendent.
L. A. HOOPES, Sec. Gen. Conf.

Publishers' Department.

AN "isolated reader" sends the following good words for the REVIEW:—

"DEAR REVIEW: How I praise the Lord for you! I could not be without your weekly visits; and it seems to me you are growing better all the time. During the past few months your pages have brought me just the truth I was needing, and in some cases it has been so pointed that I look upon it as a direct answer to prayer. May the dear Father guide you in all things."

"THE WORKINGMAN'S REST"

Is the title of No. 52 of the *Religious Liberty Library*. This tract very clearly, yet in no antagonistic spirit, disproves the "one-day-in-seven" theory which is so generally accepted and advocated. It shows, too, the real intent of the Sabbath commandment, and that it is not merely physical rest, but spiritual rest first of all, that is intended by the Lord, and is to be enjoyed by him who keeps the Sabbath. This tract will be a good one to circulate among the laboring classes. 16 pages; price, 1 cent.

"THE GOSPEL READER."

THE old adage that "as the twig is bent, the tree's inclined," is as true in the training of children as in the training of trees. "Train up a child in the way he should go: and when he is old, he will not depart from it." When their minds are young and easily susceptible to impressions, is the time to train children for lives of usefulness. Impressions received in childhood are not easily effaced; and since impressions for right or wrong are made by their surroundings, how important it is that they be surrounded with the best influences! What influences are more lasting than those produced by reading good books? A man is known largely by the books he reads. Every young person should be surrounded with the best books.

It was because of the need of something of this kind that "Gospel Reader," a companion volume to "Gospel Primer," was published. This book begins with the story of creation, and in a simple and interesting way gives a brief account of the history of the world, special attention being given to events pertaining to the present day. It is a book that will interest as well as educate. An excellent book to place in the hands of children. 192 pages; price, post-paid, board cover, 50 cents; cloth, 75 cents.

REVIEW AND HERALD PUB. CO.

NOTICES.

HELP WANTED.—Girl to do general housework. Sabbath-keeper preferred. Address Mrs. Lillie Partridge, Tiosa, Ind.

EMPLOYMENT WANTED.—On a farm among Seventh-day Adventists by an industrious young man eighteen years of age. Address Albert H. Woods, Irasburg, Vt.

EMPLOYMENT WANTED.—A handy boy, aged 16, wishes a place to work by the month among Sabbath-keepers. References will be given. Address Myron P. Maxson, 27th and 7th Sts., South Omaha, Neb.

FOR SALE.—Choice residence lot, centrally situated for the Review Office, College, and Sanitarium. If sold at once, will make the price very low, as we are about to leave for Australia. Call soon on G. W. Morse, Sanitarium.

EMPLOYMENT WANTED.—A boy in Ohio, fifteen years old and large for his age, driven from home because he will serve the Lord, desires a place to work. He is willing to do any work. He would prefer employment in Ohio, though this is not essential. Cannot some farmer brother give this boy a place to work? Address F. de Fluiter, Jr., Box 587, Ravenna, Ohio.

ADDRESS.

THE address of A. L. and L. G. Lingle will be 1082 King St., Honolulu, H. I., until further notice.

A CARD.

THE Terra Ceia, Fla., tract and missionary society sends thanks for publications received for work in Palmetto. Much good is being accomplished.

Obituaries.

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

DOW.—Died near Centerville, Cal., March 27, 1898, James A. Dow, aged 52 years. He sleeps in Jesus. Text, Matt. 10:29. H. G. THURSTON.

BOAZ.—Died at Rondo, Mo., Feb. 19, 1898, of a complication of diseases, Lela Grace, infant daughter of Allen M. and Mary E. Boaz. M. E. BOAZ.

CHURCH.—Died at Mendocino, Cal., March 8, 1898, of consumption, Charles H. Church, aged 44 years. He died in the faith. Discourse by the writer. D. C. HUNTER.

ALMY.—Died at Sabin, Minn., March 4, 1898, Sister Mary Almy, aged 77 years, 1 month, 25 days. Words of consolation were spoken by the writer, from Mark 11:22. J. H. BEHRENS.

WE.—Died at Glencoe, Ky., March 17, 1898, of heart-disease, Sister Sarah Rowe, wife of H. W. Rowe. She died peacefully, saying, "If it is the Lord's will, it is mine." B. J. ZACHARY.

CHAMBERS.—Died at Eldorado, Kan., March 24, 1898, of pneumonia, Brother James B. Chambers, aged 41 years, 1 month, 16 days. We laid him to rest to await the coming Saviour. H. F. KETRING.

BOUTILIER.—Died at French Village, Nova Scotia, March 19, 1898, Brother Thomas Boutilier, aged 69 years. He lived a most consistent Christian life. Remarks by the writer, from 2 Sam. 14:14. LEVI LONGARD.

WHITE.—Died at Nunda, N. Y., March 28, 1898, of heart-disease, Mrs. Geo. E. White, aged 57 years. Sister White was a firm believer in the third angel's message. Remarks by Mr. Wells (Methodist). L. C. ROBERTS.

PUTMAN.—Died in Mecosta county, Mich., of consumption, Cora Putman, aged 23 years, 1 month, 14 days. She was a member of the Horr Seventh-day Adventist church, and died trusting in the Saviour. HOMER H. PIERKINS.

EVANS.—Died at her home in Terre Haute, Ind., Feb. 16, 1898, of typhoid fever, Sister Maud Evans, after an illness of some weeks. Her last hours were peaceful, and she sank to rest fully trusting in Jesus. W. B. WHITE.

SMITH.—Died at Mary Fletcher Hospital, Burlington, Vt., Feb. 13, 1898, Edith Fuller Smith, aged 42 years, 9 days. She was an active member of the Burlington church. Words of comfort were spoken from Ps. 116:15. C. H. DROWN.

DAVIS.—Died at Washington, D. C., Sept. 23, 1897, my husband, Charles R. Davis, aged 51 years, 3 months. He was a Sabbath-keeper nearly all his life, and died with a bright hope of a part in the first resurrection. HATTIE L. DAVIS.

WHITNEY.—Died at San Pasqual, Cal., Nov. 15, 1897, of paralysis of the brain, Henry Joel Whitney, aged 64 years. He had been a member of the Seventh-day Adventist church for five years, to which he remained faithful. E. B. POTTS.

COLLINS.—Died near Niantic, R. I., March 25, 1898, after a lingering illness of several months, Brother Eben Collins, aged 70 years. He rests in hope of a blessed immortality. Funeral services conducted by the writer. E. A. STILLMAN.

MILLER.—Died at Springfield, Ohio, March 17, 1898, of scarlet fever and diphtheria, Edith E., daughter of Mr. and Mrs. S. M. Miller, aged 9 years, 4 months, 25 days. She was attentive in Sabbath-school, and beloved by all. J. G. WOOD.

SATTERLEE.—Died at Frankfort, Mich., March 6, 1898, of hemorrhage of the brain, Sister Mary Ann Satterlee, aged 67 years. She died with a full hope of having a part in the first resurrection. Sermon by the writer, from Job 14:14. C. E. LEBLAND.

SMITH.—Died at Welsh, La., Cyrus J. Smith, aged 79 years, 8 months, 7 days. He became interested in the Advent message prior to 1844, and accepted it in 1858 in Vermont. He rests in hope. Funeral services conducted by Elder E. S. Abbott. HERBERT E. HEALD.

CHAMBERLAIN.—Died at Maspeth, L. I., March 14, 1898, Mrs. Phoebe R. Chamberlain, aged 95 years, 2 months, 7 days. She was connected with the Advent movement of 1844, soon afterward accepting the Sabbath, and was a consistent Christian to the last. Sermon by the writer. C. H. KESLAKE.

FAIRCHILD.—Died at Fish Creek, Wis., March 30, 1898, of consumption, Agnes Fairchild, aged 24 years, 8 months, 24 days. She had been an active member of the Seventh-day Adventist church since she was fourteen years of age. Funeral services conducted by Mr. John Groenfeldt. LOTTIE E. NORTON.

COOK.—Died at Fresno, Cal., March 27, 1898, of consumption, Elder J. H. Cook, aged 69 years. He was for years a Seventh-day Adventist minister, and formerly president of the Kansas Conference. He died at peace with God. Funeral services conducted by Elder Marion Thorn and the writer. Text, Rev. 14:13. H. G. THURSTON.

DUMONT.—Died at Fresno, Cal., March 30, 1898, Willie, youngest son of Wm. and Emma Dumont, aged 12 years, from injuries received the day before by the kick of a horse. He was a member of the Fresno Sabbath-school, and for years had been the constant companion of his blind father. He died trusting in Jesus. Funeral services conducted by the writer, assisted by Elder Marion Thorn. Texts, John 13:7; 16:22. H. G. THURSTON.

The Home School.

NEW TESTAMENT GREEK.

LESSON XVI.

Λύω and Δείκνυμι in the Present Indicative Middle and Passive Voice—Imperfect Indicative of the Middle and Passive of λύω and δείκνυμι

I. Λύω AND ΔΕΙΚΝΥΜΙ IN THE PRESENT INDICATIVE MIDDLE AND PASSIVE VOICE.—Grammar: Sections 314; 332; 375, with a; 376 (principal tenses); 809; 811; 812; 813; 818 with a.

Table with 3 columns: λύω, PERSONAL ENDINGS, δείκνυμι. Rows include λύ-ο-μαι, λύ-ει, λύ-ε-ται, λύ-ε-σθον, λύ-ε-σθον, λυ-ό-μεθα, λύ-ε-σθε, λύ-ο-νται.

While the English language has but two voices, —the active, which represents the subject as acting; as, I loose; and the passive, which represents the subject as being acted upon; as, I am being loosed, the Greek has, in addition, a third voice, the middle, which represents the subject as acting upon himself; as, I am loosing myself; or for himself; as, I am loosing (the men) for myself. But both the passive and middle voices use the same personal endings; so that λύομαι may mean I am being loosed, I am loosing myself, or I am loosing for myself. The connection in which the loosing is used will generally make it clear which is the correct translation.

In the above paradigms this word λύομαι belongs to the ω-verbs and has the variable vowel. Δείκνυμαι belongs to the μ-verbs and has no variable vowel. It will be observed that the personal endings and variable vowel are less modified in the passive and middle than in the active; λύει is for λύ-ε-σαι. Recite paradigms aloud, that the ear as well as the eye may learn Greek; learn declensions and conjugation as thoroughly as nursery rhymes are learned, so that your tongue will recite them without thought on your part. This, of course, is only after you have thoroughly mastered the meaning of every form, and can analyze it into its elements, and explain the meaning of each element. Be patient and faithful; for you are learning to read the New Testament in the only inspired form. No translation is inspired.

II. IMPERFECT MIDDLE AND PASSIVE OF Λύω AND ΔΕΙΚΝΥΜΙ. Grammar: Sections 353, 1, 3, 4; 354; 355; 356; 357; 360, with a; 314; 332; 375, with a; 376; 809; 811; 812; 813; 818, with a; 824; 829.

Table with 3 columns: λύω, PERSONAL ENDINGS, δείκνυμι. Rows include έ-λυ-ό-μην, έ-λύ-ου, έ-λύ-ε-το, έ-λύ-ε-σθον, έ-λυ-έ-σθην, έ-λυ-ό-μεθα, έ-λύ-ε-σθε, έ-λύ-ο-ντο.

As λύομαι in the present, so έλύομην in the imperfect, may have any one of three meanings: I was loosing myself, I was loosing (something) for myself, or I was being loosed.

Written Exercise.

1. Conjugate from memory in the present and imperfect indicative active, passive, and middle, the following verbs, separating each form into its elements as far as possible: λύω, άγω, δείκνυμι, ύπάγω.

2. Write from memory the personal endings.

Translate into English:—

1. Έλυον, έλυόμεθα, έλύοντο, λύετε, λύεται. 2. μανθάενται, μανθάνετε, έμανθάνετε. 3. δείκνυμι, δείκνυσθε, δεικνύσιν, εδεικνύτο. 4. αναγιγνώσκете, άναγιγνώσκου.

Write the pronunciation of the following (το) αύτόν ή γυνή, Κύριε, δός (give) μοι τούτο τό ύδωρ.

Oral Exercise.

Translate into English:—

1. έγραφον, έγραφον έπιστολάς. 2. έγράφοντο, έγράφοντο αι έπιστολάι. 3. έμάνθανες, έμάνθανες ταύτα. 4. ούκ έμανθάνετο; έμανθάνετο.

Translate into Greek:—

1. These disciples, these men were baptizing. 2. Those men were being baptized. 3. A commandment, a new commandment. 4. A new commandment was being given.

Translate and commit:—

ή (659) άγάπη εκ (798, c) του Θεου έστιν.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect November 21, 1897.

EASTBOUND.

Bay City, Detroit, Port Huron, and East..... 7.00 A. M. Bay City, Detroit, Port Huron, and Int. Stations... 7.45 P. M. Port Huron, Susp. Bridge, New York, and Montreal, * 8.22 P. M. Detroit, Port Huron, Susp. Bridge, New York, and Boston..... 2.25 A. M.

WESTBOUND.

South Bend, Chicago, and West..... 8.42 A. M. Chicago and Intermediate Stations..... 12.15 P. M. Mixed, South Bend, and Int. Stations..... 7.10 A. M. South Bend, Chicago, and West..... 4.05 P. M. South Bend, Chicago, and West..... 12.55 A. M.

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.

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

2.25 A. M. train has Pullman buffet sleeping cars to New York and Philadelphia via Buffalo and L. V. R. R.; Pullman sleeper to Bay City via Flint; Pullman buffet sleeping-car to Detroit and Mt. Clemens via Durand; Pullman sleeping-car to Montreal via Port Huron, Hamilton, and Toronto Through coach to Niagara Falls.

WESTBOUND.

8.42 A. M., 4.05 P. M., and 12.55 A. M. trains have Pullman sleeping-cars and coaches to Chicago.

CONNECTIONS AT DURAND.

7.00 A. M. and 3.45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor E. R. north and south.

* Daily. † Except Sunday.

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

W. E. DAVIS, G. P. and T. Agent, MONTREAL, QUEBEC. E. H. HUGHES, A. G. P. Agent, CHICAGO, ILL. BEN FLETCHER, Trav. Pass. Agt., DETROIT, MICH.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 21, 1897.

Large table with columns for EAST, WEST, and times for various stations like Chicago, Detroit, Buffalo, etc.

*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. GEO. J. SADLER, Ticket Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 19, 1898.

JESUS CHRIST never declared war on anything but sin.

THE Christian alone can always maintain "peace with honor."

IT is the age of gold; but we seem as far as ever from the golden age.

IT is more dangerous to adhere to an evil principle than to a wicked person.

IF the world could have been reformed by law, God would have reformed it long ago.

A NATION of slaves—slaves to that which debases manhood—cannot hope to maintain its independence.

HE who cannot enter into the true spirit of Sabbath-keeping can find no rest nor benefit in it. The letter without the spirit is useless.

WHAT the church most needs to show the world is not that she can wield the arm of civil power, but that she can move the arm of God.

WHY should any of the States of the American Union be afraid or ashamed to incorporate into its constitution the provisions against religious legislation which are contained in the Constitution of the nation?

ALL the foregoing items are taken bodily from only one number of the *American Sentinel*. We do this to give a sample of what is missed and lost *each week* by those who are not regular subscribers to the *Sentinel*.

THERE are, in the State of Alabama, 500,000 acres of government land,—24,000 within a radius of sixty miles of Montgomery, 10,000 within twenty-five miles of Tuskegee, and 50,000 acres bordering on the Black Belt.

THE Florida Tract Society circular letter has, among other interesting items, this one: "One family, numbering nine, was brought into the truth through the interest aroused by an article in a copy of the REVIEW loaned by a neighbor."

ONE of our ministers in Florida sends in a list of eight subscribers to the REVIEW from the members of a company he has just raised up, and says there are more to follow. Good. Who will be the next? Besides, that company will surely grow.

Do you want to know a truth? This is one,—that in our churches the busybody does more harm than any other agent. And more, the one who listens to a slanderous tale is just as guilty as the one who tells it. So if you would prosper spiritually, don't do either.

TO-DAY we are forcibly reminded that just thirty-seven years ago, April 14, this nation was but one step beyond what threatens it now.

War immediately, is, to all human foresight, inevitable; and if it comes, it will be a terribly destructive one. There is danger, too, that it will end, sooner or later, in international complications.

ANOTHER week has passed, and war has not come; and we are glad of it. God is "Governor among the nations," and he is over all.

CHINA is having five war-ships built in Europe. But now the grabbing of her ports and territory by Russia, Germany, England, and France, has left her not a single port of her own in which to receive her ships when they are finished. Perhaps these "powers" can now "safeguard the integrity and sovereignty of China" in these ships, by partitioning them also.

RUSSIA has announced to the world that she landed troops and run up her flag at Port Arthur and Talién-Wan, and is gathering materials for fully fortifying both places. She has also publicly expressed the "belief" that this whole transaction "will safeguard the integrity and sovereignty of China"! The mystery is how Russia can expect anybody else in the world to believe any such thing.

THE Michigan State Epworth League convention was held in Jackson. There was a large attendance. The *Detroit News* says: "Resolutions were adopted in favor of a 'Christian citizenship' committee in each local league, to work for moral reform; pledging members to wage unceasing war against the use of tobacco; expressing sympathy with the Cubans; commending President McKinley's course; and adopting the motto, 'Cuba shall be free.'"

A NOTE from Washington, D. C., says: "Strong organizations are being marshaled to get the passage of the Sunday-rest bill; and among the most active, persistent, and dangerous, is the W. C. T. U. Their petitions are pouring into Congress from all parts of the country for the passage of the bill." How we do wish that those well-meaning women could see the great mischief that they are endeavoring to do! Surely they would abandon it in an instant.

THEY have for some time been having considerable difficulty in a certain quarter of West Virginia over the question of the reading of the Protestant Bible in the public schools. The matter was carried to the courts, and a writ of mandamus was issued to prohibit the reading. The case was carried up to the supreme court of the State, and a decision has just been handed down, refusing to grant the writ, on the ground that there is no law to prohibit it.

CHINA has "leased" to Great Britain the port of Wei-hai-wei, and Britain now occupies that important harbor on the same terms that Russia holds Port Arthur and Talién-Wan. By this "concession," Britain occupies ports and territory on both sides of Germany's port of Kiao-Chou. In other words, Britain in China lies between Russia and Germany, and between Germany and France. In yet other words, in the partition of China, Britain has the best part of the whole.

THE editor of the *Outlook* very properly and very pointedly says: "He who believes that there is no Holy Spirit of God, or that, if there is, he has never spoken through holy men of old; or that, if he has, there is no sense in which his utterances are clearest and most comprehensive in the Scriptures of the Old and the New Testament; that in those books there is no revealing or unveiling of that Spirit; and especially that in Jesus Christ there is no unique and special manifestation of God, has not a right to call himself a Christian teacher."

REFERRING to the files of the REVIEW of the week in which the Rebellion began in 1861, we find these words in an editorial concerning the matter:—

What we should ever keep before our minds is that every new development of the signs of the times is a fresh evidence that the end of all things and the consummation of our glorious hope are right upon us. It should lead us to give ourselves more diligently and earnestly to the work of preparation. . . . The present turmoil will ere long culminate in the great battle of Armageddon, where everlasting victory will perch upon the banners of the Lord of hosts. Let those who wish to be on his side then, make haste to marshal themselves into his service now.

These words were true then, and how much more appropriate are they to-day! How the warning should ring in our ears, "Get ready, get ready, get ready!"

IT is a real pleasure to us to give this week a sketch of the work that the Lord was enabled to do through the instrumentality of George Muller. We are the more glad to do this from the fact that very little notice was taken of Muller's death by even the religious papers of the country. Yet if he had been a man who had engaged in worldly business, in which, all his life, he had oppressed the laborer, ground the faces of the poor, robbed the fatherless, and defrauded the widow, and then at his death had left seven million dollars to establish orphanages and distribute Bibles and tracts; or if he had been somebody who had for years kept himself constantly posing before the public, courted, honored, and fêted, all the papers of the country would have rung for weeks with praises of his wonderful beneficence or his great benefit to mankind. But when he gave his whole life absolutely to God, for God to use him and work through him, while he himself was content to remain in obscurity, possessing absolutely nothing, yet dispensing seven million dollars to orphans and in distributing Bibles and other good literature,—when this man dies, perhaps only half a dozen religious papers give any extended notice of it. No better illustration could be given of the way that this world looks at things.

Now ready—"Primary Language Lessons," being No. 1 of "Bell's Language Series." This is a reader for children from nine to twelve years of age. It is a most excellent reading-book for children, and even older people will find it very interesting and instructive. In addition to its excellent qualities as a reader, it is so constructed as to teach the proper use of the English language. It is not at all a grammar. There are no grammar lessons in the book. It teaches the proper use of the language by making the children familiar with the use of proper language. We do not know how a book better adapted to the purpose could be arranged. It is just the thing for use in all our church schools. Price, 65 cents. Review and Herald Publishing Company, Battle Creek, Mich.