

# The Advent **REVIEW** & **HERALD** HOLY BIBLE IS THE FIELD OF THE WORLD Emma E. Craig, Editor Box 449

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

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### NO COMPROMISE.

"I WILL even betroth thee to me in faithfulness."

Each work from the Creator's hand  
 Hath one sure mark,—perfection;  
 Each ray of light he gives to earth  
 Hath never sad defection;  
 And nature doth her part fulfil,  
 That all she hath shall meet his will.

And were we but more teachable,  
 More pliant to his molding,  
 His sweetest secrets, lying deep,  
 He would be then unfolding.  
 The Spirit's choicest gifts we miss  
 From loving something more than this.

Half-hearted service never brings  
 The joy which is abiding;  
 The loyal heart alone can share  
 The peace God hath in hiding,  
 And only offerings complete  
 Have recognition at his feet.

The Holy Spirit ne'er can dwell  
 Where there is reservation;  
 He enters only where the heart  
 Yields all in consecration;  
 But gives to each that glad surprise  
 To find sweet joy in sacrifice.

All compromise, however small,  
 Brings never an uplifting;  
 And every heart who would be true  
 Will know the Spirit's sifting;  
 His hand upon some broken chord  
 Brings sweetest echoes to the Lord.

But ah! the human hath no power  
 To keep attuned to heaven;  
 Only to those close linked with God,  
 He hath "betrothal" given.  
 Those who the Lord as "Ishi" know,  
 Rare sweets extract from every woe.

—Carrie Merrall.

### THE TRUTH AS IT IS IN JESUS.—NO. 1.

MRS. E. G. WHITE.

THE word of God is to be our spiritual food. "I am the bread of life," Christ said; "he that cometh to me shall never hunger; and he that believeth on me shall never thirst." The world is perishing for want of pure, unadulterated truth. Christ is the truth. His words are truth, and they have a deeper significance than appears on the surface, and a value beyond their unpretending appearance. Minds that are quickened by the Holy Spirit will discern the value of these words. When our eyes are anointed with the holy eye-salve, we shall be able to detect the precious gems of truth, even though they may be buried beneath the surface.

Truth is delicate, refined, elevated. When it molds the character, the soul grows under its divine influence. Every day the truth is to be

received into the heart. Thus we eat Christ's words, which he declares are spirit and life. The acceptance of truth will make every receiver a child of God, an heir of heaven. Truth that is cherished in the heart is not a cold, dead letter, but a living power.

Truth is sacred, divine. It is stronger and more powerful than anything else in the formation of a character after the likeness of Christ. In it there is fulness of joy. When it is cherished in the heart, the love of Christ is preferred to the love of any human being. This is Christianity. This is the love of God in the soul. Thus pure, unadulterated truth occupies the citadel of the being. The words are fulfilled, "A new heart also will I give you, and a new spirit will I put within you." There is a nobleness in the life of the one who lives and works under the vivifying influence of the truth.

It is needful for all who are working in the cause of God to ponder these things, that they may guard against self-sufficiency. The Lord is dishonored when those who profess to serve him reveal a character that is a denial of their faith. We are not to trust in self; for the Lord leaves those who are self-sufficient to their own human wisdom. All desire for self-exaltation places the human agent where the Holy Spirit can not work with him. In no case can the Holy Spirit co-operate with the methods and plans of self-sufficient men. It is not for any to seek to be great preachers, wonderful evangelists. All who believe the truth, who understand the dignity and elevated character of the message they bear, will hide in Christ, realizing that their security and efficiency come from God. They will not live selfish lives; for the truth is elevating, refining, and sanctifying in its influence.

I know, and am afraid as I realize, that with hundreds religion is a cold, formal thing. Many professed Christians will lose the eternal life that is within the reach of all. I can not forbear to tell you in the name of the Lord that you are not on safe ground unless the truth teaches you your danger, bringing you every day closer to Christ in character. Many poor souls are puffed up with pride and self-importance. If they do not change this position, they will be tempted still more strongly to display their supposed qualifications and powers. Every provision has been made for them, but they have no hungering nor thirsting after righteousness. There is no room in the heart for the Spirit of God.

Many are supposed to be converted who will not stand the stress of trial and temptation. Under difficulty the test of God's word shows them to be faithless, envious, jealous, full of evil-surmises. Many, many, are stony-ground hearers. They have no depth of spiritual experience. They do not apply the truth to the heart and conscience. Self, with all its unsanctified elements, is alive, revealing attributes that strengthen evil instead of repressing it. There is a lack of pure-toned piety; and this lack makes them weaklings in the army of the Lord, when they might be giants if they were but willing to be truly converted.

Our lack of faith and the absence of the love and respect due to all the children of God, detract from our influence, and make our labors of none effect. When the power of the Holy Spirit is appreciated and felt in the heart, far less of self will be exhibited, and far more of the feeling of human brotherhood will be revealed. Our part is not to exhibit self, but to let the Holy Spirit work in us. Thus, self-deceived men and women may be rescued from delusion.

All, high or low, if they are unconverted, are on one common platform. Men may turn from one doctrine to another. This is being done, and will be done. Papists may change from Catholicism to Protestantism; yet they may know nothing of the meaning of the words, "A new heart also will I give you." Accepting new theories, and uniting with a church, do not bring new life to any one, even though the church with which he unites may be established on the true foundation. Connection with a church does not take the place of conversion. To subscribe the name to a church creed is not of the least value to any one if the heart is not truly changed.

This question is a serious one, and its meaning should be fully realized. Men may be church-members, and may apparently work earnestly, performing a round of duties from year to year, and yet be unconverted. They may write in defense of Christianity, and yet be unconverted. A man may preach pleasing, entertaining sermons, yet be far from Christ as regards religious experience. He may be exalted to the pinnacle of human greatness, yet never have experienced the inward work of grace that transforms the character. Such a one is deceived by his connection and familiarity with the sacred truths of the gospel, which have reached the intellect, but have not been brought into the inner sanctuary of the soul.

We must have more than an intellectual belief in the truth. Many of the Jews were convinced that Jesus was the Son of God, but they were too proud and ambitious to surrender. They decided to resist the truth, and they maintained their opposition. They did not receive into the heart the truth as it is in Jesus. When truth is held as truth only by the conscience, when the heart is not stimulated and made receptive, only the mind is affected. But when the truth is received as truth by the heart, it has passed through the conscience, and has captivated the soul with its pure principles. It is placed in the heart by the Holy Spirit, who reveals its beauty to the mind, that its transforming power may be seen in the character.

Unless a man is renewed in the spirit of his mind by the power of the Holy Spirit, he will become restless and dissatisfied, because he has not died to self. Only in Christ can we find true rest. "Come unto me," he cried, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." And again he says: "If any man will come after

me, let him deny himself, and take up his cross daily, and follow me." "For without me ye can do nothing." Without Christ we can do nothing correctly, any more than could Cain. Of what advantage is any system of religion to one who has not been transformed in character by the Holy Spirit's power?—It is saying without doing; it is a profession of faith without works.

O that all who shall read these lines would search their hearts as with a lighted candle, and define, if they can, what true conversion is. The Lord never created man to lord it over his fellow man. This propensity has been indulged to the wreck and ruin of humanity. The souls of those who have indulged themselves in this are cast in a mold that Satan himself has made to fashion their characters. Every soul carries his credentials with him. By his actions he shows whether he is under the power of the Holy Spirit, or whether he is striving to climb over his fellow men to rule or to ruin.

With the great truth we have been privileged to receive, we should, and under the Holy Spirit's power we could, become living channels of light. We could then approach the mercy-seat; and seeing the bow of promise, kneel with contrite hearts, and seek the kingdom of heaven with a spiritual violence that would bring its own reward. We would take it by force, as did Jacob. Then our message would be the power of God unto salvation. Our supplications would be full of earnestness, full of a sense of our great need; and we would not be denied. The truth would be expressed by life and character, and by lips touched with the living coal from off God's altar. When this experience is ours, we shall be lifted out of our poor, cheap selves, that we have cherished so tenderly. We shall empty our hearts of the corroding power of selfishness, and shall be filled with praise and gratitude to God. We shall magnify the Lord, the God of all grace, who has magnified Christ. And he will reveal his power through us, making us as sharp sickles in the harvest-field.

God calls upon his people to reveal him. Shall the world manifest principles of integrity that the church does not maintain? Shall a selfish ambition to be first be shown by the followers of Christ? Shall not the principles cherished by them be unselfish, laid upon the true foundation, even Christ Jesus? What material shall we bring to this precious foundation, that there may no longer be antagonism but unity in the church? Shall we build with worthless material,—wood, hay, stubble? Shall we not rather bring the most precious material,—gold, silver, precious stones? Shall we not distinguish sharply between the chaff and the wheat? Shall we not realize that we must receive the Holy Spirit in our hearts, that it may mold and fashion the practical life? Shall we not strive to discern the meaning of the atonement of Christ?

We are living in perilous times. In the fear of God I tell you that the true exposition of the Scriptures is necessary for the correct moral development of our characters. When mind and heart are controlled by the Holy Spirit, when self is dead, the truth is capable of constant expansion and development. When the truth as it is in Jesus molds our characters, it will be seen to be truth indeed. As it is contemplated by the believer, it will grow brighter, shining with its original beauty. It will increase in value, quickening and vivifying the mind, and subduing selfish, unchrist-like coarseness of character. It will elevate our aspirations, enabling us to reach the perfect standard of holiness.

"TIME is what we want most, but use worst; for this we must all account."

### LOOK AWAY.

(Maclaren.)

Look away from the living. They can do much for us. Thank God for human love, and earthly companionship, and family ties, and friendship and all its sweetness. But each human soul needs more than any human soul can give. Never mind men's judgments. The racer has to neglect the crowd, whether they roar applause or yell disapprobation, as he speeds past them. They can not help us; Christ can. Look away from them, and look to him.

Look away from difficulties. No race will be run if we begin by counting up the roughnesses and the obstacles. There is nothing more weakening than the habit of anticipating difficulties in our course. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." The difference between the successful man and the unsuccessful man consists largely in this: the one looks out from the harbor, and is so frightened with the crests of the white sea-horses outside that he will not put forth into them, or loses his head if he does; and the other looks at them and gathers himself up to front them. Difficulties? They are things to be overcome. The climber who looks down will go down, in many cases. The only safety is to look up, away from the arena, and up to the Emperor.

Look away from yourselves. You will never make yourselves strong by groaning over your weaknesses. You may get some hints as to what you should avoid and so forth, by self-examination, and I am not dehorting from that. But I say there are few more widely operative causes of imperfect and unprogressive Christian lives than the habit of always looking at ourselves, and recounting to ourselves our own failures. That is not the way to get strength. Look unto Jesus.

### THE TWO MINISTRATIONS.

EUGENE LELAND.  
(Montreal, Ontario.)

In the third chapter of 2 Corinthians two ministrations are mentioned. The first is called the ministration of death, the ministration of condemnation. The second is called the ministration of the Spirit, the ministration of righteousness.

Both these ministrations are said to be glorious; but the glory of the second is so much greater than that of the first that it "had no glory in this respect, by reason of the glory that excelleth."

The glory of both these ministrations is the glory of God; and the glory that shone in the face of Moses as he came down from the mountain was simply a reflection of the glory of God. But the glory thus seen in the face of Moses was intended to stand as an illustration of the glory of the ministration of condemnation, written and engraved in stones. Just as the people were afraid when they saw the glory of God reflected in the face of Moses, so the sinner is afraid of the real glory of God, as seen in the ministration of death, written and engraved in stones.

The law is here represented as a minister; and its ministration is one of condemnation and death; but there was a glory which attended this ministration. The glory of God can be seen in a ministration of death, by finding out what the glory of God is, as used in this connection.

As generally understood, the glory of God signifies a brightness, or halo, as of light emanating from the person or object in connection with which it is seen. The term has this signification when it refers to the glory seen in

the face of Moses; but that this is not the primary meaning of the term, as generally used, nor its meaning as used in another place in this same chapter, will be seen by reading verse 18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." As used in this passage, "the glory of the Lord" has evident reference to the character of God, as seen in the life of Jesus Christ. And in the majority of instances where the term is used in Scriptures, it has this signification. There may be different ways in which the thought is expressed; but a little careful study will show that this is the real meaning of the term.

Take, as an illustration of this point, the thought presented in Rom. 3:23: "For all have sinned, and come short of the glory of God." It is by sin or "the transgression of the law," that all have come short of the glory of God. If all had met the requirements of the law, they would have attained to the glory of God. And therefore the glory of God is the perfect living out of the law of God. But this has been done only by the Lord Jesus Christ, and it can be accomplished in us only by our accepting the life of Christ to be lived out in us by faith. Thus we see that from whatever point of view we may look at the subject, or in whatever terms it may be expressed, the glory of God is the character of God, as expressed in his holy law, and lived out in the life of Jesus Christ.

But there is another way in which the glory of God is shown, and that is by the condemnation of the sinner for the transgression of the law. The difference between the glory of God arising from the death of the sinner, and the glory of God which comes from his salvation, is the difference between the two ministrations of the chapter under consideration. To condemn a criminal is glorious in the sense that it upholds the majesty of the government, and of the law that condemns him; but to save him from condemnation and death, and *at the same time maintain the majesty of the government and the law*, as well as secure the future obedience of the criminal, *is much more glorious.*

To enact laws, and then permit those laws to be violated with impunity, would be a disgrace to any government. It would show that the government was either very incompetent or very corrupt. On the other hand, it is plain that it would be the glory of a government to uphold its laws by the infliction of just penalties. Possibly this may be thought to be a grim sort of glory, but nevertheless it is glory: and it is *of the same character* as the glory which comes to the government from loyal obedience to its laws; for the condemnation of the criminal is simply the maintenance of the majesty of the law.

To illustrate: the law of gravitation is a wise and beneficent law. Its working produces the harmony of the universe. If it should cease to operate, confusion and chaos would result at once. Yet there are times when this law works death, as when one falls from a considerable height. But after it has thus wrought death, it has no power to restore its victim to life. Now we can not condemn the law because that under such circumstances it works death instead of life, nor because it has not the power to restore life to one in whom it has already wrought death; neither can it be said to lose the glory of its working because it causes death instead of giving life. To be sure, the glory of the working of the law of gravitation, when it ministers death, may appear to be less in our estimation than when it ministers life; and it really may be less, but it is glory notwithstanding.

The same thing is true of the law of God, only there is this difference: all the glory that can come to sinful men from the direct work-

ing of the law of God is the glory of condemnation, because "all have sinned, and come short of the glory of God."

Perhaps a word may be in place as to what is meant by the *direct* working of the law of God. I mean its working without the interposition of a mediator. Working directly, the law ministers life to those who *obey it*, and death to those who transgress it. But to the transgressor, life can come only through the interposition of a mediator.

The ministration of the law to the sinner is condemnation and death.

The ministration of the Spirit is righteousness and life.

The ministration of the law is, Do and live.

The ministration of the Spirit is, Live and do.

The ministration of the law is designed by its condemnation to cause the sinner to seek for life through the ministration of the Spirit.

The ministration of the Spirit is designed to fulfil the righteousness of the law in the sinner, that the glory of God may be seen in his life, rather than in his death.

The glory of God, then, is simply the working of his law; and it may work either life or death in the individual, according to the relation that he sustains to it. But whether it works life or death in the sinner, in either case it will be an exhibition of the glory of God. See Phil. 2:9-11.

The ministration of the law is glorious, but the ministration of the Spirit is much more glorious.

Under which of these ministrations are you? If under the first, then we admonish you in the name of the Master, "Receive ye the Holy Ghost." If under the second, the admonition is: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee."

#### "CHRIST IN YOU."

*The King's Messenger.*

This is the secret of a Christlike spirit and of Christlike living. In fact, it is the secret of *all* godlikeness; for our God is one.

But it *is* a secret,—a hidden mystery,—and few of us come to its real, satisfactory realization. We are religiously inclined; and we try to be like Christ, and live like him, when our hearts and motives are full of self, and we have not his nature in us.

We forget that Jesus himself taught that men do *not* gather grapes of thorns, nor figs of thistles. Then we try to think like Christ, and get the meaning of his words, when we do not so much as know his Spirit who had the words written; consequently, our church creed, our theology, and our moral code are never perfectly lived up to.

In fact we are always at work on the outside, and ourselves are the chief executors, while God would work from within, with the Holy Spirit as chief executor. And our Christian experience and our lives have, and will always have, in them a tone of dissatisfaction,—a minor, discordant key, unconfessed, it may be, but often realized unless we are religious bigots, who have no living spiritual senses,—until we cease from ourselves and our religious ideas, and let God begin the work. Others still, who are of deeply spiritual inclination and desire, are trying to enthrone Christ in the heart, and crown him king there, while they boldly ignore his own plans and methods, and refuse the seat on the throne of the heart to his sole representative, the Holy Ghost.

"PRAYER is the secret of imparted power."

#### I FLEE UNTO THEE TO HIDE ME.

MRS. L. D. AVERY-STUTTLE.

A MIST enshrouds the darkening sky,  
The storm of wrath is gathering high;  
O, hide Thou me! I sink, I die,—  
I flee to thee.  
Protect me from the tempest's shock,  
From wind and wave and treacherous rock;  
The hosts of evil rave and mock;  
O, hide thou me!

Rumors of war the kingdoms hear,  
The nations faint in sudden fear;  
Lo, Armageddon's day draws near,  
And all hearts fail.  
The burning sun, as sackcloth black,  
'Mid clouds of gloom pursues his track,  
While echoing rocks and hills fling back  
The sinner's wail.

The silvery moon hangs overhead,  
A ghastly ball of crimson red;  
The very stars from heaven have fled,  
A fiery train,  
E'en as the laden fig-trees cast  
Their unripe fruit so thick and fast  
When shaken with a mighty blast,  
O'er hill and plain.

Yet if, 'mid sights and sounds of woe,  
When hills like lambs skip to and fro,  
My Master's voice, which well I know,  
I may but hear,  
I'll hide my trembling soul in thee,  
Thou "Rock of Ages, cleft for me;"  
I'll gladly to my Refuge flee;  
And will not fear.

#### TELL OF THE LORD'S DEATH.

*New York Observer.*

TELLING the Lord's death! That is what we are especially called upon to do in times when the drift of popular thought is largely away from atonement, and, indeed, from any such conception of sin as would make atonement desirable. It thus becomes the duty of alert and intelligent Christian teachers to point out the sad lack of spiritual perspective that exists in much of the theology of the day. We need to see things in their proper proportion, their due relativity. To allow the life of Christ to subtract attention from his passion and death, would be like trying to think of a cure without a remedy, a story without a motif, a king without a crown. Calvary was the logical result and consummation of all those lesser sacrifices that went between Bethlehem and the pretorium. Christ came into a world of death; and only by his own death could he abolish for such as believe the mortalities due to sin.

Against this idea of Christ's mediatorial death for sinners, the attacks of criticism have always been addressed, and are now being directed with redoubled force and increased ingenuity. The doctrine is unwelcome to human pride. "We will admit that Jesus lived," say some; "and even that he died," add others; "but that his death satisfies any outraged law of God we deny!" exclaim many. "Jesus as example, teacher, martyr," say numbers, "will do; but Jesus as Saviour, never!"

Yet the church can not, in obedience to any such blind, perverse demand, intermit its testimony to the great redemptive achievement on Calvary. It is still, in clear, resonant tones, to tell out the Lord's death. How long must this testimony be continued?—The only limit set is that unknown date indicated in the words, "Till he come." It is nowhere contemplated in the Bible that the church is to discard the teaching of the atonement whenever the tide of popular opinion in any one century happens to set against it; or that that doctrine will wear out its force, by friction against doubts and denials, before the twentieth century dawns upon the world. No; "till he come," is the word, though the age of previous suspense should bridge a hundred centuries.

The redemptive teaching must be insistent and persistent. So long as there are souls that are lost, there will be souls who will need to hear of an atoning sacrifice of Christ. A cold, ethical system of unspiritual theorizing will save nobody. The gospel must be preserved, with its emotive truths that cluster about Calvary. If anything is unpreachable and unthinkable, it is a Christianity without a cross.

#### MIND OF THE SPIRIT.—NO. 2.

J. N. LOUGHBOROUGH.

THE following testimony was published in 1855:—

There is too much of an independence of spirit indulged in among the messengers. This must be laid aside, and there must be a drawing together of the servants of God. There has been too much of a spirit to ask, "Am I my brother's keeper?" Said the angel: "Yea, *thou art* thy brother's keeper. Thou shouldst have a watchful care for thy brother, be interested for his welfare, and cherish a kind, loving spirit toward him. Press together, press together."—"*Testimonies for the Church*," Vol. I, pages 113, 114.

Published testimony of 1858 reads:—

God is leading out a people, not a few separate individuals, here and there, one believing this thing, another that. Angels of God are doing the work committed to their trust. The third angel is leading out and purifying a people, and they should move with him unitedly. Some run ahead of the angels that are leading this people; but they have to retrace every step, and meekly follow no faster than the angels lead. I saw that the angels of God would lead his people no faster than they could receive and act upon the important truths that are communicated to them. But some restless spirits do not more than half do up their work. As the angel leads them, they get in haste for something new; and rush on without divine guidance, and thus bring confusion and discord into the ranks. They do not speak or act in harmony with the body.—*Id.*, page 207.

Again, from Testimonies of 1860:—

As we near the close of time, Satan comes down with great power, knowing that his time is short. Especially will his power be exercised upon the remnant. He will war against them, and seek to divide and scatter them, that they may grow weak and be overthrown. The people of God should move understandingly, and should be united in their efforts. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will tell forcibly in the upbuilding of the cause of present truth. Order must be observed, and there must be union in maintaining order, or Satan will take the advantage. . . .

Much evil will be avoided if the ministers of Christ will be of one mind, united in their plans of action, and united in effort. If they will stand together, sustain one another, and faithfully reprove and rebuke wrong; they will soon cause it to wither.—*Id.*, pages 210-213.

Lastly, from Testimonies of 1868:—

The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized, in our course of action, angels, who are thoroughly organized and move in perfect order, can not work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization. . . . Never will these heavenly messengers place their indorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan's efforts to weaken our forces, to destroy courage, and to prevent successful action.

Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, and subjection and thorough discipline mark the movements of the angelic host. . . .

The travels of the children of Israel are faithfully described; the deliverance which the Lord wrought for them, their perfect organization and special order, their sin in murmuring against Moses and thus against God, their transgressions, their rebellions, their punishments, their carcasses strewn in the wilderness, because of their unwillingness to submit to God's wise arrangements,—this faithful picture is hung up before us as a warning lest we follow their example of disobedience, and fall like them. . . .

Has God changed from a God of order?—No; he is the same in the present dispensation as in the former. Paul says, "God is not the author of confusion, but of peace." He is as particular now as then, and he designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses, for the benefit of the children of Israel.—*Id.*, pages 649-653.

## The Sermon.

### METHODS IN REVIVAL VS. NEW TESTAMENT METHODS.

Robert Smylde, D. D., in *Northwestern Christian Advocate*, Jan. 18, 1899.

WHAT is called the "machine" is common enough in politics. It is the art of moving men in large bodies, and voting them for a particular ticket, without anything like intelligent conviction. It usually works through large crowds, gathered by any and every method known to human ingenuity.

Some of the certain, seemingly approved, methods in revival suggest the political machine. Some of the men in demand as evangelists are the men who can move people in large bodies, without the necessity of making them think,—men who can commit people to certain propositions without anything approaching deep conviction as to the fundamentals of our holy Christianity. It is possible for a clever man so to magnetize people as to move them in large bodies, and induce them to take upon themselves, in some form, the vows of the church. The things depended on to get and hold a crowd in a popular revival are sensational methods, organization, music; then, when the crowds have been worked up to a high pitch of enthusiasm, move on them with a large body of workers, and by exhortation and appeal induce them to sign cards, go into an inquiry-room, and go forward to the altar.

What is wrong about all this? That numbers of people are genuinely converted in such meetings we do not question. But there is no stress laid on deep, heart-searching conviction through the Holy Spirit—such conviction as makes men sick of sin, and constrains them to say, "Men and brethren, what shall we do?" The trouble with all our revivals is that people *feel* too good. Sinners are said to be converted who never felt the pangs of genuine repentance; who were never heart-sick because of their sinfulness; who have never known the heart-throes of which the apostle speaks when he cried, "O wretched man that I am! who shall deliver me from the body of this death?" Multitudes are in our churches as the result of skilful manipulation. The so-called "revival" has been intensely human. The machine has been very much in evidence. Thousands have been literally *brought in*, who have never known what it is to be converted from sin to holiness. The radical transformation of which Paul speaks has never dawned upon them: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." "They that are Christ's have crucified the flesh with the affections and lusts." Nobody seems to assume that conversion means a transformation from a selfish life to a life of genuine righteousness. We have ceased to think of the New Testament as the standard of our religion. There has long since ceased to be a dividing-line between the visible church and the world. The world has been brought into the church, and controls it.

The trouble with the Jewish church of our Saviour's time was not that the Jews were not zealous to extend their conquests; that they were not loyal to their ecclesiastical body; or that they were not thoroughly versed in their Sacred Scriptures, or wanting in fidelity to their

teaching, as interpreted by their teachers and doctors of the law. In all these respects they more than surpassed the church of our time. The trouble was, they had *lost the spirit of true religion*; they did not represent Moses and the prophets; they were thoroughly secular, and were dominated by the spirit of this world. No doubt many strong points could be made in favor of the church of our time, as compared with the Jewish church of our Saviour's time. It is a fact, however, that the church of our day is dominated by the secular spirit,—I mean that spirit which *craves* the best of everything for itself, regardless of, or with small regard for, the interests of others. This is the spirit of this world. Some one has aptly phrased it, "Every one for himself, and the devil take the hindmost." It is heathenism, pure and simple: and yet it is the most marked feature of our time. The man who thinks that drunkenness, profanity, and licentiousness are the great sins of our age, is neither a careful observer nor a deep thinker. They are greed of gain, lust for position and power,—the determination to have the best of everything for self-gratification, regardless of the interests of others. Is not this spirit fearfully prevalent in the church? Is it not almost as prevalent in the church as out of it? Shall we assail our people for being in the grip of the worldly spirit? How about the shepherds of the flock? The preachers preach good sermons, and give good advice to the pew, but alas! who shall *preach to the preachers*? The writer has mingled much with politicians, and has been an interested observer at several large political conventions. I am not able to say that the spirit of selfishness was more rife than I have seen it in some of the conferences.

The extent to which the world is in the church, and has control of it, is alarming. Machine methods in revival are responsible for this. Things have gone so far that, in the secular condition of the church, there is a seeming necessity for the machine. Numbers must be counted, or we shall be less conspicuous. Men's purses must be commanded, or our revenues will fall off. The great mass of the church knows nothing of the Holy Spirit. Only a few, and they often at a discount, are in touch with him. The Holy Spirit can not, and does not, work through the average church, except in a very general way. A revival that bears any close analogy to those of the New Testament, is almost a thing of history, and for obvious reasons.

We need to return to New Testament methods. Out of the dry ground of the ancient Jewish church there came the greatest revival known to history. It came in the birth-throes of our holy Christianity. Similar conditions in our time will produce similar results. Let us study the methods used in promoting that revival. There were a few people who interested themselves in trying to understand the teaching of Jesus. They were not among the highly favored, or the gifted, or the learned; but they were thoroughly in earnest, and they were teachable. They were not inquirers for *opinion's* sake, but for *conduct's* sake. They were so delighted with Christ that they forsook all, that they might give themselves to his teaching. They were simple enough, and had faith enough, to do just as he told them. It is not recorded they had high expectations. They gave up their worldly ambitions, everything that was sweet to the natural man: they literally died to self. All this preceded Pentecost. By the full consent of their will, the old self-life was doomed. How they came afterward to live such glorious lives must be gathered from the Acts of the Apostles. The point I make is, they had died to their desires for enrichment, for position, for pleasurable gratification. They had literally emptied themselves of self before they received the divine fulness. The

task assigned them, from the human point of view, was the most hopeless of which the human mind can conceive. How could they get the public ear? The multitudes had grown weary of the teaching of Jesus, and had wildly demanded his crucifixion. How were they to get the crowds? How could they overcome the intense opposition of the intellectual and social leaders of society? If their minds were disturbed at all by these questions, they were soon at rest. The great baptism came in the early morning; and before nine o'clock, Peter was preaching to a vast multitude. Nobody had billed the town, no flaming posters had appeared; but all Jerusalem was stirred, and before the day was done, three thousand had been gloriously converted. A short time afterward, Peter and John went up into the temple to pray, about three o'clock in the afternoon. They appeared to have no plans nor any purpose to preach; but a lame man was healed, a sermon was preached to an immense crowd, five thousand were converted, and the apostles were in jail before the sun went down. There was a divine lightning about these men which can not be explained on any principle of natural law. The revival reached all Judea and Samaria. It broke out in Damascus, Antioch, and Ephesus. It encircled the Mediterranean, and reached all civilized lands.

We need such an all-conquering revival today. We can have it if we comply with the conditions. It means an honest effort to get the mind of Christ, not for *opinion's* sake, but for *conduct's* sake. The old self-life must be given up. There must be death to the secular spirit. Self-emptying must precede the divine filling. We may hold pentecostal meetings, and talk about the baptism of the Spirit; we may even sing and talk ourselves into good *feeling*; but while the old self-life remains, we shall be weak and without adequate power. Paul revealed the secret of victory when he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." Paul was emptied of self, and was therefore filled with the Spirit; and as a consequence, revivals loomed up under circumstances the most unfavorable, wherever he preached. If we study carefully the apostolic church, and try to follow in its footsteps, we shall have revivals of great and wide-spread power. Pentecostal conditions never fail to bring pentecostal results.

God's methods often appear to be slow. We are too impatient. Often, with a revival almost in sight, we give up, adopt the world's methods and get only surface results. If we determine to succeed by New Testament methods, and work and wait and pray, we shall see the Lord's arm made bare in wonderful power.

THE mistake we are making is to teach and preach that the reception of the Holy Ghost is a blessing, an influence, an endowment, a power, a something. It is not any or all of these; it is no *thing*. He is a *person*, and as such must be received, and not as a blessing of any name nor kind. Receive *ye him*, not a blessing. No, no! not anything so low, but the third person in the Godhead,—divinity received by humanity. He is not an act nor an experience, but an abiding,—"another Comforter,"—a new personage that comes into your life, and comes to stay and control. Don't make such a mistake; thousands have made it, and have lost all. Blessings go; the Blesser stays. Receive *him*, and no one else, nor anything less.—*Selected*.

"COMMIT all your secrets to no man; trust in God with all your heart, but let your confidence in friends be weighed in the balance of prudence."

## Woman's Gospel Work.

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

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

### FOR HIS SAKE.

"I HAVE toiled all night and many a day:  
 They say there are fish in the sea,  
 Yet I have caught nothing; my labor is vain,  
 There cometh no increase to me.

"I will wash out my net, I will hang it away,  
 And my fishing-boat draw to the shore;  
 It is useless to me; I will cast out my net  
 In these barren sea-waters no more."

And he bent o'er the labor of washing his net,  
 While Jesus walked down to the sea,  
 And entered the ship at the mooring, and said,  
 "Thrust the boat out a little for me.

"Launch into the deep, and let down the net;"  
 And the fisherman answered: "In vain  
 We have labored all night; and yet, at thy word,  
 I will cast in my net once again."

And how it all happened the Lord only knows,  
 But the net was so filled that it brake;  
 For they launched out the ship, and cast in the  
 net,  
 At the Master's word, just for his sake.

And so, though thy labor is vain until now,  
 Lo, Jesus is saying to thee:  
 "Launch into the deep, now cast in the net:  
 There are fish in the depths of the sea."

S. M. I. H.

### STUDIES IN PRINCIPLES.—NO. 3.

#### CO-OPERATION.

CO-OPERATION is by no means a modern idea, wrought out by human thought,—a socialistic notion,—but an eternal principle, a part of the divine nature.

It is possible to think back to a period when Jehovah dwelt alone, in vast, unbroken silences and voids, before he had ever expressed himself; for there must have been a beginning of expression in form and sound and motion: there must have been a first time to everything but God.

But such vast depths of thought are not for us to-day: the finite mind is soon lost in them, and begins to catch at every straw of speculation that Satan can throw within its reach.

There is food enough for healthy thought in the declared Word, which, given for our instruction, holds us to safe moorings, and gives us plenty of wholesome mental exercise.

Many are troubled continually about what God might, could, would, or should have done if he had seen fit;—but it is enough for us to know what he *did* do, and what he expects of us.

Among the earliest records we find the principle of co-operation (Gen. 1:26); and from that on, God has set an example to every husband and wife, father and mother, ruler, president, and church officer. Doubtless he could, all alone, have done brilliant things in the history of the worlds; but he did not have in him that grain of self-love out of which any monopoly could grow. It was *you* and *I*, with him, from the beginning (Heb. 1; John 1:3); and must be, to all eternity, with every life that lives on in him.

The most grievous woe that can be expressed is pronounced upon those who would defy this principle. Isa. 5:8. To be left alone in the earth for a season is Satan's doom. Solitary confinement is the extremest end of human misery, when it lays hold of the bitterness of death. David expressed it in Ps. 102:7. He must have heard, somewhere in his own

soul, an echo of that most pitiful of all *years*, as it is uttered by a chick lost and alone in the grass; but to get the force of his expression of it, you must remember that you never saw a sparrow alone on a housetop. Some disaster beyond all description in the history of sparrows, something that would be to them what sin is to man, must happen, to make such a thing possible.

It is the *unclean* that is appointed to dwell alone, not for his own good, but for the protection of others. Lev. 13:46.

Sin always brings a loneliness, first of all by cutting man off from God, and then from his fellows; for even sinners must quarantine against the ultimate results of sin.

If you find men or women living and working alone, you feel instinctively that something terrible is back in their history; that the principle of co-operation has been violated;—injustice somewhere between man and God, and man and man, has sent the soul off alone to mourn or hate itself to death in isolation.

The imperative necessity of co-operation has, from the first, interested Satan. At first he tried to deny it, and to separate man from man, even in his work for God. Failing in this, he attempted to mix the principle with all sorts of error, so that even good men became afraid of it; but when, at last, he found that it was so full of the life of God, and therefore so necessary to man that this effort could not succeed, he has in these last days undertaken to work the principle on his own account, and to organize, organize, everything everywhere, on a selfish basis for mercenary ends. It behooves the children of God to keep awake, and walk in the light as regards these things.

Moses expressed the necessity of this principle in his appeal, and the Lord answered him in his own practical way (Num. 11:10-17; Deut. 1:9-17); Elijah experienced it (1 Kings 19:10-14); Jesus realized it (John 8:29; 16:32; Matt. 26:40); and in the instruction given to man all the way, it has been taught. Gen. 2:18; 3:1-6; Acts 15:4; Rom. 12:3-5; 1 Cor. 3:9; 12:4-31; 2 Cor. 6:1; Eph. 4:1-6.

The first beginning of evil in the earth was in the separation of the first pair for a time, by which Eve was left to meet Satan alone. And this worked so well for his design that he has kept at it, ever since, and always makes an effort to introduce something into the plan of life and work for every new home by which husband and wife shall be separated; and no matter by what name it is called, or how it looks, it is *evil*. To call it "Christian" and "missionary" will not change its character.

Personal, domestic, neighborhood, business, and social channels for the gospel, in which husband, wife, and children can all work together, and keep the home intact, are the most effective in every way; and the sooner we bring church methods into line with this principle, the better will it be for every interest at stake.

A man who, like Paul, has no wife, can go to the ends of the earth alone; a woman who, like Anna, has neither husband nor dependent child, can live and labor wherever the work of the Lord's house shall call her: but wherever there is a family, the true spirit of laboring "together with God" would hold them together in the same place and the one work.

It was with all these things in view that Jesus uttered the words in John 15:1-12.

Co-operation must always be between God, by his Spirit, and each individual; only in the Spirit can there be any true co-operation between man and man, husband and wife.

S. M. I. H.

I HAVE received a letter signed "Lydia," with no address or any other name, which I would be glad to answer if I could.

S. M. I. H.

### PRACTICAL SUGGESTIONS.

INVITE the general public to your meetings. Some poor man may be helped in a meeting conducted by women, as in no other; but as a rule, the meetings for women should be held in the afternoon, for the sake of those who can not go out in the evening. In country places one day a month may be set apart for this meeting, when the women can take their mending, and spend the afternoon. With one appointed to read while the others sew, they can discuss the practical points suggested by the reading, closing with a season of prayer and song and testimony,—prayer for the dear ones for whom their hearts are burdened. Once in a while invite the "men folks" to come, and the young people after school is out, and the chores are all done, reserving your little prayer-meeting until they can enjoy it with you. This sort of Christian social life would often come in with that flavor of good cheer which would help along wonderfully with all the ordinary burdens of life. And in a place where neighbors are few, it would be a very cold-hearted "professor" of any name, and a very stubborn sinner, who would not be glad to join in this kind of social Christianity. And who would not find prejudice to melt before its gracious influence,—*provided* you kept it up to the true spiritual level, without gossip, criticism, or unprofitable doctrinal discussion, constantly striving to help one another *to believe in Christ our Saviour—simply to believe?*

### EXTRACT FROM CORRESPONDENCE.

"THE thought that I am not doing more for my Saviour has long been a burden on my mind. I have never felt satisfied that I was doing all I ought to do. There ought to be a work here for me to do; but O, how can I do it? I don't know how, and yet I feel that the message in the REVIEW includes me. My neighbors, with few exceptions, are professed Christians. So what can I do for them? and how? I am so timid and fearful. I love to speak about Jesus to those who know and love him,—who are of the truth,—but how I shrink from speaking to others! I feel that I am nothing but a coward, and yet it is a great burden to me. One thing I can do,—I am so glad for the suggestion,—I can correspond. I gladly give my name for this; for I must do something."

I make this quotation, as it is a sample of many; and in answering it I hope to say a word to many. The best cure for timidity is the mind of Christ toward lost souls. The sight of actual distress will put the fear of man to flight any day. You would never think of stopping to be introduced to a fainting woman on the street, or in any other place, before offering all the help in your power. If you really believe that the coming of the Lord is near at hand, and that only those who are looking for him will be able to behold him and live, you will find a way to give the message. Self-forgetfulness is the cure for timidity,—self lost in Christ.

If you are full of the knowledge of the truth, there is surely something that you can share with your neighbors. Prepare some little article of healthful food from some recipe in *Good Health*, and take it in for a neighbor to sample. Talk over the health dress that you are making for yourself or your children; and in the course of the conversation about these things, give the truth that the body is the temple of the Holy Ghost, and that for this reason we must be sure to eat and dress according to principle. Your listener will want to know where and how you came to know these things; then you can give her a reading from "Healthful Living," the Testimonies, and the Bible. Give the straight gospel,—the *whole gospel*, for the *whole man*,—and leave the Holy Spirit to take care of the result. Correspondence is good; but if you neglect, or try to reach over, your next-door neighbor to reach some lonely sister with a letter, you will fail utterly.

## Home and Health.

### WHERE ARE THE BOYS?

WHERE are the boys, the merry boys,  
The boys we used to know,—  
The brave, home-loving, happy boys,  
Who used to whistle so?  
Sometimes behind the lowing herd  
That wandered down the lane;  
Sometimes with song of bee or bird,  
We caught the glad refrain.

Where are the boys, the helpful boys,  
Who whistled at their play,  
So patient when the work was hard,  
Or dark and dull the day,—  
The barefoot boys, who whistled loud  
When all the way was clear;  
And sent the sound from hill to hill,  
That other boys might hear?  
The village street was full of them,  
The byways fresh and cool;  
They whistled while they did the "chores,"  
And on their way to school.

Those boys have grown to bearded men;  
But in these later days,  
The boys are old before their time,  
They have no boyish ways.  
They ride a wheel, smoke cigarettes,  
On football are intent;  
They have no time to whistle now  
At golf or tournament.  
Have we no boys, no merry boys,  
Like those we used to know,—  
The happy, kind, home-loving boys,  
Who used to whistle so?  
— Clara B. Heath, in *Good Housekeeping*.

### GOOD FORM.—NO. 11.

MRS. S. M. I. HENRY.

THE time is at hand when the truth must be taken into every lane and walk of life,—into kings' palaces, into halls of learning, into banquet rooms, and into homes of refinement and culture, as well as to the haunts of poverty and crime; for the whole earth must be covered with the knowledge of the Lord. No soul must be left to arise in the second resurrection, and say, I did not know the way of life, or I would not have been here. There are being prepared, in the homes to which the REVIEW comes, those who shall become the messengers of this gospel of the kingdom to every rank and grade and condition among men.

This is a consideration for every mother and father among us. As, among the children of Israel, every maiden held in her heart the secret hope that she might be the mother of the promised Seed of David, so now, however humble and far-away from every center of influence may be your home, however meager its furnishing, however much you may seem to lack incentive to noble effort, there should be inspiration in the thought that the little child playing about your feet, whose life and habits you are molding, may be the one who shall be called to bear the vessel of the Lord, which is his word, filled with the holy oil, which is his Spirit, before some council of earth's great men; and to answer for the principles by which the world is to receive its final test.

By this I do not mean that he may be called to suffer martyrdom, although that may be; but I refer to the fact that he may have the yet grander ministry of standing up to be quizzed and catechized by those learned in the wisdom of the world, concerning the ground of his peculiar views as to health, disease, and the gospel of life in the Holy Ghost.

Unquestionably, this work is waiting for some select few of our young people in the not very distant future. Some great council of physicians will wish to know all about what the medical missionary physicians teach, and why; the chemists of the world will wish to know the philosophy of the system of dietetics

for which our people especially stand: and, as is almost always the case among the people of the world, there will be eating and drinking on a large scale connected with all these investigations, and your boy or girl may have to accept the place as guest of honor at some such feast, and carry himself *elegantly*, for Christ's sake and the truth's; for the banquet, the dinner, the lunch, play an important part in all social affairs to-day, and will till the end of time.

If a man of means and social standing becomes interested enough in what you know to wish to hear you out on it, he will make you a dinner, invite a few friends, and give you a chance to talk, and tell all you know. And if you know how to take advantage of the opportunity,—how to avoid giving offense by your manner of speech and habit of conduct; if you know how to charm and win by your personality, you have placed at the command of truth an instrument that can be made effective where, otherwise, no entrance could be gained.

Nowhere is the observance of good form more necessary to one who has work to do in the social world than at the table; for here bad habits may be given such disgusting publicity as to render them a cause of reproach to any good cause; and the obligation is upon every Seventh-day Adventist home to see that its children are so instructed that they shall be ready to step out quickly unto any place to which the work may call, and to gain and maintain a foothold for the truth in any avenue that can be opened to its consideration.

A home of wealth and elaborate appliances is not necessary for such training. A child who is instructed in the proper use of the few simple things that constitute the furnishing of the most humble home, and in those rules of good form that ought to be the natural order in any place, will not be left to carry with him into some important convocation careless table habits, which, under the pressure of a sense of responsibility, would certainly come to the front, in place of the few better ways that he might have picked up and stored away for occasional and special use. In "acting out just what was in him," he would not bring himself, and that which he represented, into ridicule; the opportunity of giving the truth a chance to shine would not be lost, while honest souls were left in the dark; the breath of personal contempt would not obscure the character of Christ, which he was supposed to represent. He would be accepted, first, because it was agreeable to look at him; he would be heard because no good reason appeared why he should not be; and after that, everything would depend on what he really *was* and *had* down under the surface, in the place where he lived alone with God.

"But," you say, "the Lord, who calls a man to stand in any place, will prevent any disaster to the cause, provided his servant is honest."

Yes; God will be able to use even his servants' infirmities after he has *helped* them; *i. e.*, added his strength to them. And this which we are considering is all in the nature of helps to infirmity or ignorance. In other words, it is in the line of legitimate education for service.

The honest-hearted laborer for God, who, with his heart full of love, starts out in his ignorance and awkwardness to "do something" for God and souls, will find "something" to do; but we are now considering a work which he could not do, and which some one must do.

"THE Garden of Life, it beareth well,  
It will repay our care;  
But the blossom must always and ever be  
Like the seed we're planting there;  
For beautiful thoughts make beautiful lives;  
And every word and deed  
Lies in the thought that prompted it,  
As the flower lies in the seed."

### A SLANG PHRASE.

MRS. L. E. M.  
(Blencoe, Iowa.)

OFTEN in conversing with Seventh-day Adventists, one hears the remark, "I'll bet" that thus and thus is so; or, "I'll bet" that it is not so, when really I suppose they would not bet at all. In fact, I am sure they would not. In Zeph. 3:13 we find these words: "The remnant of Israel shall do no iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." And in Isa. 63:8 we read: "Surely they are *my* people, children that will not lie: so he was their Saviour." Who is it that will do no iniquity, nor speak lies?—The remnant of Israel. Now, dear brethren and sisters, if we say we will do something that we would be far from doing, do we tell the truth? do we belong to the remnant of Israel,—to the children that will not lie? We believe we are living in the last days of the last days; and shall not our words testify to our belief? Let us put on the *whole* armor of God, and daily call upon him who is able to keep us from all sin. Then when the blessed Saviour comes, he will be *our* Saviour, and we can say, "Lo this is our God; we have waited for him, and he will save us."

### WORRY: IS IT CURABLE?

Jennie Chandler, in *Journal of Hygiene*.

THE word "worry" is not of classical origin. It is not a Latin or a Greek word, but probably Saxon or old English. It originally meant to seize by the throat and strangle, as when a dog seizes a sheep or a rat. The dog worries these animals to death. The name "wolf" was given to the creature that bears that name, because it always worries its prey, torments it, tires it out. *Warga*, the old name of wolf, meant a strangler, or one who worried its prey to death. The cat worries the mouse. Anything that worries produces unpleasant emotions, and these prevent the healthy action of both body and brain.

In modern times the wolves and the dogs that worry us are not real wolves and real dogs, but the small cares and troubles which keep us anxious and uneasy. They do not strangle us to death, but they strangle our better selves, and often reduce the value of our lives to a minimum. Dr. Beaumont, who studied the digestive processes of a patient who had an opening into his stomach, makes a statement to the effect that when this patient was worried or angry, digestion was slow and imperfectly performed. The stomach was worried as well as the brain. The action of sorrow, anxiety, and worry is to derange and obstruct the whole of this beautiful and important process. You might as well attempt to build a house of cubes of soft, moist clay, as to construct, or rather reconstruct, the human body with undigested food. Dyspepsia is a disease whose pains are relentless and unmanaging, and whose consequences are grievous to be borne. In most cases, consumption, cancer of the stomach, ulcer of the stomach, and (in infants) rickets, scrofula, and general wasting are preceded by dyspeptic conditions.

Can women, who have more little cares and trials than men have, go through life without worry?—Not unless they take charge of their own feelings, and keep them in their proper place. Then they can. It is simply a matter of self-government and self-control.

If there was a wolf constantly following any of us to worry out our lives, would we not at once try to have it destroyed? The same course should be pursued with regard to the many little wolves, the cares and trials of life that strangle our happiness and destroy our health.

## THE OLD-TIME "HELP."

THERE are some of the "old things" that we should be glad to welcome again into the life of these modern, high-pressure times. In some instances it may not be possible to do so; but who can recall without a feeling of actual loss the disappearance of the old-time servant-girl? She was never spoken of, or thought of, as a servant; but her familiar title was the "help,"—and never truer name was given. As a writer has well remarked: "She is gone. She belonged to the past, and was a feature of it. She remained often for years, with the same family, and their interests were hers also. Very often the old-time servant-girls married the sons of the families they served. In many cases these were farmers' sons. She was often a farmer's daughter herself, who, not being needed at home, did not think she lowered her dignity by serving the family of some neighbor, although her father was well-to-do. She was deft-handed, being taught from earliest childhood to be helpful and industrious. When not engaged in active housework, she was to be found beside her wheel, instead of on the street, or busy with her patchwork. She was modest and honest, and treated those she served with respect."—*Good Housekeeping*.

## A TALK TO PARENTS.

[Not long ago I had the pleasure of listening to a talk to parents by our Conference president. I have wished ever since that more parents could have heard it, and now I shall write out as much of it as I can recall, for the benefit of those who read the REVIEW. I wish I could give it just as I heard it, but this I can not do.—MRS. L. E. LA BONTE.]

"Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. Read in connection with this text the first six verses of Job. Notice that the sons of Job "feasted in their houses, every one *his day*." This particular day may have been upon the birthday of each son. The record goes on to say that, after these days, "Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of *them all*: for Job said, *It may be that my sons have sinned. . . . Thus did Job continually.*"

How could Job sanctify his children? We read in 1 Cor. 7:14: "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy." The continual presentation of the unbelieving companion before God, in fervent prayer, by the believing one, with the daily example of a godly life, will be a strong cord, drawing the unbelieving heart to God. Job's anxiety for his children was so great that he could not rest, but "rose up early in the morning" to plead at the throne of God for them, and, as was the custom, to make an atonement for them. "It may be," he said, "that my sons have sinned."

Notice that Job did not bring the case of his ten children as a whole, but the record distinctly says that his offerings were made "to the number of *them all*." This teaches us that each one of the children should be taken to the Lord in daily pleading, that each, according to his individual needs, may be so molded and fashioned that he will day by day grow in God's way, going up a step higher both in physical stature and in the principles of divine development.

The example of parents is a great factor in building up the child's character. Would you have a truthful child,—a child free from deceit and pretension? Then be honest and frank with him. A little story will enforce this les-

son. Picture a car filled with people, and a lady trying to persuade her little boy to sit down, while the child tugs away from her, to get his head out the open window: In vain are the mother's efforts to restrain him. Suddenly she snatches off his hat, and deftly conceals it, saying, "See! you have lost your hat." The little fellow, in consternation at the loss, makes so loud an outcry as to attract the attention of all in the car. Seeing this, the mother quietly slips the hat back on his head. At this sudden turn in affairs, the boy is in high glee, and wants to know where his mother found the hat.

"O, I whistled, and it came to me," she carelessly answers.

The bright little fellow has been in the habit of "whistling" to his dog when he wished it to come to him; so he dashes his hat out the car window, and begins to whistle.

With this kind of discipline on the part of the mother, how long, think you, will it be before every spark of confidence that the child has in his mother's integrity and truthfulness will die out of his heart?

Another unwise way of dealing with children is to tell them that if they do so and so, you will "skin them alive," or "knock their heads off." They soon learn that these particular threats are spoken in angry haste, and will not be carried out.

O parents! rule with love, and not in anger, the precious lives entrusted to your care. When your children disobey plain commands, take them to the Lord in prayer, pleading with him so to subdue and change their hearts that they may become conquerors over self and sin. How well I remember one time when my son did wrong. His mother and I took him into a lovely grove near our home; and there, sheltered with trees and surrounded on all sides with shrubbery, we pleaded that God would forgive our boy's wrong-doing, and put away evil from his life. He confessed, and sought forgiveness; and taking God at his word, we believed that he *did* forgive.

When you give your child a command, be sure it is necessary. Suppose you have a beautiful curtain at your window. The bright eyes of the child in your home catch sight of its tassels, and the little hands eagerly reach out for them. Impatiently you forbid him even to touch them. Now that is just what the child will be determined to do; he will not rest until he has touched the forbidden thing. What will you do if he does?—You begin to feel sorry that you were so hasty; your mood changes, and you think that it is no great matter anyway; so when the child ventures to touch, as he will surely do, sooner or later, you take no notice. O beloved! is it no matter whether your child is taught, from his earliest infancy to respect your wish and word in all things? Teach the little ones that your "No" means "No," and that you require only right ways in them. You will soon find that the fewer commands given, especially such as the one just referred to, the better for both yourself and your children.

Acquire the beautiful art of drawing out the best in your children's natures. They will soon learn that you suffer when they are careless and destructive. Just as Job carried his children to the Lord continually, so must parents bear their sons and daughters to the throne of grace, praying that they may be born again, and so become sons and daughters of God.

In these tender words, Paul speaks to the Galatians: "My little children, of whom I travail in birth again until Christ be formed in you." Gal. 4:19. Now read 1 Cor 4:15: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you." Whose children are these that Paul wrestled for in great anguish of soul? You answer,

Paul's children! Then, if some one wrestles and pleads with the Father in heaven that your child may be born again, whose child will he become after the new birth? Beloved, think of these things. You want your own children in the earth made new, and as many more as the Lord shall give you as hire for the souls who have been born again through your instrumentality.

Like Paul, then, I beseech you, bear continually in your arms of faith the children given you by natural birth, agonizing with the Lord that they may be transformed into the glorious image of Christ, thus being born again, that the precious promise in Isa. 65:23 may be fulfilled with you.

## NOTHING TO LIVE FOR.

NOTHING to live for? Soul, that can not be,  
Though when hearts break, the world seems emptiness.

But unto thee I bring, in thy distress,  
A message born of love and sympathy;  
And may it prove, O Soul! the golden key  
To all things beautiful and good, and bless  
Thy life, which looks to thee so comfortless.  
This is the word: "Some one has need of thee,"—

Some one,—but who or where I do not know.  
Knowest thou not? Then seek, make no delay,  
And thou shalt find, in land of sun or snow,  
Who waits thee, little child or pilgrim gray;  
For since God keeps thee in his world below,  
Some one has need of thee somewhere, to-day.

—Caroline E. Richardson.

## ALONE WITH A COLD.

A. W. HEALD.  
(Windham, N. H.)

I HAD a slight cold, but accepted an invitation to dine with a friend; and returned home in a fall of rain and snow, which greatly aggravated my symptoms. *La grippe* was prevailing all around us, and in its early stages it is often like a cold. My John was absent on a professional tour; and I, after the fashion of women when alone, was living easy, warming the parlor and small dining-room and the room above by one coal fire, while the rest of our rambling old house was subject to the icy reign of King Frost.

Well, thought I, be it a cold or *la grippe*, I will take it *in season*; so I heated a kettle of water, and prepared a hot foot-bath; then, with two hot freestones, crept between the blankets at eight o'clock, perspired freely, and did not get up for twelve hours.

But even then there was much hoarseness, and an ugly, rasping sensation in the throat, together with soreness of the chest, extreme faintness, and no desire for food. Evidently, the cold was not broken.

My first thought was to eat a lemon; but there was not one to be obtained nearer than three miles; so I started for the cellar, and returned with a can of damsons and a basket of Baldwin apples. Nothing was ever more acceptable than those sour plums. They dislodged germs and microbes in a measure, and with a graham gem made a palatable breakfast.

I next prepared a large pitcher of "Apolinaris," by slicing apples without peeling them, till the pitcher was half full, filling it with boiling water, and setting it away to cool.

The pressure upon my lungs still remained, so I wrung out a flannel in hot water, covered it with several folds of dry flannel, and placed it next the skin, then lay down on the sofa with a large freestone to keep the fomentation warm, covered up with shawls, and went to sleep.

When I awoke, the cold was broken, and the free use of Apollinaris for a few days completed a speedy cure. I think this is a much better way than to let a cold "have its run," as they say here. It generally runs about three weeks, and the effects often remain for months.

# The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 14, 1899.

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"BEING justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

Since faith is the depending upon the word of God only, for what that word says, being justified by faith is simply being accounted righteous by depending upon the word only.

And since the word is the word of God, dependence upon the word only is dependence upon God only, in the word. Justification by faith, then, is justification—being accounted righteous by dependence upon God only; and upon him only because he has promised.

We are all altogether sinners,—sinful, and ungodly. We are, therefore, all subject to the judgment of God. Rom. 3:9-19. Yet for all of us there is escape from the judgment of God. But the only way of escape from the judgment of God is *to trust in God*.

When David had sinned in numbering the people, and so had incurred the exemplary judgment of God, the Lord gave him his choice as to whether there should be seven years' famine, or he should flee three months before his enemies, or there should be three days' pestilence. But David would not choose at all; he deferred it all to the Lord, for *him* to choose: saying, "Let us fall now into the hand of the Lord; for his mercies are great." 2 Sam. 24:11-14.

When depending upon God alone, in his word, for righteousness, we have peace with God; because thus we really obtain righteousness, and "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isa. 32:17.

When depending upon God alone in his word, for righteousness we have peace through our Lord Jesus Christ, because "He is our peace, who hath made both" God and man "one," "having abolished in his flesh the enmity" "for to make in himself of twain"—of God and man—"one new man; so making peace." Eph. 2:14, 15.

Further: when depending upon God alone, in his word, for righteousness, we have peace with God through our Lord Jesus Christ, because God has "made peace through the blood of his cross, by him to reconcile all things unto himself; . . . whether they be things in earth, or things in heaven. And *you*, that were sometime alienated and enemies in your mind by wicked works, yet *now hath* he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouchable in his sight: *if ye continue in the faith*"—if you continue to depend only upon God alone in his word. Col. 1:20-23.

When he has made the way so plain, the justification so complete, and the peace so sure to all, and asks all people only to receive it all by simply accepting it from him, and depending upon him for it, why should not every soul on earth be thus justified, and have the peace of God through our Lord Jesus Christ?

This is "what the Scripture means when urging upon us the necessity of exercising faith." Are *you* exercising faith? Are you justified by faith? Have you righteousness by faith? Have you peace with God through our Lord Jesus Christ?

"Have faith in God." Mark 11:22.

Nothing that we could say on receiving the Holy Spirit could be so important nor so good as is the following extract from a letter written by Sister White, Dec. 26, 1898. The letter was written from the camp-ground at Newcastle, New South Wales:—

"I came on the grounds Friday. On Sabbath I attended the morning meeting at six o'clock. All through the night I had seemed to be in meetings, presenting the subject of the reception of the Holy Spirit. This was my burden in laboring—somewhere, I can not tell where. The whole subject was the opening of our hearts to the Holy Spirit. I was trying to present to those who were there the great necessity of receiving the Spirit. Christ told the disciples, 'I have yet many things to say unto you, but ye can not bear them now.' Their own limited comprehension put a restraint upon him, so that he could not open to them the things he longed to unfold: for it would be labor lost.

"In my dream last Friday night a sentinel stood at the door of an important building, and said to every one who came for entrance, 'Have you received the Holy Spirit?' A measuring line was in his hand, and but very few were admitted into the building. 'Your size as a human being is nothing. Your size as the full stature of a man in Christ Jesus according to the knowledge you have had, will give you an appointment to sit with Christ at the marriage supper of the Lamb; and you will never know the extent of the great advantage given you in the banquet prepared for you.

"You may be tall and well proportioned in self, but no such ones can enter heaven. None can be admitted who are grown-up children, with all the habits and customs, the disposition, the characteristics, which pertain to children. You have nurtured your suspicions, your criticisms, your bad temper, your self-dignity, and you can not be permitted to spoil the feast; for all who go in through this door have on the wedding garment, woven in the loom of heaven. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door nothing can enter that can possibly mar the happiness of the dwellers here by marring their perfect trust in one another. Those who have educated themselves to pick flaws in the character of others have thus revealed a deformity of character which has made families unhappy, which has turned souls from the truth to choose fables. You can not join the happy family in the heavenly courts; for I have wiped all tears from their faces. You can never see the king in his beauty if you are not yourself a representative of the loveliness of Christ's character.

"Abiding with Christ is choosing only the disposition of Christ, so that he identifies his interests with yours. When you give up your own will, your own wisdom, and learn of Christ as he has invited you, then you shall find entrance to the kingdom of God. Entire unre-served surrender he requires. Give up your

life for him to order, mold, and fashion; take upon your neck his yoke; submit to be led and taught, as well as to lead and teach; learn that unless you become as a little child you will never enter the kingdom of heaven. Abide in him, to be and do only what he wills. These are the conditions of discipleship.

"Unless these conditions are complied with, you can not have rest. Rest is in Christ, and can not be found as something he gives apart from himself. The moment the yoke is adjusted to your neck, that moment it is found easy; and the heaviest labor in all spiritual lines can be performed, the heaviest burdens can be borne, because the Lord gives the strength and the power, and he gives gladness in doing the work. Mark the points: Learn of me; for I am meek and lowly in heart. Who is it that speaks thus?—The Majesty of heaven, the King of glory. He desires that your conceptions of spiritual things shall be purified from the fog of selfishness, the defilement of a crooked, coarse, unsympathetic nature. There must be the inward, higher experience. You must obtain a growth in grace by abiding in Christ. And when thou art converted, thou wilt not be a hindrance, but thou wilt strengthen thy brethren.'

"As these things were spoken, I saw that some turned sadly away, and mingled with the scoffers; others with tears, all broken in heart, were making confessions to those whom they had bruised and wounded. They did not think of maintaining their own dignity, but asked at every step, 'What must I do to be saved?' The answer was, 'Repent and be converted, that your sins may go beforehand to judgment, and be blotted out.' Words were spoken greatly to rebuke all spiritual pride: for this God will not tolerate. It is inconsistent with his word and with our profession of faith.

"Seek ye the Lord, all ye who are ministers of his. Seek him 'while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.'"

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

## WHAT NOT TO BORROW.

WE are instructed to lend, hoping for nothing again; but there are no specific instructions in regard to borrowing. There is one instance of an act of that kind, when the Israelites borrowed of the Egyptians, as they were about to depart out of Egypt; but that was more of a demand on their part, for some returns for their unrequited labor, than it was borrowing, in the ordinary sense of the term.

While borrowing pertains to many things, particularly those things which will be of benefit to us, there is one strange commodity which it would seem that no one would be inclined to borrow, and which no one should borrow, because it is the most exacting in its usury, and generally bankrupts the borrower when he tries to pay the principal; but which, strange to say, many people seem most persistent in borrowing, and that unwelcome piece of merchandise



is, Trouble. Borrow no trouble. There are adages, maxims, and sentiments abroad on this subject, many of which it would be well to bear in mind. Said one, who had reached the allotted years of man's life, when looking back over the days of his pilgrimage, "My friends, I have had a great deal of trouble in this world,—most of which *never came!*" What good did it do him then, to have it? What satisfaction is it to cross so many dangerous bridges, not only before we come to them, but which, we afterward find, do not lie in our route at all? And what profit or pleasure is it to have carried great loads of worry, which were never allotted to our portion in life?

Here are two gems of thought on this question: "Worry is the one thing not needful. Worry makes us slaves of petty things. The greatest destroyer of earthly happiness is the little fiend called Worry."—*J. B. Snell.*

"Why fret thee, soul  
For things beyond thy small control?  
Do but thy part, and thou shalt see,  
Heaven will have charge of these and thee;  
Sow thou the seed, and wait in peace  
The Lord's increase."

—*Kate Putnam Osgood.*

A lady was visiting a friend, chatting in a cheerful and pleasant manner, when she suddenly hesitated, and exclaimed, "There! here I am visiting cheerfully and gaily with you, when I ought to be worrying about my children." "Why ought?" asked her friend. She replied, "They may be in danger. Susie is apt to have the croup, and Johnny is bound to go skating, and I am afraid the ice is not strong." "But," reasoned the friend, "if Susie had the worst form of croup imaginable, and Johnny were already under the ice, your worrying could do them no good; and the likelihood is that nothing of the kind has happened, or will happen." "Well, you are probably right," responded the mother; "but it seems heartless not to worry." When the worry habit once becomes established, that is the feeling which it engenders; but it can not stand against the philosophy stated.

Unfortunately, work and worry are so closely intertwined in daily experience, that it is difficult to untangle them. But overwork is barely possible, and seldom or never happens, while the mind is acting in the way prescribed by its constitution, and in the normal mode of mental exercise; but the moment the natural rhythm is broken, and discord ensues, the mind is like an engine with the safety-valve locked, the steam-gauge falsified, and the governing apparatus all out of gear. Then a breakdown may occur at any moment. The victim of worry is on the verge of catastrophe. Worry is disorder, however produced; and disordered work is abhorred by the laws of nature. There is an old stanza which declares:—

"For every evil under the sun  
There is a remedy or there is none;  
If there be one, then try to find it;  
If there be none, then never mind it."

Worry uses up energy which should be given to useful work, and which if so applied, would throw a different aspect over the whole life. Two men suffered the loss of their entire crop of growing peas, by a severe storm. One spent his time fretting and worrying over his loss; the other went right to work, and replanted his field. The first soon came to the second, surprised at his growing crop. "Yes," said he,

"I planted while you were fretting and worrying. I considered it my first duty to repair the damage as far as I could, and attend first to the replanting of the seed; and so I had to put off my worrying and mourning till that was done; and now I find no occasion to fret or worry at all.

The little miscreant of worry is called an imp, an enemy; how shall he be banished? It is by trust; before that spirit he can not stand. A lady asked a friend if she had learned to put "h" instead of "d." Being asked to explain, she replied, "Why, if you put 'h' in place of 'd,' then d—isappointments, becomes, h—isappointments." Bushrod Whitlocke, Cromwell's envoy to Sweden, was one night so distressed over the state of his country that he could not sleep. His servant observed it, and said, "Pray, sir, will you give me leave to ask you a question?"—"Certainly." "Do you believe that God governed the world very well before you came into it?"—"Undoubtedly." "And do you believe he will govern the world quite as well when you are out of it?"—"Certainly." "Then, pray, sir, excuse me, do you not think you can trust him to govern it as long as you are in it?" As this called for no answer, and admitted of none, which would in anywise accord with a spirit of anxiety and worry, the great man went to bed, and went to sleep.

The whole trend of these thoughts is supported by the Scriptures, in such expressions as these, "Be careful for nothing." "Casting all your care upon him; for he careth for you." "Take no thought for the morrow. . . . Sufficient unto the day is the evil thereof." That is; be not overanxious and weighed down over the affairs of this life, for the present, or the days to come, seeing that a kind father is watching over you, and knoweth that you have need of all these things.

In other words, do not worry, but banish the mischievous spirit by trusting in God. One writer gives the following directions how to get out from under the influence of this annoying intruder, this imp of worry. He says: "Write down the things you are afraid of; make a catalogue of your forebodings; and while you are doing this, you will find half of them fleeing away at the point of your pen. The ghost you so much dread will doubtless be found nothing more substantial than a sheet thrown over a stump. Do not imagine the little hole upon the edge of which you stand is the bottomless pit." An old saying is, "Take short views. Live by the day. Twenty-four hours hold enough for any of us." Borrow no trouble. Others get no good by trying to lend it, and you get yourself no good by taking it. It is a business to which the current expression of to-day well applies: "There is no money in it." U. S.

It is generally known that for a number of years a move has been on foot among the Jews to change their worship from the Sabbath to Sunday. The idea was first introduced in 1846 by Dr. Samuel Hirsch, and was taken up by his son Dr. Emil G. Hirsch, now one of the leading rabbis of Chicago. January 15 the advocates of this innovation celebrated in that city their "silver jubilee of the Sunday sabbath." One of the leading speakers was Rabbi Levy, of Philadelphia; and he struck the key-note of the so-called "reform Jews"

in their effort to spread the doctrine of a Sunday sabbath, by saying that "it is not the day; it is the idea. It matters not what be the day, or part of the week, on which we worship; it matters much what be the spirit in which it is observed."

This is just the argument of every person who doesn't walk in the light. It was the argument of Cain when he refused to bring as an offering for sacrifice what God commanded; it is for this reason that his offering was unrighteous while his brother's was righteous. There is nothing more explicit in the Bible than the command for Sabbath observance; and if there is anything in it at all, the *day* is just as important as the worship; indeed, it is *more* important; for worship on any other day is not obeying the command, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

It seems strange that even the Jews should abandon God's sign, and prepare to follow the beast and receive his mark. W. E. C.

#### THE TRUE "MERIT" OF SUNDAY-KEEPING.

MR. GAMBLE plainly confesses in print that "Christ and the Jews were agreed as to the day of the week of the Sabbath;" and that "Christ kept the *Jewish* Sabbath, and all his followers did the same, until his resurrection."

Very good. And the word of God says that the Sabbath which his followers kept the very day before his resurrection was "the Sabbath day according to the commandment." Luke 23 : 55, 56.

And Jesus, the last night before his death, said to his disciples, "I have kept my Father's commandments." John 15 : 10.

It is therefore perfectly certain by the word of God that the Sabbath which Christ and his followers kept until his resurrection, was the Sabbath day according to the commandment of God as to the Sabbath.

This keeping of the commandment of God, this keeping of the Sabbath according to that commandment, by Jesus, was Christ's obedience in man's behalf, by which obedience alone can any man ever find righteousness in Sabbath-keeping.

No man can ever be counted righteous in anything, by his own obedience. Righteousness comes to men in everything only by the obedience of Jesus Christ. "For as by *one* man's disobedience many were made sinners, so by the obedience of *ONE* shall many be made righteous." Rom. 5 : 18. And that One is Jesus Christ alone.

Now, as it is only the obedience of Christ that can ever make anybody righteous in anything, it is certain that it is only the obedience of Christ that can ever make anybody righteous in Sabbath-keeping. And as all Christ's obedience in Sabbath-keeping was *in the keeping of the seventh-day*,—the Sabbath according to the commandment,—it follows, in the very certainty of the word of God, that the only Sabbath-keeping in which the obedience of Christ can ever make a man righteous is in the keeping of the Sabbath on the seventh day, the Sabbath day according to the commandment.

Even though it were true that Mr. Gamble's "great discovery" of an annually shifting sabbath through all the days of the week was the

true Sabbath; and even though it were true, as he claims, that it was *such* a sabbath that Christ kept, then that, being the obedience of Christ in Sabbath-keeping, would be the only Sabbath-keeping in which Christ's obedience could ever make any man righteous.

So, even though his claim of an annually shifting sabbath through all the days of the week were the truth, even that would exclude all hope of any obedience but self-obedience, all hope of any righteousness but self-righteousness, in the observance of Sunday, the first day of the week—or whatever he may claim as to the day *now* to be observed. For Christ never observed, in his life as a man in man's behalf, the kind of sabbath that Mr. Gamble has discovered. Mr. Gamble himself says that he never did. He says:—

Christ kept the *Jewish* sabbath, and all his followers did the same, until his resurrection; and since the resurrection they have kept the Christian, or creation, sabbath.

Christ stopped the constant change of the day. The sabbath day had changed once a year for over fifteen hundred years, and Christ made the sabbath a fixed day,—Sunday,—instead of certain fixed dates.

But as this was not till after his resurrection, Christ never kept this day at all in his life as a man in man's behalf. And as in his life of obedience in man's behalf, there was never any obedience of his in keeping this Sunday sabbath, so there is no obedience of Christ to make any man righteous in the keeping of the Sunday sabbath.

In Christ's life of obedience as a man in man's behalf, it was impossible that there could be any keeping of the Sunday sabbath; for there was no commandment for it. Where there is no commandment, there can be no obedience. It is admitted by all, Mr. Gamble with the rest, that during his whole life as a man on the earth in man's behalf, he observed, not the Sunday sabbath, but the other. *And that other* was "the Sabbath day according to the commandment."

This being certainly so by the word of God, it is also certainly so that the only obedience of Christ that was ever rendered in Sabbath-keeping was in the keeping of the seventh day.

This being certainly so, and it being also certainly so that in all his life on earth as a man in man's behalf, he never did keep the Sunday sabbath, it is just as certainly so that *there is no obedience of Christ* to make any soul righteous in the keeping of the Sunday sabbath.

And there being no obedience of Christ to make any soul righteous in the keeping of the Sunday sabbath, the only obedience that there can possibly be to make any man righteous in the keeping of the Sunday sabbath is *his own obedience*. But all of any man's own obedience is self-obedience, and is *sin*. All the righteousness that any man can have by his own obedience is self-righteousness; and all self-righteousness is sin. Thus the keeping of the Sunday sabbath is sin, and only sin. It is all of self, and none of Christ. It is all of self-obedience, and none of Christ's obedience. It is all of self-righteousness, and none of the righteousness of Christ. It is all of works, and none of faith.

Again: in all Christ's life on earth as a man in man's behalf there was no word of God for the observance of the Sunday sabbath; and there is no word of God for it yet.

Now the word of God is the only means of faith. Rom. 10:17. Where there is no word of God there can not be any faith. There being no word of God for keeping the Sunday sabbath, and Christ having never kept it in his life for man, it is impossible that the keeping of it can be of faith. But "whatsoever is not of faith is sin." Rom. 14:23. Therefore it is as plain as A B C, and by the word of God too, that the keeping of the Sunday sabbath is sin.

Not so with the keeping of the seventh-day Sabbath, the Sabbath of the Lord. There is abundance of the word of God for that; and there is for it the obedience of the whole life of Jesus Christ on earth as a man in man's behalf. There is for it the perfect commandment of God, and the perfect obedience of the Lord Jesus to that perfect commandment. Therefore the observance of the Seventh-day Sabbath, the Sabbath of the Lord, is altogether of faith. And the righteousness of it is altogether the righteousness of God: "even the righteousness of God which is by faith of Jesus Christ," by whose obedience and faith alone can any soul ever be made righteous.

And thus "here are they which keep the *commandments of God*, and the *faith of Jesus*."

#### EATING GAME THAT IS "HIGH."

THE following from the *New York Tribune "Illustrated Supplement"* of Sunday, Jan. 29, 1899, gives points that are valuable in themselves, and emphasize what we have already said on this subject: especially the statement of Dr. Morris that there are in meat alcoholic products, and that these are increased by the "aging" of the meat:—

Two conundrums have occurred to thoughtful people since the discovery that some of the beef offered by contractors to the Commissary Department of the Army last summer was not fit to eat. One is, How far does the condition of that meat differ from that of a good deal of mutton and game that is knowingly eaten by persons in a position to choose for themselves? The other is, Why do no injurious results attend indulgence in game that is kept until it is "high"?

Butchers and marketmen tell stories, that to the uninitiated are rather startling, about the way in which meat and birds are kept before being eaten. Some of the practises in question are more general in Europe than in America, but they are sufficiently common here to be beyond dispute. Beef is not considered fit to eat until it is three or four weeks old. Mutton is often kept for six and even for twelve months after killing; the only precaution observed, in some instances, being to protect it from flies. No special pains is taken to keep it in a cool place. Of course, there is a marked difference in mutton in this respect. The flesh of some sheep will dry and shrink away if exposed to the open air, whereas other mutton may hang for months without losing weight, but will distinctly gain in quality meantime.

Venison is treated in much the same way, except that here in New York the laws afford so short a season in which deer's meat may be kept and exposed that it is not subjected to so severe a test. But in regard to hares, rabbits, and birds, one hears still more remarkable statements. Woodcocks and pheasants, for instance, are sometimes kept for weeks—and not in cold storage, either—before being served. The feathers are left on, and the birds are not dressed. Thus the natural moisture remains in them. If dressed like ordinary poultry, they would shrivel and waste. It is asserted that in some of these birds decomposition sets in, affecting only certain parts that are not to be eaten, and that then the remainder—more especially the legs and breast—is in just the best possible condition for

eating. And of hares it is solemnly declared that they are never so appetizing to the gormand as when there is danger of blood-poisoning from the operation of skinning them, and the flesh is so tender that it falls apart at the touch.

But when one investigates this subject carefully, he learns that the chief purpose for which mutton, beef, and game are kept is to render them tender. The choicest cut from a fat young steer would be as tough as leather if it were served within twenty-four hours after the creature was killed. The main reason for which any meat is kept for weeks or months after killing is that so doing makes it easier to eat and extract the juices therefrom.

Dr. Robert T. Morris, who is an expert in such matters, as well as a famous sportsman, talked in an instructive and entertaining way to a *Tribune* man one day last week. He said, substantially:—

"The flavor of meat has two sources. First, there are certain volatile products—mainly sulphur alcohols and sulphur ethers—that are formed in the flesh by the chemistry of the animal itself. Secondly, various kinds of bacteria produce another set of substances, which, perhaps, are not very different chemically from the first, but are formed more abundantly. The latter are more agreeable to the taste.

"An excellent illustration of this phenomenon is afforded by the ripening of some of our choicest cheeses. The manufacturers introduce into these cheeses specially chosen species of bacteria. In a general way it may be said that all cheeses that have strong and peculiar odors have been the media for the culture of selected bacteria. And however much tastes may differ as to the appetizing character of such articles of food, no one questions their healthfulness.

"With meats, as with cheeses, a flavor that is agreeable to one person may be offensive to another. The edibility of a thing, within certain limits, depends on the individual taste. But beyond a certain point; in the case of meats, it is possible that the products of bacterial action may be poisonous. Eventually, a class of substances is formed, known as toxins, or ptomains, that are likely to make some persons sick. People differ greatly in their susceptibility to these agents. Hence it is difficult to speak with precision on this point. I am inclined to think, however, that when any meat, whether beef, mutton, or game, offends the taste and smell of an individual, it has become unsafe for him; but it may still be harmless for others to whom it has not yet become offensive.

"I can think of one set of circumstances that appear to be especially conducive to the production of ptomains. Ordinarily there are several kinds of bacteria in meat, working in the manner described. These keep up such a warfare with one another that no one species gains an ascendancy over the others. But when meat is put into a cold-storage warehouse, the low temperature checks activity on the part of most of the bacteria. It does not kill them, but merely inhibits manufacturing operations. But at least one species appears to remain comparatively unaffected by the cold, and unfortunately this is capable of producing toxins that are likely to make mischief. Hence, a certain amount of danger attends the use of game that has been kept in this manner."

From these and other facts that might be enumerated it would appear that the line which divides actual decomposition and a certain other stage of ripeness is not easily defined in the unscientific mind, and that a good deal of game has in the past been eaten, with comparative impunity, which had undergone so great a change of flavor and odor as to provoke suspicion, yet which had not really developed any appreciable quantity of poisonous ptomains. The nose of an epicure may tell him that a woodcock has just reached a condition that will be particularly agreeable to his palate, and he may deceive himself into thinking that a necessity for disinfectants exists when such is not the case. It would be going too far, perhaps, to insist that such a statement covers all indulgences in game that has been pronounced "high."

"EVERY Seventh-day Adventist should be a point of light in the world; he should stand alone in a place where he can shine for God."

### MAN'S THOUGHTS.

"Out of the abundance of the heart the mouth speaketh." Matt. 12:34. This is as true to-day as it was when Jesus, divining the evil thoughts of the Pharisees, spoke these words. No man can *think* evil, and cherish the thought, without sooner or later *doing* evil. A study of the Bible on the subject of man's thoughts, shows that by nature they lead him away from righteousness and into the ways of sin. All the wrong habits and corrupt ways of this world can be traced directly to the thoughts of men. The Saviour says, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

How can this natural failing be remedied, and man's thoughts be changed?—An old proverb says, "Satan finds some mischief still for idle hands to do." The mind is very susceptible to Satan's devices, and must be constantly employed. But this is not enough; for man may be as busy as possible, and still be led directly into error of the worst kind. The mind must be turned to God's thoughts. In Proverbs we read, "Commit thy works unto the Lord, and thy thoughts shall be established." A marked distinction is made all through the Scriptures between the thoughts of men and the thoughts of God. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

Here, then, is the secret of right-doing: the thoughts of God must be made the thoughts of the man who would live right. The Bible is given for this very purpose. There is no condition of life for which the word of God does not give admonition and counsel. He who will search for these will find them, and will be led to exclaim, as did the psalmist, "O Lord, how great are thy works! and thy thoughts are very deep." H. E. S.

### PAPAL ADVICE TO THE UNITED STATES.

*American Sentinel.*

In previous issues this paper has referred to the papal advice—which was, in fact, a thinly veiled threat—to the government against interfering with the Catholic program in Cuba. The government was advised that it would do well not to antagonize the priests in Cuba, since the restoration of order and tranquillity in that island depended almost entirely upon their will, through the great influence they exercise over the Cuban people. It appears now that the same threat has been made with reference to the Philippine Islands, and that by Archbishop Ireland, the close friend and adviser of the President. A recent interview had with the archbishop in this city, quotes him as saying:—

Who in America knows anything about the Philippines? The church in the Philippines will, I have no doubt, accustom itself to the conditions under the new régime, as it did under the old. The church will accept the conditions that are to be, just as she accepts them in this country. All the civilization that people of the Philippines have has been received from the priests. They are the representatives of social and civil order in the islands. The people were taught by the priests, and they were taught too much. The priests will uphold this government as they upheld the government of Spain. That is, as the representatives of order, they will uphold the existing government. This government will have to depend upon the priests to a large ex-

tent for their moral influence in the interests of law and order.

This government will do well not to antagonize the priests. And I will say I know it is not the policy of the government to antagonize them, nor is there any disposition to do so in any quarter.

In reply to the question whether his visit to Washington (from which city he had just come) was for the purpose of interviewing the President on this subject, the archbishop said, further:—

I saw the President but, I can not say what the subject of conversation was. There is no truth in the published report that the Archbishop of Manila has issued a circular of an unfavorable character against the United States. Aguinaldo is jealous of the power of the priests, and wants to rule absolutely himself.

The conduct of the priests will depend entirely upon the policy of the United States in the Philippines, and that I have no doubt will be the same as in this country.

"This government will do well not to antagonize the priests," because it "will have to depend upon" them "for their moral influence in the interests of law and order." And "the conduct of the priests will depend *entirely* upon the policy of the United States." In other words, if the government does not accede to the will of the priests, the priests will prevent the restoration of peace and order; and in this way they will make so much trouble for the government that it will be forced, in the interests of peace, to let affairs be managed in the islands as Rome wants them managed. And if the government interferes with Rome's program there, the cry of religious persecution will be raised; and the millions of Catholics in the United States will have it in their power seriously to embarrass the government at home.

And what must the government do to avoid antagonizing the priests? How much can it do in the direction of establishing civil and religious freedom in the islands without antagonizing the priests? How much of the papal program is in harmony with such liberty? How much of it has been taught in the Philippines during the four hundred years that Rome has ruled in the islands as she pleased?

These questions answer themselves to every person who knows anything about papal history and the papal system. That system and the system of civil and religious freedom set up in America by the men who signed the Declaration of Independence and created the American Constitution, have about as much in common as have day and night. To establish the latter system in the islands, would be to interfere directly with the system Rome has cherished for centuries; and who can suppose that this can be done without antagonizing the priests? And the papacy has warned the government not to antagonize the priests.

Archbishop Ireland asserts that the government has no intention of doing such a thing; and being in the confidence of the President, he is no doubt well informed upon that point. But how much will the United States be able to do toward relieving the Filipinos from the civil and religious despotism under which they have so long been held, without doing anything to arouse the antagonism of the priests?

The Filipinos know what papal rule is; their bitter and determined antagonism to the priests and the various religious orders in the islands speaks volumes upon this point. They are fighting for their freedom; and they know that

this can never be enjoyed under the yoke of Rome.

Spain was the nominal ruler in Cuba and the Philippines, but the real dominion was that of Rome; the essence of the despotism which has oppressed them was the papacy's. Spain has been driven out, but Rome remains; and she is determined to abate no part of her sovereignty. She has warned the United States not to interfere with that, and now boldly asserts that the United States will heed the warning.

### A SAFE COURSE.

It is not necessary to know the details of evil in order to avoid falling into it. The admonition, "Prove all things; hold fast that which is good," does not, as some seem to think, imply that familiarity with every questionable amusement or work is needed, in order to know whether or not it is good. The mistaken idea that one must sow his wild oats in youth, while perhaps not so openly advocated as in the past, still exists in many minds, regardless of the divine decree that "whatsoever a man soweth, that shall he also reap." A sufficient cause to avoid anything is the knowledge that is not good. If that point is settled, there is no further question concerning it. In proving all things, it is necessary only to bring to bear tests upon them to decide whether they are good. If they are not, it is needless to give them further attention. The extent of evil, the way it is carried on, and the kind of persons connected with it, do not concern men. That evil *is* evil, is a good reason for keeping entirely clear of it.

The Yankee pilot who applied to the owner of a Mississippi River steamboat for a position, had the right idea of this principle, and it would be well if his reasoning were more generally adopted.

The boat was at New Orleans; and the Yankee applied for the vacant post of pilot, saying that he thought he could give satisfaction, provided they were "lookin' for a man about his size and build."

"Your size and build will do well enough," said the owner, surveying the lank form and rugged face of the applicant with some amusement; "but do you know about the river,—where the snags are, and so on?"

"Well, I'm pretty well acquainted with the river," drawled the Yankee, with his eyes fixed on a stick he was whittling, "but when you come to talkin' about snags, I don't know exactly where they are, I must say."

"Don't know where the snags are!" said the boat-owner, in a tone of disgust; "then how do you expect to get a position as pilot on this river?"

"Well, sir," said the Yankee, raising a pair of keen eyes from his whittling, and meeting his questioner's stern gaze with a whimsical smile, "I may not know just where the snags are; but you can depend upon me for knowin' where they ain't, and that's where I calculate to do my sailin'."

This man did not propose to run the risk of entering all the bayous and unused channels of the river in search of dangerous places. He knew where safety lay, and sailed there; and any one who followed his guidance would arrive safely at his destination.

The Christian's Pilot knows the way, has pointed it out, and has given all an invitation to follow in that course. He took upon himself humanity, and came in contact with the evils of this wicked world, but it is not recorded that he ever "investigated" them.

How different is this course from that of some self-styled "reformers" of the present age, who visit gambling-dens, saloons, and other places of unquestioned iniquity, professedly that they may know more about the evils of betting, drinking, and accompanying customs. Who can imagine Jesus going to the temple prior to his memorable cleansing of it, and mingling with the traders and money-changers to become acquainted with their nefarious work. Would our conceptions of the Saviour be raised by a statement in the history of his life-work, telling of a day's association with the publicans at the receipt of custom, familiarizing himself with the frauds often connected with their offices, previous to the convincing "Follow me," spoken to Matthew?—Assuredly, no; Christians joyfully recognize and approve the hope-inspiring fact that he was a friend to sinners; but while he associated with sinners to do them good, he never mingled with them while they were sinning.

The word of God is a safe chart to sail by. Mariners who follow this guide on life's sea will not become entangled with the snags of superstition nor the rocks of infidelity. Paul, forgetting all side-issues, says: "I press toward the mark for the prize of the high calling of God in Christ Jesus." He, perhaps the greatest reformer, except Christ, that the world has ever known, did this "one thing,"—he followed "the high calling of God."

H. E. S.

#### LABORS IN EUROPE.

AFTER the close of my last report, I started on a trip in Germany, and together with Elder Conradi, visited Stettin, where we had meetings on Friday and Sabbath. Five were baptized. We celebrated the ordinances, and left the same evening for Berlin. On Sunday, we spoke four times at four different places in Berlin. The work is making rapid progress in that city. New interests are springing up, four churches are already organized, and two more are in prospect. From Berlin we visited Dantzic, and held one meeting with the friends at that place. The work in Dantzic received its start from the first patient at our sanitarium at Basel. A nice little company have been gathered in, and they seem to be very devoted and earnest in the work. Then we went to Königsberg, where we met with Elder Pieper, who has been engaged in work in that city. We were pleased to see a large attendance, and a good interest manifested.

From Königsberg we went out to a little village in the country, and had a five days' meeting among the German Poles at Jesziorken, East Prussia. This was a very interesting occasion. More than one hundred of our people, representing thirteen churches in that part of the country, were present. The daily meetings commenced in the morning, and continued till eight or nine in the evening, with intervals between times. At Brother Szybolski's, where the meetings were held, the family opened both their hearts and their house, and from thirty to fifty people stopped during the entire meet-

ing. The reader will think it must have been a large house. Well, it was a good-sized room in which the meetings were held, and then the haymow served as sleeping-room for the brethren. We enjoyed our visit at this place, and were pleased to see the devotion and interest taken by the brethren in the work. Meetings of that kind give an excellent opportunity to present the different branches of the work and the principles of the truth with which we are connected, and are called to act a part. Of course, I could only speak through an interpreter, but the Spirit of God gave liberty in speaking, and the truth was well received. I much enjoyed this visit in the work with Elder Conradi. I am so pleased to see the work make such rapid progress in the German-speaking countries.

I returned here December 7, and soon afterward made a trip to Christiania. The work in that city is being blessed. We have now opened the medical missionary work in two places there, each place being managed by sisters that went from Norway to Battle Creek, Mich., where they received a thorough training as nurses, and on returning took up work here. It is a surprise to all how the Lord is prospering them, and blessing this branch of the work. When they first began, the question was raised as to advertising; but as they had only small apartments, and had already the promise of as many people as they could care for, they saw no necessity for "advertising." One company has moved the second time into larger apartments, and will soon have to move again, as the work is increasing so rapidly. The work among the poorer classes is also proving a great blessing, and this company has also moved into larger quarters.

Our week of prayer for Scandinavia was held December 25 to January 1. I spent the time at Copenhagen and Skodsborg, with a brief visit to the church at Valsömagle. It was a precious season, the Spirit of the Lord being present to a remarkable degree. Personally, it was the best season in my experience.

We are also receiving excellent reports from other places. Here in Denmark, the work seems to have taken a new start. The laborers are having very interesting experiences, and the people are more anxious to hear than ever before. Recently I have made a brief tour in northern Denmark. I visited Frederikshavn, Jerslev, Dronninglund, and Randers. In all these places we had most excellent meetings. We only regret that we could not remain longer at each place to follow up the interest that was manifested. My brother has labored considerably at Dronninglund the past few weeks, and the last evening of our meeting there we spoke at the home of one of the neighbors, not of our people. The house was packed to the utmost, and all gave the closest attention to the truths spoken. At Randers we stopped only one evening. Elder Raft and his wife are working here. The friends that have taken hold are being established, and others are taking their stand for the truth. We are very thankful for what the Lord is doing for us there.

At present the church in Copenhagen is enjoying the benefit of a health school, and the brethren and sisters are manifesting a marked interest in learning the principles and how to put them into practise. The work at Skodsborg

is progressing. God's blessing is there in a marked manner. All our room is taken by guests, which is a great surprise to people generally. Physicians in the city can not understand how it can be that people apply at the sanitarium this season of the year. During the week of prayer we had special meetings every day to seek God's blessing on this institution, and to pray that God will provide means with which we may be enabled to make the enlargement the work so urgently demands. The Lord met with us in these meetings, and we are sure that God heard our prayers, and that deliverance will come. The Spirit of God has said much on the importance of this work, and we have proved the statement again and again where the Lord says that his blessing will rest upon every effort put forth to advance his cause. We are all of good courage in the Lord, and are experiencing his blessing in our efforts to be useful in advancing the truth and in bringing the precious light to those in darkness.

We rejoice greatly to hear of the prosperity that is attending the work in other places. Our hearts have been cheered to learn how the Lord has visited our schools, and that so many of the young people are being fitted to bear a part in the third angel's message. I was glad to receive word from our school at Nyhyttan, Sweden, that all who were unconverted when they came to the school have accepted the Lord Jesus, and have recently been baptized by Elder Johnson. Truly the Lord is good, and to his name be all the praise.

O. A. OLSEN.

Copenhagen, January 19.

### Progress of the Cause.

#### PORTO RICO—CONDITIONS AND OPPORTUNITIES.

ONE of our brethren, an acting hospital steward of the United States army, now situated in Porto Rico, writes, in a private letter to the REVIEW, a very interesting account of his army experience during the late war with Spain, and among other things has the following to say concerning the religious and other conditions there present:—

"This island is a healthful place to live in. Marshy places are rare, the island being hilly; fresh-water streams are abundant in every direction. But what can I say of the social, religious, and educational conditions? When I say that the effect of Romish religious work is evident, you may be able to imagine the low ebb at which everything is. I wish you would do everything possible to urge the starting of the work here, and that right away. The opportunities for the spread of the truth are excellent. The Porto Rican people are anxious to learn American ways, the language, and even the Protestant religion. In this town I have had people of the best families ask me, 'When are the Protestant churches going to start work here?' They are lamentably ignorant of Protestant beliefs. Some educated persons have even asked me if Protestants believe in God and in Christ. The people are comparatively illiterate, as only a part of them can read, and their literature has been confined to Catholic works and trashy novels. As a rule, the schools are very elementary. Nothing is known of hygiene and the care of the human body. Ignorance and superstition may be said to reign supreme.

"The people are naturally very polite, hospitable, and as I said, very anxious to be Americans. The majority are poor financially, but still a mission started here as a school and medical mission, with Bible workers and colporteurs or canvassers, would soon be self-supporting. Their religion is only a sham. The most regular churchgoers among the Catholics freely say that they do not believe in the confessional (very few go to confess, either), nor in the infallibility of the pope or the priests. Some are strongly inclined toward infidelity.

"The Spanish language is easy to learn, especially if one has previous knowledge of Latin and French. In a month and a half I learned it sufficiently to converse. For five dollars from three to six lessons a week may be had, or an exchange of English for Spanish may be made without any financial outlay. There are only two series of Protestant meetings on the island,—one at the Episcopal church, connected with the British consulate at Ponce, has been in existence for years, but has done little or no missionary work: the other, started in San Juan, by an evangelist, who can not speak Spanish, is a nondescript meeting and is conducted in the interest of the officers of the army; hence the enlisted men and natives will not attend it.

"In this town we have no Protestant meetings of any kind. Already the Americans are trying to force Sunday observance on the Porto Ricans. The *San Juan News*, a two-page tri-weekly, is continually publishing articles favoring Sunday laws. Last week a native answered in a very able letter, showing the unconstitutionality according to the United States Constitution, of Sunday laws.

"I wish I could present the claims of this beautiful island to the Foreign Mission Board in Philadelphia. It is a God-given chance to spread the truth. As to the present and future conditions here, I can not say more than this: I do not wish to live in a country better for health, friendship, business opportunities, or cheapness of living expenses. There is a crying, nay, a dying, need for the truth here. I urge you to do what you can to lay this matter before some of the leaders of God's work in the United States.

"As a training-ground for future workers among the Spanish nations of the world, it is unequalled. The Spanish tongue, tropical conditions, race customs, etc., can be learned here better than elsewhere. The future workers for the South American countries, for the Philippines, and for Spain itself are here, waiting to be fashioned to the glory of God. Now is the time to give them the truth. Business openings, more expensive conditions, and the rush of the American commercial world, will harden the hearts of the now unsophisticated natives. Will our people wait, and thus lose this opportunity? O, I hope not."

#### DISTRICT 5.

On my return from Arizona I remained several days at Keene, Tex., in counsel with the Conference Committee and school board. I found the academy filled with students; every available foot of space in the lodgings was occupied, after fitting up rooms in the garret. We were pleased with the improvements. The walls were nicely papered and painted, presenting a more homelike and attractive appearance than the rough, bare walls which met our eyes on previous visits. The new mill was working well to supply water from their deep well. An air of general confidence and satisfaction seemed to indicate that all was going well in the home, school, and community. The sanitarian property had been sold, another lot purchased, and plans laid for the erection of a more ample structure. Arrangements had also been made for a small bakery plant.

SPRINGDALE, ARK.—The oldest and largest church in the Conference is situated here. I found affairs in a confused condition. It being quarterly meeting, when the spiritual condition of each member, whether present or absent, should be ascertained, an opportunity was afforded to make an inquiry. It was developed, that out of more than a hundred members enrolled, there were many of whom no one knew of their whereabouts, lost, by removal and apostasy. Some were living in sin, and others were standing in defiant opposition to some of the essential principles held by the church.

The work of investigation continued for ten days, during which time we took occasion to develop the principles of the gospel on church relationship, proper discipline, submission to gospel order, the duties of members and officers, and the evidences of Christianity in those who espouse it. The fruit borne on the tree is proof of its character.

As the work progressed, the blessing and power of God came in and rested upon us in a most wonderful manner. Tears were shed, and hearts were broken. We knew that heaven approved of the work being done. We were not conscious that we were in the midst of a revival. No effort had been made in this direction. Our labors were directed to the church, not thinking that those who were silent witnesses could be benefited, or favorably affected, in the midst of such confusion. The meetings would involuntarily change to experiences and confessions, with deep contrition of heart. Some expressed regrets that they had stood aloof from the church because of the low spiritual condition, and the wrongs which they saw among the members.

One young man who had never attended a meeting of the Seventh-day Adventists, but had been reading and studying the truths of the third angel's message for some time, took his stand with us, and asked to be received into the church. Another who had kept the Sabbath for some time now asked for membership. Another who had formerly been a member, but had become discouraged, asked the forgiveness of the church and all present, and requested baptism and admittance into the church. These, with three others, were baptized, and four who had stood aloof, making ten in all, were united with the church, in full fellowship. Two more expressed their desire to become members of the church, one by letter, the other by baptism.

Additional officers were elected and ordained, and the meetings closed with the celebration of the ordinances at a late hour of the night, as at Troas, for we had appointed to depart on the morrow. It was good to be there; for God was present. How good to know that all "were of one heart and of one soul." To God be all the praise.

R. M. KILGORE.

#### A DAY'S MISSIONARY WORK IN BATTLE CREEK COLLEGE.

"SHALL not the people of God more frequently have holy convocations in which to thank God for his rich blessings? . . . Let the school and the church henceforth have festivals of rejoicing unto the Lord."

Holidays, in the ordinary sense of the term, have been entirely unknown by the school this year, but it was deemed advisable to devote February 2 entirely to the service of the Lord. Evening brought such happy reports that it was known that God blessed the day.

The chapel hour in the morning was a song and praise service in which a number of the students participated. Then a list of absolute needs of the Jackson mission was read: chairs, bedding, cooking utensils, dishes, knives, forks, table covers, lamps, a carpet for a sitting-room, and other things must be found before the company at Jackson could carry on the work with

any degree of comfort. The missionary bands responded to the reading. One leader said, "My band will search for the necessaries and pillows;" and another promised the necessaries for the kitchen. Individuals, as they felt inclined, offered to find one article after another until everything that had been mentioned was spoken for except the carpet. Professor Tenney suggested a contribution for the purpose, and in five minutes we had in cash and pledges eleven dollars. The amount given by each was small, but the aggregate met the need.

The next suggestion offered was that a few students take copies of the *Training-School Advocate* and solicit subscriptions from the members of the Battle Creek church.

It was thus that the students left the building with happy faces. In the evening all meet to report the success of the day. It was indeed surprising to see the things for the mission as they came in. Each hour the contributions increased in number. By evening every article called for had been given, and was ready for shipment to Jackson. Over fifty subscriptions for the *Advocate* had been taken in a few hours. One young lady alone took thirteen orders. She was asked to tell how she introduced the paper. Her reply was that she told each one she met that the *Advocate* is a paper published by the College in the interests of the methods of education now used in this institution. That it advocated the use of the Bible as the basis of all study and offered short courses to students desiring a speedy preparation to enter the work.

There was an enthusiasm seldom witnessed among the young people and all expressed a desire to have other seasons of work and praise.

If the students alone had received benefit all would have felt amply repaid, but it was a double source of enjoyment to meet with hearty welcome in the homes, and see the interest that is manifested in our missionary enterprises in general.

M. BESSIE DE GRAW.

#### ARIZONA.

THE work in this territory moves slowly, and at times looks discouraging. About the first of October I began holding Bible readings in Phoenix. I continued this work, assisting some on the church building from that date until January 15. As a result, I had the joy of baptizing two souls, and seeing them unite with the Phoenix church.

January 15 I bade good-by to a large number of our brethren and sisters, and came to my new field at Flagstaff, nearly three hundred miles distant. As far as I know, there are none of our people within one hundred miles of us. It was quite a change to leave the warm climate of Phoenix and go to a place where the ground was covered with snow at an altitude of about seven thousand feet. I began at once to visit from house to house, leaving tracts, and taking orders for "Steps to Christ." I have been over about two thirds of the place, have distributed several thousand pages of tracts, and expect to put at least seventy-five more copies of that valuable book into the homes of the people. I am giving some Bible readings, and a few seem interested. My wife and daughter are with me, and we hope soon to have others unite with us in our little Sabbath-school.

To-day as I received the REVIEW of January 31, and saw the names of some whom I have known for nearly forty years, and read their articles so full of faith and courage, the tears came to my eyes; I could only say, "The Lord does love me, notwithstanding all my mistakes and the discouraging surroundings." Again I say, "God bless our good paper and the dear brethren and sisters who are, if possible, making each number better than the previous one."

GEO. O. STATES.

## News and Notes.

FOR WEEK ENDING FEBRUARY 11, 1899.

—The United States contains 900,000 telephones.

—There is a strong probability that Chicago will soon adopt a curfew ordinance.

—The Union Paper Bag company, with \$27,000,000 capital, is the latest thing in trusts.

—A bill is before the New York legislature to legalize the selling of horse meat for food.

—Nearly one third of the publications of the British and Foreign Bible Society are distributed in Russia.

—A despatch says that Turkey is preparing for war in expectation of Macedonian and Bulgarian uprisings.

—A new trust has been organized, the object of which is to absorb all the cereal products of the country.

—Greenland, with its population of 10,000, is almost entirely Christianized by the Moravian, Lutheran, and Danish missionaries.

—It is reported that Spain is making a special effort to increase her war footing, and obtain the most approved weapons of warfare.

—A bill has been introduced into the Michigan legislature making it a criminal offense with heavy penalties to teach polygamy in the State.

—It may be somewhat surprising, but according to the late reports, the British army all told, on January 1 of this year, numbered over 1,000,000 men.

—In China there are reported to be 225,000 Roman Catholic communicants, while the total number belonging to Protestant missions does not exceed 60,000.

—A church in Philadelphia, which pays \$1,200 a year, salary, is without a pastor, and has the names of one hundred candidates under consideration for the position.

—Montgomery Ward & Co., of Chicago, are just erecting a building in that city that will extend 380 feet above the street, and contain twenty-five acres of floor space.

—Before 1873 it was death to a Japanese to receive Christian baptism, and a penal offense to sell an English Bible. Now there are forty thousand church members (Protestant) in Japan, and the Bible, translated into Japanese, is freely circulated.

—The late cold weather has brought great suffering to the live stock of the Western States, where the cattle are dying by thousands. It is believed that the West is now passing through an experience almost as disastrous as that of the winters of 1881 and 1886.

—A combine, including all big soap manufacturers in the country, is being formed, and will represent a capital of \$50,000,000. It is said that the money saved from advertising and from premiums now given for wrappers will enable the makers to reduce the price of soap under the new arrangement.

—Interest in the government "beef scandal" is still further extended by the discovery of hundreds of cases of spoiled canned meat among the army rations issued to the destitute in Havana. It is said that "the air at La Punta Park, one of the distributing stations, leaves no doubt as to the presence of the offensive supplies."

—For the first time in the history of Omaha, Neb., the law against the sale of intoxicants on Sunday is being strictly enforced. It is said to cut off about \$18,000 profit to the saloon men, and they have threatened to join with the church movement and rigidly enforce the State law against Sunday work of every description. The chief of police declares that he is there to see that the law is enforced, regardless of whom it strikes; and that if he is ordered to see that all forms of labor are suspended on Sunday, the order will be carried out, if armed policemen can do it.

—The final action on the peace treaty between the United States and Spain was taken in the Senate, February 6, when, by a vote of 57 to 27, it was ratified. Some stirring speeches were made by those opposed to expansion, one of them declaring that if the treaty was ratified, war would follow for years, costing many lives and millions upon millions of dollars in money. While this discussion was going on, a message was received from Manila, stating there had been an engagement between the Americans and Filipinos, in which 54 Americans were killed and fully 200 wounded. While the loss on the other side was not known, it was supposed to be in the thousands.

—Senator Brown, of New York, has introduced into the senate of that State, a bill doing away with the practise of kissing the Bible in administering the oaths in courts. The reason assigned is as a sanitary precaution.

—A sign of the times which needs no comment is an account in a prominent Chicago paper, of a raid on two pool-rooms in that city, in which were arrested seventeen women gamblers all of whom gave their occupations as housekeepers.

—It is now proposed to "remember the 'Maine'" by laying the keel of her namesake on February 15, the anniversary of the tragedy in Havana harbor. Every effort will be put forth to launch the new boat Feb. 15, 1900, the second anniversary of the "Maine" disaster. The Cramp ship-building company, of Philadelphia, has been awarded the contract of building the battle-ship. Thus the preparation for war goes on.

—A French court martial at Algiers has exposed a conspiracy to disgrace a Jewish Zouave. He was accused of stealing a five-franc piece which was found in his bed. This apparently overwhelming evidence was changed by the testimony of a private, who had heard one of the accusers boast of bringing about the trial by placing the money there himself. Unanimous acquittal followed. The evils of persecution for one's religion, as shown by the similar case of Dreyfus, do not always result so favorably for the accused.

—A use of a modern invention, heretofore unknown, is seen in a recent number of the *Chicago Journal*. The editorial page is printed from zinc etchings reduced from typewritten copy, and stereotyped in the ordinary manner. A few weeks ago a newspaper in one of the large European cities was all printed in the same way without using any movable types. The occasion was the extremity of a strike of the typesetters. Such a solution of the difficulty would have been pronounced impossible twenty years ago.

## Special Notices.

### SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

THE thirty-ninth annual stockholders' meeting of the Seventh-day Adventist Publishing Association (eighth annual session under the new charter) will be held in the Tabernacle at Battle Creek, Mich., on Friday, March 10, 1899, at 10 A. M., local time, for the election of a Board of Directors for the ensuing year, and for the transaction of any other business that may properly come before the meeting.

W. C. SISLEY,  
I. H. EVANS,  
C. D. RHODES,  
U. SMITH,  
J. H. MORRISON,  
S. H. LANE,  
J. I. GIBSON,

Directors.

### INTERNATIONAL MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

THE regular annual meeting of the International Medical Missionary and Benevolent Association will be held in the Seventh-day Adventist Tabernacle in Battle Creek, Mich., on March 14, 1899, at 10 A. M., standard time, for the election of trustees and the transaction of any other business which may properly come before the meeting.

J. H. KELLOGG,

A. B. OLSEN,  
G. A. IRWIN,  
J. H. MORRISON,  
S. N. HASKELL,

A. R. HENRY,  
DAVID PAULSON,  
H. F. RAND,  
D. H. KRESS.

### MICHIGAN SANITARIUM AND BENEVOLENT ASSOCIATION.

THE regular annual meeting of the Michigan Sanitarium and Benevolent Association will be held in the Seventh-day Adventist Tabernacle in Battle Creek, Mich., on March 9, 1899, at 3 P. M., standard time, for the election of trustees and the transaction of any other business which may properly come before the meeting.

C. M. CHRISTIANSEN,  
L. MCCOY,  
WM. H. HALL,  
G. A. IRWIN,  
J. H. KELLOGG,

H. F. RAND,  
J. S. COMINGS,  
D. H. KRESS,  
DAVID PAULSON,  
G. H. MURPHY.

## NOTICE!

WILL those who pledged money for the Indian educational fund at the Owosso camp-meeting last fall, and have unpaid pledges, send their offerings in at once? Brethren Smith and Hill have been in the school for some time, and have given every evidence of being earnest Christians. We believe they are well qualified to do the work to which they feel they have been called. They are ready to go at once to their people, but must have means to carry them to their homes. We trust they will not be held long, "because the King's business requires haste."

Send money to the Battle Creek College, Battle Creek, Mich.  
E. A. SUTHERLAND.

THERE will be a two days' meeting at Arbela, Mich., February 19, 20. Elder J. G. Lamson is expected to be present. A good attendance from the surrounding churches is requested.

## TO YOUNG MEN.

WE desire the names and addresses of all young men in District 3 who wish to receive a preparation for the ministry.

The primary object of the college is to prepare young men for this line of work; and we believe that the time has come for a large number of young ministers to enter the field. Those who are planning to enter the ministry should receive a special training to prepare them for the work which is now to be done, and we have something which we wish to send to every young man who has this in view; therefore do not fail to send your names and addresses to E. A. Sutherland, Battle Creek College, Battle Creek, Mich.

WE are receiving a great many requests for the Special Testimonies, especially Nos. 1-9, inclusive. We gave notice some time ago that these were out of print. The author has given assurance that Testimony No. 34 is in preparation. It is expected that this volume will contain some of the matter that is found in these Special Testimonies.

L. A. HOOPES.

## NOTICES.

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

ADDRESS WANTED.—Any one knowing the address of C. W. Inskeep, will confer a favor by sending it to A. D. Kerth, Sidney, N. Y.

WANTED.—Situation with Sabbath-keepers as stationary engineer; is experienced; also handy at machine work. Has been employed in construction of bicycles. Address T. A. Logan, Perry Station, Ont.

## Obituaries.

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

BREMER.—Died at Guadalajara, Mexico, Jan. 7, 1899, of consumption, de Bruyn Bremer, formerly of Baltimore, Md., aged 19 years. Funeral services were conducted by Prof. G. W. Caviness.

WELLMAN.—Died at Fraser, Mich., Jan. 10, 1899, of a complication of diseases, after an illness of six years, my father, William Wellman, in the seventy-first year of his age. He accepted present truth in 1873. D. E. WELLMAN.

SPEAR.—Died at Allegan, Mich., Jan. 18, 1899, of la grippe, Henry F. Spear, aged 68 years, 3 months, 26 days. He was faithful in the third angel's message for more than thirty years. Funeral sermon was given by the writer. Text, John 11:25. I. D. VAN HORN.

McKEAN.—Died at Titusville, —, Jan. 25, 1899, of typhoid fever, Brother David Lee McKean, aged 41 years, 3 months. Words of comfort were spoken at the funeral by Rev. S. F. Marks (Presbyterian), from Rev. 14:13.

Mrs. D. H. McKEAN.

PHILIPPS.—Died at Charlotte, Mich., Jan. 18, 1899, Sister Elvira Philipps. She accepted the third angel's message in 1872. She was deaf and dumb, and anxiously longed for the day when Christ shall unstop the deaf ears and loose the tongue that is tied. Words of comfort were spoken by the writer.

W. R. MATTHEWS.

Publishers' Department.

"HOW THINGS ARE MADE."

THOSE who are not taking the Youth's Instructor are missing some very valuable articles from the pen of W. K. Loughborough, on "How Things Are Made." The first of these articles appeared in our premium number for December 8, 1898. Their great value lies in the fact that they are written by an experienced carpenter, one well qualified to write in regard to the use of tools. So far he has treated in a very interesting manner the following subjects: "Tools and Their Uses;" "Carpenters' Tools," such as the plane, hammer, draw-shave, try-square, chisel, and gauge; "Saws, and How to Use Them;" "How to Make a Work Bench;" "How to Make a Mortise;" "How to Make a Sled;" "Bending Lumber;" "How to Bend Lumber;" "Making a Frame Sled;" "Heading a Barrel," and "Building a Tank." All these articles are thoroughly illustrated with pen drawings and diagrams.

Those who desire to subscribe may do so at once, and we will send them as many back numbers containing these articles as we can spare. If you are interested in anything along this line, you certainly can not afford to be without the Instructor. Of course, this is only one of the good things found in this magazine every week. Remember that for one dollar it will be sent to you every week for one year,—fifty-two times. Every number contains twenty pages of reading-matter, besides the cover and advertisements. Send us your order to-day. Address the Youth's Instructor, Battle Creek, Mich.

Now that so much is being said about the work of the judgment, it would be well for you to become thoroughly posted in regard to the entire subject of the Sanctuary Question, by a careful perusal of our book, "Looking unto Jesus, or Christ in Type and Antitype," by Uriah Smith. A four-page descriptive circular of this book will be sent free on application. The book contains over three hundred pages, is fully illustrated, and bound in two styles as follows: standard edition, \$1, presentation edition, \$1.50. Sent post-paid upon receipt of price. Order of your State tract society, or of the Review and Herald Pub. Co., Battle Creek, Mich.

"PLEASED WITH IT."

We again wish to call the attention of the readers of the Review to the new "Prophetic Chart," recently issued by the Review and Herald Pub. Co. It is a beautiful and interesting chart, and should be in the home of every Seventh-day Adventist. Notice what T. A. Kilgore, manager of the New York branch of the Pacific Press Pub. Co., 39 Bond St., New York, has to say in regard to the same, in a letter just received from him:—

"Yours of \_\_\_\_\_ is just at hand. We have received the "Prophetic Chart" to which you referred. Have also received copies of the same of which we have sold some. All those who have seen it are pleased with it, and we trust we shall be able to make a good sale of it."

This chart is beautifully printed on an extra quality of glazed cloth, and is 30x40 inches in size. The symbols are printed in colors. It can be easily folded, and is well adapted for the use of those who travel. Price, only one dollar, post-paid. Address all orders to your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

OUR latest book, "The Abiding Spirit," by Mrs. S. M. I. Henry, is just what you need to help you onward and upward in the Christian pathway. It contains 316 pages, and is written in such a simple and interesting style, that after you have begun to read it, you will not want to leave it until you have completed its perusal. Furnished in neat cloth binding: standard edition, 40 cents; presentation edition, 75 cents. Order of your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

COMPLETE information in regard to the Sabbath question can be found in our book, "The History of the Sabbath," by J. N. Andrews. It treats the subject from the standpoint of the Bible and history, and every passage of Scripture mentioning the Sabbath in both the Old and New Testaments, is fully examined. If you want to know how, when, and why the Sabbath was changed from the seventh to the first day of the week you should read this book. It contains 548 pages, and retails as follows: pamphlet (in three parts) per set, 75 cents; cloth, sprinkled edges, \$1.50; half morocco, gilt edges, \$3.25. Sent post-paid upon receipt of price. Address your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

BUSINESS NOTICES.

WANTED.—Ten thousand active agents to sell that excellent little book, "Steps to Christ." Intelligent consecration the only qualification necessary. Agents can work in their own neighborhood. For outfit, terms, etc., address your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

FOR SALE.—Thousands of "silent messengers," in the form of books and papers, giving the truths for these times. Do you want a part in this grand work of selling Seventh-day Adventist literature? If so, write for particulars to your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

"SOLD WITH GOOD SUCCESS."

We quote the following paragraph from a letter just received from Brother J. F. Weaver, Secretary of the Upper Columbia Tract Society, in regard to the way "Steps to Christ" is selling in that field:—

"Steps to Christ" is being sold with good success. We have many interesting facts which we could give you, if time and space would permit. Would say, however, that one young lady worked seven hours, and took twenty-five orders. Another presented the book to a man, who had at first refused to have anything to do with Seventh-day Adventist literature. After being informed in regard to some of its good points, he consented to take the book and read it. Soon afterward the agent called on him to see whether he had read it, and if so, how he liked it. In reply he said that he had read it through twice, and wanted to know whether we had any more such books."

These two instances suffice to show that "Steps to Christ" can be sold very readily. Are you doing what you can to circulate this precious little book in your vicinity? Write to your tract society to-day for terms and territory. You will not need to go far from home to do a good work with this book. Try it. Send all orders to your State tract society, or to the publishers:

How would you like to see a pile of books four miles high? Well, you would see one even higher than that if you could put in one single pile all the copies of "Daniel and the Revelation" which our agents have already sold. Do you have a copy in your library? If not, why not? Drop us a card, and we will send you a large eight-page circular containing seven facsimile pages of the book, and full description. Address the Department of Circulation, Review and Herald Pub. Co., Battle Creek, Mich.

A POSTAL CARD

Will bring you, free of charge, any one or all of the following-named articles:—

- 1. Our complete 68-page catalogue of English and foreign publications.
2. A sample copy of the ADVENT REVIEW AND SABBATH HERALD, the Youth's Instructor, the Christian Educator, the Words of Truth Series, the Religious Liberty Library, or of any of our foreign periodicals.
3. A large 8-page circular of "Daniel and the Revelation," containing seven facsimile pages of this grand book.
4. An 8-page circular of "Bell's Language Series," fully describing all five of the books in this series, and giving valuable testimonials for the same.
5. Descriptive circulars of such interesting books as "Patriarchs and Prophets," "The Desire of Ages," "The Great Controversy," "Steps to Christ," "Thoughts from the Mount of Blessing," "The Coming King," "Empires of the Bible," "The Great Empires of Prophecy," "The Rights of the People," "A School without Books," "Looking unto Jesus," "Here and Hereafter," "The Eastern Question," "Christ Our Saviour," "The Gospel Primer," "The Gospel Reader," "Sketches from Bible Child Life," etc., etc.
6. Whatever information we are able to give you in regard to any of our books and publications.

Address your postal to the Department of Circulation, Review and Herald Pub. Co., Battle Creek, Mich.

You would feel like congratulating yourself if you could buy an illustrated book of 1,040 pages, eight by eleven inches in size, for one dollar. We are giving you just such a bargain as this when we offer to send you the Youth's Instructor every week for one year, for only one dollar. Each issue contains twenty pages of interesting reading-matter. Thus, by saving the papers as they come, at the end of the year you would have a large illustrated book of 1,040 pages. Send for a free sample copy. Address the Youth's Instructor, Battle Creek, Mich.

ARE you aware that little by little, spiritualism, that greatest of modern deceptions, is creeping into both the social and the religious fabric of the world? Do you want to help your neighbors, friends, and acquaintances to see this great deception in its true light? If so, present them with a copy of our book, "Modern Spiritualism," by Uriah Smith. It contains 155 pages, is illustrated, and sells for 20 cents, in pamphlet form (not illustrated), and 50 cents in cloth. Have you read this book? If not, you should by all means post yourself thoroughly upon this important subject. Order of your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

Now that the United States is taking a hand in the affairs of the East, you would no doubt like to get our book, "The Eastern Question," by H. E. Robinson. Why not send for a copy? It is bound in two styles, and retails as follows: in paper, 50 cents; in buckram \$1. Order of your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

Do you see any indications that the United States is fast following in the footsteps of ancient Rome? Would you like to be furnished with complete information in regard to the principles underlying the governments of these two nations? If so, you will find just what you want in our book, "The Two Republics," by Alonzo T. Jones. It retails at from \$1, in pamphlet edition, to \$1.75 in the full morocco. It contains 896 octavo pages, is substantially bound, and is illustrated by 67 full-page engravings. For full particulars send for free descriptive circular. Address all orders to your State tract society. Circulars may be obtained by addressing the Department of Circulation, Review and Herald Pub. Co., Battle Creek, Mich.

OUR new 80-page catalogue of English and foreign publications will be sent you free of charge for the asking. Address the publishers.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected August 14, 1898.

Table with columns for EAST, WEST, and various stations (Chicago, Detroit, Buffalo, etc.) and times for different services (Night Express, Mail & Express, 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. R. N. R. WHEELER, Ticket Agent, Battle Creek.

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect November 13, 1898.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK. No. 11, Mail and Express, to Chicago..... 12.15 P. M. No. 1, Chicago Express, to Chicago..... 8.52 A. M. No. 3, Lehigh Valley Express, to Chicago..... 4.05 P. M. No. 5, Pacific Express, to Chicago, with sleeper..... 12.55 A. M. No. 75, Mixed, to South Bend..... 7.30 A. M. Nos. 11 and 75, daily, except Sunday. Nos. 1, 3, and 5, daily.

EAST-BOUND FROM BATTLE CREEK. No. 10, Mail & Exp., to Pt. Huron, East, and Detroit 8.45 P. M. No. 4, Lehigh Express, to Pt. Huron and East..... 8.27 P. M. No. 6, Atlantic Exp., to Pt. Huron, East, & Detroit. 2.25 A. M. No. 8, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East..... 6.50 A. M. No. 74, Mixed, to Durand (Starts at Nichols)..... 7.35 A. M. Nos. 10 and 74, daily, except Sunday. Nos. 4, 6, and 8, daily. E. H. HUGHES, A. G. P. & T. Agt., Chicago, Ill. A. S. PARKER, Ticket Agent, Battle Creek.

## The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 14, 1899.

THE battle-cry of the Methodist Church for the opening of the twentieth century is, "A million souls for Christ, and twenty million dollars for the advancement of his kingdom." And to this end plans are everywhere being laid to raise this amount of money.

A BROTHER sends us four subscriptions for the REVIEW, and appends these words: "Three of these are new subscribers, who have never taken the REVIEW. This is the result of ten minutes' work; and I am convinced that if the leaders and elders of our churches would be more faithful, there would be a very material increase in the list of the good old REVIEW." To this we say, Amen.

By the time this paper reaches its readers, the General Conference will be in session. Reports of the preliminary work at South Lancaster are of a most encouraging nature. Let all the people pray that Heaven's richest blessing may rest upon this important council, and more than human wisdom be given to our brethren, that they may plan aright for the advancement of the great work committed to our hands.

A CIRCULAR has been sent from the czar's court to the powers, stating that the czar's suggestion "having met with general approbation, the time has arrived to submit to the cabinets a program to be considered at the proposed conference;" but that this program "must be regarded as nothing more than a basis for the deliberations of the conference." As we said a short time ago, this program suggests for discussion only "a limitation of the growth of armaments," and not disarmament itself.

A UNIVERSALIST pastor in Chicago is giving a series of sermons on "Problems of Religious Expansion." One of his sentences shows the ultimate result of such a course:—

Catholic literature becomes bolder, and Catholic hopes reach higher every year, and more than one eloquent voice, born and bred in Protestantism, is startling the ears of thinkers with the confident prediction that "the simple dilemma for the future is Catholicism or infidelity."

Yes, this is the way present indications point, and it will surely come to pass if this expansion idea gets hold of the religious world as it has of the political powers.

THE cold wave that has swept over the entire country during the past ten days has been exceptionally severe, in many places the mercury going lower than ever before in their history. The suffering in all the large cities has been very great. Many have frozen to death. Fires have raged with unwonted fury in some towns, because the water-mains were frozen. On the Western plains tens of thousands of cattle, sheep, and other stock have died, and the end is not yet, as the weather bureau holds out no encouragement of warmer weather for at least some days to come. Now is the time for all to do practical Christian Help work, and to search out the cause they know not.

THE strongest, because the safest, banking institution in the United States is in New York City. A single *one-hundred-dollar* share of its stock sells for *four thousand five hundred dollars*. The man, now seventy-three years old, who, more than all others, has made that bank what it is, was asked the other day, "What do you consider the first essential to success?" He promptly answered, "The fear of God." That is worth passing along.

MOORE BROTHERS of Chicago, who "dropped" \$4,000,000 in the diamond match failure in 1896, and who have made enough since that time to pay the entire amount, have just evolved a plan for the formation of the most gigantic concern of financial interests ever attempted. It is a combination of all the iron, steel, and tin companies in the country, with a capital of \$400,000,000. Can not the student of prophecy clearly see a connection between this and some statements in James 5?

NEARLY a year ago this nation went to war with Spain, to give *liberty* to her misruled colonies. This was done at an expense probably far exceeding the amount that would have been required to purchase them all. Thousands of lives were lost, and the destruction still continues in the effort to teach the natives of the Philippines self-government! The dying words of a lady—a victim of the liberty-giving (?) French Revolution—are brought forcibly to mind: "O Liberty, what crimes are committed in thy name!"

UNITED STATES SENATOR WILLIAM E. MASON has offered in the Senate a resolution requesting that on Washington's birthday, February 22, Washington's Farewell Address be read in all the universities, colleges, academies, and schools, public and private, in the United States. It would be well if that should be done. When asked what his object was, he replied, "There is no object, except that I want the people to get familiar with that matchless paper. It will do no harm for the people to pause and think on that address just at this time." Senator Mason appreciates the dangers that confront the people of the United States, and his suggestion is a good one.

THE annihilation of the Spanish fleet at Manila was on Sunday. The Spanish squadron at Santiago was destroyed and Cervera and his men were captured on Sunday. It was on Sunday that Toral surrendered his land forces to the Americans on threat of immediate bombardment of the city of Santiago. The sovereignty of Cuba was transferred to the United States at Havana on Sunday. Now the news comes that the greater part of the late battle between the insurgents and Americans in the Philippines was fought on Sunday. And the man who is being Hobsonized for his bravery, Colonel Duboce, took a handful of men, drove a large body of rebels into a church and convent on Sunday, and then, under heavy fire, made his way into the building, saturated the interior with coal-oil, set fire to it, and captured or shot down the inmates as they were forced by the fire to abandon the structure. We wonder how the Sunday-law advocates, who petitioned the President that no work be done on Sunday, and

especially that no battles be fought on that day, can reconcile the results with their theories? What would they have said if the Americans had been defeated in these engagements?

IN Michigan some time ago, a text-book was prepared and introduced into the public schools, consisting of a compilation of selections from the Bible, "to which none could object." Objectors, however, did arise, declaring that this was religious instruction, and as such was unconstitutional. The question was submitted to the courts, the circuit court sustaining the plea. The case was appealed; and the supreme court has just handed down its decision, reversing the one of the lower court, and holding that the use of the compilation is a violation of neither the State nor the federal Constitution.

WHEN selfish, ambitious nations see an opportunity to extend their domains, it does not take long for them to convince themselves that they are agents of God for good to the people they wish to subjugate. The chaplain of the United States Senate, on the occasion of the ratification of the *peace* treaty, prayed for the troops in the Philippines, as follows:—

Lord God of hosts, hear our prayers in behalf of our soldiers and sailors in the far East; and as we believe the cause they represent—the cause of the nation—to be humane, just, and righteous, we ask thy blessing to rest upon their conduct, and that victory may crown their arms.

Thus it was in the days of the "crusades." An excuse for a "holy war" is easily found by possessors of power. "Might makes right" is a proposition that all fair-minded men deny until their own might is the point at issue, in which case their opinions often change.

WE have several times referred to the czar's proposed peace conference, and the increasing armament of all nations; and said that while all *hope* that peace may be maintained, the only way they dare hope for it is by so strengthening their armies and navies that other nations will not dare attack them.

Just now a factory is being established at Cleveland, Ohio, for the manufacture of a new style of firearm, called the "Peacemaker." The secretary of the company, who is an acquaintance of one of the REVIEW force, in a personal letter concerning the weapon, says:—

We are just starting a factory here to manufacture our automatic "Peacemaker." Have already purchased \$10,000 worth of machinery, and expect to have much more. It may seem quite incredible, but here is what we have: an automatic firearm that shoots seven times a second, with a range of from two and one-half to three miles. Seven times a second our mechanism locks against an explosive pressure of sixty thousand pounds a square inch, and releases the lock as often. It shoots through seventy inches of solid pine. It can not be discharged under any circumstances until it has reached the full locked position, and it can not unlock until after the explosion; hence it is perfectly safe against cartridges that hold fire. We estimate that a regiment armed with this automatic rifle could turn loose in the face of an enemy one hundred and fifty thousand rounds of ammunition a minute, with every shot aimed from the shoulder; and it would not be safe to be within two and one-half miles in front of the muzzles. I am hoping that this arm may contribute toward "peace on earth." I don't see how a nation would dare proclaim war in the face of so destructive a weapon.