

The Adventist REVIEW AND HERALD And Sabbath

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

VOL. 76, NO. 9.

BATTLE CREEK, MICH., FEBRUARY 28, 1899.

WHOLE NO., 2313.

The Review and Herald,

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICHIGAN.

Terms, in Advance, \$1.50 a year.

Address all communications and make all Drafts and Money-
Orders payable to

REVIEW & HERALD, Battle Creek, Mich.

[ENTERED AT THE POST-OFFICE AT BATTLE CREEK.]

I SHALL GO SOFTLY.

"I SHALL go softly all my years!"
Not as the prophet bathed in tears,
And in deep bitterness of soul;
For God hath healed my heavy dole,
Hath stilled my pain, and dried my tears,
And given faith for foolish tears.

"I shall go softly," since I've found
The mighty arm that girds me round
Is gentle, as 't is sure and strong.
"I shall go softly" through the throng;
And with compulsion calm and sweet,
Lead sinners to the Saviour's feet.

How sternly paced those patient feet
Along Capernaum's marble street!
How softly and how tenderly
Their echoes from Gethsemane
Steal down the ages, rich to bless
All time with deathless happiness!

Into my heart those echoes steal
Until I can not choose but kneel,—
Not weak and worn, with vigor spent,
But joyous and in glad content,—
And, kneeling, pray to him who hears,
To lead me softly all my years.

—Ethelbert D. Marfield.

THE TRUTH AS IT IS IN JESUS.—NO. 3.

MRS. E. G. WHITE.

I AM afraid for our churches. I tremble before God on their account. We have light on the Scriptures, and we shall be held accountable for all the light not cherished. The works of many do not harmonize with the truth they have received. There is far too much of the human element brought into our plans. We do not depend upon the Holy Spirit to work with its transforming energy upon the heart and life. We are deficient in faith, which is invincible and mysterious. The efficacy of truth is weakened by the course of those who do not purify their souls by obeying the truth.

The secrets of the Lord are with them that fear him and keep his covenant. We need faith in God, that under the sanctifying power of God's word, the principles of human brotherhood may be manifested. We need the Holy Spirit's guidance. Its power upon mind and heart will enable us to present the truths of God's holy word. Sound doctrines brought into actual contact with human souls will result in sound and elevating practices. The truth as it is in Jesus must be cherished. Then Christians will not be Christians in name only. The love of Christ will pervade their lives.

The power of the Holy Spirit is needed to chase away our unbelief and unchristlike attributes. We must see our need of a physician.

We are sick, and do not know it. May the Lord convert the hearts of his workmen! When there is a converted ministry, then look for results. But we can not convert our own hearts. This work can be done only by the power of the Holy Spirit. In every stage of the work let this be remembered: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

"All that will live godly in Christ Jesus shall suffer persecution." But this should not intimidate one soul. What can give such sunshine to the soul as the evidence of sins forgiven? What can impart true nobility if it is not the restoration of the moral image of God in man? Whence can peace come if not from the Prince of Peace? To what source can we look for help, but to Him who can give us light in the midst of darkness?

Christ has promised to send us the Comforter, whose work is to establish the kingdom of God in the soul. When such abundant provisions of mercy, grace, and peace have been made, why do human beings act as if they regarded the truth as a yoke of bondage?—It is because the heart has never tasted and seen that the Lord is good. The truth of the word of God is thought by some to be a fetter. But it is the truth that makes men free. If the truth therefore shall make you free, ye shall be free indeed. The truth separates man from his sins, from his hereditary and cultivated tendencies to wrongdoing. The soul that cherishes the love of Christ is full of freedom, light, and joy. In such a soul there are no divided thoughts. The whole man yearns after God. He does not go to men to know his duty, but to Christ, the source of all wisdom. He searches the word of God, that he may find out what standard he must reach.

Can we ever find a surer guide than Jesus? True religion consists in being under the guidance of the Holy One in thought, word, and deed. He, who is the Way, the Truth, and the Life, takes the humble, earnest, whole-hearted seeker, and says, Follow me. He leads him in the narrow way to holiness and heaven. Christ has opened this path for us at great cost to himself, and we are not left to stumble our way along in darkness. Jesus is at our right hand, proclaiming, I am the way; and all who decide to follow the Lord will be led in the royal path cast up for the ransomed of the Lord to walk in.

The usefulness of workers for God depends on whether they have an abiding Christ. "Without me," he says, "ye can do nothing." God's workers should be filled with his Spirit. By their faith and labor of love, true Christians give unquestionable evidence that their work is wrought in God. Their spiritual discernment testifies that they have been taught of God, that their eyes are not blinded to the interests of the cause of God, or to the elements of true Christianity.

"Our gospel came not unto you in word only," writes Paul, "but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." Paul lived the gospel that he

preached; and if our ministering brethren will live the truth, they will be loving, kind, tender, lowly in heart, unpretending, earnest, devoted. Their works will be their credentials. There would be a hundredfold more conversions than the record shows to-day if God's workmen were what they should be. God demands truth in the inward parts. The Spirit of those in the ministry must correspond to the truth preached.

Will the workers in the various lines of God's work ponder these things? A large share of the shallowness of the work is the result of the shallowness of the workers. When the Spirit of God works, something will be done, and in a much larger degree than we have yet seen. Where is the power of the workers? Where is the demonstration of the Spirit? Where is the assurance of faith? There is a sad deficiency in the preaching of God's word. Much fluent talking may be done. Much cleverness may be shown in the presentation of the different points of truth. All this has been seen. Ears are gratified, a present emotion is excited; but where are the souls who are identifying themselves with Christ? Where is the holy unction, the living earnestness, the deep moving of the Spirit of God? Where are those who expound the truth by upholding staunch, correct principles, irrespective of loss or gain? O that God would impress his ministers with the need of being thoroughly converted! O that he would impress them with their need of an abiding Christ! Then there would be a revival of the Holy Spirit.

The question has been asked, What kind of vessels does the Spirit use? What does Christ say?—"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." What kind of vessels are meet for the Master's use?—Empty vessels. When we empty the soul of every defilement, we are ready for use. Are we emptied of self? Are we cured of selfish planning? O for less self-occupation! May the Lord purify his people, teachers, and churches. He has given a rule for the guidance of all, and from this there can be no careless departure. But there has been, and still is, a swerving from righteous principles. How long shall this condition of things exist? How can the Master use us as vessels for holy service until we empty ourselves, and make room for his Spirit to work?

God calls for 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 laid upon the true foundation, even Christ Jesus? What material shall we place upon this foundation, that there may no longer be antagonism, but unity, in the church? Shall we bring to it 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 re-

ceive the Holy Spirit in our hearts, that it may mold and fashion the life?

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

NO SCHISM IN THE BODY.—NO. 2.

J. N. LOUGHBOROUGH.

SOME of the "restless spirits," after reading the instruction quoted in the preceding article, began to claim that the order that had been carried out among this people was now to be set aside, and every one would be at liberty to go about as he pleased. Not so; the work of the Spirit and true godliness would be in perfect accord with the order that had already been established by the Lord in leading his people. Indeed, the very next instruction received from this source, published in 1889, spoke on that very line:—

Let each who claims to follow Christ esteem himself less, and others more. Press together, press together! In union there is strength and victory; in discord and division there is weakness and defeat. These words have been spoken to me from heaven. As God's ambassador, I speak them to you. Let every one seek to answer the prayer of Christ—"That they all may be one; as thou, Father, art in me, and I in thee." O, what unity is this! and, says Christ, "By this shall all men know that ye are my disciples, if ye have love one to another."—*Testimony for the Church*, No. 33, page 16.

One point will have to be guarded, and that is individual independence. As soldiers in Christ's army, there should be concert of action in the various departments of the work. . . . Followers of Jesus Christ will not act independently one of another. Our strength must be in God, and it must be husbanded, to be put forth in noble, concentrated action. It must not be wasted in meaningless movements. In union there is strength. . . . No strife or variance should exist among the workers. The work is one, superintended by one Leader. Occasional and spasmodic efforts have done harm. However energetic they may be, they are of little value; for the reaction will surely come. We must cultivate a steady perseverance, continually searching to know and do God's will.—*Id.*, pages 62, 63.

One good place to search for the Lord's will is in the instruction he has given us as to the best manner of working; and just here my eye rests upon words published in 1876:—

Many want to do things after their own style; they object to consultation, and are impatient under leadership. Well-matured plans are needed in the service of God. Common sense is an excellent thing in the worship of the Lord. The thinking powers should be consecrated to Christ, and ways and means should be devised to serve him best.—*Testimonies for the Church*, Vol. IV, page 71.

As to whether order is to be laid aside, as the work advances, we get some strong expressions in "Gospel Workers":—

The laborers should counsel together. No one is to strike out on his independent judgment, and work according to his own mind, regardless of the counsel of those connected with him. If we think ourselves sufficient to manage the work of God, and depend for success on our own wisdom to plan and execute, we may expect defeats and losses; for they will surely come.—*Page 355.*

In a Testimony published in the REVIEW of Oct. 24, 1893, we read:—

We should present to the world a united front, and make it manifest that we are one in Christ Jesus, one with the brethren, bound in covenant relation, under obligation to answer the prayer of Christ to

be one in him, as he is one with the Father. Then we can counsel together because the love of Christ is in our hearts, we can pray one for another, and claim the promises of God.—We could then feel secure in the love of our brethren, and know that upon turning our back, we would not be stabbed with some evil report or judgment.

The Lord changes not. His word is not Yea and Nay. What he has been teaching his people for the last forty-five years, relative to order, counsel, and harmonious action in our work, is not now to be laid aside. The articles in the REVIEW for Aug. 7 and 14, 1894, which some interpreted as discarding church order, if carefully examined, will be seen to be in perfect harmony with all previous teaching of the Testimonies on those lines. While each one is admonished to "seek the Lord" for himself, and "for divine guidance," yet all are to move in harmonious order. It may be well to examine some of the statements made in those articles:—

To every man is given his work, and every man must do his own thinking and planning, in order that the work may be done in such a manner as to meet the approval of God. The worker must not be bound about too much with reproofs and commands; for God is his Master, and if he looks to him for wisdom, his prayer will be answered. God will give him his own experience, that will not have its foundation in any human being, but in the living God.

That this instruction was not designed to exclude order, counsel, and comparing of ideas among brethren, is apparent from another paragraph in the same article, which reads:—

While brethren should counsel together at special seasons, yet they should individually seek for higher counsel than that heard in the assembly.

GREATER THAN LANGUAGE.

* * *

LANGUAGE is a power. But it is possible to be able to speak one's way through all the civilized world, and yet be devoid of that which makes communication between God and the soul.

It may be possible to wield an eloquence that sways the stormiest assemblies, and yet be ignorant of the influence that has power with God. The possession of all the tongues may be but a Babel, at the best, when the love of God is lacking to make their music harmony. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." The single element of Christian love is music in the ear of God.

It is not the thunder's solemn peal, nor the ocean's billowy roar, nor the howling wind of desolation, nor the thousand voices of creation, that attest most of the character of God to us; it is his love in the gift of his Son that reveals him most illustriously. This still, small voice—not earthquake, wind, nor fire—speaks most affectingly to men for God. In like manner the language of the heart is more esteemed by God than the utterances of ten thousand tongues of angels and of men.

Love is the greatest thing God can give us; for he himself is love: and it is the greatest thing we can give to God; for it will also give ourselves, and carry with it all that is ours. The apostle calls it the *bond of perfectness*. It is the old, and it is the new, commandment; and it is the *greatest* commandment; for it is the fulfilling of the law,—yea, it is a *perfect law*.

"If we would always remember that we live among men who are imperfect, we should not be in such a fever when we find out our friends' failings. What is rotten will rend, and cracked pots will leak. Blessed is he who expects nothing of poor flesh and blood; for he shall never be disappointed."

BELIEVING AND WALKING.

The King's Messenger.

Do not believe God tremblingly, nor timidly, nor carefully. Boldly believe, daringly believe, recklessly believe. Take all that he promises; rejoice now in the final and uttermost fulfilment of his word. No matter what seems against its fulfilment, no matter how dark the way, no matter how utterly hopeless the appearances may be, believe him.

Recklessness in matters of duty, of service, of daily life, is a grievous and offensive thing. A reckless child—that is, one that is heedless, thoughtless, negligent, inattentive to duty, indifferent, careless, rash—is a source of great pain and continual annoyance in a family. And the illustration brings us face to face with another of the paradoxes of the Spirit.

In matters of faith, I must believe him, not thinking my own thoughts; for if I think, I reason, and then I utterly spoil faith. I must believe him with a reckless indifference to what I see, or how I feel; for the moment I begin to look at things, or note feelings, I undermine faith.

But he asks me to walk circumspectly. That means with eyes wide open, seeing all around. In other words, I must believe recklessly, but walk circumspectly. He asks me to believe the end from the beginning, but to walk one step at a time, as he leads. Let faith in the promise be daring and reckless; but be content practically to possess the fulfilment of the same a step at a time. Faith comes like lightning flashes, it comes by hearing, it comes by looking, and it is ours to receive and rejoice in its fullest light. Realized possession comes little by little; a step at a time, by his leading and power, we possess and hold the land. . . . We sometimes get an idea that a daring faith produces, or has for its complement, a reckless walk. No so, beloved; a daring faith, a reckless faith, equips us for a patient, steady walk. The faith that believed that Jericho was theirs made Israel patiently march around the city for seven days, most minutely obeying the details of their divine command. They received their title deed by faith and at once, but they possessed the city by patient obedience.

THE WORK FOR TO-DAY.

J. W. COLLIE.

(Cleveland, Ohio.)

JESUS CHRIST died for the whole human race; and he loves every man, woman, and child, however sinful. He does not love sin, but he does love the sinner. If we are Christ's, we shall feel a tender interest in those for whom he gave his precious life, and will do for them as he would do if he were here in our place. We must feel that *we have an ownership in lost souls*; for he said, "All things are yours."

When we look upon humanity through eyes of love, we shall not see these poor, cast-down, unfortunate souls *as they are*, but *as they may be* by the grace of God. In their low, fallen condition, we may shrink from coming in contact with them; but we are encouraged to know that "the Son of man is come to seek and to save that which was lost." Thus, having his co-operation and the help of angels, our work will be a labor of love, and we shall rejoice as we see souls saved for the kingdom.

We must not become local in our work. Jesus died for the *world*, and our sympathies must go out for lost souls wherever they are. As we take broad, comprehensive views of the work of God, we find ourselves getting away from our dwarfed condition,—out of the valley where we have been hemmed in, and up on the mountain-top, where we can see stretching before us a great field of usefulness.

Mr. Moody said recently that he had discarded the familiar words, "Hold the fort," because he thinks Christians have held the fort long enough, and now they should get out of the fort, and begin aggressive work.

We believe so, too; and while the temptation may be for us to remain in our comfortable homes, or seek our own convenience, let us remember that all around us poor souls are going to ruin, who might be comforted and cheered by our ministrations. In proportion as we labor for others, our own souls are watered, and we grow in grace and in a knowledge of Christ.

DEMANDS OF SCIENCE.

Observer.

THE demands which science, so-called, makes upon human credulity are well illustrated in a recent declaration made by Professor Haeckel at the Cambridge (England) Congress of Zoology. He does not hesitate to declare that science has now established the absolute certainty that man has descended, through various stages of evolution, from the lowest form of animal life during a period estimated at a thousand million years. Lamarck, Darwin, and finally scores of other investigators won the knowledge which must now, it is asserted, be accepted as the crowning achievement of science during the nineteenth century.

Professor Haeckel thus evolved mankind in the paper which he read: "The monophyletic origin of all mammalia—that is to say, their origin from one common parent form, from monotremata upward to man—is no longer a vague hypothesis, but an established fact. All the living and extinct mammalia which we know are descended from a single common ancestral form, which lived in the Triassic or Permian periods; and this form must be derived from some permian or perhaps carboniferous reptile allied to the Progonosauria and Theriodontia, which was derived from a carboniferous amphibian of the group Stegocephala. These amphibians, in turn, descend from Devonian fishes; and these, again, from lower vertebrates. The most important fact is that man is a primate, and that all primates—lemurs, monkeys, anthropoid apes, and man—descended from one common stem. Looking forward to the twentieth century, I am convinced that it will universally accept our theory of descent. I have no doubt that the strong influence of anthropogeny upon other branches of science will be most fruitful."

The congress received and discussed the paper with enthusiasm, one member only suggesting that while Professor Haeckel had demanded one thousand million years for his evolution, Lord Kelvin supposed himself to have proved that this world as the scene of life could not be more than twenty-five million years old. It seemed unwise to complicate Professor Haeckel's theory by assuming that a thousand million years would be required for proof. Professor Haeckel replied that the computation was not his own. He took the time from one of the most eminent geologists. For himself he confessed that he had no intuition as to the length of time required for the evolution. To believe all the miracles of the Bible, requires faith only as a grain of mustard-seed compared with the robust assurance which is needful in order to accept the dicta of the Cambridge philosopher. "What fools we mortals be!"

THE difficulty is that we neither "say" the word of faith nor "pray" the prayer of faith. We say generally the word of doubt, and pray the prayer of experiment; and then wonder why our faith and our prayers are so ineffectual.—*Every-day Religion.*

THE PEACEMAKERS.

I THOUGHT I saw, upon the shining coast,
A mighty host.
Their eyes were luminous with joy and peace,
That would not cease.
Somehow they seemed more loyal and more blest
Than all the rest.
Yet ever did they wonder that their names
Met loud acclaims,
And that such honor unto them was given
In highest heaven.
They had not borne the banner in the strife
Of mortal life;
Their foreheads had not felt the touch of wreaths,
Which fame bequeaths
To conquering heroes as they homeward march
Through victory's arch.
These were the souls that, when the strife was high,
Made soft reply,—
The men and women who could patient stand,
And make demand
For peace, peace only, though their pride was crossed,
Their dear hopes lost.
Oft they had caught, with soft and naked hands,
The flaming brands
Which anger hurled, quenching before it fell,
Some fire of hell.
They did not dream how great their souls had grown;
No sculptured stone
Was piled above their ashes when they slept;
But God had kept
Their faces in his sight; he knew the cost,
When, passion-tossed
And sorely hurt, they patient came and went,
On peace intent.
Now they are "blessed" evermore, and lo!
Where'er they go,
The angels look on them and smile, and say,
"God's children they!"

—Ellen M. H. Gates.

"WORK OUT YOUR OWN SALVATION."

C. MC REYNOLDS.

(Keene, Tex.)

THIS statement, quoted from Phil. 2:12, by being misunderstood and misapplied, has led many to conclude that we must in some way work ourselves up to a place where God can take hold to help us; and that thus we are, at least in some measure, self-saved, notwithstanding the positive teaching of the next verse,—that even the will, as well as the power, to do his pleasure is wrought in us by God.

The difficulty seems to lie in a failure to notice the persons under consideration. The apostle thus refers to their obedience while he was with them: "As ye have always obeyed . . . in my presence." Then in view of the natural tendency of men to depend on their leaders, and remembering the mistake of the Corinthians, who were wedded to the different ministers by whom they had received the light of the gospel, he would warn the brethren of Philippi against depending upon him, and would turn their thoughts to God, who is the only help and source of salvation: "As ye have always obeyed, not as in my presence only, but now much more in my absence, work," etc.; do not depend upon me, but upon God; leave me out of the consideration. Be "laborers together with God."

He would have them realize that it "is better to trust in the Lord than to put confidence in man;" and not put their "trust in princes, nor in the son of man, in whom there is no help ["salvation," margin]." He would have them, and us as well, work; for faith works by love.

But we are to depend upon God, his Spirit, his word; not upon any human teacher. We are to live when the minister has gone on, to carry the light to other souls; to be converted to God, not to men. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isa. 26:3, 4. Yes; he is everlasting strength, and ever-present strength; for "he is a very present help in trouble."

Men are falling all around us; the shaking time is here, and we are in it. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." "For it is God which worketh in you both to will and to do of his good pleasure." "The goodness of God leadeth thee to repentance." By showing us his goodness, he leads us to will to follow him, and it is he who gives us the power to do his will; for we are "strengthened with might by his Spirit in the inner man." May we ever be found "looking unto Jesus the author and finisher of our faith."

EDUCATION WITH THE EARLY METHODISTS.

D. E. LINDSEY.

(Clyde, Ohio.)

WITH the deepest interest I have read of the good meetings held with the students of the Battle Creek College. They remind me of the experiences of the students in a school founded by the Countess Huntington, at Trevecca, Wales. The school was founded to educate pious young men, of whatever denomination, for the ministry. In John Wesley's "Life of John Fletcher," written in 1786, I find the following interesting record:—

Mr. Fletcher frequently visited the school, and was received as an angel of God. It is not possible for me to describe the veneration in which we all held him. Like Elijah in the schools of the prophets, he was revered; he was loved; he was almost adored; and that, not only by every student, but by every member of the family. And indeed he was worthy. . . . My heart kindles while I write. . . . Here I saw a descendant of fallen Adam so fully raised above the ruins of the fall that though by the body he was tied down to earth, yet was his whole conversation in heaven,—yet was his life, from day to day, hid with Christ in God. Prayer, praise, love, and zeal—all ardent, elevated above what one would think attainable in this state of frailty—were the elements in which he himself continually lived. And as to others, his one employment was to call, entreat, and urge them to ascend with him to the glorious source of being and blessedness. He had leisure, comparatively, for nothing else.

Languages, arts, sciences, rhetoric, logic, even divinity itself, as it is called, were all laid aside when he appeared in the schoolroom among the students. His full heart would not suffer him to be silent. He must speak, and they were readier to harken to this servant and minister of Jesus Christ than to attend to Sallust, Virgil, Cicero, or any Latin or Greek historian, poet, or philosopher. And they seldom harkened long before they were all in tears, and every heart caught fire from the flame that burned in his soul. These seasons generally terminated in this: being convinced that to be filled with the Holy Ghost was a better qualification for the ministry of the gospel than any classical learning (though that, too, may be useful in its place), after speaking a while in the schoolroom, he used frequently to say, "As many of you as are athirst for this fulness of the Spirit, follow me into my room." On this, many of us have instantly followed him; and there continued till noon, wrestling like Jacob for the blessing, praying one after another, till we could bear to kneel no longer. . . . This was not done once or twice, but many times. And I have sometimes seen him on these occasions, once in particular, so filled with the love of God that he could contain no more; but cried out, "O my God! withhold thy hand, or the vessel will burst." But he afterward told me that he was afraid he had grieved the Spirit of God: and he ought rather to have prayed that the Lord would enlarge the vessel, or suffer it to break.

The proper prayer on such an occasion would have been:—

"Give me an enlarged desire,
And open, Lord, my soul
Thine own fulness to require,
And comprehend the whole!"

"Stretch my faith's capacity
Wider, and yet wider still;
Then with all that is in thee,
My ravished spirit fill!"

The Sermon.

CREATION OR EVOLUTION, WHICH?*

A. T. JONES.

(Continued.)

WHEN the Lord said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear;" also when he said, "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit, . . . it was so." Then God set two great lights in the heavens, and made the stars also; and when he spoke the word, "it was so." He said, "Let the waters bring forth abundantly the moving creature that hath life, the fowl that may fly above the earth in the open firmament;" and it was so. When God said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, the beast of the earth after his kind," it was so. When he spoke, it was always so. That is creation.

You see, then, that it is perfectly logical, and reasonable enough, too, for evolutionists to set aside the word of God, and have no faith in it; for evolution itself is antagonistic to creation. When evolution is antagonistic to creation, and creation is by the word of God, then evolution is antagonistic to the word of God. Of course the genuine, or original, sound evolutionist did not have any place for that word, nor for the half-and-half evolutionists,—those who bring in creation and the word of God to start things. It takes so long a time, such indefinite and indeterminate ages, for evolution to accomplish anything, that it does away with creation.

The genuine evolutionist recognizes that creation must be immediate; but he does not believe in immediate action, and therefore does not believe in creation. Do not forget that creation is immediate, or else it is not creation: if not immediate, it is evolution. So touching again the creation at the beginning, when God speaks, there is in his word the creative energy to produce the thing which that word pronounces. That is creation; and that word of God is the same yesterday, and to-day, and forever; it lives and abides forever; it has everlasting life in it. The word of God is a living thing. The life that is in it is the life of God—eternal life. Therefore it is the word of eternal life, as the Lord Jesus said; and in the nature of things it abides and remains forever. Forever it is the word of God; forever it has creative energy in it.

So when Jesus was here, he said, "The words that I speak unto you, they are spirit, and they are life." The words that Jesus spoke are the words of God. They are imbued with the life of God. They are eternal life, they abide forever; and in them is the creative energy to produce the thing spoken.

This is illustrated by many incidents in the life of Christ, as narrated in the New Testament. I do not need to cite them all; but I will refer to one or two, so you can get hold of this principle. You remember that after the sermon on the mount, Jesus came down, and there met him a centurion, saying, "My servant lieth at home sick of the palsy, grievously tormented. Jesus saith unto him, I will come and heal him." The centurion said: "I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed." Jesus turned to those standing about, and said, "I have not found so great faith, no, not in Israel."

Israel had the Bible; they knew the word of God. They boasted of being the people of the

Book, the people of God. They read it; they preached in their synagogues, "My word . . . shall accomplish that which I please." They said, when they read that word: That is all right; the thing ought to be done. We see the necessity of it, and will do it. We will accomplish what it says. Then they did their best to accomplish it. It took them a long while, so long indeed, that they *never* did it. Their real doing of the word was so far away that the greatest of them were led to exclaim, "If but one person could only for one day keep the whole law, and not offend in one point,—nay, if but one person could but keep that one point of the law which affected the due observance of the Sabbath,—then the troubles of Israel would be ended, and the Messiah at last would come." So, though they started in to do what the word said, it took them so long that they never got to it. What were they?

There was the word of God, which said, "It shall accomplish that which I please." It was spoken thus of the creative power. And though they professed to recognize the creative energy of the word of God, yet in their own lives they left that all out, and said, *We* will do it. They looked to themselves for the process which would bring themselves to the point where that word and themselves would agree. What were they? Are you afraid to say, for fear you have been there yourself? Do not be afraid to say that they were evolutionists; for that is what they were, and that is what a good many of you are. Their course was antagonistic to creation; there was no creation about it. They were not made new creatures; no new life was formed within them; the thing was not accomplished by the power of God; it was all of themselves; and so far were they from believing in creation that they rejected the Creator, and crucified him out of the world. That is what evolution always does; for do not forget that "evolution is directly antagonistic to creation."

Now these were the people upon whom Jesus looked when he made this statement about faith in Israel. Here was a man who was a Roman, who had grown up among the people who were Jews, and who set at naught the teachings of Jesus. That centurion had been around where Jesus was, had seen him talking; had heard his words and had seen the effect of them, until he himself said, Whatever that man speaks is so; when he says a thing, it is done. Now I am going to have the advantage of it. So he went to Jesus, and said what is written. Jesus knew perfectly well that the man had his mind upon the power of his word to do that thing; and he replied, Very well, I will come and heal your servant. O no, my Lord, you do not need to come. You see this man was testing the matter, to see whether or not there was any power in the word. Therefore he said, "Speak the word only, and my servant shall be healed." Jesus replied, "As thou hast believed, *so be it* done unto thee. And his servant was healed." When that word went forth, "*so be it* done unto thee," how long before the man was healed? Twenty years?—No. Didn't he have to go through many ups and downs before he was certainly healed? Honest, now?—No, no! When the word was spoken, the word did the thing that was spoken; and it did it *at once*.

Another day Jesus was walking along, and a leper some distance from him saw and recognized him. He, too, had got hold of the blessed truth of the creative energy of the word of God. He said to Jesus, "If thou wilt, thou canst make me clean." Jesus stopped, and said, "I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed." Mark. 1:41, 42. We are not allowed to put a moment of time between the speaking of the word and the accomplished fact: "*immediately*" the leper was cleansed.

Now you see that the word of God at the beginning of creation had in it the creative energy to produce that thing which the word pronounced. You see that when Jesus came into the world to show men the way of life, to save them from their sins, he demonstrated, over and over again, here and there and everywhere, to all people and for all time, that that same word of God has that same creative energy in it yet; so that when that word is spoken, the creative energy is there to produce the thing.

Now are you an evolutionist, or are you a creationist? That word speaks to you. You have read it, you profess to believe it. You believe in creation, as against the other evolutionists; now will you believe in creation, as against yourself? Will you put yourself upon that platform to-day where you will allow nothing to come between you and the creative energy of that word—no period of time whatever?

Jesus said to a certain person, "Thy sins are forgiven." How long before it was so?—There was no length of time whatever between the word "forgiven" and the thing. That same word, "Thy sins are forgiven," is spoken to you to-day. Why do you let any time pass between this word, which is spoken to you, and the accomplishment of the thing? You said a while ago, that anybody who let a minute, or even a second, pass between the speaking of the word of God and the production of the thing, is an evolutionist. Very good; that is so. Stick to it. Now I ask you, Why is it that when he speaks forgiveness to you, you let whole days pass before forgiveness gets to you, before it is true in you? You said the other man is an evolutionist. What are you, I want to know? Are you going to stop being evolutionists and become creationists?

This day will be one of special importance to many here, because it is a time when many will decide this question one way or the other. If you go out of this house an evolutionist, you are in danger. It is to you a matter of life or death just now. You said that evolution is infidelity, and that is so; therefore if you go out of this house an evolutionist, where do you stand? What is your choice? And if you go out of this house without the forgiveness of sins, you are an evolutionist, because you allow time to pass between the speaking of the word and the accomplishment of the fact.

From what I have read, you see that whoever lets any time pass between the word spoken and the thing done, is an evolutionist. The word of God to you is, Man, "thy sins are forgiven thee." Woman "thy sins are forgiven thee." [Elder Corliss: "Did n't it say, Thy sins *shall* be forgiven?"] No, sir; "thy sins *are* forgiven thee,"—present tense, with an emphasis,—"*Thy sins are forgiven.*" I thank God this is so, because the creative energy is in that word "forgiven" to take away all sin, and create the man a new creature. I believe in creation. Do you? Do you believe in the creative energy that is in the word "forgiven" spoken to you? Or are you an evolutionist, and do you say, I can not see how that can be, because I am so bad? I have been trying to do right, but I have made many failures; I have had many ups and downs, and have been down a good many more times than up. If that is what you say, you are an evolutionist; for that is evolution.

(Concluded next week.)

"If a man is a real man, he will be ready to lead, or to be led, as the necessity arises. And if a man is able and willing to fill his place, as God shows him his place, those above him, those below him, and those about him will recognize his power, and be inspired and encouraged to fill their places all the better. Each one of us has only to be a man, and the work of the multitude will be accomplished."

*Preached in the Tabernacle, Nov. 26, 1898, and stenographically reported for the REVIEW.

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.

"My soul was stirred. I prayed: 'Let me
 Do some great work so purely
 To right life's wrongs, that I shall know
 That I have loved Thee surely.'
 My lips sent forth their eager cry,
 The while my heart beat faster.
 'For some great deed to prove my love,
 Send me, send me, my Master.'

"From out the silence came a voice
 Saying: 'If God thou fearest,
 Rise up and do, thy whole life through,
 The duty that lies nearest.
 The friendly word, the kindly deed,
 Though small the act in seeming,
 Shall in the end unto thy soul
 Prove mightier than thy dreaming.

"The cup of water to the faint,
 Or rest unto the weary,
 The light thou givest another life,
 Shall make thine own less dreary;
 And boundless realms of faith and love
 Will wait for thy possessing;
 Not creeds, but deeds, if thou wouldst win
 Unto thy soul a blessing."

STUDIES IN PRINCIPLES.—NO. 5.

RIGHTEOUSNESS.

THE term "righteousness" (right-doing), as used among men, is always qualified, meaning more or less perfect or imperfect righteousness. But with God, and those who are taught by his Spirit, it means righteousness pure and simple. Righteousness that is a "little off," anything less or "overmuch," is unrighteousness,—is just as wrong as it can be for Satan's use. In fact, he likes it better that way; for the nearer anything comes to being right, if it is *not* right,—the more holy wickedness can be made to appear,—the more effective it will be as an agent of deception. 2 Cor. 11:13-15.

Satan is quite as much disgusted with downright pollution in character as are the angels of God, but from a different motive. Unrighteousness that has become dead-ripe is spoiled for his use, and can only be thrown into his garbage-box; and, cover that as he will, its stench must always be a warning to any whose sensibilities are not dead.

The righteousness of God and of man are at the antipodes from each other. Both start at the same point of light, or knowledge of what is right, and go in opposite directions,—one to life, the other to death. One is by faith, and the other by works: any work which has not perfect knowledge and strength back of it must fall short of being absolutely perfect, or righteous. Jer. 10:23; Rom. 3:20-28.

Christ was able to fulfil all righteousness,—that is, to do everything right,—because he knew all things; but no man can possibly reach this point. Ps. 14:2, 3; Rom. 3:10.

The only thing that man can do is to accept God's way out for him, which is righteousness by faith. Romans 6.

Righteousness is symbolized as a straight way, from which, and in which, there is no turning. Num. 20:17; 22:26; Deut. 2:27; Joshua 1:7; 1 Sam. 6:12; Prov. 4:27; James 1:17.

Unrighteousness is symbolized as a crooked way (Deut. 22:5; Prov. 2:15; Phil. 2:15; Lam. 3:9; Isa. 59:8; Ps. 125:5); and as filthy rags. Isa. 64:6.

Righteousness is of God only; for only he can know the absolute truth, the perfect way. Mark 10:18.

There is in man an instinctive reaching out after something that shall pass, as righteousness. It is as necessary to self-respect as is a garment to his nakedness. Rom. 7:22-24.

Even the most ungodly, the criminal, has a standard (Prov. 14:12); and to this standard, wrong as it is, he must conform. He is held to it by his peers, and violates it under penalty. It is often according to the best he knows; but is, of course, of that wisdom of the world which is foolishness with God. 1 Cor. 3:18-20; Rom. 1:8; 10:2, 3.

The righteousness of God is peculiar in the fact that it requires of every man that he stand true to what he honestly believes to be right, no matter how far wrong it is, until he discovers it to be wrong; and then, but not till then, that he change his practise to harmonize with what he has newly learned.

To hold the truth in unrighteousness—that is, to know the truth but refuse to obey it—is to come under the direct curse of God, as would those who would crucify Jesus over again, knowing him to be the Lord. Rom. 1:18-25.

But to hold unrighteousness in the truth,—that is, to do wrong in the honest love of the truth, supposing the wrong to be right,—is to be a follower of the Lord, and to come under the provision by which righteousness is imputed to man. Rom. 7:7-10.

The dishonest heart will make all knowledge of truth the occasion of greater unrighteousness; while the honest heart will, even in wrong-doing, honor God, and be accepted in the Beloved. Any man who is doing the best he knows, is filling up the measure of Christ; for Christ could do no more or better than to do the best he knew. 1 Peter 3:21; John 16:2, 3; Acts 8:1-3; 9:1-6; 26:9-16.

It is not the will of God that any man shall be left in ignorance as to just what is right; hence he has given his law as the gauge of righteousness. Rom. 3:20; 7:7.

He has also given his Spirit to be the power in us by which we may keep the law. Rom. 8:1-4.

And he has given his Spirit to teach us as fast as we can learn, *but no faster* (John 16:8-13), and to be in us the power by which we can keep the law (Rom. 8:1-4); and has left the wonderful message of 1 John 1:5-9 for our comfort when, in spite of the most perfect love and faith, we are in danger of becoming discouraged because of our failures in perfect doing.

Righteousness is the way of God; that is, it is his method of operating everywhere: and that righteousness was manifested in flesh, and became Christ, the WAY.

When any man accepts God's WAY as right, and loves it, he accepts Christ; and to accept Christ is to accept the righteousness of God by faith. S. M. I. H.

EXTRACTS FROM CORRESPONDENCE.

"I LONG to be a co-laborer with our dear Lord and Master. For some time I have had a great burden to do something to save souls, and it seems greater now than ever; and as you have asked all who wish instruction in church work to write to you, I am impressed to do so. Can you not help me in some way to know how to do something, *anything*, for the One who died that I might live?"

"I am so glad you have opened the way for our sisters to work as never before. I have been greatly impressed for some time that we would have to lay aside our pride, and make a full surrender to the Lord. We are in the time when our hearts should be turned to our children; and, praise the Lord! our minds are turning in that direction. I am a lonely Sabbath-keeper, and desire a place with the rest in the work of our blessed Master. I heartily respond to your 'Call to Our Women,' and feel that it is from the Lord, through you."

"I am in this little place with none of like faith. There is no one I can talk with about the truth we so love,—no one who has any love for it, or sympathy with it. My church-membership is about sixty miles from here, and I can not afford to go often to church. I went the twentieth of last January, and had not seen any of like faith since then till November, when a canvasser came and spent two weeks with me. It was a real feast to have some one to talk with."

"I have read 'A Call to Our Women,' and will say it has long been the desire of my heart to be a worker in the cause of this present truth, but ignorance and poor health have hindered me greatly."

Ignorance can be corrected by willingness to learn. Poor health can be replaced by good health if you accept the conditions as they are presented to us in present truth; and I hope that you will be able to become not only wise, but strong and vigorous, through faith and works together, according to the gospel plan.

"I have just read the 'Special Call to Our Women' in the REVIEW, also 'Extracts from Correspondence,' 'Practical Suggestions,' and 'Experiences and Testimonies,' and it is indeed encouraging to see how the work, even in its infancy, is progressing. I am truly thankful; and if the Lord wishes me to have a part in the work, it shall be my wish, too. I have not written to you before, as it seemed that I had all I could do at home. I have taken from among the rescued ones a young woman; and had I known half of what was in store for me, I could not have believed the Lord had such a work for me. I have come to the conclusion that I know but little of human nature."

"I am afraid I know very little about how to lead sinners to see and know Christ,—not that I do not understand the steps necessary, but I don't seem to have the tact of presenting the truth, and of reaching other hearts. One reason, I suppose, is that I am naturally very reserved. It is my disposition to hide all my deep thoughts, feelings, and experiences. I find it a trial, though sometimes necessary, to tell them to my nearest and dearest ones. My life has been lived mostly apart from the world, and I find it hard to meet people with anything more than a little surface talk; but I do long to have my tongue loosed, and my lips touched with the coal from off the altar, that I may be made a channel of blessing to others."

You say you know but little about how to lead sinners to Christ. Try to think what would be necessary in your own case to help you. The practical help which would serve you in a time of discouragement and need, is that which you are to pass on to some one else. You certainly have times now when you feel the need of help, and you know just how you need to be helped. Whatever you have, the Lord is able to use; and what you have not, if it is necessary, he is able to supply. You remember that when Christ fed the multitude, he told the disciples to bring whatever they had to him. Take whatever you have to him, and ask him to supply all your need. The promise is that he will do so: "My God shall supply all your need, according to his riches in glory by Christ Jesus." You will have to overcome your disposition to hide all your deep thoughts and experiences. It is not necessary to parade your thoughts, feelings, and experiences before the public, but occasionally they can be used for others' good. They should be held as a sacred trust, to be expended in the interest of Christ, who spared nothing for us, and for God, who with Christ freely gives us all things. It is by experience that you receive the spiritual uplift and training that will enable you to seize hold of the truth of God in such a way that you can use it for others, and will furnish strength by which you will be able to do a good work.

Home and Health.

THE CURTAINED HAND.

MRS. L. D. AVERY-STUTTLE.
(Battle Creek, Mich.)

ONE day when my heart was throbbing
With a sorrow I could not tell,
I scarce could read the message
That He doeth all things well;
For it seemed that the merciful Father
Had left me all alone,—
That his ways were in clouds and darkness,
That he cared no more for his own.

Then I opened my family album:
I would look on the faces dear;
Perhaps a glance at my loved ones
Would bring to my spirit cheer.
And I saw a beautiful picture
Of a darling babe so fair,
With eyes like a dancing sunbeam,
And clustering curls of hair.

He sat on a mount of cushions,
In innocent grace alone;
But I said, "Pray, why did they leave him
To fall from his tiny throne?"
When lo! from the curtained darkness,
The form of a hand I see;
Ah! the mother is close beside him,
Though her face is hid from me.

Then I said, "I thank thee, Father,
For the lesson good and true;
I know thou art close beside me,
Though hidden sometimes from view."
And I dried my tears as I murmured,
While drinking my bitter cup:
"I see thy hand in the darkness,
And I know thou wilt hold me up."

GOOD FORM.—NO. 13.

MRS. S. M. I. HENRY.

I MUST ask the indulgence of my readers while I take time and space for the consideration of one thing more that is essential to success in any work, and that is conversation. How to converse so as to win and not wound, to both give and gain, is an accomplishment which has come very near passing into the list of lost arts. And here again good form comes to the rescue, and by its polite but arbitrary requirements offsets that lawlessness into which even good men have sometimes fallen in excess of zeal.

Sixty years ago the rule for children was that they "should be seen and not heard," so that a child's talk was almost unknown in a company of adults. This was so wrong that it has reacted in a sort of wild freedom upon the part of the children, which is often intolerable, and which, uncorrected, always develops into the adult chatterbox, gossip, and disputant; than which no character is more to be dreaded.

Bad habits of conversation are very hard to break, and since it is by the "calves [or sacrifice] of the lips" that we are especially to honor God, and by "words fitly spoken" that we are to give a reason for the faith that is in us, it is not of small importance that we should know how to talk. Begin with the baby, therefore, that the child may grow up into correct forms of speech, and into that regard of all good form which shall give him at once not only the ears, but also the hearts, of the people.

I scarcely need to say, to my REVIEW AND HERALD readers, Do not use slang; for I suppose this is universally understood among us to be wholly out of harmony with our faith. Yet it may not be amiss to say that even the social world, whose laws of behavior we are considering, would ostracize one whose language was punctuated with much slang. An oath would be more tolerable to polite ears.

Of course it must be understood that money, or prominence, will for a time give a man so-

cial passport, in spite of all manner of ill-breeding. He can buy a place and recognition, even from those who despise him; but this is not the recognition in the interests of which I am writing. I am pleading for that which shall gain a hearing for the custodians of a truth without which no man can live, and for the reception of which few society people are as yet prepared; it is for the sake of the honest souls who are in the darkness of the world's "culture" that I am writing just now. They have a right to know all that the Spirit of prophecy has been sending to this people for years concerning that all-round righteousness that makes the whole gospel for the whole man; and some tongues must be so cultured as to talk the way open for truth just as effectually as a wag can do it for fun, as a singer can open it for song, or a millionaire for his blunt boorishness. And you, my sister, have your share of this work among the little children in your home. To this end, teach the child that he must listen, when any other child is speaking, until he has finished; for as he does by the child with whom he plays to-day, so will he as a man, do by other men. Teach him never to interrupt; or, if it is necessary for any purpose to break into any one's words, to give some information that can not wait, always to say, "I beg your pardon, but [for instance] Mary, I hear your mother calling you;" or, "Willie, if you please, I did not say it just that way;" or, "Was it not on Wednesday instead of Tuesday?" Any interruption simply for getting in a word of his own should never be indulged. Teach him to wait patiently for a fair chance to speak, no matter how great may be the temptation to "thrust in his oar."

Teach him to avoid all abrupt forms of expression, such as, "Give me that!" "Don't!" "Stop!" "Quit!" "Get out!" "You sha'n't!" "I won't!" If he never hears such phrases at home, he will not be likely to use them; but if he should, a few little experiences such as he would certainly meet as a man upon entering the social world, with the adult equivalents of these words, would teach him that they are very unprofitable. Let him find out that he can get nothing in that way, and he will begin intuitively to cultivate his tongue to acceptable speech.

It is not good form to talk at table about the physical organs, or the processes of digestion, unless some especial occasion should require, and then it should be by the most delicate allusions. The mention of any form of disease, or of death, would be considered exceedingly bad form; also any malodorous topic of any sort. Table conversation should be such as to inspire to every good feeling; appetizing; promotive of good fellowship, comradeship, faith, hope; optimistic in every sense of the word. The children should be taught that no complaints or grievances are ever to be mentioned there, because such things always have a tendency to destroy relish for food, and retard the process of digestion. A chronic grumbler at the table will threaten a whole family with dyspepsia. "Let your speech . . . be seasoned with salt," is a good injunction; and if the Scriptural rule is followed at home, the child will grow up capable of taking the message anywhere without personal offense, even if he must go into many untried places. Neither will it be necessary for him to "premeditate; but whatsoever shall be given" in that hour, he shall be able to speak.

I have in these articles confined myself to the form,—a form which, though good, is dead,—the letter of the social code, which is, at the best, a lifeless thing,—a burden, a barrier, a cause of heartburning jealousy, wrath, anger, adulteries, and every sort of contention. There is nothing so cruel as a quarrel carried on under the cloak of good form. The bitter, biting sarcasm of a war

waged with polite words and phrases, the tones kept to the soft key that society requires, the words such as might convey tenderness and love, but all breathing the spirit of hate,—it is horrible,—a scene in which Satan is manifested as nowhere else in the world. Truly the letter killeth. The social code is all right; but, lacking the Spirit, it is a rotting carcass. However, since it was modeled after Christ, it requires but that the Holy Spirit shall, through consecrated lives, breathe life into it, to make of it an effective instrument for the accomplishing of a certain necessary work in the message.

It is manifestly better to be filled with the Spirit than to be covered with all the forms in the world. Good habits and the good Spirit together will be able to make a man of common gifts and little culture effective anywhere, because then he need take no thought how or what he shall speak: for it shall be given him in that same hour. "For it is not ye that speak, but the Spirit of your Father which speaketh in you."

"If there be some weaker one,
Give me strength to help him on.
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true,
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant."

HOME.

MARIETTA CARPENTER.
(Hastings, Mich.)

THE foundation of the home was laid in the garden of Eden, when God said: "It is not good that the man should be alone; I will make an helpmeet for him." Was the home then complete?—It was not. To them were given children as a heritage of the Lord. True, through Mother Eve's disobedience, sin and sorrow were brought upon the race. To-day we see sad evidences of her fall.

Sin, in its myriad forms, lifts its bold front in city, hamlet, and country. But we rejoice that, amid the ruin caused by the fall of our first parents, a promise was given that shed light and brought hope to the fallen race. The marriage relation is sacred, ordained of God, and represents the union between Christ and the church; therefore the home should be a reflection of heaven, where love rules supreme.

Great is the responsibility resting upon parents. Great is the work committed to them to train their children in the way of right.

What constitutes the home? Do you answer that it is the space within the four walls of the dwelling you call "home"? Not this alone. Home, whether the palace of the millionaire, or the cottage of the day-laborer, is made by the sweet spirit of contentment and love. Love is the corner-stone of home. It was a beautiful thought expressed by a little girl, when, asked why she loved her home better than some other home, she pointed to her mother, and said, "'Cause she lives here."

The mother is really the home-maker. To her the children instinctively turn. She seldom fails to enter into the feelings of her children. Who can measure a mother's power? She can make her home a fountain of bitterness to her family, or a haven of peace and joy. It has been said, "In the home the mother makes the character of nations."

The union and agreement of parents in training their children, and the respect and politeness with which they treat each other, are great factors in making a home. If mother is careful to treat father with due courtesy, and father in turn pays homage to mother as queen of the home, think you not the children will

possess the same spirit? Children are quick to see: example with them is far more potent than precept. Too many ignore the little home courtesies which go far toward making home refining. That home where Christ abides not is not a perfect home, no matter how seemingly perfect it may be in other details. Christ should be an abiding guest. He is ready to come in and sup with us, if we will but open the door and invite him. Will you? Will you open wide the door of your heart and home, and bid him welcome? A Christless home is a sad spectacle.

PROTECT THE BOYS, TOO.

E. J. POPPLEWELL.
(Albany, Mo.)

MUCH has been said about the training of girls, and especially about the danger of their choosing unsafe company; but what about the boys?

Do you say that boys and young men can get along all right? that it does not make much difference about the company your boy keeps? that he is a boy, and can take care of himself? *How do you know?*

Where can we draw the line between the company for our boy and the company for our girl? Custom has long tried to draw the line, and it has made bad work of it. Too many are content to follow custom, instead of following the boy.

Fathers, mothers, follow your boy. If you will take pains to see that before you sleep, he is snugly tucked into bed, there will be more members at the Sabbath-school, and fewer occasions for singing, "Where is my wandering boy to-night?" I do not like the chorus of that hymn, and never sing it. Who would not rather sing, "O, *here* is my boy to-night"?

USE OF WATER IN TYPHOID FEVER.

Elmer Lee, A. M., M. D., Ph. B., in Medical Record.

THE subject of typhoid fever has been one of earnest study by physicians for many years. It has now been determined, by a long series of experiments upon patients, in both hospital and private practise, that typhoid fever is actually to be cured by the use of water, and without the employment of any drugs whatsoever.

The physician should treat the body instead of the disease. There is no contraindication to the employment of water, but how is it to be used intelligently and scientifically? Baths are excellent, but the internal use of water is still more efficacious. It has been observed, in practise, that the external use of water and the irrigations of the bowels may be entirely omitted in the treatment of typhoid fever, provided enough water is introduced into the system through the mouth.

How much water shall we use? The normal physiologic requirement of the average body is two quarts a day. This may vary materially. If the fever is high, more water is needed than if it is comparatively low. The largest quantity ever given one patient, in twenty-four hours, was three gallons, which was safely borne. Under such treatment the fever subsides during the first week, and convalescence is established, although the ultimate recovery of the patient may be protracted. It sometimes requires months under any treatment that may be instituted. But the less harmful the treatment, the quicker the convalescence and ultimate recovery. With few exceptions, I succeed in reducing the fever and having the temperature normal within one week, and bringing about the ultimate recovery of the patient within three or four weeks, sometimes in a shorter period.

Here is the contention that I desire to make: if it is possible to cure disease without the use

of drugs given to any considerable extent, is it not a triumph for medicine? The drug method is empiric and expectant, while the hydropathic is rapid and scientific. It often happens that the medical profession is reproached by the laity, saying that medicine makes practically no progress, while surgery advances with rapid strides. Electricity and steam are discoveries of comparatively recent date, but see how perfect they are. Would the imperfect methods, and such confusion as now exists in the practise of internal medicine, be tolerated in any other allied science?

The confusion which is noticed in the selection of remedies, in the practise of internal medicine, is largely caused by two mistakes. One is that physiology is either forgotten or imperfectly learned; and the other is the overwhelming number of drugs forced upon us, both by the *materia medica* and by proprietary corporations, which keep the medical profession in a state of constant experimentation,—in other words, in a position of disappointment and uncertainty.

It was a sad discovery to me, fifteen years ago, to find that all the prescriptions written for our information in Fothergill, Bartholow, and Watson are practically of very little use in the treatment of typhoid fever. The disappointment was so great that it resolved itself into a resolution of personal inquiry as to whether there was not some sure way of curing typhoid fever. If no other than the empiric drug way had been found, I would have dropped internal medicine, and taken up surgery exclusively; but the profession has succeeded in finding a simple, safe, physiologic method by which to treat this disease. Death in my private practise from typhoid fever has not occurred in a good many years, or since the adoption of hydropathic treatment.

The water which is preferable under all circumstances is the purest water; namely, distilled water. The next to it is boiled water; and next to that, such as may be convenient.

"NO EARTHLY friend a mother's place can fill!
There is an instinct love, an added sense
Within a mother's breast, that draweth thence
Rare quickness of perception, to discern
Her offspring's wants. She needeth not to learn
By voice or gesture. Swift her footsteps glide,
Noiseless as silence' self; and at the side
Of her beloved one, with love's strength inspired,
She is content to watch for hours untired—
To move the weary limb, and soft recline
The aching head; the language of a sign,
Wishes unshaped in words, by glance or sigh,
Quick to interpret and to gratify."

SOMETHING PRACTICAL.

MRS. K. GIBSON.
(Battle Creek, Mich.)

If I were asked to name one thing needful for women living in the country, I should mention a pair of stout rubber overshoes to protect the feet when outdoors. At the best, we never get enough fresh air; and many a call on a sick neighbor, or for a friendly chat, is lost by farmers' wives for want of proper "feet-ing," as my New Hampshire auntie puts it. I never wear heavy shoes, because they are not comfortable for the house; but with a pair of good overshoes I can overcome wind and weather, and take a walk through the mud or slush of those winter and spring days when it is so glorious overhead and so abominable underfoot. I remember going a mile and a half last spring for that prosaic thing, a bar of soap, and finding, at the end of my walk, "Ethics of the Dust;" and any woman who has read it, will know how well my walk was repaid. If you can't have both, let the flannel dress go, and get the overshoes.

NOTHING is troublesome that we do willingly.

KINDNESS IN THE HOME.

MAY BENTLEY.

"PLEASANT words are as an honey-comb, sweet to the soul, and health to the bones." The little things in life may seem of small importance, but if continued, they make a glorious sum.

Happiness is not like a huge package of merchandise, which can be purchased in bulk at wholesale. It is made up of comparatively little things, each insignificant in itself. A pleasant smile, a kind greeting, a considerate deed, an unselfish act, are all trifles in themselves, yet in the aggregate they form a sum of human happiness and tranquillity that a united family circle would not exchange for all the wealth in the universe.

It is interesting to notice that the kindnesses of every-day life are nowhere so much appreciated, yet nowhere, alas! so rarely seen, as in the home. It is an unanswerable question why kind words should be denied our loved ones, and profusely lavished upon strangers and mere acquaintances. Can there be any one more deserving of every kindness and thoughtful tenderness than father and mother, brother and sister? Yet how often a face is covered with frowns, when in their presence, which will immediately be wreathed in smiles should a friend or a neighbor appear. How often we scold and make much of a mistake of our loved ones, when if the same thing had happened in connection with a mere friend, it would have passed off as a trifle not worth speaking of.

Not long ago, a young man was busily engaged on a piece of work that demanded great care and neatness. His sister, who was helping with the household duties, accidentally ran against him, causing a flaw in his work. Turning toward her brother, she began an apology, but was met with the words: "I don't see why you can't be a little careful, Mary; it seems to me that you are always spoiling my work; you are always in the wrong place." Mary made no reply, but went on about her work, with a pained expression on her face. In the evening some friends called on these young people; and as the young man was showing them his work, one of the young ladies accidentally upset a bottle of ink, making a great blot on the spotless page. Her apology was met with a smile, and the reply: "Don't mention it. I can easily recopy that in a little while; it makes no difference at all. May I not help remove these ink-spots from your dress?"

Many times would it not be pleasanter to be the stranger or the friend than to be the "loved one"?

The wisest way to make life complete is to make each day valuable, not to ourselves alone, but to some one else. These so-called "little things" are within the reach of all. The Lord enjoins us to add to godliness brotherly kindness; and in Eph. 4:32 he says: "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

A LESSON IN PATIENCE.

"MOTHER," said Mary, "I can't make Henry put his figures as I tell him."

"Be patient, my dear, and do not speak so sharply."

"But he won't let me tell him how to put the figures, and he does not know how to do it himself," said Mary, pettishly.

"Well my dear, if Henry won't learn a lesson in figures, suppose you try to teach him a lesson in patience. This is harder to teach, and harder to learn, than any lesson in figures; and perhaps when you have learned this, the other will be easier to both."—*Selected.*

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 28, 1899.

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

SPECIAL CONTRIBUTORS:

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

FAITH comes by hearing, and hearing by the word of God.

Therefore the word of God is the only means of faith.

Therefore, where there is no word of God, there can not be any faith.

And where the word of God *is*, faith is entire dependence upon that word for the accomplishment of what that word says.

From all this, which is the truth, it is perfectly plain that in order for any one to ask in faith, he must first of all be sure that he has the word of God for what he asks.

Having the word of God for what he asks, he, like David, can find it in his heart to pray with perfect confidence, which is only in perfect faith.

He who thus prays knows that he is asking according to the will of God; for he knows that he has the plain word of God for it.

Therefore he knows that God hears him; and knowing that God hears him, he knows that he *has* the thing for which he has asked; because the sole basis of his hope for it is *the word* which has spoken it, and which is the sole basis of his asking.

The Lord tells us thus to pray; and thus he has made provision for the steady, strong, and continuous growth of faith.

Many people pray, but do not know whether it is the will of the Lord that they should have what they pray for, and so do not know whether they can certainly claim it; and not knowing whether they can claim it, they are all at sea as to whether their prayers are answered or not.

The Lord does not want anybody to move uncertainly. Therefore he has given *his word*, which thoroughly furnishes every one unto all good works, and by which are given all things that pertain unto life and godliness.

And any one who seeks *in the word of God* the things which God has there provided for all, and upon that specific word prays for that thing, thus asking according to the plainly expressed will of God, knows that his prayer is heard, and that he *has* the thing for which he prayed.

So doing, the prayers will be always certain, the life will be filled with the direct gifts of God, and the faith will be sure and strong, and will be ever increasing in strength.

Many pray the prayer of the disciples, "Lord, increase our faith." This is well. Yet along with this, it must never be forgotten that faith comes only by the word of God. Therefore, as certainly as your faith shall be increased, it can be only by there being in you an increase of the word of God. And the only way that there can be in you an increase of the word of God, is by your harkening to that word, praying to the Lord for the thing which that word says, depending wholly upon that word for that thing, and thanking him that you *have received* it. Then and thus that word is received by you, and lives in you.

Thus while we can pray, "Lord, increase our faith," at the same time we must remember that we are to build up ourselves on our most holy faith. Jude 20.

This is how to exercise faith. Faith can be exercised only on the word of God, and by the word of God; for where there is no word of God, there can not be any faith.

And "understanding how to exercise faith, this is the science of the gospel."

OF the Holy Spirit, Jesus said, "He shall take of mine, and show it unto you."

To *show* a thing is to call special attention to it, to point out its attractions and its value.

This is what the Holy Spirit does to us with the things of God. He takes the things of God, and presents them to our view, makes them plain to our understanding.

This must needs be, because these great things are so far beyond our view and our comprehension that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

But in his mercy and his gentleness, the Lord gives all these things into the charge of the Spirit, to "show" unto us; "for the Spirit searcheth all things, yea, the deep things of God."

Nor is it only that he "searcheth all things," but he is to show us "all things;" for Jesus said, "All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you."

All the wealth, all the glory, all the beauty, of all the wonderful things of God are free to us; nothing is kept back. That we might know all these things, is one reason that the Holy Spirit is given. These things are of eternal depth and infinite compass, and only "the eternal Spirit" can fully fathom them. "The things of God none knoweth, save the Spirit of God." 1 Cor. 2:11, R. V. Therefore it is he to whom it is given to show them to us.

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

What a wonderful Teacher! what a wonderful school! A university, yes, *the university*, indeed. Have you entered the school? Have you this wonderful Teacher?

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

For more than a year, in the demonstration and power of the Spirit, the message has been going to this people, "Receive ye the Holy Ghost." And what is its office?—"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." The day of redemption is right at hand. Would you be sealed? Then now, *just now*, surrender to the instrumentality that will accomplish this result.

"Right mental training does not interfere with manual dexterity."

ITEMS FROM GENERAL CONFERENCE.

It would be impossible to give in the REVIEW anything like a full account of the proceedings in General Conference. This is done in the *Daily Bulletin*. We shall, however, as far as possible, give in the REVIEW the principal points and important items, as there are a good many of the subscribers of the REVIEW who do not see the *Bulletin*. This ought not to be so, of course: any one who does not take the *Daily Bulletin* misses more than he can possibly measure.

The following testimonies in the opening meeting are worth giving to the readers of the REVIEW:—

E. J. Waggoner: My heart is full of thanksgiving to God this morning. I can not tell of so long an experience as some of these who have spoken before me; but I know that God is almighty now. He is good to-day. "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." Goodness and mercy have followed me continually, and never more than since the last General Conference and during the last year. Especially in the last few weeks have the goodness and power of God been manifest in me. We had storms all the way: every mile, almost, we have met with difficulty, ever since we left home; but the presence of the Lord has been with us, and he has given us rest. When we were crossing the sea, and the storm was terrible upon us, and the ship was so racked that it seemed as if nothing built by man could hold together, I found great comfort in looking at the hollow of my hand, thinking, It is not very much water that I can hold, and God measures the seas in the hollow of his hand. How safe! I never had a more joyful feeling than when I lay there in my room, the storm raging,—but God was there. Who is a god like unto our God? I will sing of the mercies of the Lord forever.

Mrs. S. M. I. Henry: I feel that it would be impossible for me to allow this morning to pass without saying a word. The greatest marvel of all the mercies that God has given in my life is that I am here this morning. I have been thinking of the last General Conference. I was an invalid in my wheel-chair, at the Sanitarium, and had been but three months in the Sabbath. That had come to me as by a flash of light. It had been with me all the time, but I had not seen it. But as God flashed his light upon it, in my sight, I had no rebellion against it, but believed and loved it. So I have been walking in this way. I began corresponding with the brethren in the church that I had been born into, and expected to live in the rest of my life. I had felt no drawing anywhere else. That was my home, and why should I not stay there? One day my nurse told me that the General Conference would meet in the Tabernacle, and asked if I would care to go. I asked if they would let me in, and she said, "Certainly, they would be glad to have you there," and said she would be glad to take me down in my wheel-chair. So I was taken in near the platform, and there I listened to the proceedings. They were different from anything I had ever seen or heard before. Things were evidently not going very smoothly; men took reproof as I had never heard of before. I have since learned that many of my brethren wished I was not there; they were afraid my heart would be hurt, and I would be turned away from the truth, by what was going on. But right then and there the Lord poured such a blessing into my soul as I had never known before in my life. [Delegates: "Amen."] I shall never forget it, and I said to myself: This is my people. I will go through anything. I will do anything, or be anything, if only I may come in with this people. From that time I was a Seventh-day Adventist. It was not until April that I was baptized; but I was one with you in every sense of the word. The truth was so logical in all its proportions that I was never concerned about the details. I knew that anything I should discover in it would be right. And so I am waiting for the more and more grace that comes along every little

while; and every time anything comes out in this message, I know it is mine, and I love it every time. I love the Sabbath, and I love the appearing of our Lord. ["Amen."] Sometimes I have thought that the Lord took me out of my wheel-chair, and gave me the wonderful physical strength that I have, that I might walk through to meet him. Still, I do not know; but I am with you in the work, and I am glad to have a share in it. I appreciate the privilege of being a member of this company this morning, of looking into your faces, and of breathing this atmosphere. I will speak of one thing that impressed me strongly when I first looked at that company assembled in General Conference,—I thought of Jesus and his fishermen; and I said: It is the same company, only multiplied. Here are several times twelve, and there is not a Judas among them. Those were the thoughts that came to me. The same faces, the same appearance, the same garments, the "ministerial cut" lacking,—that which had always offended me in companies of ministers. I sat there, and rejoiced to see Jesus and his company back again, re-enforced by so many. And I want to say to you, brethren, No matter what comes, see to it that you keep to the fisherman's style, and then the Lord will be able to do something with you; but just as soon as any Seventh-day Adventist begins to despise that, he will lose power to carry the truth.

L. R. Conradi: I feel glad, brethren, to be with you as a monument of the grace of God. It is now six years since I have attended a General Conference. As the brethren here have related their experiences, and as I look back upon the time when I first heard the truth, I feel grateful to God for the many proofs of his mercy and love in extending this cause. It is now twelve years since I had the privilege of first going to Europe. I am grateful to God, as I look upon the work in these countries, to see how it has traveled from city to city, until now the greatest cities of our field have companies of believers. I remember when we first began in Russia, in 1886, and organized a little church out in the country. We thought then that we would have to be in the country, among our nationality, far away from the Russian people, so that we would be safe; but now only a few months ago we had meetings in St. Petersburg and other leading cities of the empire, and God's protecting care was over us. Brethren, I praise God to-day that the truth is not only going to the West, but that it is returning to the East, and that we can see it return to the East. Four months ago we had a general meeting among the Buddhists and Chinese; some of our brethren live among them. This shows that the truth is going into the heart of Asia. It rejoiced me to come here. Some months ago, I did not expect this privilege. The captain said that our voyage was the most turbulent that he had made in twenty-five years. We thought we had rather a hard time of it; but since we hear the reports from all around, we see that we did not realize how fearful the storm was. We are grateful to God that we have arrived, and that he has protected us. My desire to-day is to consecrate myself fully to God. I thank God for the privilege of being with you, and I want to be with you in the kingdom of God, as a monument of his grace.

W. W. Prescott: I have never attended very many General Conferences, and therefore can not speak of many experiences in connection with them. But I never knew a Conference that opened just like this one, and I am really thankful to God that the Conference has opened as it has. It does seem to me that we are really going to have a conference together, and that the Lord's presence and guidance will be manifest. During the last year or more since we met, I have had the best experience of my life. I am thinking this morning of a great multitude who have never heard the truth, and my heart goes out to them. It seems to me that a good test of our devotion to this message will be not to be so much interested in ourselves as in others. I hope to see such a missionary spirit take hold of us at this Conference as will testify to our belief in the reality of this glorious gospel.

The first business was the receiving of new Conferences. There were three,—the British, the German, and the Montana. The statements

of the representatives of the British and German Conferences are interesting.

W. W. Prescott: By advice of the brethren of the European Conference, the British field was organized. At its first general meeting, held the first of last August, representatives were present from all parts of the field. At that meeting about three hundred and fifty Sabbath-keepers were present, and held a ten-days' meeting. At that time we organized into a Conference, and the following statement concerning membership, etc., may be of interest: Membership, 800; ordained ministers, 5; licensed ministers and Bible workers, 18; tithes for 1898, \$8,536.42; total income, \$9,611.56; average tithe per member, \$10.67; average contributions per member, \$1.65; total average per member, \$12.32.

L. R. Conradi: I would say that immediately following the Union Conference in Hamburg this year, the German Conference was organized, and their Conference has 48 churches; 1,534 members; 8 ordained ministers; 8 ministerial workers; 16 Bible workers; and 50 canvassers. The tithes amounted to \$12,034.04; contributions, \$3,383; total given to the cause last year, \$15,417.04; tithes per member, \$7.84; contributions per member, \$2.16; total per member, \$10.

H. F. Phelps: Question has been raised with reference to the territory occupied by this Conference.

L. R. Conradi: It includes Germany, Holland, Austria-Hungary, and the Balkan States,—Rumania and Servia,—in all, a population of 113,000,000 people. The area, I think, is about 613,000 square miles, or nearly half as much as that of the United States.

A. J. Breed: The Conference of Montana requests admission to this body. This Conference now has 13 churches, and a membership of 308, with about 50 believers who are not yet organized. We have 5 ordained ministers and 3 licentiates, also 3 Bible workers. The tithe for the last year amounted to about \$3,000, and the various offerings to about \$400.

The following are the closing remarks and recommendations of the president:—

Our work is moving steadily onward. The most encouraging feature, to my mind, is the general desire on the part of both ministers and laity for more Holy-Ghost religion; more heart-holiness; more of the power of God in their own lives, to make them victors over besetting sins; a more full consecration and Spirit-filled life, that it may flow out in blessing to others. "Receive ye the Holy Ghost," is coming to be more and more recognized as the message and need for this time.

Before closing, I will enumerate a few things that, in my judgment, should receive careful consideration by this Conference, and some recommendations for the guidance of those having charge of the work in future:—

1. The best plan to raise money more rapidly to prosecute the work among the colored people of the Southern States.

2. Some provision for a more general translation of the Testimonies and writings of Sister White into other languages, especially the German and Scandinavian.

3. Plans to bring about a larger and more steady sale of our standard books by canvassers.

4. How to create a greater interest in the education of young men for the ministry.

5. A uniform plan for weekly contributions for the support of foreign missions.

6. Some provision to meet the indebtedness of the General Conference Association.

7. A clearer defining of the relations that should exist among the different boards, associations, and organizations composing our general work.

8. The advisability of changing the constitution, providing for quadrennial instead of biennial sessions.

May the Lord especially direct in the deliberations of this Conference. Many important questions will come up for consideration; but the wisdom of no human agent is sufficient for the planning and devising of this time. But one sentiment should control each and every delegate,—a willingness quickly to yield individual opinions and ideas to the manifest leading of the Spirit of the Great Master of assemblies. My prayer in closing, is that the Lord

may give wisdom, that we may know how to plan and devise in the work before us.

The total amount of tithes received in the General Conference term of 1897 and 1898 is \$161,947.91. The receipts of the Foreign Mission Board are \$133,312.04.

DIVINE CLEANSING.

"HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. What all-powerful motives and incentives the apostle here sets before us, by what we may have, and what we may be, to inspire us and urge us forward to a divine and glorious destiny, which the Lord has set before us. If anything could stir our hearts to a holy ambition, certainly this should do it. The promises referred to are the exceeding great and precious ones of the previous chapter. But he does not say, Let us prepare ourselves, and make ourselves worthy, so that we may perhaps succeed in having such promises as these given unto us. No; but he says, "Having" them; they are already ours. We have them in possession; the question is, Shall we take such a course as not to lose them? Note what some of these are. They embrace, (1) Divine indwelling: "I will dwell in them." 2 Cor. 6:16; (2) Divine manifestation: I will "walk in them;" (3) Divine covenant relation: "I will be their God, and they shall be my people;" (4) Divine acceptance: "I will receive you;" (5) Divine adoption: I "will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Verse 18.

While these promises are already ours, and fulfilled in a measure in our own experience, they nevertheless impose some responsibility and obligation upon us: "Let us cleanse ourselves." This is to be a personal work with each one of us: our brethren can not do it for us. It is to be an active work; it embraces both mind and body. It is a far-reaching, an all-comprehensive, work; it includes *all* filthiness; and it must be a thorough work; filthiness of the *spirit* is to be cleansed, as well as that of the *body*. How easily, without the safeguard of constant watchfulness and the keeping power of the Lord, we become defiled. Consider the strong language of James in regard to the little member, the tongue: "And the tongue is a fire: the world of iniquity among our members is the tongue, which *defileth* the *whole body*, and setteth on fire the wheel of nature [that by which all the powers of nature are moved], and is set on fire by hell [or gehenna]." James 3:6, R. V. The tongue utters words; simple, innocent things, are they not? Yet we see what even they do: they *defile* the whole body, and set on fire all the impulses, or motive forces, of nature. And just as easily may the spiritual and moral nature be defiled. "Filthiness of the flesh and spirit." And what a condition it must be, when the spirit itself is filled with filthiness. Can any promises be fulfilled to such?

If God purposes to dwell with us, should we not try to have the apartment, this temple of the body, in a suitable condition for so holy and exalted a guest? If he enters into a covenant with us that we should be his people, does not that make it incumbent upon us to live as becometh godliness? If we are the children of God, should we not take care that

we do not grieve, but please, our Father, as dear children? How the godly earthly parent delights to have his children imitate him, and follow all the good examples he sets for them.

Mark also the exalted position to which the apostle points us,—even perfection: "Perfecting holiness in the fear of God." This is the goal to be reached. It admits of no losing ground and falling back; for it never can be reached with such drawbacks taking place. It points only to advance moves. Keep all the victories already gained, and constantly achieve new victories over all spiritual foes, without and within. And when we have reached Paul's standard, we have but carried out the instruction of Christ: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

And to this service we are prompted by the most sacred motives. We are to perfect holiness "*in the fear of God*." Influenced by any other motive, governed by any other power, we can not succeed. But we may ever be in this attitude toward him. And what will the fear of the Lord do?—It will, in the first place, cast out all the fear of man, as the greater overbalances the less; and thus one prolific source of sin will be removed. It will cast out the love of sin; and with the root destroyed, the fruit will perish also. The fear of God works in and through love to him. And this is the great factor of holiness. The fear of God is the root of faith, of worship, of obedience. It will thus produce all manner of acceptable service. So the apostle says in another place, "Let us go on unto perfection." Heb. 6:1. Literally, "Let us press on;" or, "suffer ourselves to be borne on;" for the verb is in the middle voice, and is applied to ships that suffer themselves to be borne on by wind and tide. This illustrates the help that has been provided for us, in this process of reaching out after perfection. If one feels that he can not master the struggle in his own strength, he certainly is able to be borne along by the assistance provided outside of himself. Christ, says the apostle, "is made unto us wisdom, and righteousness, and sanctification, and redemption." With such a life imputed to us, and such a character imparted to us, can we not accept the gift, and reach the perfection, involved therein? But let no one flatter himself that he has nothing to do; for our own will and efforts must come as factors in the enterprise, or the result will not be reached. Christ will not be made unto us the things named, unless we turn our hearts to him, receive him, and seek the help that he alone can impart. The following thoughts on this point are attributed to Richard Sibbes:—

The promises, as they have a quickening, so they have a purging, power, and that upon sound reason; doth God promise that he will be my Father, and that I shall be his son? and doth he promise me life everlasting? and doth that estate require purity? and no unclean thing shall come there?—Certainly; these promises being appreciated by faith, as they have a quickening power to comfort, so they purge with holiness. We may not think to carry our filthiness to heaven. Doth the swearer think to carry his blasphemy there? Filthy persons and liars are banished thence. There is no unclean thing there. He that hath these promises purgeth himself, and perfecteth holiness in the fear of God. He "that hath this hope in him purifieth himself, even as he is pure." 1 John 3:3.

U. S.

"I WOULD HAVE TOLD YOU."

Do we ever think that the Scriptures teach by what they do not say, as well as by what they do say? Take, for instance, these words of Christ, in John 14:2: "In my Father's house are many mansions: if it were not so, I would have told you." Christ had never told his disciples that there was no Father's house, and that there were no mansions in it for them; and he makes mention of that fact, as proof that there is such a place, and that many mansions are awaiting them there; for, he says, if that had not been the case, "I would have told you." And as he had not told them that it was *not* so, that was to be taken as actually teaching them that it *was* so.

Does not this open up to us a new chapter in the blessed volume of the Christian's hope? Does not this spread out before us a new field, in which the Christian may wander at will among all conceivable divine blessings that a sanctified aspiration may picture before him, sure to find them all, if they have not been anywhere shut out by the statements of the divine word. If the Bible nowhere says that they are *not* to be, it is the same as saying that they *are* to be. This is the *carte blanche* of the Scriptures. Fill in the blanks with any desirable blessing you can conceive of, and the treasury of heaven will honor the draft. "If it were not so, I would have told you." Think of all the blessings which a Spirit-quickened imagination can picture; explore, with the telescope of faith, that garden of delights which the eye has not seen; and listen to its music, which mortal ear has never heard; and ask yourself, Is it possible that from this poor mortal state we may ever enter into that supernal bliss?—Assuredly; for "if it were not so, I would have told you." He has not told us it is not so; therefore it is so. Thus even the negative side of the Christian's hope, is better than all the glories the world can offer.

U. S.

DECISION IN TRAINING CHILDREN.

"TRAIN up a child in the way he should go: and when he is old, he will not depart from it." These are the words of the Lord, and they are true. But the query arises, Why, then, do so many children, even of parents who are professed Christians, turn out bad?—The answer must be that these parents did not know how to "train up a child in the way he should go." To obey its parents is a little child's religion; but no parents who have not themselves learned self-control can teach their children obedience.

There is much indecision in the course of parents toward their children. The other day I was in the home of a neighbor, when the mother said, "Charlie, don't do that." The child kept on at what he was doing. The mother said, "Didn't you hear me, Charlie? Mama says you must not do that." Still no movement on the part of the child to obey. "Charlie, if you don't stop, mama will have to whip you." Still the child kept on at what he was doing, and the mother remarked, "I don't know what I shall do with that child; he won't mind me at all." There the matter rested; the boy continued his play as if nothing had been said, and the mother confessed, by her action, that he could have his own way.

Now, why not begin with the decided understanding that when you say "No," you mean

"no," and let it *always mean that*? Be careful in saying it; for what may seem a foolish trifle to you may mean a great deal to your child. On the other hand, when you say "Yes," let that have just as much meaning as "no."

Many people fail to get acquainted with their children. Busy with their daily cares, they do not enter into the lives of their children, and there soon grows up between them an almost impassable gulf, which widens as the years go by. I know a mother who is a physician, with a large practise. She has eleven children in her home, two of them her own, and the remainder orphans. Every day that mother finds time to frolic with her family of little ones; she enters heartily into all their plans, their amusements, their studies, and in return she receives their unbounded confidence and love. It is not hard to control that family. With them her word is law, and obedience comes from love. She is their truest friend, and to her their every secret is confided. There is no happiness, in her power to grant, that that mother will not give those children; and when she decides that a certain thing is not best, the decision is accepted without a word, because "mama knows best." There is no "scene," no outbreak of temper, such as all mothers dread.

"Train up a child in the way he should go: and when he is old, he will not depart from it."

W. E. C.

NEW AND NOTORIOUS OR NOTHING.

THERE seems to be in the minds of many to-day an insatiable craving for something novel and sensational. Especially is this true of some who come before the world in the rôle of reformers. A friend has just sent us a copy of a Christian Science journal published in Washington, D. C., in which our eye lights upon what appears to be the leading article, headed, "The New God, the New Man, the New Woman." Glancing through the article, we find it to be a glorification of Christian Science in the most fulsome and unstinted terms. But any movement which requires a new God, does not commend itself to our favor. We are wholly satisfied with the God we already have, the one who says: "I am God, and there is none else;" who says that he is "from everlasting to everlasting." Perhaps the writer did not mean that a new and different God was present to carry on this movement. We have no wish to take the language of any one in too extreme a sense. But it certainly is an unfortunate expression; and it bears, at all events, a significance which can not be overlooked; and that is, that it seems almost impossible for reformers of this kind to fence in the field of their nomenclature, until they have presented some thought or some expression that is so novel as to be absolutely startling. Until this point is reached, they seem to think they have accomplished nothing.

We had another illustration of this a few years ago. Some one sent to this Office a copy of a journal called, if memory serves us, the *Vegetarian*; at least a journal devoted to the advocacy of vegetarianism. In this, the editor, contrasting, from his point of view, the glories of vegetarianism with the repugnant spectacle of the slaying of animals so prevalent in Christendom, suffered his feelings to be worked up

to that pitch that he could not refrain from condemning such practise even as a religious ceremony. And as the Mosaic system is the most prominent object of that kind before the eyes of Christendom, he turned his pen against that, in an onslaught that was very savage indeed. He denounced the priests of that dispensation, who by divine appointment were ordained to offer the sacrifices of the temple service, as low-down, bloodthirsty heathen, worse than cannibals, because they had such a host of victims to offer, and by their office had to partake of a portion of the flesh, to identify themselves more particularly with the work of atonement, which they were carrying forward in figure. Now this man had no conception at all of the system of worship, and the plan of redemption, as set forth in the Scriptures, or he had become so infatuated with his ideas of vegetarianism, that he cared nothing for them, any more than any infidel, if they came in contact with his cherished views. He was not in antagonism with the Old Testament alone, but also with the New; for Paul says that without the shedding of blood, is no remission; but he seemed to regard his system as strong enough to stand a point-blank collision with Scripture.

Now people who will allow their feelings to lead them to such extremes, will certainly prejudice their cause in the minds of all those who reverence the word of God, and are conservative enough to adhere to that instead of anything which might even seem to antagonize it.

The article on Christian Science, already referred to, further says: "In proportion as this age assimilates the theology, spiritual philosophy, and medicine of these teachings, as set forth in the Comforter promised by Jesus, earth will be freed from its three-in-one devil,—sin, sickness, death." Too strong again; for we read that death has passed upon *all* men, and that it is appointed unto men once to die, and after this the judgment. We know of but one time, and but one means, by which mortals are to gain victory over, and exemption from, death; and that time is when the Lord appears, and the means is the echoes of the last trumpet, and the voice of the Son of God, the archangel, which calls his people to himself, and this mortal puts on immortality, and this corruptible puts on incorruption, and "this body of our humiliation" is changed, or fashioned anew, "that it may be conformed to the body of his [Christ's] glory." Phil. 3:21, R. V. And we apprehend there will be pain, suffering, sorrow, and death till the former things all pass away (Rev. 21:4), and the Lord takes his people to be with himself. John 14:3. Till then we doubt not we shall have frequent occasion to refer to that divine benediction which John heard uttered by a voice from heaven, and testified to by the Spirit, "Blessed are the dead which die in the Lord from henceforth." Let no one flatter himself that through Christian Science, or any other science, falsely so-called, he will be able to escape the penalty pronounced upon mortality through sin, or that he will gain eternal life in any other way than by the promised coming of Christ, and the great and instantaneous change to immortality then assured. Whatever blessings the Lord sees fit to bestow upon us by the way, we will gratefully receive; but the immortal state is not to come through Christian Science, but only by the return of Him whose right it is to reign.

U. S.

Progress of the Cause.

SCANDINAVIA.

CHRISTIANIA, VEINGE, AND NYHYTTAN.—The week of prayer in the Scandinavian countries was held from Sabbath, Dec. 24, 1898, to Sunday, Jan. 1, 1899; and while reports from all places have not yet reached us, it is evident from what we have heard that the Lord is with his people, and certain that the offerings will exceed those of any preceding year.

The first part of the week of prayer the writer was at Christiania, and the latter part at Veinge, Sweden. At each place twelve or fourteen canvassers were present, and special meetings were held with them, both by the writer and the general agents. The Lord made his word precious to us, and his Spirit reproved of sin, and of righteousness, and of judgment. It was solemn to consider the words lately sent to us: "The time has come when all who work in Christ's lines will have the mark of God in words, in spirit, in character, in their honor of Immanuel."

On the way from Veinge to Nyhyttan, Brother Lind and the writer stopped at Göteborg and Erikstad. At the first-named place, Brother Kahlström and his wife are laboring, and the Lord has blessed their efforts. Seven souls have been converted recently, and are rejoicing in Christ. The meetings are well attended.

We stayed ten days at Nyhyttan, where also some canvassers came together; and including the students, there were about thirty of us. Brother Jespersson gave instruction in healthful living, and the writer on other Bible subjects. Brother Lind held some meetings with the canvassers. We all felt that it was a good place to be.

The Lord has greatly blessed our efforts in this place. When the school was opened, October 15, there were among the students seven who were unconverted. These were all children or relatives of our brethren, and many prayers ascended for them. Before long, however, we felt that the Spirit was working with them, and now they are all happy in God. This gave us all, especially their parents, great joy.

Sabbath, January 7, it was my privilege to bury them with their Saviour in baptism. This rite was performed in water reached by cutting through the ice. Some living in the community thought it was too cold for this service, but all stood it well. It was encouraging indeed to hear these young persons speak of the tender love wherewith the Saviour had loved them, and of the salvation he had brought them.

L. JOHNSON.

THE NATIONAL REFORM FORCES.

THE development of that great religious movement in this country, which is a subject of prophecy, and which is to subvert the liberties of the nation, is at present advancing rapidly. In Special Testimonies we read: "Protestantism is now reaching hands across the gulf to clasp hands with the papacy, and a confederacy is being formed to trample out of sight the Sabbath of the fourth commandment." On the 17th of last November the Baptist and Congregational conventions of Wisconsin, the Presbyterian and Calvinistic synods, the Methodist conference, by elected delegates, together with invited members of the Catholic and Episcopal churches, the Purity and Sunday Rest Association, the Good Templars, the Woman's Christian Temperance Union, and the Anti-Saloon League, organized the Wisconsin Federation of Reforms, the first of the kind ever organized by elected delegates.

The object of this federation is declared to be to unite churches of all creeds, and all reform societies, in a systematic and persistent campaign of education by means of the pulpit, the platform, the press, and personal effort, to the end: (1) That those who are working evil may be persuaded to desist by the awakening of thought, as far as possible; (2) That executive officers may be constrained to execute the laws, or give place to those who will; (3) That legislators may be induced to enact better laws with severe penalties; (4) That citizens may demand and secure better nominations at the primaries, punish their own parties at the polls when unfit nominations are made, and in every case press officers to do the duties laid upon them.

The significance of this is seen in the fact that enforced Sunday observance is the most prominent so-called reform they have. They have also some most excellent reforms, which tend to blind the eyes of many to the true character of the movement. Dr. Crafts declared in the Christian Citizenship convention recently held in this city, after the previously mentioned federation of the churches had been presented, that this was to be the next great movement to be attained,—the federation of the churches of the country to carry out their reforms.

"Christian Citizenship" is but another name for National Reform; and as was said at the recent convention held in this city, they are seeking the assistance of the Catholic church to carry out their purposes. In the light of that we can see the force of the statement by the Spirit of prophecy.

Another stage has been reached in this movement, which is doubtless the last, the final one, which will give life to the image of the beast. Dr. Wilbur F. Crafts, of the Reform Bureau of this city, who has an immense influence and following among the young people's religious societies and the churches of the country (twenty-one great societies answered his call by sending representatives to the "Christian Citizenship" convention recently held in this city, including some of the most prominent men in the country), has begun a campaign to defeat the re-election of members of Congress who do not favor his reform measures. In an article in the *Washington Post*, in defense of his position, he says: "I am one who believes Christian Citizenship should not stop with friendly conferences. We shall not deserve to succeed until we are ready to give and take in the battle of politics."

The principal effort has been made against Hon. J. W. Babcock, of Wisconsin, Chairman of the House District of Columbia Committee. Mr. Babcock has always stood firmly against all Sunday legislation, and no favorable report of a Sunday bill could pass his committee. The effort was made through the ministers of Wisconsin. The first effort was made last fall to defeat his re-election to Congress, which failed. The present effort is made to defeat his election to the United States Senate. A letter was sent to all ministers in Wisconsin, by persons engaged in the movement, urging them to use their influence to defeat him, and then enjoining secrecy as to the letter. Efforts were made against the re-election of other congressmen who did not favor Dr. Crafts' reforms.

Whenever Dr. Crafts can utilize his influence, and organize his forces, he will be feared in Congress; and doubtless many congressmen who are opposed to all Sunday legislation, will yield to his demands, rather than risk losing their seats. As we have seen, the forces are rapidly organizing; and we are rapidly approaching the time when Congress will yield to the demand for a Sunday law, not listening to hearings before their committees, or to arguments on the question before their respective bodies, nor deciding the question upon its

merits, but yielding to a demand backed by a power they dare not refuse.

Then will be fulfilled what is said in "Testimony for the Church," No. 33, page 240: "When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism. . . . If popery or its principles shall again be legislated into power, the fires of persecution will be rekindled against those who will not sacrifice conscience and the truth in deference to popular errors. This evil is on the point of realization." This effort is doubtless the beginning of the end, and the last act in the fulfilment of this prophecy.

GEO. B. WHEELER.

Washington, D. C.

PERSECUTION IN GEORGIA.

[BROTHER A. J. WATERS, of Gainesville, Ga., who has been indicted for Sabbath-breaking, sends the following statement of his case, with a request for religious liberty literature, which we hope will receive a hearty response.—Ed.]

I have made it a practise to work on Sunday just the same as on Monday, because I felt in my conscience I could not bow down to a false institution. I have been repeatedly warned that I would be arrested. Finally, at the January session of the grand jury of Hall County, through the influence of a Methodist preacher, I was indicted for Sabbath-breaking because of carrying on my ordinary business of farming on the Lord's day. I went to see Judge Pryor yesterday, who said that if the State's attorney would agree to drop the case, he was willing. He also said that he is a Baptist, and believes in religious liberty; and that if I am brought to trial, I shall have as much time as I desire to make a full defense, and shall have the privilege of bringing in anything that I may think has any bearing on the case. I asked if he would read something which I wished to give him. He said he would read anything we wished him to, so I gave him the pamphlet, "Divine Right of Dissent." Professor Van Hoose, principal of the Baptist Female Seminary in this city, was present, and I gave him some reading on religious liberty.

I next saw the State's attorney, who talked roughly at first, and was bitter against the Adventists. After I had talked with him, he was friendly, but said he was determined to prosecute the case; also, that he intended to bring it to trial this week, but if I would promise to appear before the court the third Monday of May, next, he would take me at my word, and not have me arrested, nor require me to give bonds. I told him that if I could, I would be there. He also promised that I should have all the time I desired to make a full and free statement of any points that had any bearing on religious liberty, if it took me two days. He said he did not want me to bring down a lot of Yankees from the North. The people here are much prejudiced against Yankees.

I know God is overruling all things to his glory. Praise his holy name! He says he will be a present help in trouble. Please publish this in the REVIEW, and ask the brethren and sisters to send clean copies of the *Sentinel*, and of the tract, "Why Do Seventh-day Adventists Suffer Persecution rather than Keep Sunday?" Any other religious liberty literature will be thankfully received. Send, post-paid, to Mrs. Annie Barrett, Gainesville, Ga.

The people are greatly stirred up about this matter. The principal witness lives two miles away, and was sent by the Methodist preacher to watch us on Sunday. I saw him watching me the day he complained that I did the

work. Twelve of my nearest neighbors say they will testify that I have not done anything to disturb any one, that I have not broken the peace, nor endangered the lives or property of the people; but that I have been a good, peaceable neighbor and citizen. It was intended to prosecute my father, T. L. Waters, who is elder of the church, and to drive us all out of Hall County.

A. J. WATERS.

A WORD FOR CHURCH SCHOOLS.

It was recently my privilege to visit some of our churches in Wisconsin, and to attend some general meetings in different parts of the State. My work was especially to set before our people the importance of living up to all the light on health reform. I found many who were eager and anxious to learn all they could in regard to this, and who began at once to put into practise the principles taught.

I also visited some church schools recently started in the State. The teachers are Christians, wholly in sympathy with health principles, which they are teaching to the children and youth. I was much gratified to find that some of the seeds of truth were carried home to the parents by the children, and as a result the parents began to study for themselves "whether those things were so." They began studying "Healthful Living," in connection with God's word, by subjects. Right principles are instilled into the minds of the children by the faithful, God-fearing teacher.

The child's mind is active, and is susceptible to truth, which will bear fruit unto eternal life. This is one way in which the child may be so trained that when he is old, he will not depart from it. Many are arousing to the importance of having church schools for the children. Some families, where it is not possible for others to join them, have their own teacher in their home. It is just as important to have our own day-schools as it is to have our own Sabbath-schools; for children of Seventh-day Adventists need to learn truths not touched upon in the public schools. Those who are fearful of results, and do not see the importance of church schools, should visit the first church school they can, and then judge for themselves.

God is certainly blessing in this work, and something must be done to educate the children and youth in God's own way, so they may be able to quench the darts of the enemy. It will cost prayers, faith, and money to support these schools, but money spent in this way will certainly be the means of saving many.

What is the value of one soul? The answer is found in "Healthful Living," page 12: "One soul is of more value than a world;" and in Matt. 16:26. Let parents consider carefully and prayerfully whether their children are worth saving. No better missionary work can be done than to educate them aright.

MARY V. DRYDEN, M. D.

THE monthly summary of Christian Help work done in Chicago, as reported in the February *Life Boat*, is as follows: Treatments given, 350; baths given, 3,299; examinations, 52; surgical operations, 20; admitted to the surgical ward, 21; received into the Children's Home, 8; visits by visiting nurses, 184; days' nursing, 101; garments given away, 189; cottage meetings held, 40; meals served (penny lunches), 48,077; lodgings given, 6,346; news-boys given baths, 299; using free laundry, 3,299; attendance at gospel meetings, 10,300; gospel meetings held, 102; Bible classes conducted, 36; Testaments and Bibles given away, 249; pages of literature distributed, 250,000; requests for prayer, 458; professed conversions, 200; total earnings of the various departments, \$2,064.35; total cost of the work, \$2,966.43.

NOVA SCOTIA.

TANTALLON.—Since leaving Brother Langdon at Parrsboro in December, I came to my home, and collected the tithe of this little company, which is more than that of any previous year.

The members of this church are much scattered, but this does not prevent them from giving the Lord his own. Brother and Sister Enoch, of Bermuda, and Brother Corkham, of New Brunswick, send in a faithful tithe each year, accompanied by soul-stirring letters, which to us are a feast of good things.

The church building at Indian Harbor is almost finished, a work which may be attributed almost wholly to Brother Charles Coney. If one man of limited means can build a beautiful chapel 26 x 36 feet, with seating capacity for about two hundred persons, is it not time for the rest of us to stop talking and go to work? This makes two Seventh-day Adventist chapels built, within ten miles of each other, since the introduction of the message by Elder D. A. Corkham, followed by Elder Webber.

Brother Alvan Hubley and I had just begun holding meetings in a schoolhouse at Head Harbor, with an excellent interest, when the trustees closed the doors.

Although my health is poor this winter, I am holding three meetings a week. On Friday evenings we have choir practise and Bible study in our church; on Sabbath our usual Sabbath-school and social meeting; and on Sunday evening a cottage meeting at French Village, in the home of an interested family. These are interesting seasons to us. We are doing what we can to sow the seeds of truth, leaving the result with Him who is able to care for the increase.

LEVI LONGARD.

UTAH.

SINCE coming to this field two years ago next April, I have enjoyed much of the blessing of God in my personal experience, and a measure of success has attended the ministry of the word. I am now assisting in establishing the truth in this place, a city of about three thousand inhabitants. Each service is well attended by a class of earnest listeners; and as the special truths for our time are impressed upon their hearts by the Spirit of the Lord, some respond.

I have found the *Signs of the Times* a most excellent medium in reaching the people of this State, and have spent some time in pushing its circulation. My experience in the city of Ogden, although peculiar, has been rich in blessing to me. The Lord's way has not been such as I would have chosen for myself. I have learned the blessedness of combining with the ministry of the word all kinds of physical labor, from working in the garden to selling vegetables on the street; and while I have been able to hold and increase the confidence and respect of the higher class of Christian people in the city, for the work of our people, I have also had the blessed privilege of coming in close contact with a class of unbelieving, but honest, men, and have been able to break down some of the barriers between them and their Saviour, who by his own hands consecrated the life of toil, and dignified it as an exalted service to his Father.

One of these men, the proprietor of the largest livery-stable in the city, said to me not long ago: "If that is the kind of gospel you are teaching the people, I want a part in it; and my horses and wagons are at your service." Thus the Lord has moved the hearts of the people here to give his work a standing in their midst. Although our people in the city are few in numbers, and poor in this world's goods, yet they have, through the favor of God

and their sacrifice for his sake, established a home for friendless and unemployed men, with lunch-counter, chapel, reading-room, and lodging-room for twenty men. The home also has a large, sunny sewing-room, where the mothers and daughters of the poorer classes are invited to come and, assisted by others, mend and make over second-hand clothing for the children. Another room of the building contains a rag-carpet loom, which one of the boys has learned to operate. The home also runs a kindling-yard, and a free employment agency. The institution is known as the Industrial Christian Home, and the gospel of industry, economy, and temperance is enforced by both private and public instruction.

It is not from long hours, or from the tax upon bone or muscle or nerve, that labor needs to be freed, but from the contempt of slavery with which it has been branded. Strong, earnest, intelligent hands must lay hold of the trailing banner of industry, and restore it to its proper place in the education and reclaiming of mankind.

Greed and Mammon have nearly crushed life and love and hope out of common labor. It will take sacrifice to win back the heritage. If any of the friends of these principles who read this article should feel moved upon to assist in holding up the light in this needy field, material aid will be much appreciated by the struggling cause of truth in Utah. Address all communications to Martin Johnson, 260 24th St., Ogden, Utah, or to the writer, same address.

W. A. ALWAY.

WASHINGTON, D. C.

The work here is going steadily forward. No great pretensions are made, but the Lord is working through his servants, to his glory and the salvation of precious souls.

The meetings in the church are well attended during the week, and on Sabbath there is also a good outside attendance. A good interest is manifested in the Bible studies held Thursday evenings.

We are glad to report that the Spirit of God is at work among our members, and many have felt a burden to do something for the Lord. Besides the regular Sabbath-school, two mission Sabbath-schools are conducted in the afternoon; and on Wednesday evening another school is held for children. Two more are about to be organized in different parts of the city. There are ten branches of the Christian Help band doing work for the poor and needy; and the Saviour, who said, "Go out into the highways and hedges," is blessing their efforts.

The Lord has indeed been good to us; and we rejoice to see our numbers constantly increasing, four having been added to the church a few weeks ago, and last Sabbath seven were received,—four by baptism, the other three having been previously baptized in other denominations.

The work at the mission on 4½ St., S. W., is encouraging, and the meetings held each evening are well attended. The hall, though capable of holding about eighty persons, is not large enough to accommodate all who attend Sunday nights. Besides Elder Wheeler and myself, Brother Kalstrom, elder of the church, and Brethren Goodale and Hood, assist in taking charge of the meetings. Brother and Sister Smith have charge of the mission.

We have indeed enjoyed much of the blessing of God, many souls having been saved from the power of darkness, and translated into the marvelous kingdom of light. Sinners have been converted while under the influence of intoxicating liquor, and have experienced the keeping power of God. Some of them, though highly educated, find that education can not keep a man from the power of Satan.

About the first of December, arrangements were made to serve soup to the poor, and also furnish lodging. Our work is gaining the attention of the people here, and contributions of coal and other necessary articles have often been received. One woman, who became interested in the work, has given us two checks for twenty-five dollars each.

Thus the good work is progressing. Notwithstanding a promiscuous attendance, we have never had any trouble, such as frequently occurs at some of the other missions in this city.

We are truly thankful to the Lord for his blessings thus far, and hope and pray that many more souls may find their Saviour as a result of the work here.

S. F. SVENSSON.

TENNESSEE RIVER CONFERENCE.

It has been my privilege during the last five weeks to visit Trezevant, Milan, Jackson, Murfreesboro, Nashville, and Edgefield Junction, in Tennessee, and Bowling Green and Sand Hill, in Kentucky. At each of these places, except Milan and Jackson, there is an organized church; while Bowling Green has two churches, white and colored.

The church at Trezevant is one of the strongest in the Conference, and appears to be in a prosperous condition. There is a church school at this place, under the management of Sister A. J. Cudney. I would that every one of our churches could have such a school.

Brother W. R. Burrow, elder of the Trezevant church, went with me to Milan and Jackson. At each of these places there are a few Sabbath-keepers, most of whom belong to the Trezevant church. Some of these at Jackson had not had the opportunity of participating in the ordinances for a long time, and requested the privilege upon this occasion, which was gladly given them. We had a precious season together.

Bad weather and the scattered condition of the Sabbath-keepers at Murfreesboro prevented a public meeting there; but in company with the elder of the church, I visited nearly all at their homes.

The work in Nashville moves slowly, but is, we trust, making some progress. We hope to hold a general meeting there soon after the General Conference, and expect at that time to perfect and put in operation plans calculated to strengthen the work in that city. We confidently expect the united and hearty co-operation of the church. "United we stand, divided we fall," is as true in the spiritual as in the political realm. "Press together" should be our watchword in these perilous times.

The church at Edgefield Junction appears to be exerting a good influence. I was with them only part of one day, attending their reading circle at 3 P. M., and preaching at 6:30 P. M.

Bowling Green has two small organizations, white and colored, but no church building. At the present time some effort is being made by the colored brethren to raise money for a church building. Brother Woodland is doing a self-supporting work among the colored people at this place. May the Lord greatly bless his efforts.

The church at Sand Hill was organized January 19, with only seven members, all of whom had received letters from a church at Bowling Green; but on the following Sabbath six additional members were admitted,—one by letter, four upon profession of faith and former baptism in other churches, and one by baptism. Several others are keeping the Sabbath, who will, we feel sure, unite before long. The work at Sand Hill is very promising.

On the whole, the outlook in the Conference is encouraging. The work is the Lord's, and he is abundantly able to carry it forward to a

glorious triumph; but if we are to share in the triumph and in the reward, we must share also in the work. The Lord wants to use us as instruments of righteousness. Let us fully yield to him.

C. P. BOLLMAN.

News and Notes.

FOR WEEK ENDING FEBRUARY 25, 1899.

—Russian imperialism is swallowing up Finnish autonomy so fast that it will soon cease to exist even in name.

—The secretary of the navy has just issued an order forbidding the sale of intoxicating liquors on board all ships in the government service.

—A bill has been granted a hearing in the New York Legislature appropriating \$200,000 for the establishment of a State tuberculosis hospital in the Adirondacks.

—The "perils of overcrowding" being discussed in the newspapers, refers not to the churches, but to the theaters. Thus it was in ancient Rome when she had "come to the full."

—A striking illustration of the unpopularity of obligatory military service is the number of suicides in the armies of Europe. In Austria the average rate for the year is 131 for every 100,000 men.

—An advanced ritualistic church in London, England, which spends \$1,250 a year on its choir, surplices, incense, etc., after listening to a special sermon on the subject, took up a collection for foreign missions amounting to only \$3.

—The "Oceanic," the largest vessel in the world, has recently been launched in Belfast, Ireland. She is longer than the "Great Eastern," which has previously held the record for size. Accommodations for 2,104 persons have been provided.

—Significant in more ways than one is a statement concerning the convention of American brewers recently held in New York. It says: "It is the first time in this or any other city where so many millionaires have gathered in one hall at the same time."

—The wonderful growth of the telegraph business is shown by the fact that thirty years ago there were only 3,000 telegraph offices and 75,000 miles of wire in this country; now there are 25,000 offices and 1,000,000 miles of wire. Then, the average cost for each message was about \$1.50; now, it is 31 cents.

—Recent investigations at Albany, N. Y., reveal remarkable manifestations of the dishonesty and corruption of machine politics. The head of one department, in which a deficiency of \$200,000 has been discovered, says he was obliged, by the action of State and organization officers, to make appointments for men who did nothing but draw the salary, there being nothing for them to do!

—It is reported that the Vatican is watching the ritualistic excitement in England with keen interest. The tendency of the ritualists toward Catholic observances leads church authorities to predict that this party will shortly join the Church of Rome. Hopes run high for a Catholic revival in England, and already \$80,000 has been appropriated for the establishment of a college in that country to receive Anglican proselytes.

—A most outrageous amendment to the State constitution of South Carolina has been passed by a large majority of both branches of the legislature. It will be submitted to popular vote next August. Educational, property, and poll-tax qualifications for voters are provided, to which exception is made in the cases of all who were entitled to vote Jan. 1, 1867, or whose ancestors were entitled to vote at that time. The object, of course, is to disfranchise the negroes. In 1890 there were in that State 173,722 whites over ten years of age who could neither read nor write.

—Those who have doubted the reported progress of Romish customs in the Protestant Church of England will be surprised to learn that such customs are being rapidly adopted in this country. In a Protestant Episcopal church in Jersey City the confessional was recently introduced, and hand-books on the subject were distributed to the congregation. They became thoroughly angry on reading the contents, saying the questions were "outrageously explicit," "too bad to be read," "suggestive of wickedness," and "unfit for publication." The members have protested to the bishop, who the rector expects will sustain him. As in other instances the opposition of the laity will soon wear away. Thus Protestantism forgets to protest, but "Rome never changes."

—With the multiplied forms of industry there has been, during the last few years, an increased demand for stenographers. It has been a field that young women could, with proper ability, acceptably fill; and according to accurate statistics there are over 120,000 women stenographers in the United States, their annual salaries amounting to over \$70,000,000.

—The governor of Negros, an island of the Philippine group, fearing an invasion like that of Hilo, applied to the commander of the United States cruiser "Charleston" for protection. A favorable reply was received, and the stars and stripes were raised in the presence of all, and saluted by native troops, February 15. The area of Negros is about 2,000,000 acres.

—Cardinal Gibbons favors a commission to be appointed by the governments of Spain, Cuba, the United States, and also the pope, to settle church-property questions in Cuba and Porto Rico. He says: "The need of priests for Cuba, who will be conversant with American institutions, social and political, has prompted the church to plan the establishment of special schools in the United States for the preparation of priests suited to work in the island."

—On Sunday, February 19, M. Emile Loubet was elected president of France, to succeed M. Felix Faure, who died only three days previous, as mentioned last week. The suddenness of the whole affair found the Orleanist and Bonapartist claimants to the defunct throne unprepared to make that stand they doubtless would have done if the occasion had been anticipated. No open act against the government has yet been seen, the empty shoutings of the low Parisian mobs being the only outbreaks which the police have had to meet thus far.

—Lord Beresford, whose visit to this country in the interests of a quadruple alliance against Russia was mentioned last week, says he is delighted with his reception throughout the country. Sailing from Japan, he reached our western coast, February 13, and sailed for England, February 25. In the American portion of his trip around the world, he visited San Francisco, Chicago, Buffalo, Washington, and New York, great enthusiasm being shown at the presentation of his schemes in each city. Thus is this nation being led into the political intrigues of the East.

Special Notices.

REVIEW AND HERALD STOCKHOLDERS, ATTENTION!

It will greatly facilitate the work of the secretary, and save the time and patience of the stockholders who meet on March 10, if all those who purpose issuing proxies will kindly do so in good season, and forward them to the undersigned, so that they can be duly registered.

Please note that religious corporations are exempt from the war tax of ten cents levied on proxies.

JOHN I. GIBSON,
Sec. S. D. A. Publishing Association.

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. McCox,
WM. H. HALL,
G. A. IRWIN,
J. H. KELLOGG,

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

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.

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.

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.—J. M. Bryant, West Paris, Me., desires the address of Mrs. E. A. Miner, Seventh-day Adventist, formerly of Oakley, Mich.

HELP WANTED.—First-class man to work on farm, Sabbath-keeper. Steady employment and good wages to right man. Best references given and required. L. S. Drew, Farris Corners, Wis.

WANTED.—To correspond with a few Sabbath-keepers who can invest from \$10 to \$1,000 in a paying business. Employment given to investors if desired. Address Paw Paw Cereal Company, Paw Paw, Mich.

PUBLICATIONS WANTED.

The following persons desire late, clean copies of our publications sent, post-paid, to their addresses:—

J. P. Aaron, Morganton, Ga.

Arthur Lister, 614 S. Steel St., Tacoma, Wash.

Arthur H. Mellish, Cottage Grove, Wis., *Signs, Sentinel, Instructor.*

I. G. Dimmick, 559 West Ave., Buffalo, N. Y., *REVIEW, Signs, Sentinel*, and tracts in English and German.

Atlanta Tract and Missionary Society, 507 E. Fair St., Atlanta, Ga., desires a continual supply of *Signs, Instructors*, and *Little Friends*, also "Bible Lessons," by Prof. G. H. Bell, especially Nos. 1 and 2.

Obituaries.

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

BROWN.—Died at College View, Neb., Jan. 25, 1899, of *la grippe*, Wallace Homer Brown, aged 5 months, 3 weeks, 4 days. O. O. JOHNSON.

DUNCAN.—Died at Woodland, Utah, Feb. 11, 1899, of scarlatina, Rilla Lenore, only daughter of Asa and Rilla Duncan, aged 6 years, 3 days. W. A. ALWAY.

EVANS.—Died at Lowell, Mich., Feb. 5, 1899, Manela Evans, aged 34 years. She ever manifested the strongest faith in the promises of God. OREN EVANS.

HALE.—Died Jan. 6, 1899, of tuberculosis, Dr. Newton Hale, aged 45 years, 1 month. He passed away with a hope of a part in the first resurrection. * * *

GRIM.—Died at Fernandina, Fla., Feb. 7, 1899, of *la grippe* and heart-disease, Margaret Grim, aged 55 years. Words of comfort were spoken by Rev. Rogers (Baptist). L. H. CRISLER.

EAGER.—Died at Oasis, Wis., Jan. 29, 1899, of pneumonia, Sister Lizzie Eager, wife of Robert Eager. Words of comfort were spoken by C. E. Swartz (Methodist). Mrs. C. M. STARKS.

MCNEELY.—Died at Alvord, Tex., Oct. 10, 1898, of consumption, my husband, D. N. McNeely, aged 50 years, 2 months. Words of comfort were spoken from 1 Corinthians 15. M. T. MCNEELY.

PERKINS.—Died in Battle Creek, Mich., Feb. 12, 1899, of pneumonia, Sister Rachel Perkins, aged 66 years, 8 months, 21 days. Her daughter and only child, Eva, wife of Elder E. B. Miller, was with her in her last hours. The funeral, attended by earnest and sympathizing friends, was held the 14th. U. S.

GREEN.—Died at Oakland, Cal., Feb. 6, 1899, Isaac A. Green. He was born in New York City in 1849, and united with the Oakland church of Seventh-day Adventists in 1894. J. W. BAGBY.

SIEBERT.—Died at Portland, Ore., Jan. 8, 1899, from the effects of removing a cancerous tumor, Sister Millie Siebert, aged 72 years, 6 months. Words of comfort were spoken by the writer. W. W. SHARE.

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

HINKLEY.—Died at Quincy, Ill., Jan. 13, 1899, of a complication of diseases, Sister C. F. Hinkley, aged 54 years, 1 month, 18 days. She was a consistent member of the church until death. J. P. HENDERSON.

FOLAND.—Died at Watsonville, Cal., Jan. 8, 1899, Mabel A., daughter of F. C. and Amy Foland, aged 9 years, 1 month, 8 days. Words of comfort were spoken by A. G. Wilbur, from Rom. 6:23. Mrs. L. G. WILBUR.

BAILEY.—Died at Norway, Kan., Nov. 28, 1899, of consumption, Elsie Bailey, wife of Solomon Bailey, aged 78 years, 8 months, 2 days. Words of comfort were spoken by David Smith (Disciple). ADDIE E. BAILEY.

ROBBINS.—Died near Springport, Mich., Jan. 1899, Wm. P. Robbins, in the eighty-fifth year of his age. He had the respect and confidence of wide circle of acquaintances, and died in the blessed hope. F. D. STARR.

HARIMAN.—Died, in Antrim Co., Mich., Feb. 1899, of granulated liver, Timothy Hariman, aged 56 years, 10 months, 10 days. He had been faithful to the cause since 1870. Words of comfort were spoken by the writer. O. SOULE.

BOOROM.—Died at Sparta, Mich., Jan. 15, 1899, of congestion of the brain, Earl, only son of Way and Sarah Boorum, aged 5 years, 4 months, 8 days. Words of comfort were spoken by Elder Maynard (Baptist), from 2 Sam. 12:23. FRANK E. STEVENS.

McPHERSON.—Died at Olivet, Mich., Dec. 10, 1899, my husband, Samuel A. McPherson, aged 75 years. He accepted present truth about forty years ago, and eagerly awaited the coming of the Saviour. His funeral services were held at the Wright church. Mrs. S. A. McPHERSON.

LANE.—Died at Charlotte, Mich., Jan. 18, 1899, Sister Elvira Philipps Lane. She accepted the angel's message in 1872. She was deaf and dumb and anxiously longed for the day when Christ should unstop the deaf ears, and loose the tongue that had been tied. Words of comfort were spoken by the writer. W. R. MATTHEWS.

AYARS.—Died near Carson City, Mich., of cancer, Mrs. Cornelia Stanbro Ayars, widow of H. Ayars, aged 75 years, 10 months, 24 days. Forty-seven years she had been a firm believer in the second coming of Christ, and looked forward with joy to his appearing. Sermon was given by Elder Barnes (Methodist). Mrs. A. L. KELLOGG.

RASMUSSEN.—Died at San Francisco, Cal., Feb. 1899, from an operation for ovarian cancer, Catharine M. Rasmussen. She, with her husband, began keeping the Sabbath about twenty-five years ago, from reading tracts, without a knowledge of any one else who kept it. Later they were baptized by Elder James White. Words of comfort were spoken by the writer. ABEL GREGORY.

DOW.—Died at East Richford, Vt., Feb. 9, 1899, of *la grippe*, Betsey B. Dow, (née Stanhope), widow of the late Charles Dow, aged 73 years, 7 months, 14 days. Sister Dow accepted the third angel's message about thirty-five years ago; and although in poor health, her patient, godly life was a blessing to the community in which she lived. Funeral services were conducted by the writer. H. E. RICKARD.

VANMARTER.—Died at Groton, N. Y., Jan. 1899, Mrs. Polly VanMarter, in the eighty-fifth year of her age. Seven of ten children remain, and were present at the funeral, four elder sons acting as bearers. Mr. and Mrs. VanMarter, beginning in humble circumstances, by frugality and industry reared their large family, and acquired a comfortable competency. A woman of sterling integrity, unwavering firmness of purpose, and intense religious conviction, she lived a consistent Christian life for half a century, and fell asleep in Jesus, from old age, without pain or suffering. No Seventh-day Adventist being available for the funeral, Rev. A. F. Curry (Wesleyan Methodist) conducted the services in the presence of a large congregation.—Condensed from Elder Curry's report.

Publishers' Department.

"WE LIKE THE CHART."

In a letter received from Brother H. H. Hall, of the Pacific Press Pub. Co., Oakland, Cal., speaking of the new "Prophetic Chart," he says: "We like the chart, and will push its sale all we can." This is the unanimous opinion of all who have seen the new "Prophetic Chart." Do you not want a copy of it for use in your work, or for your family? It is beautifully printed in five colors on extra quality of cloth, and its size is 30 x 40 inches. Sent, post-paid, to any address in the United States, Canada, or Mexico, for \$1. Address your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

STOLEN ON THE CARS.

We are just in receipt of a letter, ordering the second copy of "Making Home Happy." The letter reads as follows:—

"Please send me another copy of 'Making Home Happy.' Mine was stolen from me on the cars. I was so sorry, for I valued it highly. Every one who has read the book agrees with me in pronouncing it most excellent. I think myself something of a judge, and without wishing to exaggerate, I pronounce it most instructive and elevating throughout. The narrative, besides being well told, appeals to all that is best and noblest in our natures. May it continue to have the sale it deserves."

"Making Home Happy" contains 17 chapters, 206 pages, with 4 full-page illustrations. Price, bound in cloth, cover design in colors, 50 cents; in paper, same design, 25 cents.

If you have not already read the book, you should send for it immediately. The reading of it will do you and your family good. It will tell you how a home that was unhappy was made happy. Order of your State tract society, or of the Review and Herald Pub. Co., Battle Creek, Mich.

"WE ARE INCLINED,"

Says the editor of the *Northwestern Christian Advocate*, in the issue of June 24, 1896, "to give the palm to a 'Diagram and Parliamentary Rules,' made by Uriah Smith, and printed in a little manual, which is published by the Review and Herald Pub. Co., Battle Creek, Mich." Continuing, he says: "This diagram consulted swiftly, and safely, without the knowledge of the House."

Smith's "Diagram and Parliamentary Rules" is just the book you need. It is highly commended by State governors, senators, editors, city mayors, and by presiding officers almost everywhere.

The great feature of this little book (size, 4 x 7 1/4 in.) is the folding diagram, or chart (7 x 13 in.), which shows the relation of any motion to every other motion, and answers at a glance over five hundred questions in parliamentary practice. Bound in muslin, pocket size. Key contains 34 pages. Price, 50 cents, post-paid. Order of your State tract society, or of the Review and Herald Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Atlanta, Ga.; Toronto, Ont.

"MAKING HOME HAPPY," IN GREECE.

Our little book, "Making Home Happy," is accomplishing a good work even in far-off Greece. It is with pleasure that we make the following extracts from a letter written by Mrs. Frances W. Zaraphontes, to the author of the book. The letter was written at Syra, Greece, Jan. 2, 1899:—

"We appreciated your story, 'Making Home Happy,' very much. It is with great pleasure we notice that there will be another continued story from your pen in the *Youth's Instructor* this year. We hope to receive the paper another year, that we may not only have the reading of your story, but have the whole magazine, which is most interesting and instructive."

"There are only two or three English families here in Syra, so there is not much chance to sell 'Making Home Happy' here. However, if we go to Athens, as we hope to in three or four years, so that our children can finish their Greek education, there may be some chance of selling the book there. I believe that, with God's blessing, your book will do a great deal of good, and I only wish that it was translated into Greek, that we might sell some to the Greeks."

From the postscript added to this letter, and dated January 17, we quote the following:—

"Since writing this letter, we have read several chapters of your new story, 'Making Home Peaceful,' and are much pleased with it."

Happy homes are needed everywhere, and "Making Home Happy" is a good little book to help make homes happy. If you have not read it, send for a copy. If you have read it, and like it, why not become an agent for it?

The book contains 17 chapters, 206 pages, with 4 full-page illustrations. Cloth, cover design in three colors, 50 cents; paper covers, same design, 25 cents.

For terms, territory, etc., address your State tract society.

AN IDEA

Of our new book, "The Abiding Spirit," just issued, may be gained from the following table of contents: Chapter I. The Sword of the Spirit; II. The Breath of Life; III. The Signal of Light; IV. The Spirit of Wisdom; V. The Spirit of Burning; VI. With Other Tongues; VII. The Unity of the Spirit; VIII. The Message of Liberty; IX. The Likeness of the Heavenly; X. The Spirit of Peace; XI. The Spiritual Birthright; XII. Points of Light.

Bound in cloth, 316 pages. Plain edition, 40 cents; presentation edition, 75 cents. Sent, post-paid, upon receipt of price. Address your State tract society, or the publishers, Review and Herald Pub. Co., Battle Creek, Mich.

"SMITH'S DIAGRAM AND PARLIAMENTARY RULES."

This is a complete compendium of parliamentary law and practice, and just the book you need. It is highly recommended by State governors, senators, editors, city mayors, and by presiding officers almost everywhere. The great feature of this little book (size, 4 x 7 1/4 in.) is the folding diagram, or chart, 7 x 13 in., which shows the relation of any motion to every other motion, and answers at a glance over five hundred questions in parliamentary practice. Bound in muslin, pocket size. Contains 34 pages. Price, 50 cents, post-paid. Order of your State tract society, or of the publishers, the Review and Herald Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Atlanta, Ga.; Toronto, Ont.

This shows a facsimile of page 209 of

"THE GREAT EMPIRES OF PROPHECY,"

reduced to one fourth the actual size, which is 6 1/2 x 9 1/8 inches.

xviii.]

BERENICE'S HAIR.

209

vessels; twenty-five hundred statues, among which were the gods which Cambyes of Persia had carried away when he had invaded Egypt. When Ptolemy had brought back these gods to their own land, the people of Egypt expressed their gratitude by bestowing upon him the title of Euergetes—Benefactor. And thus out of a branch of the roots of Berenice the daughter of Philadelphus, there reigned one who came "with an army" and entered "into the fortress of the north," and dealt against him, and prevailed; and also carried "captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold." And so the king of the south came into his kingdom and returned into his own land.

26. Before Ptolemy had started on this great expedition, his wife, who was also named Berenice, being solicitous for his welfare and safe return, vowed that if he should return safely, she would consecrate her hair to the gods in one of the chief temples of this country. When he did return so triumphantly, she did according to her vow. Not long afterward, however, the hair was by accident or theft lost from the temple; at which Ptolemy was so greatly offended that the priests were in danger of being punished. But there happened to be just then at the king's court a certain "Conon of Samos, an ardent astronomer and also a mathematician," who "took it upon him to affirm that the locks of the queen's hair had been conveyed to heaven; and he pointed out seven stars near the lion's tail, which till then had never been part of any constellation, declaring at the same time that those were the hair of Berenice. Several other astronomers, either to make their court as well as Conon or that they might not draw upon themselves the displeasure of Ptolemy, gave those stars the same name [Coma Berenices], which is still used to this day."—Rollin.

*Dan. ii. 29; Rollin's "Ancient History," book xviii, chap. ii, sec. i, para. 1-4. *Id., par. 8. Thus the heaviest duty bear testimony to the faithfulness of the word of God; for that constellation—Coma Berenices—bears its name from this incident of the hair of Berenice. This incident of the hair of Berenice grew out of that vow of Berenice for the return of her husband from his expedition against the king of the north. And that expedition was his against the king of the north with the victorious return was recorded in the Scripture two hundred and eighty-eight years before it occurred. "The name Coma Berenices applied to a constellation, commemorates this incident."—*Encyclopædia Britannica*, latest edition, art. Berenice.

"THE Great Empires of Prophecy" is the history that is foretold in the prophecies of the great empires in the book of Daniel,—Babylon, Medo-Persia, Grecia, Rome, and the ten divisions of the Roman Empire.

More than eighty of the standard historians and authorities on the history of the respective empires of the prophecy, speak in the book in their own language; so that it is fairly a cyclopedia of history, in fulfillment of the prophecies of the book of Daniel.

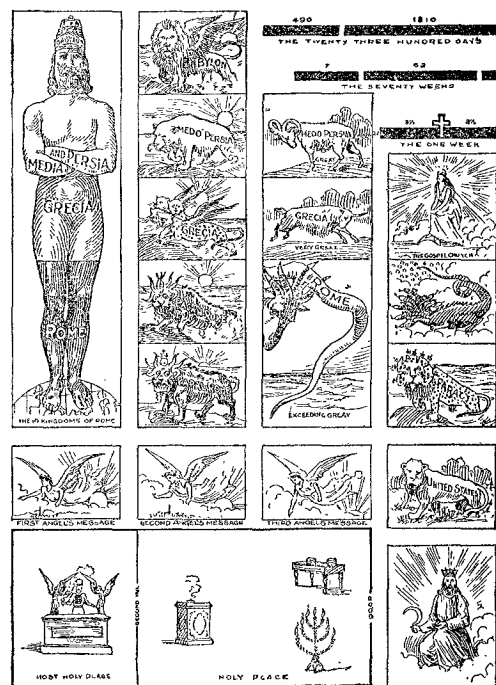
Are you interested in the book of Daniel? You can not afford to be without this book.

Every minister, every Bible worker, every student of the book of Daniel, and every student of history, needs this book. It contains 712 large pages, besides 22 full-page maps, made especially for the book by the author, and printed in from 3 to 13 colors.

The book is issued in one style of binding, and the price is only \$2.

Address all orders to your State Tract Society, or to the REVIEW AND HERALD PUB. CO., Battle Creek, Mich.; Chicago, Ill.; Atlanta, Ga.; or Toronto, Ont.

THE NEW PROPHETIC CHART.



(Exact size, 30 x 40 inches.)

We have just issued a new prophetic chart, which by far exceeds anything of its kind heretofore published. The engravings represent the highest skill of the best artists, and are more in accordance with the Biblical descriptions than any previous designs. The chart is beautifully lithographed in five colors, and printed on extra quality of cloth. It is of great help in the study of the prophecies. Every minister, colporteur, Bible worker, canvasser, and church school teacher should have it. Sold, post-paid, for only \$1. Address your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected August 14, 1898.

	8	12	6	10	14	20	36
EAST.	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm'n.	*Atlantic Express.
Chicago.....	pm 9.35		am 6.50	am 10.37	pm 3.00		pm 11.30
Michigan City.....	11.25		8.48	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		2.50
Kalamazoo.....	2.10	am 7.15	11.55	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	7.56	pm 12.50	2.42	7.28	6.43	5.00
Marshall.....		8.25	1.20	3.09	7.51	7.10	5.27
Albion.....	3.50	8.55	1.45	3.30	8.11	7.30	5.50
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.50
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		8.15
Falls View.....					am 5.28		pm 4.13
Susp. Bridge.....					5.58		4.33
Niagara Falls.....					6.28		4.43
Buffalo.....				am 12.20	6.45		5.30
Rochester.....				8.15	9.55		8.40
Syracuse.....				9.15	pm 12.15		10.45
Albany.....				9.05	4.20		am 2.50
New York.....				pm 8.25	8.15		7.00
Birmingham.....				12.16	8.34		7.40
Boston.....				3.00	11.15		10.34
WEST	*Night Express.	*N.Y. & Bos. & Cal. Spl.	Mail & Express.	*News Express.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....			am 10.30				pm 7.15
New York.....			1.00				am 12.10
Syracuse.....			8.55				am 12.25
Rochester.....			10.37				pm 2.25
Buffalo.....			11.50				pm 3.50
Niagara Falls.....							4.32
Falls View.....							5.12
Detroit.....	pm 8.20	am 7.15	am 7.50		pm 12.40	am 4.35	11.25
Ann Arbor.....	10.00	8.13	9.18		1.38	5.45	am 12.30
Jackson.....	11.15	9.15	11.10	am 3.35	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.30	pm 12.55	5.00	3.50	9.05	3.00
Kalamazoo.....	1.35	11.05	2.13	5.40	4.28	10.08	3.45
Niles.....	3.15	12.3	4.00		6.05		5.08
Michigan City.....	4.26	pm 1.28	5.20		7.05		6.05
Chicago.....	6.30	3.00	7.15		8.50		7.10

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

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
R. N. R. WHEELER, Ticket Agent, Battle Creek.

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect February 5, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

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

EAST-BOUND FROM BATTLE CREEK.

No. 10, Mail & Exp., to Pt. Huron, East, and Detroit.....	3.45 P. M.
No. 4, Lehigh Express, to Pt. Huron and East.....	8.27 P. M.
No. 6, Atlantic Exp., to Pt. Huron, East, & Detroit.....	2.25 A. M.
No. 8, Huron Express, to Saginaw, Bay City, Pt. Huron, and East.....	6.50 A. M.
No. 74, Mixed, to Durand (Starts at Durand).....	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 28, 1899.

EVERY one who receives the word of Christ in sincerity and truth, will be in the flesh a reproduction of Christ. "As he is, so are we in this world."

THE emperor of Germany, on his fortieth birthday, February 2, issued an imperial decree of thanksgiving, in which he felicitated himself upon having been "able, through his journey to Palestine, to enhance German prestige abroad."

IN the United States Senate, February 2, Senator Spooner, of Wisconsin, definitely added his name to the list of those who amend the Declaration of Independence with the claim that "governments derive their just powers from some of the governed."

JOHN the Baptist was sent before the Lord to prepare the way of the Lord, "to make ready a people prepared for the Lord." The Lord's way is prepared by the people being prepared. Are you prepared, so that, as far as you are concerned, the Lord's way is prepared for his second coming?

IN the United States Senate, February 3, Senator Daniel said: "To-day we are the United States of America. To-morrow, if a certain treaty shall be ratified, we shall be the United States of America and Asia." February 6 that treaty was ratified; now it is truly "the United States of America and Asia."

At the opening of the British Parliament, February 6, Lord Salisbury said he would heartily rejoice if the czar's disarmament congress might, by establishing the principle of arbitration, be able to diminish a number of the causes that produce war, and by humane legislation also diminish the horrors of war. But "meanwhile we must follow the example of other nations, and be prepared for war."

THE President of the United States sent a commissioner to visit General Gomez, of Cuba, and secure his co-operation with the officers of the United States in regulating affairs in Cuba. Although General Gomez accepted the overture, he "laid stress on the fact that some people were asking, 'Where is Cuba's promised liberty?'" That is a live question in Cuba now, and is likely to be for an indefinite period.

AN interested reader has sent for publication these compilations: During the last year there were reported in the REVIEW 3,257 conversions, 2,298 baptisms, and 1,044 additions to the church. Thirty-four churches were organized, with 553 members. The number of deaths noted was 250. The difference between the additions to the church and the baptisms may be accounted for by considering that in many reports in which baptism is mentioned, membership in the church is implied, and *vice versa*. The sum of the two items more than equals the number of conversions given. Of course these figures do not give a complete statement of all work done, but only that reported in the REVIEW.

"HERE are they that keep the commandments of God." "He that hath my commandments, and keepeth them." A man must *have* the commandments before he can *keep* them. Have *you* the commandments of God? and do you keep them? "He that hath my commandments, and keepeth them, he it is that loveth me: . . . and my Father will love him, and we will come unto him, and make our abode with him."

IN an article in the *Independent* of February 9, General Merritt says that Admiral Dewey told him that "all the Spanish shooting was not bad." To illustrate this, Dewey showed him "where a shell had entered the side of one of his vessels, pierced the deck, and then *turned back*, like a boomerang. A most curious freak of the shot, it was. It looked like a miracle; for it certainly would have killed a group of men, who were saved only by the erratic action of the shell."

A WRITER in the *Independent* of February 9 truthfully remarks that "the United States has now to deal with the Catholic Church as never before in its history;" that that church "is looking to this country as the scene of coming triumphs, which will be both more brilliant and more enduring than any of the past;" and that "in any case, we may make up our minds that there is no group of men so worthy of watching, there is no organization so sure to exert a powerful influence in the affairs of the nation in the immediate future, as the Church of Rome."

A BILL has been introduced into the Indiana Legislature providing that "all children between the ages of five and fifteen years shall have, *each Sunday*, at least one hour's religious instruction at some church." There is an exemption clause for "parents who make oath that they do not believe in God or Christianity." And "if there is not in the neighborhood a church of the denomination which the parents would like to have their children attend, then the parents are to give instruction to the children themselves." Thus steadily grows the spirit and scheme of a religious despotism in the image of the papacy.

THE death of "Father Chiniquy" brings to mind the universal belief among Catholics that a priest retains till death the powers conferred upon him by the unction at his ordination to the priesthood. This idea naturally causes an attempt to be made to obtain some word from such a one who may have left the Church of Rome, from which a recantation may be claimed, or at least construed. In this case the archbishop of Montreal wrote to Dr. Chiniquy's son-in-law, suggesting and paving the way for the doctor's return to the church, saying: "I can not forget that he always remains [a priest] in the eyes of the church; and I consider it a duty of my pastoral charge to write to you that should he desire to see me, I should be happy to comply with his wish."

But "Father Chiniquy" remained firm in the position he had taken. In the reply to this letter, these words are given: "I am thankful to the archbishop, but I have definitely retired from the Church of Rome. I am perfectly happy in the faith of Jesus Christ. God and Jesus suffice me."

A PRIVATE letter from Brother J. F. Huenergardt, who is laboring in Arad, Hungary, contains these words: "I praise the Lord for the privilege of reading the REVIEW. Its weekly visits give me strength and courage, which I so much need in my field of labor here. No Seventh-day Adventist who is able to read English should be without it, unless he desires to lose step and fall behind on the way to the heavenly city."

At the annual meeting of the Methodist Social Union, of Worcester, Mass., February 6, the Speaker of the Massachusetts House of Representatives expressed it as his belief that the present course of national policy "had been dictated by the Christian people of the land." This is probably true; and it is very closely akin to other policies that these same "Christian people of the land" have been dictating to the nation for several years.

ENGLAND, America, Germany, and Japan are the "four powers" now associated together in the affairs of China, as the offset to Russia. Thus all the "powers" of the earth are now "the kings of the East." These kings are putting themselves in array to come up to the battle of the great day. But remember that it is under the sixth plague that their way is prepared. And the close of probation stands between us and even the *first* plague. "It is time to seek the Lord, till he come and rain righteousness upon you."

A CORRESPONDENT of the *Independent*, writing from Paris, says that in Europe "there is a wide-spread conviction that we [the United States] have now entered upon an era of conquest that will end in the development of militarism and the establishment of a Caesar in the chair of Washington and Jefferson. This belief is firmly fixed in the minds, not only of European enemies of republicanism and democracy, but in those of our friends on this side of the Atlantic, and especially is this the case with liberal French republicans. I have spoken on this point with several admirers or students of American institutions, and have not found one who did not hold this view." Events will demonstrate that those folks are not far wrong.

THE New York *Independent* of Feb. 9, 1899, prints this: "Twelve years ago, Charles Burrell, a boy living in Chicago, was struck on the head by a playmate. He became insane, and was placed in an asylum. On February 1, the X-rays having revealed a growth on the inner surface of his skull at the point where the blow was received, Burrell was subjected to an operation. The growth was removed, and he was put to bed. The next day he awoke in full possession of his faculties, and his first words were: 'Why did you hit me?' The twelve years had been a blank, and he resumed the life of a rational being, at the point where it had been interrupted." Yet the claim of the immortality of the soul is that if that blow had destroyed all consciousness in that boy,—that is, if it had killed him,—he would have known more than ever before! What a fraud and an imposture the theory of the immortality of the soul, the consciousness of the dead, is, to be sure! And how aptly this case illustrates the Scriptural truth of the sleep and resurrection of the dead. Life as a rational being is resumed exactly at the point where it had been interrupted. That is the truth.