

The Adventist REVIEW AND HERALD

Wm. Croff at 58

"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. 10.

BATTLE CREEK, MICH., MARCH 7, 1899.

WHOLE No., 2314.

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.]

MY LORD AND I.

SUNG in the rocks and caves of France during the fierce per-
secution of the Huguenots, three hundred years ago.

I have a Friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully.
I could not live apart from him,
I love to feel him nigh;
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary,
He knows that I am weak;
And as he bids me lean on him,
His help I gladly seek.
He leads me in the paths of light,
Beneath a sunny sky;
And so we walk together,
My Lord and I.

He knows how much I love him,
He knows I love him well;
But with what love he loveth me,
My tongue can never tell;
It is an everlasting love,
In ever-rich supply;
And so we love each other,
My Lord and I.

I tell him all my sorrows,
I tell him all my joys,
I tell him all that pleases me,
I tell him what annoys;
He tells me what I ought to do,
He tells me what to try;
And so we talk together,
My Lord and I.

He knows how I am longing,
Some weary soul to win;
And so he bids me go and speak
The loving word for him;
He bids me tell his wondrous love,
And why he came to die;
And so we work together,
My Lord and I.

I have his yoke upon me,
And easy 't is to bear;
In the burden which he carries
I gladly take a share;
For then it is my happiness
To have him always nigh;
We bear the yoke together,
My Lord and I.

"I MUST be doing something for the weary and the
sad,
I must be giving forth the love that makes my
heart so glad;
For God so fills my spirit with a joy that passeth
show,
I fain would do his bidding in the only way I
know.

"So to suffering and to sorrow I shall always give
my heart,
And pray to God that every day I may some good
impart,—
Some little act of kindness, some simple word of
cheer,
To make some drooping heart rejoice, or stay
some falling tear."

A LESSON FROM ISRAEL'S SIN.—NO. 1.

MRS. E. G. WHITE.

God is no respecter of persons, but in every generation they that fear the Lord, and work righteousness, are accepted by him; while those who are murmuring, unbelieving, and rebellious will not have his favor. They will not have the blessings promised to those who love the truth, and walk in it. Those who have the light, and do not follow it, will find that their blessings will be changed into curses, and their mercies into judgments. God would have us learn humility and obedience as we read the history of ancient Israel, who were his chosen and peculiar people, but who brought their own destruction by following their own ways.

When the Lord called for Moses to come up into the mount, it was six days before he was received into the cloud, into the immediate presence of God. The top of the mount was all aglow with the glory of God. And yet, even while the children of Israel had this glory in their very sight, unbelief was so natural to them that they began to murmur because Moses was absent. While the glory of the Lord signified his presence upon the mountain, and their leader was in close converse with God, they should have been sanctifying themselves by close searching of heart, humiliation, and godly fear. But instead of this, the congregation demanded of Aaron to make them gods to go before them, and lead them back into Egypt. "Make us gods," they said, "which shall go before us." Though Moses was absent, the presence of the Lord remained; they were not forsaken. The manna continued to fall; they were fed by a divine hand morning and evening. The cloudy pillar by day, and the pillar of fire by night, signified the presence of God. The divine presence was not dependent upon the presence of Moses. But at the very time when he was pleading with the Lord in their behalf, they were rushing into shameful errors, into transgression of the law so recently given.

"And the Lord said unto Moses, Go, get thee down; for thy people [he does not condescend to own them as his people], which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

"And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."

What a trial of the faith of Moses was this! But he would not consent to leave the mount until his pleadings in behalf of Israel were heard, and his request that God would pardon them was granted: "And Moses besought the Lord his God, and said, Lord, why doth thy

wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? . . . Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever. And the Lord repented of the evil which he had thought to do unto his people."

This idolatry on the part of ancient Israel was an offense to God; but are there not idols just as offensive cherished in our families and in our churches to-day,—idols which have the same influence upon us as did the golden calf upon the Israelites? On the part of God's professed people there is a manifest disregard of the warnings given by Peter: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

The time has come when we as a people should search ourselves to see what idols we are cherishing; when the shepherds of the flock should do faithful work as the sentinels of God. In dress, in speech, in deportment, we are to be a people distinct and separate from the world. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

God requires of his people a zeal according to knowledge. He desires them to be doers of the word. The outer appearance testifies of the inward working of the heart. The truth received into the heart accomplishes the transformation of the mind and heart and character. To Daniel the Lord revealed the condition of the inhabitants of the earth in these last days. "Many shall be purified," he said, "and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

This is a subject the comprehension of which will put to the stretch every spiritual sinew and muscle. There is a great work to be done for the members of the church, to wean them from their idols. The church-members have had great blessings; they have had the living oracles of God opened to their understanding; they have not been left in darkness and error, as those who are doing wickedly. Now God calls upon those who claim to believe the truth to show to the world its converting power on the heart and character, and to reveal to the world that they are of the number who are being purified, and made white, and tried.

THE CLEANSING OF THE SANCTUARY.

WASHINGTON MORSE.
(Peterborough, Ontario.)

"AND he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14.

Much ink has been spent in commenting on this text. Perhaps there is not another verse in the Bible that has been so widely discussed as this one; and perhaps no other passage has proved, and will prove, the downfall of so many nations who reject its plain teachings. The Saviour pronounced the most severe woe upon the Jews, because they knew not the "time" of their visitation. That time was the seventy weeks of Dan. 9:24, cut off from the two thousand three hundred days, or years, and was the first four hundred and ninety years of that period. As we came down to that generation where is seen the end of the longest prophetic period in the Bible, and the only one for which we have a Bible date, God, through his servants, sent forth the message of Rev. 14:6, 7, announcing, "The hour of his judgment is come." The time was the moving principle. It was a searching test to those living in that generation.

I was permitted to take part in that blessed work from its beginning. In great power God set his seal to it by his Holy Spirit. The doors of the churches were thrown open for Brother Miller and others to preach the coming of Christ; and thus when this truth was preached, a great harvest of converts was added to the churches. This work continued until Jan. 1, 1844. At that time a change took place, as the majority believed that the prophetic periods all ended there. From that time until spring, we had no freedom nor liberty with our former brethren in the churches to which we belonged. But we understood that the twenty-three hundred days did not end until the spring of 1844; and it was with great solemnity that we came to that period. Some of our brethren could not go forward, and put in their crops, while others did so reluctantly. We felt sure our reckoning was correct, and that the Saviour would come at that time. While standing in that waiting position, the light of the second angel's message flashed upon us; and a voice came like a rushing mighty wind, "Come out of her, my people." No one knew who raised the cry first; but as we heard from our brethren north, south, east, and west, all had the same experience, and immediately left their respective churches. Yes, and we all left our creeds, or what had before been our differences. Right there we formed the Philadelphian state of the church,—a church of brotherly love.

Probably from sixty to one hundred thousand persons came out from the Protestant churches within a month; and O, how God blessed this act! Right there we ran out of all our published time, and practically went to sleep on time, according to Matt. 25:5. This we saw was the tarrying time. We read, "Though it [the vision] tarry, wait for it." In this position we continued until about the middle of July, 1844. Here we discovered a discrepancy in our reckoning, and found that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting-point for the twenty-three hundred days, went into effect in the autumn of the year B. C. 457, and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the twenty-three hundred years terminated in the autumn of 1844.

Arguments drawn from the Old Testament types also pointed to that autumn as the time when the event represented by the cleansing of the sanctuary must take place. Under the Mosaic system the cleansing of the sanctuary, or the great day of atonement, occurred on the tenth day of the Jewish seventh month, when

the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless his waiting people with immortality, on the tenth day of the seventh month, the great day of atonement,—the time of the cleansing of the sanctuary,—which in the year 1844 fell on the 22d of October.

This was regarded as the time of the Lord's coming. This position was in harmony with the proofs already presented that the twenty-three hundred days would terminate in the autumn, and the conclusion seemed irresistible. In the parable of Matthew 25, the time of waiting and slumber is followed by the coming of the bridegroom. This was in accordance with the arguments just presented, both from prophecy and from the types. They carried strong conviction of their truthfulness, and the "midnight cry" was heralded by thousands of believers. It went from city to city, from village to village, and into remote country places. None knew where it started. It arose *simultaneously*. There was fervent prayer and unreserved consecration to God. At the call, "Behold, the Bridegroom cometh; go ye out to meet him," we all arose and trimmed our lamps. We studied the word of God with greater interest than we ever had studied it. It was not the most talented, but the most *humble* and *devoted*, who were to hear and obey the call. Farmers left their crops standing in the fields, mechanics laid down their tools, merchants left their merchandise; and all went forth with tears and rejoicing to give the warning. Here is where the "midnight cry" came in to give power to the second message. Those who had formerly led out in the cause were among the last to give the warning.

As time was the moving principle, we did proclaim, with all that positiveness brought to view in Rev. 10:5, 6, that time should be no longer. We had no "if's" in our faith: we believed God's word just as he designed we should. If we had seen the third angel's message then, we could not have given the first angel's message. We gave up the world, with all its pleasures and charms,—our property, our reputation, our all. No one whose faith was genuine could do any other way. The world saw that we believed just what we preached. We gave up all; yes, we consecrated all we had and were, to God. We were the happiest people that ever lived this side of the apostolic days.

In six months,—I might say three months,—that message was carried to every missionary station on earth. All over the world God raised up those who gave the warning. If men were not allowed to preach it, little children four or five years old gave the message. We did give glory to God, just as the message declares. Many tons of the paper called the *Midnight Cry* were circulated. At that time there were many toll-gates between Burlington, Vt., and Boston, Mass., but they were all thrown open, free of charge, so far as my knowledge goes, for those proclaiming this message. The wicked world was so convicted of the truth that in some instances business was suspended. And we are happy to know that the *third* and *last* message is to *exceed* in power the loud cry of that message.

In Rev. 10:1 we have the first angel's message, the same as in chapter 14. In the tenth chapter we read, He was "clothed with a cloud," and so it was. There was a cloud which covered the third message from our view, while in chapter 18, verse 1, it is said, "The earth was lightened with his glory." This is the loud cry of the *third* angel's message. Here is *no* cloud, but all is light and glory. For the last forty years the message to us has

been, "Be zealous therefore and repent;" put away all your faults, and let the righteousness of Christ cover all your sins. "Receive ye the Holy Ghost." Now here is a certainty: God has led a people all through these messages, and is leading them yet.

It is through the light upon the sanctuary question that we know and understand the work of the judgment that has been going on in heaven since the end of the twenty-three hundred years of Dan. 8:14. And as we near the time when the cases of the living will come up, there will be a corresponding work going forward upon earth. Hence this is a time of supreme importance to every living soul. We do not know just when our names will be called. Now is the time for us to be free from sin, let Jesus have the whole heart, make no reserve. We are to be like "men that wait for their lord, when he will return from the wedding." Luke 12:36. No one can be said to wait until he is ready. Now is the time to watch, lest coming to our cases suddenly, he find us not prepared.

LET YOUR MODERATION BE
KNOWN.—NO. 1.

J. N. LOUGHBOROUGH.

In his letter to the Philippians, the apostle Paul says: "Let your moderation be known unto all men. The Lord is at hand." Phil. 4:5.

If ever there was a time when the people of God should move with calm discretion, it is now, when we are nearing the great day of the Lord, amid the perils of the last days. In "Special Testimonies to Ministers and Workers," No. 3, published July 23, 1895, are these words bearing upon this line of thought:—

It is not the will of God that any of his servants should move hastily and take short-sighted views. He would have them wait patiently, and manifest due consideration. Every movement should be made with judicious thoughtfulness, and after much prayer. Then our brethren will have a more even, tranquil experience, and will be able to be a greater benefit to the people; for the glory of the Lord will be their reward. Our only safety will be found in constantly seeking wisdom from God, in carefully weighing every matter with much fear and trembling, lest there should be brought into the work not the light of heaven, but the weakness of man. But the Lord has promised to give light to those who seek him with the whole heart. If we will but wait patiently and prayerfully upon God, and not follow our own impetuous plans, he will guide our decisions, and open many doors of hope and labor. The great General of armies will lead in every battle for the advancement of his cause. He will be the guide of his people in the perilous conflicts in which they have to engage, if the under-leaders and under-shepherds will do their appointed work, and listen to the voice which says, "This is the way, walk ye in it;" "he that followeth me shall not walk in darkness." What a great comfort this promise should be to us! We may walk in the light, as He is in the light. Let the men to whom God has entrusted great responsibilities, be perfectly sure that they are following their great Leader, even Christ, and are not moving under the impulse of their own natural tempers.—Pages 44, 45.

The following good thoughts upon the subject of united, careful, harmonious action, are from "Christian Education:—

Evil does not result because of organization, but because of making organization everything, and vital godliness of little moment. When form and machinery take the pre-eminence, and a laborious task is made of carrying on the work that should be done with simplicity, evil will result, and little will be accomplished in proportion to the effort put forth. The object of organization is just the reverse of this; and should we disorganize, it would be like tearing down that which we have built up. Evil results have been seen, both in the Sabbath-school work and in the missionary society, because of making much of machinery, while vital experience was lost sight of. . . .

But although these difficulties exist, will it abolish them to put an end to organization? I am sure that the Lord has wrought in the organization that

has been perfected, and the fact that there are discouraging features in the work should not be thought a sufficient reason for disorganization. Much light was given to us in reference to the organization of churches, and yet we had a hard battle to fight in perfecting organization; but the victory was gained at last, and now shall the church be disorganized because of indifference, formality, and pride? Shall we go back to disorder because unconsecrated members of the church have placed upon the work the mold of man, and sought to fashion the church to meet the popular standard?—*Pages 134-136.*

Again, upon the same subject we read:—

O, how Satan would rejoice to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not indorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of regulation and order. In this way, license will not be given to disorderly elements to control the work at this time. We are living at a time when order, system, and unity of action are most essential. And the truth must bind us together like strong cords, in order that no distracted efforts may be witnessed among the workers. If disorderly manifestations appear, we must have clear discernment to distinguish the spurious from the genuine. Let no messages be proclaimed until they have borne a careful scrutiny in every jot and tittle.—*Pages 60, 61.*

RIOTING.

Signs of the Times.

WITH the rioting in Corea, rioting in China, rioting in Uruguay, and rioting in Italy and Austria, and elsewhere in Europe, but feebly suppressed; and with striking, and rioting, and mob violence in Ohio, Illinois, Georgia, the Carolinas, and elsewhere in this country, it must be evident that this is no time to dream of peace and quietness. The Lord's word shows that the time just before the second coming of Christ will be marked by great "violence" in the land. This may be contrary to what you have been taught; nevertheless, it is the statement of God's word.

You have observed the violence that is filling the world. You have been led to fear because of it. But fear no longer. This violence is but the manifestation of Satan's final effort in these last days to destroy as many as possible. But be assured that he can destroy no one who is under the shelter of the almighty Father.

The word of God not only tells the meaning of these perils in our time, but it tells of the perfect shelter that our Father has provided against every threatened danger. God's word is a firm foundation. Everything else in these times is rocking and tottering, ready to fall. Look well to your feet. Where are you standing?

POWER.

The King's Messenger.

REAL power is the offspring of the Holy Ghost. It is not sacred eloquence, nor cultured erudition. It is not a new inspiration, nor another doctrine. It is not us nor of us. It is He; receive him, and you receive power; he rewrites in our hearts old truths, and touches our lips with a fiery coal, and looses our stammering tongues, while our wide-open mouths give utterance to his thoughts, and our words become words of power.

It is "not by might, nor by power, but by my Spirit, saith the Lord." It can not be described, it can not be analyzed; it is not matter, nor manner, nor expression; it comes with a sweet violence, and fills our hearts, and pierces other hearts, as it comes directly and immediately from the Lord. He gives more willingly the Spirit to them that ask him, and the Spirit is power.

He gives himself, and he becomes the heavenly disposition in us, bestowed upon us by the gift of the Father, that enables us to be like unto Jesus, to receive the Holy Ghost. Power is only received as we receive him. "All power is given unto me,"—all power of every kind, character, and influence; and everybody may have this all-power by accepting it at his hand.

THE DEVELOPMENT OF FAITH.

B. W. MARSH.

IN regular order, God has sent to us his word, that by its acceptance we may behold, revealed in humanity, him who is perfect. His revealed law condemns the transgressor, and calls for faith to grasp the promise that makes the guilty guiltless. By the same faith the believer is "filled with the Holy Ghost," and thus anointed to "behold the Lamb of God, which taketh away the sin of the world;" for this was the closing announcement in the ministry of John the Baptist, and called attention to the advent of the Lord.

Man's way has ever been to find an easy place, and indulge appetite and selfish ambition. God's way is always to work in power, to reveal to man his law, and to lead him on to perfection. But man has said, I do not want God's way; and the lessons God designed for his perfection remain unlearned. God's own law governs the principle of progress. Man can not understand the last lesson if he has not learned the first; therefore before he can be filled with the Spirit, he *must* be justified by faith. And as this is a sound principle, he *must* be filled with the Spirit before he can proclaim, in the spirit and power of Elijah, "Behold the Lamb of God, which taketh away the sin of the world," which is virtually the first note in the last strain of the third angel's message.

Many to-day are *trying* to be Christians, not being justified by faith, in much the same way that a schoolboy tries to keep up with his class without learning his daily lesson. But, praise the Lord, the person whose faith is established in knowledge can not be deceived by an imitator! Just as many are trying to serve the Lord without faith, so there will be found those who will try to have part, and even lead, in the management of the closing affairs of the church and the world, who, in deed and in truth, have never known the sanctifying message, "Receive ye the Holy Ghost." It is natural for man to seek the easy way, and yield to Satan, "who has laid every measure possible that nothing shall come among us as a people to reprove and rebuke us, and exhort us to put away our errors." "But there is a people who will bear the ark of God. Some will go out from among us who will bear the ark no longer. But these can not make walls to obstruct the truth; *for it will go onward and upward to the end.*"

We may associate with individuals in church relation, or even in the home; for now is the time when a man's enemies shall be they of his own household, who profess to walk in the counsel of God, but whose lives do not reveal the uplifting, progressive presence of the Holy Spirit. God's child is always composed in Christ Jesus, and *knows* the faith that purifies the mind and heart. To Jesus, who is the author and the finisher of his faith, he looks, and sees in him the "Lamb of God, which taketh away the sin of the world," as he is revealed in those who do his bidding.

THE decline of prayer is the decay of piety. When prayer ceases altogether, there is spiritual death; for prayer is the breath of life to every child of God.—*Pierson.*

TWO PERFECT THINGS.

H. W. REED.
(Milwaukee, Wis.)

THE Lord brought forth a perfect creation, and gave a perfect law. If man had kept this perfect law, he would not have lost his perfection. But as he broke this law, and thus became a sinner, this very law then pointed out his imperfections. Now he was in need of a perfect Saviour to keep that perfect law in him. Although all things earthly became imperfect, the perfect law of God and the perfect Son of God were never anything else than perfect. These have withstood the mightiest attacks of Satan, and he has been powerless to effect anything in them. Perfect they are, and perfect they always will be. The devil is still waging unrelenting warfare against these two perfect gifts of God. But thanks be to God, the enemy will miserably fail in this contest; and the day will come when this perfect law will eternally condemn all his imperfections. The perfect Christ can not release him from this condemnation; but he must be cast into the lake of fire, and here experience the second death, which is the wages of sin. And as sin is the transgression of this perfect law, so Satan's fate will be the fate of those who engage with him in attempting to overthrow the law of God. The Scriptures teach the excellency of these two gifts of God, which are worthy of prayerful consideration. May the Lord lead us from sin, and remove all imperfections, that he may present us perfect in Christ Jesus. May we remember that we are in the time of the investigative Judgment; and that while we declare the truth of God, we should also live it.

THERE are cheerful hearts, and lives that are glad,
Which wake to a day of praise;
There are those whose hearts for a weary while
Have long forgotten the joy and smile
Of life's sunshiny days.
Let those who gather the joys of life
So easily day by day,
Remember the lives that are grieved and sad,
And, remembering, strive to make them glad,
And lighten life's somber gray.

—*Mary D. Brine.*

The Sermon.

CREATION OR EVOLUTION, WHICH?*

A. T. JONES.

(Concluded.)

MANY people have been longing and longing for a clean heart. They say: "I believe in the forgiveness of sin and all that, and I would take it all, if I was sure that I could hold out; but there is so much evil in my heart, and so many things to overcome, that I do not have any confidence." But there stands the word, "Create in me a clean heart." A clean heart comes by *creation*, and by no other means; and that creation is wrought by the word of God. For he says, "A new heart also will I give you, and a new spirit will I put within you." Are you a creationist now, or are you an evolutionist? Will you go out of this house with an evil heart, or with a new heart, created by the word of God, which has in it creative energy to produce a new heart? It speaks to you a new heart. To every one it speaks just that way; and if you allow a moment to pass between the speaking of the word and the new heart, you are an evolutionist. When you allow any time to pass between the word spoken and the fulfilment of that thing in your experience, then you are an evolutionist.

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

There are those in this house who have said: Yes, I want it, I am going to have it, I believe the word will accomplish it; but they have lengthened out the time until the next meeting, and on and on, passing over years; and so they are just this much evolutionists. "While so many are hovering about the mystery of faith and godliness, they could have solved the matter by proclaiming [speaking abroad, telling it out], 'I know that Jesus Christ is my portion forever.'" The power to produce this is in the word of God; and when this is accepted, the creative energy is there producing the thing that is spoken. So you can settle the whole matter of the mystery of faith and godliness by proclaiming that you know that Christ is your portion forever.

There is a mystery in how God can be manifest in such sinful flesh as yours. But, mind you, the question is not now about the *mystery*: the question is, Is there such a thing as *creation*? Is there such a thing as a Creator, who can *create* in you a clean heart? or is the whole thing simply evolution? Just now, and among Seventh-day Adventists, the question from this day until the end of the world must be, Do you believe in the Creator? And when you believe in the Creator, how is it that he creates? — Of course you say, It is by the word of God. Very good. Now, does he create things for you by his word? Are you a creationist for the other evolutionists, and then an evolutionist for the other creationists? How is it?

Another thing. The word says, "Be ye clean." He said, back yonder, "Let there be light: and there was light." He said to the leper, "Be thou clean;" and "immediately" he was clean. He says now to you, "Be ye clean," and what now? Every one of you — what do you say? [Voice: "It is so."] Then for your soul's sake put yourself upon that creative word. Recognize the creative energy in the word of God which comes to you in the Bible; for this word of God in the Bible is the same here to you to-day that it was when it spoke into space the worlds on high, and brought light out of darkness, and cleansing to the leper. That word spoken to you to-day, if received, creates you new in Christ Jesus; that word, spoken into the dark waste and void space of your heart, if received, produces there the light of God; that word spoken to-day to you, afflicted with the leprosy of sin, if received, immediately cleanses you. Let it. Let it.

How shall I be clean? — By the creative energy of that word, "Be ye clean." Therefore it is written, "Now ye are clean through the word which I have spoken unto you." John 15:3. Are you? Will you from this moment be a creationist? or will you go on being an evolutionist?

See what a blessed thing this is. When you read the word, receive the word, and think upon the word, what is it to you all the time? O, it is creation! The creative energy is in you producing the things which the word speaks; and you are living in the very presence of the power of creation. Creation is going on in your life. God is creating, in you, righteousness, holiness, truth, faithfulness, — every good and gracious thing.

And when this is so, your Sabbath-keeping will amount to something, because the Sabbath is a memorial of creation, — the sign that he who observes it knows the Creator, and is acquainted with the process of creation. But as certainly as you are an evolutionist, your Sabbath-keeping is a fraud.

Unless you recognize the word of God day by day as a creative energy in your life, your Sabbath-keeping is a fraud; because the Sabbath is a memorial of creation. It is "a sign between me and you, that [by which] ye may know that I am the Lord your God," the Creator of all things.

In the second chapter of Ephesians, eighth to tenth verses, we read: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are *his* workmanship, *created* in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

You need not expect to get any good works out of yourself. You have been trying. The evolutionist tries, and is always *trying*, without accomplishing it. Why go about trying to do good works, when you know you fail? Listen: there will never be any good thing in you, of any kind whatever, from now till the world's end, except it is *created there* by the *Creator himself, by his word*, which has in it the creative energy. Do not forget that. Do you want to walk in good works when you go out of this house? It can be done only by being created in Jesus Christ unto those good works. Stop *trying*. Look to the Creator, and receive his creative word. "Let the word of Christ dwell in you richly;" then those good works will appear; you will be a Christian. Then, because you live with the Creator, and are in the presence of the creative energy, you will have that pleasant, quiet peace, and genuine strength and building up, that belong to a Christian.

When he tells you that "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," then recognize the Creator, — recognize only the good works that are *created* in you, paying no attention whatever to any work that is not *created* there, because there is nothing good but what is created by the Lord.

Now you are created new in Christ Jesus. He says so. Thank him that it is so. What! will you be an evolutionist on that verse? That is the present tense, "We *are* his workmanship," we *are* created in Christ Jesus unto good works. Are you? The word is spoken. It is the creative word. How much time are you going to allow between that word of God, and your being created new? Of the creation in the beginning, you said that any man who allows even a minute to pass between the word and the thing, is an evolutionist. What are you now as to this word of God, which creates men in Christ Jesus unto good works? Are you an evolutionist *here*? Come, let us all be creationists.

Do you not see that *in this way* it will not require a long, tedious, wearing process to be made ready to meet the Lord in glory? So many people are looking at themselves. They know that, in the nature of things, it must take them an exceedingly long time to get fully ready to meet him. If it is done by evolution, it will *never* be done. But when it is done by creation, it will be both surely and quickly done. That word I have before referred to is the word every one here may take to himself: "While so many are hovering about the mystery of faith and godliness, they could solve the matter by proclaiming abroad [by telling it out]; 'Jesus Christ is my portion forever.'"

Do you see how much we have been evolutionists? Shall we quit? Come now, let us be creationists, and be done with it. Let us be Sabbath-keepers truly. Let us believe the Lord. He speaks forgiveness. He speaks a clean heart. He speaks holiness, he creates it. Let him create it in you. Stop being an evolutionist, and let that creative word work for you, let that creative energy work in you, that which the word pronounces; and before you leave this house, God can get you ready to meet him. Indeed, in that very thing you do meet him. And when you have thus met him, and do thus meet him every day, are you not then ready to meet him? Do you believe that? You believe he made the worlds when he spoke, that light came by his word when he spoke,

and that the leper was "immediately" cleansed when he spoke; but with *yourself* you think considerable time must elapse between the time when the word is spoken and the fact is accomplished. O, why will you be an evolutionist? Creation, *creation*, — that is the thing.

You and I are to call people to the supper; we are to say to all people, "Come; for all things are now ready." How can I call to a man that all things are now ready, when I myself am not ready? It is a falsehood to start with. My words will not reach him: they are but an empty sound. But O, when there is in that call the creative energy of the word that has made us ready, that has cleansed us from sin, that has created us unto good works, that holds us as the sun is held in the course which God has marked out — then when we go forth, and say to the world lying in wickedness, "Come; for all things are now ready," they will hear. They will hear in the call the tones of the voice of the Good Shepherd, and will be cheered to come to him for creative energy for themselves, to make them new creatures, and prepare them for the supper to which they have been called.

This is where we are in this world's history. God's mark is being set upon the people. But remember, he will never set his mark upon one who is not cleansed from every defilement. God will not set his seal to something that is not true, that is not good. Would you ask him to set his seal to righteousness that is altogether unrighteousness? — You would not have the face to do that. You know that he is too righteous to do such a thing. Then he must cleanse you, so that he can put his seal to his own work. He can not put his seal to *your* work. His seal belongs only to a document which he himself has approved. Let him write his character upon your heart, and then he can set his seal there; he can write his seal of approval upon your heart, only when his creative word has accomplished its purpose in your heart.

You can see in what a Presence we are; you can see in a measure how long it would take half to exhaust such a subject as this. But, brethren, when we do stop, let us stop in the presence of *creation*. Let us be no more evolutionists. Let not a moment pass between the word of God spoken to you, and the accomplishment of the thing in you. Thus, living in the presence of creation, walking with the Creator, upheld by creative power, inspired by the creative energy — why, with a people such as that, God can move the world in a little while.

If at the beginning you thought this was a queer subject for such an occasion as to-day [it was the closing service of the week of prayer], you can now see that it is a strictly present truth. There are only the two ways. There is no half-way ground. Every man and woman in the world is either a creationist or an evolutionist. Evolution is infidelity, it is death. Creation is Christianity, it is life. Choose Creation, Christianity, and Life, that you may live. Let us be creationists only, and creationists forever. And let all the people say, Amen.

THERE is nothing that needs so much patience as just judgment of a man, or even of one act of a man. We ought to know his education, the circumstances of his life, the friends he has made or lost, his temperament, his daily work, the motives which filled the act, the health he had at the time, the books he was reading, the temptations of his youth, — we ought to have the knowledge of God to judge him justly; and God is the only judge of a man. But, to judge him at all, fancy what patience to do all this work even as far as we can do it! There is nothing that enables us to do it but love of the man. . . . It is only love that makes us take pains with a man. Just judgment, then, must be slow; and one mark of unjust judgment is its haste. — Brooke.

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.

"FAITH lifts the veil before our eyes,
 And bids us view a happier clime,
 Where verdant fields in beauty rise,
 Beyond the withering blasts of time,
 And brings the blissful moment near
 When we in glory shall appear.

"Then let us hope; 't is not in vain;
 Though moistened by our grief the soil,
 The harvest brings us joy for pain,
 The rest repays the weary toil;
 For they shall reap, who sow in tears,
 Rich gladness through eternal years."

STUDIES IN PRINCIPLES.—NO. 6.

TRUTH.

As WITH righteousness, so with truth,—it must be complete,—or nothing. A partial or half-truth can not be truth; for truth is absolute, exact, a just balance, a perfect measure. Deut. 32:4; Prov. 15:11.

Anything more or less than truth is false, and therefore dangerous. Prov. 16:8.

Truth means steadfastness; stability; certainty; honesty; sincerity.

When we stop to think what truth means in character, and when we realize the utter falsity of the human heart, we shall to some extent appreciate the work which God has undertaken for man. Ps. 59:6.

For as in the days of Jeremiah, so now. Jer. 7:28; 9:2-8; 17:9.

The method by which the change from deceit to truth is to be wrought is in the highest degree philosophical, like the flushing of a sewer by turning floods of pure water into it. Prov. 16:6.

Human character is to be, by this means, made over after the divine ideal as manifested in Christ, who was not simply true, but *the Truth*,—just as he is not simply righteous, but the Righteousness, or Way, of God. John 14:6.

To accept Christ is to accept the truth, the whole truth; for he is "All, and in all." Col. 3:11.

To accept Christ is to accept nothing but the truth; for in him is no unrighteousness. Ps. 92:15; Mal. 2:6; Rom. 9:14.

The truth is as great and as enduring as God. Ps. 100:5. It shines throughout the Scriptures, whether as manifested in Christ, or as required in man, over against the falsity of Satan, as a light on a dangerous coast. Gen. 24:27; Eccl. 33:14, 19; 34:5-7.

Truth permits no man to attempt to do more than he can do well; for that would be in excess of the measure of Christ, and a repetition of the sin of Satan, which was an ambition to be more than Christ was; therefore *overwork*, even in what is called Christian work, is a falsehood that brings its own penalty. Ex. 18:18-22.

Christ is the truth.

To know the truth is to know Christ.

To know all of the truth would be to know all of Christ, and therefore to become equal to him.

But though we can not be equal to Christ, we may be like him. 2 Cor. 3:18.

To be able to know all of Christ would be to be able to go on further, and know more than Christ.

Christ is equal with God; so to know all of Christ would be to know all of God, and to have the possibility of becoming greater than God.

Therefore, we must not expect to know *all* of truth. Its full measure is too large for any created being to attain. Eph. 3:19. But this must not discourage us; for it is the will of God that we come into the knowledge of it. 1 Tim. 2:4. And the Spirit that searcheth all things will spend "the ages to come" in revealing to us the truth as it is in Jesus, and in building us up into him, our living Head. 1 Cor. 2:10; Eph. 2:7.

While we can never know all the truth, yet all that we know must be only the truth.

We are to be always leaving some things behind, and going on to perfection. Heb. 7:11.

The provision for our instruction is so complete that God can not but hold in contempt those who will not come into the knowledge of truth. 2 Tim. 3:1-9; Prov. 1:23, 24.

It is not only our privilege to know the truth, but according to our full development to *be* the truth; for we are expected to be like Christ, and to share in all things with him. Rom. 8:17; 2 Cor. 2:3; Eph. 2:10; Phil. 3:21; 2 Peter 1:4; 1 John 4:17. S. M. I. H.

EXTRACTS FROM CORRESPONDENCE.

"I AM pleased to aid, in any way, this work, which seems to have the impress of the Divine hand. I read the SUPPLEMENT with deep interest, and said, Amen. I felt something of the spirit of the work while trying to present the matter to the church. I believe you will find honest and willing souls among us, who greatly need some kind, leading hand to guide and instruct them. May our dear Saviour come very near to you, and the Spirit of our God lead you, and those, too, who are holding up your hands. I need not mention that you will find the enemy entrenched to stop your work; but you are able to go up and conquer, in the name of Joshua's God."

"I praise the Lord for these precious rays of light. It seems as if I don't know how to begin to work; but I will trust it all to Jesus, hoping he will send my way some one whom I can help."

You say you don't know where to begin. Begin right where you are, with your own life, your relations to those who are nearest to you, and then from that work out into a wider field. A life that is filled with the Spirit of God will certainly express itself in some way, without any prescription as to just how it shall be done; and I hope that you will get that kind of fullness.

Many pathetic things come to me in my correspondence. Nothing has ever moved me more than the heroism of the aged and lonely Sabbath-keepers who are standing for the truth under circumstances little short of martyrdom. I quote from a letter from one of our elders, which so expresses the situation that I think it will be a wholesome item for our comfortable, well-to-do churches to read. This letter contains a list of names of scattered Sabbath-keepers who compose a little church standing in a great State,—a populous center of wealth and culture:—

"These can not meet with us regularly, even in our Sabbath meetings. The others live from five to twenty miles away. So while I trust each and all of them have an interest in the work that you propose, and will be willing to do all they can, you can see at a glance that it would be impossible for them to keep up regular weekly meetings. You will have the sympathy and prayers of the brethren, and, I trust, any aid they may have opportunity to give. As for myself, I have an interest in, and sympathy for, every movement that advances the cause and truth to prepare souls for the kingdom. I have been connected with the work since 1842, and my locks are white with the frosts of eighty-eight winters. I feel that my active labors are about done; but all my interests center in the work."

"Why is it that with some neighbors and friends I am ready to speak of Jesus, his soon coming, etc., and with others I am dumb? Nothing seems to come to me to say. I have prayed to the good Lord about it, but can not understand why it should be so. Is it because Satan has put an injunction on my voice? If so, I must have it broken."

In answer to this query, I would say that each person has a peculiar quality, known as "atmosphere," which is attractive to some and repellent to others; and this atmosphere is the medium through which we must operate in our work for others. If you are personally repellent to any one, it is useless, unless the Spirit of God can overcome that in you, for you to try to talk to him on anything outside of the most ordinary affairs of life. You should, however, be able to give even such a person a testimony by your life, as well as words, concerning the worth of the truth that you profess to follow. If you are thrown into circumstances which require that this person, whom you find difficult to talk with, must receive the message through you, then it is manifestly your duty to find a way to break through this barrier of personality, and speak. Nothing is too hard for God, even in this matter; and the probabilities largely are that Satan has a hand in keeping your lips sealed, and that if you earnestly seek for it, you will find the way to obtain a good understanding between yourself and those with whom you have been speechless.

"I have been trying at times for a good while to get up a class in Bible study, but never could get but one dear old lady to come. At last I got so anxious to do something in the Master's vineyard that I made up my mind to make a more vigorous effort, and I asked the Lord to direct and help; and he did. I moved just as he directed me, going among church-members, and asking them to lay aside all sectarianism, join in a union meeting, and work for the salvation of souls. I was met in a very friendly spirit by all; even non-professors wished me success, and said that was the right spirit with which to work. The Christian church was given for the use of the meeting, and the coal and oil contributed. We had three interesting meetings, and after that only a few came out, and a cold meeting was the result. The young people who came seemed so irreverent, so full of fun and giggle, that I began to be almost discouraged. But several apologized afterward for their conduct, and I felt that I could not give them up; so I told them if they would come to my house, we would have a little meeting. Several came, and we had an excellent meeting. A solemn feeling was manifested, and they said it was the best meeting of all, and wanted to arrange for another. Dear sister, pray for the work here."

The interest that has been manifested in your community is certainly very encouraging, and I am glad to know that you have been able to make a beginning in this good work. Do not be discouraged, even if you do have a cold meeting once in a while. The truth never gets cold, and must have power to keep *your* heart warm, even if it is shut out of every other. The fact that people giggle is not always a sign that they are irreverent. Sometimes people will laugh and giggle simply because they are under conviction, and do not know what else to do. I learned long ago in my work to take people as they are; and if they would laugh, not to allow them to know that it annoyed me in the least, but to take it for granted that they were doing the best they could; and if the best they could do was to giggle, why, certainly they were not to be censured for it. If you do not take critical notice of such an exhibition upon the part of young men and women, you will win their gratitude, because they will be ashamed of it, and will expect you to find fault with them, or lay it up against them; and if they see that you take a charitable view of the situation, they will give you their grateful hearing later on.

Home and Health.

WOMAN'S TRUST.

"Good wife, what are you singing for? You know we've lost the hay,
And what we'll do with horse and kye is more than I can say;
While like as not, with storm and rain, we'll lose both corn and wheat."
She looked up with a pleasant face, and answered, low and sweet:
"There is a Heart, there is a Hand, we feel, we can not see;
We've always been provided for, and we shall always be."

He turned around with sullen gloom. She said:
"Love, be at rest;
You cut the grass, worked soon and late, you did your very best.
That was your work; you've naught to do with adverse wind and rain,
So do not doubt but you will reap rich fields of golden grain:
There is a Heart, there is a Hand, we feel, we can not see;
We've always been provided for, and we shall always be."

"That's like a woman's reasoning—we must because we must."
She softly said: "I reason not; I only work and trust;
The harvest may redeem the hay; keep heart, whate'er betide;
When one door's shut, I've always found another open wide:
There is a Heart, there is a Hand, we feel, but can not see;
We've always been provided for, and we shall always be."

He kissed the calm and trustful face; gone was his restless pain;
She heard him, with a cheerful step, go whistling down the lane,
And went about her household tasks, full of a glad content,
Singing, to time her busy hands as to and fro she went:
"There is a Heart, there is a Hand, we feel, but can not see;
We've always been provided for, and we shall always be."

Days come and go. 'Tis Christmas-tide, and the great fire burns clear.
The farmer said: "Dear wife, it's been a good and happy year.
The fruit was gain; the surplus corn has bought the hay, you know."
She lifted then a smiling face, and said: "I told you so:
There is a Heart, there is a Hand, we feel, but can not see;
We've always been provided for, and we shall always be."

—Pioneer.

THE SPIRITUAL LIFE OF THE CHILD.—NO 1.

MRS. S. M. I. HENRY.

CHILDREN and young people of every age have been made to suffer from a certain perversion in thought and sentiment, if not in language, of one of the most vital truths that Christ ever uttered,—a perversion made by Satan with special reference to the children, and for their injury, and which has had upon child life all the effect of frost on a peach orchard. He has succeeded in impressing the average adult mind with the idea that Christ must have intended to address the children in the words quoted in Matt. 18:3, instead of the grown-up people; and instead of, "Except ye be converted, and become as little children," he must have intended to say to the little ones, Except ye be perverted, and become unlike little children, "ye shall not enter into the kingdom of heaven." I believe it is of the utmost importance that parents and teachers shall read this scripture as it is written, and understand it in the light of the Holy Spirit.

A child's Christian experience ought to be the sweetest thing in the world, the most free and natural: but as things are, it is one of the most pathetic and uncertain, simply because those who have the responsibility of teaching him do not often understand what that experience must be, in order to live and grow,—do not know what spiritual life means to the little freshman in the school of Christ, nor yet to the boy and girl who are meeting constantly that procession of "first things" that comes trooping in upon them, so full of suggestion, so mighty in fresh and untried powers, with which to capture thought and compel conclusion.

It is not unusual for some good father and mother of a flock of happy, healthy children and one who is quiet and "precocious," to become heavily burdened over the conditions which should give them joy, and to rejoice over that for which they have really occasion to be anxious. They watch and pray for some sign of the same "spiritual development" in the flock that they think they have found in the one, and are distressed because it does not appear. The romping children, "heedless," unconscious of self, free as the wind, bubbling over with laughter, so "kittenlike," so like perfectly developed growing animals, seem to have no room for anything solemn and "spiritual." The young life, satisfied, content, like a dancing stream flowing on with a constant musical ripple, is out of harmony with all that the world would test it by, and must therefore, according to the world's wisdom, be all wrong. So it is forced into channels that will meet the demands of the dams and wheels for which all waters ought to flow, and without which no brooks nor rivers, no rapids nor cataracts, have any excuse for existence.

These anxious parents need to find comfort in the knowledge of just what is a spiritual manifestation in the life of a child,—just what is natural, how it may be recognized, and how the natural and the spiritual are related.

The common idea is that the natural is at war with the spiritual, and must therefore be suppressed. This error is the fruit of another; namely, that the natural is necessarily carnal. The *natural can not be carnal*, but must be spiritual; for God is in it. Subverted nature is always carnal, and of this we have reason to be afraid. It is true that every child comes into the world with an inheritance of infirmity from its earthly line of ancestry; but it is also true that from the Eternal Father, through the Lord Jesus and by the Spirit, through whom he draws his first breath, he inherits *nature*,—that nature that is spiritual; for there is nothing in all the universe that is as spiritual as nature pure and simple, and nothing that is as natural as the spiritual; therefore the most accurate expressions of the Spirit are found in that which is most purely and spontaneously natural.

It is not the pale, slender, large-eyed, sensitive-lipped child, the one who never makes any noise, the "good child,"—good because he stays just where you put him, and asks no bothering questions,—who is the spiritual one of your flock. He may appear wise beyond his years, because he picks up from the older people with whom he sits, those phrases and sentiments that savor of experience; but that is no more spiritual wisdom in him than it would be in the parrot that had caught the same things in the same way. That child is the one to be grieved about, instead of the one who, like the vine on the trellis, is continually sending out new branches, crisp and full of blood, swinging them away from all support out in the wind, reaching for something invisible, and needing, if you would make him over after some arbitrary notion, to be always drawn in and tied fast. The training must be done, but it can only be done safely by those who will faithfully use the word of God, and be used by his Spirit in that work.

IS THERE NOT A CAUSE?

T. E. BOWEN.
(Newburg, W. Va.)

As a rule, boys of eighteen are better fitted to carry on their work on the farm or in the shops, than girls are to do the work of the home at the same age. As the training of the boys largely devolves upon the father, we naturally look to the mother to train up the girls. While this subject touches a tender place, I believe the Lord wants us not to neglect it, but to view the situation squarely as it is, and seek to correct every wrong way in the home training, that our sons and daughters may be an honor to our homes, to the neighborhood, and to the cause.

To be practical, one must know how to do things, and how to meet and overcome obstacles and difficulties. By practise, perfection is obtained. But how can our girls get practise in neatly arranging the table, making bread, etc., unless they are permitted to do these things? The mother knows how to do all these things successfully; and she knows that the girls do not understand how to turn off work rapidly; so, as she is in a hurry, she does the greater part herself, leaving the girls to look on, or to amuse themselves in other ways,—a thing they soon learn how to do. When mother is sick, and can not work, the inefficiency of the full-grown girls becomes painfully apparent to everybody, and is often commented upon.

Every boy and girl takes delight in doing something. At a certain age, children are *anxious* to learn to do things. That is the golden opportunity for the parent to begin to interest them in useful work.

The boys are almost always with father. They often ask him how to drive the horses, milk a cow, and do a hundred other things. The father lets the boy drive the team when everything is favorable. He thus learns the ways of horses, and by and by he can plow and harrow by himself. He feels that he is becoming like a man, for he can do some of the things that father does. What mother does not entertain a motherly pride in a son who can lighten her husband's burdens? Now the father would have the same parental joy in his girls if he saw them being trained to lighten the burdens of his faithful wife. But how can he thus be proud of them while they are so inefficient in practical home work? Suppose they do spoil a little flour in their first attempts to make bread; the cost of it would be small compared with the wages of a good hired girl or doctors' bills for mother.

God says: "Mothers, there is nothing that leads to such evils as to lift the burdens from your daughters, and give them nothing special to do, and let them choose their own employment, perhaps a little crochet or some other fancy work to busy themselves. Let them have exercise of the limbs and muscles. If it wearies them, what then? Are you not wearied in your work? Will weariness hurt your children, unless overworked, more than it hurts you?—No, indeed. They can recover from their weariness in a good night's rest, and be prepared to engage in labor the next day. It is a sin to let them grow up in idleness. The sin and ruin of Sodom was abundance of bread and idleness."—"Testimonies for the Church," Vol. II, page 371.

Days soon mount up to years, and presently your daughter goes forth to a home of her own. Can she make good bread, and so keep a house as to make a true "home"? Sad indeed will it be for him who holds her hand at the marriage altar if he finds he has not the helpmate he thought. I know of more than one such instance and so do you. Is there not a cause? Fearful results come from the neglect of thorough parental training of our girls and boys.

God calls this neglect by its proper name,—“sin.”

May the mothers and fathers in Israel thoroughly train their children, from the six-year-old up to the full-grown boy or girl, to do useful work.

THE RUBBISH-DESTROYING HABIT.

MINERVA BASCOM.

(Jobes, Iowa.)

In a recent number of the REVIEW appeared an article entitled “The Rubbish-Keeping Habit.” While there is something to be learned from it, I think there is another side to the question.

In some sections of the country there is no sale for either rags or old iron; and, further, old quilts have many uses besides that of putting out fire. They are just the thing with which to pad a hard chair. Tacked together and thrown on the floor or ground, they are a means of pleasure and health to the babies. Re-covered, they add comfort to a hammock or outdoor seat. Nothing is more convenient to have on hand if a horse's collar or saddle does not fit properly. I think of other uses, but these are enough.

A part of one chair or other article of furniture often comes handy to mend another of the same kind, as it fits perfectly.

As for pasteboard boxes, there are many uses for them. Often one wants pasteboard to stiffen some little article of fancy work. In such a case, people who live in town can go to a store near by, and supply themselves; but in the country, one must wait until some one goes to town. How trying to be obliged to wait a week or two for a little thing, when you have burned up just what you are wanting.

A cousin of mine, whose husband worked hard for every cent, had so little “rubbish” about the house that in the illness of her child, she was obliged to use and destroy nearly every handkerchief she owned,—for purposes, too, that old soft cotton cloths would have been quite as useful. For lack of a well-filled rag-bag, she was compelled to get along with only one or two handkerchiefs until her husband could pay the doctor's bill, and earn money with which to buy some more.

Not long ago a school-teacher who was boarding with me was mending one old umbrella with another. When she had finished her task, she was going to throw away the pieces that were left. I asked her to give them to me, and I put them in the garret. *Twice*, after that, she asked me for some of those very pieces; and one evening she said she had no pointer at school, and needed one very much. (The rural schools of Iowa are not furnished with such things.) I told her I would make her a present of a good pointer, and gave her *her own old umbrella handle*. She laughed as she took it, but she liked it so well that when her term was finished, she took it with her to use in the next school.

On another occasion a sister in the church made me a visit of several days. It was late in summer, and I was using windfall apples. That was not a good apple year, and I was using apples that required considerable work to prepare. I thought it better to use them than to have no fruit, or to buy, as we are not rich. The sister asked to assist me with the work, and I told her she might prepare a few apples for cooking. She used a knife vigorously for a few minutes, and then held up her nose scornfully, and informed me that those apples were “not fit for anything but the hogs.” However, when I had the rest of them prepared and cooked, I noticed that her children ate the apple sauce with a relish. Now this same woman told me, when she came to visit me, that they had no flour at home; and that they had not had the money to buy any

for some time. She said she had nothing to do at home, although she needed bed linen, and the children needed clothes. But they could have none of these until her husband delivered his books. I could not help thinking that if she had been willing to pick up and prepare windfall apples, and economize in other small ways, she would have lacked neither employment nor provisions.

It seems to me that if “rubbish” is clean, and stowed away neatly, where it is not in the way, it is all right, and really saves both time and money. I have observed that the people who come to want a place to live, are often those who despise small savings as “rubbish.”

BE PUNCTUAL.

JENNIE RANDALL BATES.

(Whitman, Mass.)

No one starting in life expects failure, and every one desires success. The habit of being on time will prove a stepping-stone to this goal. Some people are always a little behind-hand. What a trial to the busy mother, when a member of her household is thus afflicted; how often is her patience tried when she sees a well-prepared meal spoiled while waiting for some one who is late!

The habit of promptness makes a person a blessing everywhere. In the schoolroom, the home, and the church, the one who can be depended on to be on time will seldom lack a situation. Perhaps you have heard of General Washington's remark to his private secretary, who had fallen into the habit of being late, and gave as an excuse that his watch was slow. The general bore this for a few days; but one morning he said, “Either you must get a new watch, or I must get a new secretary.” After the war, Washington visited Boston, and high and low vied with one another to do him honor. He was to go to Salem in the morning, and a cavalry company sent word that they would escort him out of the city. Eight o'clock was the hour set to start; and as the clock in the Old South Church was striking, Washington seated himself in the saddle, and rode away. A quarter of an hour later the company were parading in front of the house. When told that the general was gone, they hastened on, but did not overtake him till he was crossing the Charles River bridge. The commanding officer had often been a guest at Washington's home; and when he rode up, the general said, “Major, I thought you had lived long enough at my house to know when eight o'clock comes.” All can not be president, but all may be punctual.

Habits often seem like little things, and in forming are no stronger than a spider's web; but they become chains of iron. Habits make a man's character, and character is what he is. We are building for eternity; then how carefully should each swiftly passing moment be cherished!

“Of all the roads so pleasant,
So smooth unto our feet,
So tempting and inviting,
Whose roses seem so sweet,
There's none along life's journey,
Beneath youth's boundless sky,
That leads to half the mischief
Of the road of ‘By and By.’”

The sweetest and happiest homes,—homes to which men in weary life look back with yearnings too deep for tears,—homes whose recollections linger round our manhood like light and the sunshine and sweet air, into which low base things can intrude,—are homes where brethren dwell together in unity; where, because all love God, all love their brothers also; where, because all are very dear to all, each is dearer to each than himself.—*Farrar*.

CHURCH AIR.

Journal of Hygiene.

Most persons who attend church with some regularity, especially crowded churches, often experience a feeling of drowsiness during the service, which can not be caused by the dullness of the sermon. Experience has shown that it is soon dissipated on going into the fresh air. The cause of this drowsiness has generally been attributed to a lack of oratory on the part of the minister, or to his dullness, or prosy ways of thinking. A hygienist will, in most cases, trace its cause to the impurity of the air of the church. In too many cases those who build sacred edifices have no conception of the amount of fresh air required to keep the atmosphere of a room sweet and clean. It can, however, be easily calculated. There should be not less than three thousand cubic feet of outside air provided hourly for each person while in the church. If much less is supplied, the carbonic acid and other toxic matters given off by respiration increase so fast that, in a crowded room, the air becomes too foul, in a few minutes, for supporting life healthfully. We can not expect to keep the air in our rooms as pure as outdoor air, but there is a standard of purity which we should try to maintain. Outdoor air contains from three to four parts of carbonic acid in every ten thousand parts of air. This we may breathe with impunity. But indoor air contains more, and may contain much more, even ten parts, and in a crowded schoolroom or church, fifteen or twenty parts. If there are more than six parts in ten thousand of air, it has a depressing effect on the nervous system, and produces drowsiness.

Such air, if heated, as in cold weather, affects the preacher also. Clergyman's sore throat and hoarseness are induced by the constant effort to speak well in a heated and relaxing atmosphere. Church windows, except in rural districts, are not made to open; and even if they were, unless the entering air is directed upward to a considerable height, it falls upon the heads of the congregation, and complaints of drafts are made, which promptly secure their closing. Most churches are heated with hot-air furnaces; and these bring in much fresh air, if properly arranged, but never enough. Exhaust-ventilators in the roof are practically unknown in churches; consequently, the foul and heated air never escapes; and after service, as the heated air cools, it descends, and a fresh congregation rebreathes the air used by its predecessors.

Our churches are intended as places in which to keep alive the moral sentiments, and to increase our knowledge as to how our conduct should be regulated by principles of right and duty; and we are beginning to learn that morals may be related to our physical conduct, and that it is a sin against the laws of our being to breathe a polluted atmosphere, even in a house of worship. The clergy, who are as deeply interested as any in this subject, may properly act as leaders in reforming our church air to a standard which hygiene demands.

DOES HARD WORK KILL?

HERE is some good advice, which Edward W. Bok gives to young men: “Don't get the notion that hard work kills. It doesn't; it can't. Work may tire, but that is all. Then you must rest. What good hard work does is to make solid men. The healthiest men in the world are the men who work the hardest. It gives them appetite for their meals, and brings refreshing sleep. Work all you like and can, only don't worry, and don't keep late hours. It is in the last two points that danger lies, not in work.”

And let all the people say, Amen.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 7, 1899.

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

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

"The just shall live by faith."

Who are the just?—They are only those who are of faith; because men are justified only by faith.

For though we all "have sinned, and come short of the glory of God," yet we are "justified freely by his grace through the redemption that is in Christ Jesus."

For "to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Those who are of faith, and those alone, are the just in the earth.

Now faith is entire dependence on the word of God, that that word shall accomplish what that word says. "It shall accomplish that which I please." Isa. 55:11.

To be justified by faith, then, is to be justified by entire dependence upon the word of God. The just are those who are of the word of God. This is how men become just.

Men must not only *become* just by *faith*,—by dependence upon the word of God,—but *being just*, we must *live* by faith. The just man *lives* in precisely the same way, and by precisely the same thing, that he becomes just.

We become just by faith; faith is entire dependence on the word of God. We, being just, must live by precisely the same thing by which we become just; that is, by entire dependence upon the word of God.

And this is exactly what Jesus said: Man shall live "by every word that proceedeth out of the mouth of God." When Jesus said that, it is perfectly plain that he simply said, in other words, Man shall live by faith.

There is no other way truly to live than by faith, which is simply living by the word of God. Without faith, without the word of God, men only die.

Indeed, without the word of God everything only dies; for in the beginning everything came by the word of God. The word of God is the origin and life of everything; for, "He spake, and it was."

All things animate and inanimate,—sun, moon, and stars, animals and men,—all are entirely dependent upon the word of God for existence. Only in the case of men, God has bestowed upon them the wondrous gift of choice as to whether they will do so or not. This gift opens the door of faith. And when a man does choose to live by the word of God, which is the only means of life, faith—entire dependence upon the word of God—is the means by which he lays hold on the means of life.

Thus "the just shall live by faith," and thus "whatsoever is not of faith is sin;" which is simply to say, The just must live by the word

of God; and whatsoever is not of the word of God is sin.

"We can not have a healthy Christian experience, we can not obey the gospel unto salvation, until the science of faith is better understood; and until more faith is exercised."

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

The following respecting the Holy Spirit, from one of Elder W. W. Prescott's speeches in the General Conference, is worth repeating to all people:—

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." This word "moved" is the same word that you find in Deut. 32:11: "As an eagle stirreth up her nest, fluttereth over her young," hovereth over her young, trembles over them. This was the beginning, this was the origin, and this is the present power, of all force and of all motion. It was when the Spirit of God hovered—fluttered—over the earth, that the earth itself was filled with the properties of the Spirit of God. That is where the earth, by the word spoken, received all its power to bring forth; because before this, the earth was without form, and void, and empty, and had no power to bring forth. This is the source and the manifestation of all the power of the universe.

Let us make some very simple illustrations. Suppose you hold something up. It is held there by some power, and when it is no longer held by that power, it falls; and where it falls, there it lies until some power moves it. There is a force acting upon it, and we have been taught that that is the force of gravitation. But what is gravitation?—Gravity is simply a name applied to the force working in that way; but when the support that gives motion to this book [holding a book up] is removed, the same force moves upon it that moved upon the deep in the first place; and it is a *drawing* power.

Now the truth that is behind all the teaching of the books about gravitation, is the drawing power of the Spirit of God. And when that is taught in the day-schools in just so many words,—not simply talked about,—religion will cease to be a matter of theory and a matter of creed, and will become a reality, and will be taught as a reality.

If man had always been content to remain under the movings of God's Spirit, there never would have been any sin in the world, because God's Spirit moves in an orderly way. "For God is not the author of confusion, but of peace." In our version the words "the author" are supplied; otherwise it would read, Our God is not confusion's God, but peace's God. God is not of confusion. It is because the tongue runs contrary to the mind of God, and the hand moves wrong, that confusion comes in. That is sin. It was because Satan was not willing to be moved upon, but determined to be a mover, that he fell. No created being in this universe can successfully be a mover. God himself, the author of the universe, God's Spirit, the beginning and the power of all motion and of all movement, is the only one who can successfully run the movements in this universe, including man. That is true of man's brain. God says, "I know the thoughts of man that they are empty, vain." No man can move his brain to evolve anything. It is nothingness, emptiness. Only when the Spirit of God moves man's brain, and controls his tongue, can he speak the truth. When holy men of God spoke of old, they simply spoke as they were moved by the Holy Ghost; and if we spoke in the same way, we should speak as the oracles of God.

Why, then, should not we speak so? Does not the Lord command, "If any man speak, let him speak as the oracles of God"? Why shall we not obey? But without the Holy Spirit we *can not* obey.

Therefore, "Ask, and it shall be given you." "Every one that asketh receiveth." "Receive

ye the Holy Ghost." "Be filled with" "the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

THE WATER OF LIFE.

The following from one of the lessons by Elder Waggoner in General Conference is so precious we pass it on that all the readers of the REVIEW may have it:—

"He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God; and the Lamb." You who have lived in the mountains know more about it than those who have lived on the plains. You know what living, sparkling water is. And this water that flows from the throne of God is the life of God, and the life is the life of men. It is God's own life flowing from his throne.

Do you believe there is any such thing? Is there a real river flowing from the throne just now?—Yes. Where does it flow? A river that flows must go somewhere. Here is a throne, and from it is gushing, every moment, and has been from the days of eternity, and will be until the eternity of eternities, a river of life, flowing on and on, without stopping. It is the river of life. Where does it go?

It is a real river. If we were there, I suppose we could see it. Some would, and some would not; but it is a river that may be seen, felt, drank from, and bathed in. The real thing is flowing. Where from?—From the throne of God and of the Lamb.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." Where is the Lamb?—In the midst of the throne. "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain."

In order that we may have an object-lesson, let this desk represent the throne of God. From it flows the river. It is the throne of God; and the Lamb—the slain Lamb—is in the midst of the throne; and from the throne is that ever-flowing stream of life.

"Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe."

That was an important thing. See with what detail and emphasis it was stated. "He that saw it bare record, and his record is true," and he knows that it is true. There came out blood and water from the side of the Lamb that was slain; and the blood is the life, is n't it?

So on the cross Christ gave his life for us.

His life has always been given for us; and the cross is merely the manifestation that that life has been given. That one instant when he hung there between the heavens and the earth, offered for man, was a revelation of the eternal glory of God, that he has always given his life to man. The blood came from Jesus that men might see that he has given his life for them.

There was the water and the blood. One saw that, and he bore record, and we know his record is true. And there are three that bare record,—the Spirit, and the water, and the blood. And the three agree in one. All are life; the Spirit is life, because of righteousness; the blood is the life, and the water is the water of life, flowing out from the side of the Crucified One.

Jesus said, at one time, "Destroy this temple, and in three days I will raise it up," and then the Jews began to find fault with him; but he spoke of the temple of his body; for he had said, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."

When the tabernacle was built, it was a very feeble representation of the true sanctuary, which the

Lord pitched, and not man. There was an ark in the innermost place, and upon that ark were cherubim; and from between the cherubim the glory of God shone forth, indicating that that was a representation of the throne of God, who sits between the cherubim. But underneath the cherubim were the tables of the law, showing that righteousness is the foundation of his throne; the law of God is in the very midst of the throne.

But the law of God was in the heart of Christ, showing that his heart was the throne of God; so that when he hung upon the cross, God's heart was pierced, and from that place where the law dwelt there flowed out the stream of life. What was it?—The pure river of the water of life, flowing from the Crucified One. And the stream that flows this minute from the throne of God, is just as real a stream as was the water and the blood that flowed from the heart of Christ, and it is the life of God. And whosoever will, let him take the water of life from that flowing stream. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." "If any man thirst, let him come unto me, and drink." Christ spoke this of the Spirit; therefore that stream of life which flows from the throne of God is simply the Spirit of God, flowing out into all the world. The Spirit and life of God are therefore flowing forth.

APPROPRIATE every promise; all are yours on condition of your complying with the Lord's prescribed terms. Entire surrender of your ways, which seem so very wise, and taking Christ's ways, is the secret of perfect rest in his love. Giving up one's life to him means much more than we suppose. We must learn his meekness and lowliness before we realize the fulfilment of the promise, "Ye shall find rest unto your souls." It is by learning the habits of Christ, his meekness, his lowliness, that self becomes transformed,—by taking Christ's yoke upon you, and then submitting to learn. There is no one who has not much to learn. All must come under training by Jesus Christ. When they fall upon Christ, their own hereditary and cultivated traits of character are taken away as hindrances to their being partakers of the divine nature. When self dies, then Christ lives in the human agent. He abides in Christ, and Christ abides in him.

Christ desires all to become his students. He says, Yield yourselves to my training; submit your souls unto me. I will not extinguish you, but will work out for you such a character that you shall be transformed from the lower school to the higher grade. Submit all things to me. Let my life, my patience, my long-suffering, my forbearance, my meekness, my lowliness, be worked out in your character, as one that abides in me and I in him. Then you have not only the promise, "I will give," but, "Ye shall find rest unto your souls."

God calls for an entire surrender. You can not receive the Holy Spirit until you break every yoke of bondage, everything that binds you to your old, objectionable traits of character. These are the great hindrances to your wearing Christ's yoke and learning of him. The abiding rest,—who has it? That rest is found when all justification of self, all reasoning from a selfish standpoint, is put away. Acquaintance with Christ makes you want to abide in him, and to have him abide in you. Entire surrender of self is required.—*Mrs. E. G. White, Dec. 26, 1898.*

"CASTE is hateful to God."

A LAST-DAY WONDER.

AMONG the triumphs of invention and mechanical skill of this wonder-working age, there is one which it seems to us is worthy of particular notice; and that is the submarine boat, called the "Argonaut," invented and constructed by Simon Lake. A fully illustrated description of this device is given in the January (1899) number of *Mc Clure's*.

In these days of war and hostile demonstrations among the nations, the first thought, when such a construction is mentioned, is that it is an instrument of war, designed for the destruction of the war-vessels of the enemy; and while it would be a most formidable weapon in this respect, it has other uses, and may be a most valuable instrument in the interests of science and discovery, in the paths of peace, which "hath her victories no less renowned than war." Many weapons have been constructed showing marvelous inventive skill and mechanical construction, like the machine gun, hurling a thousand deadly missiles at the enemy every minute; or the great thirteen-inch guns, throwing eleven-hundred-pound shells, which strike an enemy's ships or breastworks with the power of an earthquake, which are designed wholly for war, and can be used for nothing else. We have more interest in those devices which can also be used, like the "Argonaut," in the interests of discovery and science, and for the acquirement of useful knowledge. By means of this so-called "boat" the wonders of the great deep can be brought more fully to light. True, spots of the ocean's bed can be examined, and individual wrecks explored, by divers clad in their heavy and unwieldy armor; but with this new submarine apparatus one can remain in the depths any length of time at will; pass from place to place; study at leisure the animal and vegetable life of the unexplored chambers of the great deep; examine the relics that are left of old Neptune's fury; recover buried treasures; pick up and destroy or repair, as need be, submarine cables; eat, drink, rest, sleep, and study in calm and quiet, however furiously the storm may be raging and the billows rolling overhead.

It would be difficult to give a very intelligible description of the boat, without full illustrations, but some general features can be readily understood. It is a structure thirty-six feet in length, and of sufficient width and depth to provide the necessary compartments for water-ballast, compressed-air chambers, gasoline for the engine, and space for a crew of five men. It is cigar shaped, with bluff bow and pointed stern, through which the shaft extends that carries the propeller blades. A conning-tower on top is above the water when the boat is on the surface, provided with a tight cap to be closed when the craft is taken under water. It rests on three wheels, the two front being driving-wheels, and a single rear wheel, with which to steer when traveling on the ocean bottom, and to act as a rudder when floating. To sink, water-ballast is admitted to the provided compartments, and two anchor weights of one thousand pounds each, serve to draw it down. If the bottom is found too muddy for the wheels, it is made more buoyant by expelling the water. But when the bottom is hard and smooth, with solid sand, as much of it is, better speed can be made than when riding on the surface. So the machine could perhaps as properly be called a "submarine motor-cycle,"

as a "boat." Many interesting experiments have already been made with this craft, and some discoveries made in regard to the nature of much of the unknown depths. It is discovered that the ocean floor is generally of hard smooth, sand, and nearly level, descending on the Atlantic coast about six feet to the mile. Of course in places there are great depressions, but generally, the writer says, between America and Europe the ocean bed would be described as level.

Perhaps the strangest part of the invention is the means by which one may leave the boat when far under water, and return again at pleasure. One of the compartments is called the "divers' compartment." It is situated in the forward part of the hull; and a heavy trap-door secured by bolts, is fitted to drop down and open directly into the water. But what prevents the water from rushing in and drowning the occupants, as in a trap?—The answer is this: this compartment is made air-tight; and when it is desired to open the door and expose the ocean bottom, compressed air is forced into this compartment till the pressure within is sufficient just to balance the pressure of the water outside, as shown by suitable gauges. Then the door can be thrown open, and no water will enter. The bottom is then in full view, clearly seen by means of search-lights inside; and the arm can be thrust down, if near enough to the bottom, or rods, provided with suitable hooks can be used to stir up old ocean's bed, gather sponges, pearls, grapple cables, or anything else that can be done by such means; or the diver himself, of course with suitable armor, can descend through the opening, investigate the conditions within scores of feet on either side, and return within again. Then the door is closed and tightly bolted, and the air is let out, to normal pressure again. How, it may be asked, can persons live in the air inside when under such pressure. It is at first a little unpleasant; but it is said that novices who have tried it soon get used to it, and there is no difficulty.

Undoubtedly millions of dollars' worth of war-ships could be destroyed with such a weapon; but it could and would doubtless recover treasures from the merchant marine, which have been lost, which would far surpass the loss mentioned; and then by cutting cables to submarine mines, it would prevent the destruction of many ships, and thus save life and property in this way. Losses from comparatively recent wrecks have been computed to be over one hundred millions of dollars a year; and much more than this could doubtless be recovered; so that the results of this invention would, on the whole, be beneficent rather than otherwise. The explorations by such a boat will become very fascinating. Fish frequently come up and look with wonder into the windows; but when some one inside moves, they vanish in an instant. A quotation from the writer of the article, may properly close this sketch. Speaking of the usefulness of such vessels, he says:—

Warfare, however, is only one feature of their usefulness. While submarine torpedo-boats will, in all probability, in future wars between maritime nations, destroy millions of dollars' worth of battle-ships, cruisers, etc., yet the submarine wrecking boat will undoubtedly recover from the bottom of the sea many times the value of the vessels lost in war. Of the cargoes, treasures, and vessels lost

in the merchant service, the aggregate amounts to over one hundred millions of dollars a year, according to the official report of Lieutenant-Commander Richardson Clover, chief hydrographer of the United States navy; and as the loss has been going on for many years, the wealth lying at the bottom of the ocean transcends the fabulous riches of the Klondike. One authority said, many years ago: "There is every reason to believe that the sea is even richer than the earth, owing to the millions of shipwrecks which have swallowed up so many royal fortunes." Fortunately, the majority of these great losses occur in waters in which it will be practical to operate with submarine boats of the "Argonaut" type. By referring to our coast-lines, it will be found that the bottom is principally composed of a hard white or gray sand, and is very uniform. The depth increases, as you leave the shore, at the average rate of about six feet a mile, and the bottom forms an ideal roadway. Of course there are depths in the ocean which man's eye can never behold. The pressure would be so great that it would crush anything except solid metal; but within certain limits, exploring the ocean bed, the writer believes, will become, in the near future, almost as common as traveling on the surface.

In addition to their great value in the wrecking business, submarine vessels will be of immense service in the coral, sponge, or pearl fisheries. These fisheries are principally carried on by native divers, who become so expert that they can remain under water for a minute or so, during which time they may get a handful of shells or a sponge. They can make but few dives in a day, and can operate only during fair weather; and there is also great danger from sharks, which usually abound in great numbers in the waters where the pearl coral or sponge is found. What an immense harvest the submarine could recover, as she goes wheeling along over the bottom. With the door open in the divers' compartment, the choice specimens could be picked up with a rake only four or five feet in length, without leaving the boat, or the divers could be sent out, clad in their armor, and could search the bottom for two hundred feet on either side of the ship. . . . Then what would prove more interesting to scientific men, or men of wealth, than a cruise among the fishes, and a view of submarine life in its natural element? There would be a constant panorama of new and beautiful scenery. There you would see the submarine plants, the sportive actions of the denizens of the deep, the beautiful coral, shells, and flowers, with which, in some localities, the ocean bed is carpeted; and to this would be added the zest of probably running across a valuable treasure ship. In fact, it would be the most interesting exploration men could make.

U.S.

WHEN the holy women would anoint the Saviour after his death, the question that arose was, "Who shall roll us away the stone from the door of the sepulcher?" They knew that it was "exceeding great," that it was beyond their power to remove it; that it was placed there by order of the king, with the instruction to "make it as sure as ye can." More than all this, a guard was set over against it, to prevent any possible intrusion, "lest his disciples come by night, and steal him away." Yet in the face of this apparently insurmountable obstacle, very early in the morning, "when it was yet dark," they started for the tomb to perform their loving service; and when they reached it, "they saw that the stone was rolled away."

So to-day, obstacles like this sealed and guarded tomb may appear to lie before the people who would do the work of the Lord; but if their work is one of love for the Lord, then as surely as the women found the stone *already rolled away*, so surely will they find the obstacles removed that seem to confront them. Have faith, brethren. Believe the Lord.

Progress of the Cause.

SAMOA.

[BROTHER G. K. OWEN, of Santa Cruz, Cal., sends the following extracts from a letter written by D. A. Owen, which, he says, "I have just received from my brother in Samoa, giving an account of the war they have been having there, as he saw it from a favorable standpoint. Although it was not written for publication, I feel confident that he would make no objection to its use." It gives an eyewitness's description of another possible European complication for this government. The writer is one of our missionaries in that island.—ED.]

"The civil war has brought deep troubles to our little island home. Our neighbors, the natives, are nearly all prisoners of war, and only some burnt posts and patches of ashes remain to show where many of their dwellings once stood. The trouble was over the election of a new king. Samoa is under a protectorate of the English, the Germans, and the Americans. The Germans, being anxious to get the power in their own hands, were stirring up the war spirit, and a prominent American merchant sympathized with the Germans, and used his influence that way. Several thousand native warriors and their chiefs from Savaii had come over and settled at Mulinu'u Point with their chosen king, Mataafa, a nice-looking old man. He had been deposed and banished some time ago, when they had war before. The other party was composed of our neighbors about Apia, who had chosen for king the son of Malietoa, the king who had lately died. Although young (only about twenty), yet for certain reasons the chief justice appointed by the three powers, decided that he should be king. Of course the Mataafa party, two or three times as powerful as the loyal party, and backed by the Germans, were rebelling against the decision of the three powers, in violation of the Berlin treaty.

"The chief justice made known his decision the last day of 1898, and on Jan. 1, 1899, the war began. The first shot was fired within thirty-five rods of our house at about five o'clock. From our upper veranda we could see Von Bulow (a German who once had an operation, and was in our home a month), right in the midst, or front, where the two armies were coming together. As soon as the first guns were fired, both parties ran like frightened sheep, scattering over the wire fences, leaving part of their *lavalavas* on the barbs. For a day or two before the fight began, the rebels had been lying behind a stone wall along the road on Beid's Lane, toward the Catholic grounds, and the loyal party would pass by our house, going up to dislodge or drive them back; but simply a good shower of rain would drive them back for shelter in the native houses, and as soon as it was over, they would start out again. Loyalists wore red cloth loosely tied about the head. The rebels wore white cloths. They carried a gun in one hand, and an ax in the other.

"I will now quote what I wrote day by day while the war was going on. 'Yesterday was the Sabbath. We saw the threatening aspects around us, and came together, presenting our supplications before the throne of grace for protection, and claiming God's promises to those that humble themselves before him. As I write, my heart swells with gratitude to think how good it is to commit ourselves into the hand of the mighty God, who is able to save to the uttermost all that will come to him. The bullets still whistle about. The rocking-

chair that I brought from America for my wife stands on the upper porch, one arm broken, and splinters all over the floor. We are huddled in an inner room with a lamp burning. Soon after the first firing began, we heard the rebels yell, which they do when they begin cutting off heads. At 7:40 p. m., it being quite dark, and the firing having ceased, we all went into the hall for worship, calling in the natives. We gave them Samoan Bibles, and read Psalm 9 and Job 5, each taking part. After a season of prayer we sang several pieces, but no songs came from the huts of our neighbors, as the huts were reduced to ashes or deserted.

"The loyal party seem to have been overwhelmed by numbers, and have taken to their boats, going to the English man-of-war for protection. The Germans refuse to co-operate with the English, and both war-ships lie there in the harbor while the work of destruction goes on. Our pony across the road is unharmed, and not a pane of glass is broken, nor can we see the scratch of a bullet on our house. Venturing to walk down to the London Mission stone house, we found that it had been packed full all night. The chief justice, most of the white people, and a guard of soldiers from the English man-of-war with magazine guns, stood ready to pour a deadly fire upon the natives if they had made an attack. All through the town the natives look bold and defiant, marching up and down with their guns and axes. Back of the beach, among the houses of the natives, plundering is going on, and everything is being broken up and ruined. Should any mishap cause the rebels to turn upon the whites, the rebels could easily exterminate every one, and lay the place in ruins.

"Some think that unless the rebels are allowed to have their own way, a number of the prisoners will be killed. Heavy rains coming on, with high winds, cause the poor natives huddled about the man-of-war to toss about; their boats being so heavily loaded, it would seem that a watery grave must be their portion, unless something is done for them soon. Should they come to shore before conditions of peace are made, they might all be killed.

"Just at evening, January 2, the loyal party were required to lay down their arms, and were given up as prisoners of war, the rebel chiefs promising not to harm them. The following day I went down to the beach. At several places embankments had been raised. There were not so many houses burned as I had expected to find; but I think all were plundered. Three rebels came for treatment. One had a piece of a skull removed from over the eye, but will probably recover. Many others have broken legs, and will remain quiet for a while.

"We have learned that forty or fifty of the loyal party, with their chief, came in from the bush where they had been hiding, and found refuge in the London Mission. A number of the rebel party came up to take them prisoners, and the English guard came so near firing upon them that it seemed as if an overruling Providence must have kept them from it. The guard told the rebels that if the latter came to the fence, they would fire upon them. Dr. Braucht heard the American consul say to-day that the bones of every Englishman would bleach upon the shore, before Malietoa, the loyal king, and two others, whom the rebels are so anxious to take, will be given up.

"On the morning of January 4, fifty or sixty rebels, well-armed, passed our house. On going down to the beach, we found the streets filled with armed natives for miles. They had been having a feast. A woman from the German farm told us, with much excitement, that the people on the farm had been notified to be ready at a moment's warning to come to the German man-of-war for protection.

We were also told by a German that the rebel chiefs had sent word to the English man-of-war that unless they gave up the king and the two other men before the next day at ten o'clock, they would come, and take them off. It seemed as if it would take but the touch of a button to set the natives going; and we concluded that it might be our last night, unless the Lord should interfere and protect us; so we fled to Christ, our only hope, with humiliation and confession, earnestly seeking God, studying his promises, and resigning ourselves to his will. Comfort, peace, and joy came to us, and we retired about midnight. In the morning we arose, assured that "the angel of the Lord encampeth round about them that fear him, and delivereth them."

"Word soon came to us that if we should see the signal run up on the middle mast, to come on board the English man-of-war. After seeking counsel of the Lord, we hastily prepared to go,—closed the house, and ran up the American flag on top of it, hoping the captain would see it, and avoid shelling the house. Just as we were starting out, we saw our neighbor, the rebel giant chief, earnestly looking in. He wanted to know what was the matter. Dr. Braucht told him that we might have to go on the man-of-war, and asked him to look after our house as best he could. We went down to the beach and waited for the signal, but it did not go up. We think now that the natives were frightened when they saw our flag, and saw us preparing to go on board the man-of-war. The giant chief started immediately for Mulinu'u Point, to the rebel camp; and as he has traveled with Barnum's show in America, he would be likely to tell them something about the skill of Americans. They had a trying time in the London Mission last night. The natives were pressing down upon them so closely that they were afraid they would have to blow up two of their own mission houses, and fight the natives from the stone building. They had placed gun-cotton under the buildings already to touch off.

"January 6 we were told that the natives are leaving for their homes in Savaii, and that the war is over. Our work goes on as usual. January 7, we were enjoying the peaceful Sabbath rest when a message came to us, "Come to the man-of-war when the signal is given." There was a dispute between the Germans and the English about who was to act as chief justice, and about opening the court-house and the court. A rapid-firing gun was pointing to the court-house from a small boat, and soldiers followed the English officials as they marched in good order to the court-house, which was opened while the Germans vehemently protested against it. The signal had been run up, but we had not gone on board the man-of-war. Then we went home with grateful hearts."

JOURNEY TO INDIA.

THE train that pulled out of Battle Creek, Wednesday night, Nov. 16, 1898, bore us on our way toward the rising sun. Six years' absence from the land of the Hindu had yearly added to our desire to return, but the dear Father knew what we lacked in knowledge of himself and his plan, so he did not permit us to return until he had brought us into entire harmony and fellowship with the third angel's message and its heralds. As the train sped on its way, there was joy in our hearts, not only because we were on our way to the lands of darkness, but added joy because we were taking the message of the third angel to that ancient land.

Cars and steamers do not take us away from our work. We should all look upon a journey as an opportunity to reach some one who needs help. Our journey was not without its opportunities. One of those to whom the Lord's

message was borne was reached through the health foods of our lunch-box.

A stop in central New York gave a chance to give the third angel's message to parents, friends, and old acquaintances, with the assurance that some did not reject the light the first time it came to them.

Three evenings were spent with the brethren at Syracuse, a growing and important center. We hope before long to hear that they have opened a regular mission to reach the masses. The time has come when our brethren in the cities must face this problem, meet it, or find their candlestick removed out of its place. The message must go, and each must help proclaim it: "Repent ye: for the kingdom of heaven is at hand;" repent, for the Lord is soon coming.

Two weeks or more in New York and Brooklyn gave us a chance to study and help in city missions. The work that interested us most was our medical mission on Fulton Street, Brooklyn. Here we saw scores of professed conversions. The meeting-room is the best I have seen in any mission. The church-members are taking hold well in helping to carry on the meetings. The situation is all that can be desired; but Dr. Nicola is working at great disadvantage because of a lack of equipments for medical work. The penny-lunch work is at a disadvantage from lack of provisions.

December 14 the United States mail-steamer "Paris" started on her trip across the Atlantic, taking seven of us on our journey eastward. Here again we found opportunity quietly to scatter the gospel seeds. A pleasant voyage of seven days brought us to merry England at the holiday season.

Our brethren in Great Britain labor at a disadvantage that our American brethren know nothing of. It is to be hoped that before long a sanitarium can be opened in England, and a training-school started.

Our brethren have been doing some aggressive work in outdoor meetings the last few months. As one studies the work in other lands, he is impressed with the great number of workers in the States, and the very few in other countries. I can not think that this is as the Lord wants it. There are yet hundreds in America whom the Lord wants in other lands. Will they go? Will those who remain pay their expenses? The Lord is calling for workers who will say, "Here am I, send me."

F. W. BROWN.

BATTLE CREEK COLLEGE.

Present Phase of Educational Work.

SINCE this is the oldest educational institution of the denomination, and is situated at the center of the work, naturally all are interested in what is being done here. In some minds there seems to be a misapprehension of the present situation and future plans of the college. As no long and elaborate courses of study are now published in the calendar, some apparently fear that opportunities for advanced study are no longer offered, and that thoroughness of preparation is disparaged and discouraged. If real occasion for such misapprehension has been given, it is to be regretted; for such is not the policy of the school.

In the first place, no branch of study has been called for this year by sufficient students to make even a fair-sized class, that is not being taught this term, or was not taught last term; so students have the same privileges in this respect as in preceding years. It should be said, however, that we desire, as a matter of economy, to prevent the multiplication of small classes, and, further, that the faculty desire to encourage especially those studies that fit most directly for denominational work, and which workers seem to need just now. And this

leads up to a statement of what we regard as fundamental principles of our school work,—principles from which we can not depart without failing to accomplish the objects for which our schools are established: (1) There must be a close adherence to the instruction given through the Spirit of prophecy; (2) The schools must be in close touch with the wants of the field.

In trying to follow out the instruction of the Spirit of prophecy we have been led to abandon the long courses and much else that had been adopted from other schools. For in the beginning of its history the college adopted courses similar to those of other colleges; and with all subsequent revisions and alterations, the nature of the courses remained substantially the same.

In reorganizing the work, the Bible, more than ever before, is made the basis of all instruction; training in practical missionary work is combined with religious instruction, and such attention is being given to various trades as will fit young men and women to go out and earn an honest and respectable living while teaching others how to be Christians.

Again: instead of laying out a fixed amount of work for the student to complete before being accounted ready for work, the spirit of the school is rather that of minutemen, ready for a call at any time. Thus opportunities are not lost while we wait to finish courses. There is left, moreover, greater freedom for the working of the Spirit of the Lord in directing a student in the selection of his studies and work while in school, and also greater freedom to the school as a whole for missionary work and revival seasons, than there would be were we seeking all the while to follow and keep up to some popular standard.

Adherence to the second principle stated necessitates paying constant attention to the present needs of the field. If that present need be for canvassers, canvassers must be furnished; if it be for church school teachers, this class of workers must be supplied as soon as possible. If a call comes for a worker of any kind, that call is an evidence that we have in the school some one whom the Lord can use in that particular place. It may be that some of the work will be imperfect, but the principles are sound, and a beginning has been made; only time is needed to develop something more perfect. During the present year the call seemed to be so urgent for a large number of workers to be supplied at once that much of the effort of the school has been directed toward answering this call. Perhaps this has given undue prominence to the short courses.

The changes in the plans and methods of work have, in a certain sense, broken down the marked distinctions that would exist if the students were graded on the usual plan. Spiritual development and capability in manual training are to be taken into account, and not simply the student's previous school record. Further, if science, language, history, etc., are to be taught with the Bible and the Testimonies as a basis, the work may be of such a character that it is comparatively new to all alike, whether that particular subject has been previously studied in a secular school or not. This has made the work in a measure more elementary this year, since all alike are beginners, and it makes fewer and larger classes possible.

But the college is doing at present a grade of work that will be done in the church and State schools when these are in successful operation. There will be opportunity then for a higher grade of work here, and for more attention to such higher work. Many of those who go out to answer urgent calls for present help can likewise return for more thorough preparation, if it seems duty to do so.

And yet we would not in any sense undervalue the short and speedy preparation that can supply present needs. The bright, earnest

young person gets such a hold of right principles, and such a start in the acquisition of knowledge, that industry and consecration can make him an efficient public worker, whose education is the more valuable in some respects because obtained by actual contact with life in that particular field in which he is to labor.

That there should be imperfections in both plans and methods is only what might be expected. But what shall we do? Shall we not stick fast to right principles, trust in the Lord, and press the battle? All reforms are difficult in the beginning. And just as people who are not like us are queer, so many things in any reform movement seem wrong because they are not the usual thing. The success of some of our other institutions that have adhered most closely to the principles that made them distinctively denominational and peculiar in their character, is an encouragement to perseverance in the same course in the educational work. In answer to a question as to the secret of their success, a prominent worker in one of our institutions said, in substance: "We have done nothing ourselves; we just got astride of a right principle, and it has carried us along." And as the Israelites were to be accounted a great and understanding nation through obedience to the statutes of the Lord, shall it not be accounted our wisdom to adhere to the principles that the Lord has given us for the guidance of our schools?

E. D. KIRBY.

THE CANADIAN FIELD.

AFTER the yearly meeting for the Maritime Provinces, I joined Elder Langdon and Brother L. D. Longard in labor with the tent at Parrsboro, Nova Scotia. I think I have never had a more pleasant season of labor with the tent, and I learn from correspondence that the work at Parrsboro continues in interest.

As soon as I could be spared from the work after the tent was taken down, it was arranged for me to look after some places in New Brunswick, and on my way meet with companies and scattered Sabbath-keepers at Williamsdale and Amherst, Nova Scotia, and at Moncton, Elgin, St. Martins, and Morton, New Brunswick, and at some other points; and if the way seemed to open, hold a series of meetings in King's County, New Brunswick. While carrying out the plan, I was favored with good weather until about the middle of October, when very heavy rains set in, and continued in number and severity until it was quite impossible to go from place to place, especially in the country. But the brethren and sisters manifested an interest, and came, through the storm, from the surrounding neighborhoods. The Lord came near by his Spirit, and it seemed as if the same glorious Leader was speaking to his people all through the ranks. I praise the Lord for the blessed associations with his people, and for the light and power of his presence among us, giving us victory at each place. Some for whom I had been hoping and praying declared themselves on the Lord's side.

I am now holding a series of health studies with the brethren and sisters at Peterborough, Ontario. This will be my address for some time.

F. W. MORSE.

MANITOBA.—Since coming to this field of labor, I have found an abundance of work to do. There are many open doors, from which are coming calls for labor.

At Portage la Prairie, Brother Huntley and his wife are holding public meetings, Bible readings, and cottage meetings. Sister Watson also labored there for some time previous to Brother Huntley's arrival, and a number found the light through her efforts. Brother Gravelle, of North Dakota, has arrived in the province to assist in answering new calls.

At Winnipeg, Sisters Tillie and Olive Olds have a continually growing work. Here I expect to spend a portion of my time, assisting in the work. Winnipeg has a population of about fifty thousand. It is the chief center of commerce and of government for the north-western provinces of the dominion.

The canvassers are prospering in their work. A short institute will be held this spring, which will give an excellent opportunity for new canvassers and for those from the States to engage in work in this province. Let all such address the general canvassing agent, G. W. Sowler, Brandon, Manitoba.

The churches are doing what they can with the special number of the *Signs of the Times*. The Winnipeg church is using about twelve hundred copies, and the workers at Portage are also doing excellent work with the *Signs*. We confidently expect the continued blessing of God.

B. G. WILKINSON.

WYOMING.

CHEYENNE.—I am selling the quarter-centennial number of the *Signs of the Times*, and also "His Glorious Appearing." I visit every house in the city, every saloon, and every store and shop. I sell from thirty-seven to fifty-five papers each day, and one or two books.

When the people see me coming, they are much afraid that I have a book, and the agent's story to tell them. But I tell them I am doing a little missionary work, and will not beg a cent from them, and will not remain in their house longer than five minutes. Then nearly all let me in, and I keep my word every time. Sometimes they give me twice the price of the paper. One woman subscribed for a year, and gave me two dollars, saying, "Send me a copy of 'Bible Readings.' I have seen a copy, and want one."

Canvassing for the *Signs* will do much good, and open the way for future investigation. Sometimes one person will take two or three copies, saying he can make use of them. I know the Lord is in this move.

O. S. FERREN.

FLORIDA.

PUNTA GORDA.—By the providence of God, we opened a church school, October 20, with a membership of ten pupils, which has increased to twenty-three. All of our church-members are sending their children, also a number of those not of our faith. God has been in the work, and blessed in many ways. Many interesting incidents might be related if time and space would permit.

The text-books used are, the Bible first, "Great Controversy," "Gospel Primer," "Gospel Reader," Kellogg's "Physiology," "Thoughts on Daniel and the Revelation," "Early Writings," and the Testimonies. I also teach, with kindergarten method, sewing, tissue-paper work, and drawing. My prayer is that every one of these schools may seek for wisdom from above, and may yield much fruit for the Master. I am of good courage in the work.

EDITH STEPHENSON.

THE HILDEBRAN (N. C.) SCHOOL.

Four years ago, by request of Elder D. T. Shireman, Brother Frank Lynden taught a few months' school in the church at this place. Men and women, as well as children, were in attendance, many of them learning to read and write.

An interest in education being thus awakened, and the desire for a school aroused, a two-roomed building was quickly put up, in the autumn of 1897, and was used as soon as finished. The school was taught by Brother Will-

iam Johnston and pupil assistants. Brother Johnston had hoped to continue his work here, but on account of poor health was obliged to leave for a time, to rest and recuperate. It seemed that the school would be left without a teacher, but God, by his providence, brought one to the place, and the school has continued.

The attendance was small at the beginning of the present school year, but steadily increased until it was necessary to divide the school. Sister Shireman now teaches the primary division. Forty-nine pupils have been enrolled, and more are expected soon. The most of these pupils live near the school, but some have come from distant parts of the State. To accommodate these, Brother and Sister Shireman have opened their house as a students' home. God's blessing is with the work, and its influence is felt in the neighborhood, and is going out to other parts of the State.

Many of the students are unable to pay even the small tuition, but none are turned away on this account. Brother and Sister Shireman are helping many in their efforts to obtain an education, and are looking to God to open the way for others who wish to be in the school. Books, maps, and other supplies are needed, and contributions of this kind are thankfully received. An organ would be a great help in the school, as well as in other services held in the building.

NAOMI L. WORTHEN.

VERMONT.

THE Lord has been blessing the work in the Green Mountain State. Yet the work has not been free from difficulties. An effort was made in Bennington about the time the war began between the United States and Spain. The war, together with other hindrances, made it difficult to awaken the interest that doubtless would have otherwise been seen. Several accepted the truth, however, as a result of this effort and a subsequent one. The camp-meeting was a success, though held at an extreme point in the State.

An effort was made at Sutton, in the north-western part of the State, with good results; and at this writing a meeting-house is nearly completed, which makes two church buildings that have been erected in Vermont since the last General Conference.

The writer moved to Montpelier last fall for the purpose of establishing the work here; this city is the capital of the State, and is centrally situated. An effort will be made here immediately following the General Conference, if there is no preventing providence.

One feature of interest is the way Vermont is coming to the front in attempted religious legislation. In the legislature this fall and winter two bills of a decidedly religious nature were introduced. One was a bill to furnish free text-books to parochial (Catholic) schools. An ex-governor, a Catholic priest, a superintendent of high schools, and a mayor spoke in its behalf before the committee. After they had spoken, an opportunity to speak against the measure was given. The Lord blessed in speaking against the bill, and as a result it was reported unfavorably by the committee. It was freely discussed before the house, was put to vote, and was lost. One legislator spoke of the opposition to it as "scurrilous," and another denominated those who were opposing it as "meddlers." A bill to prohibit Sunday excursions was introduced. This was spoken against, with freedom, for half an hour by one of our ministers, in the presence of a delegation composed of ministers, an ex-mayor, and a lawyer. This bill was passed by the house, but was killed in the senate.

Several general meetings have been held during the fall and winter throughout the Con-

ference. Aside from our local workers, Elder H. C. Basney, president of the Maine Conference, rendered valuable assistance at the Brownington meeting, and the East Richford meeting was blessed by the assistance of Elder H. E. Rickard. Elder G. B. Thompson, president of the New York Conference, attended the Jamaica and Windham meetings, and his labors in speaking and in counsel were greatly appreciated. These meetings were all attended with much of the Spirit of God, and the people were eager to receive the Holy Ghost. Confession of sin, and a disposition to consecrate themselves more fully to the Lord, seemed to characterize those in attendance. Brother A. W. Payne, president of the Vermont Sabbath-school Association, made an extended tour through the State last fall in the interests of the Sabbath-school work, and his efforts were appreciated.

The interest taken by this Conference in the circulation of the quarter-centennial number of the *Signs of the Times* has been commendable, considering that the membership is only about five hundred, and the territory largely rural and thinly settled. Nearly seven thousand copies have been ordered. May the day hasten when the message will return to the east with mighty power.

K. C. RUSSELL.

MICHIGAN.

For the last few weeks we have been laboring among the churches in District 2. We have visited the churches at Burlington, Homer, Hillsdale, Quincy, Coldwater, Camden, Jefferson, and Prattville. In all of these places the Lord has been with us, and his rich blessing has rested in large measure upon his dear people. Though we have not seen all done that we had hoped to, yet we are thankful that something has been done. There is an evident desire on the part of the most of those for whom we have been laboring to be separated from every sin, that they may be able to stand in the day when the "Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

At Hillsdale one requested to be remembered in prayer. He said he would give his heart to God, and unite with us soon.

At Prattville eight persons, some heads of families, besides some children, gave their hearts to God. Others were deeply moved, but did not yield their hearts to God. We hope they may before it is forever too late.

We are now at Adrian, holding meetings. But few of our people live in this city. There are some living a few miles away, whom we hope to visit, and help what we can. We are of good courage in the Lord, and desire to be true to our holy trust till the Master comes.

R. C. HORTON,

W. D. PARKHURST.

I HAVE recently had the privilege of holding meetings with the churches in Potterville, Detroit, Chesaning, and Fair Grove, and also a few services with the churches in Hazelton, St. Charles, Bay City, and Reese. At all these places the blessing of the Lord was experienced. In Potterville, Detroit, and Chesaning the ordinances were celebrated, and at the two last-named places the annual meetings and election of officers took place. These business meetings passed off with noteworthy harmony and satisfaction.

Elder Gowell was present at Detroit, and baptized four persons. It was thought best for me to remain there a while to assist in the mission work, both on Trumbull Avenue and at Cadillac Square. I was there nearly three weeks. It is gratifying to see the good work that is being done in that city.

I am now with Brother C. W. Weber, holding meetings in Huron County, not far from Elkton. I have begun in a hall at Soule. My health and courage are excellent.

F. D. STARR.

IN THE STATES.

(Compiled from the State papers.)

California.

ROHNERVILLE.—One more for whom we have labored has given his heart to God, and is keeping the Sabbath. Eight have recently been baptized, and six more are awaiting baptism, which will be administered soon. There are twenty-five representatives of the truth here now.

SAN FRANCISCO.—The friends of the Helping Hand and Medical Mission have every reason to be encouraged by the report of the first ten months of its existence. The number of sermons preached is 308, and the number of men who have made a start to serve God is 727.

Colorado.

CANON CITY.—Four more souls have united with the church here. Several others will unite with us soon, some of whom wish baptism. Many are waiting for our new church to be completed, when they will meet with us.

CRIPPLE CREEK.—The power of God is attending the work in this district, and the church is thoroughly aroused. Children of nine and ten years are leading their parents by their earnestness. Nine have been baptized, three of whom were children.

DENVER.—Four were baptized, and the same number united with the church. Bible readings are being held with the people, and the brethren are visiting from house to house.

GRAND JUNCTION.—Seven precious souls were added to the church by baptism, and one by vote. Three others were rebaptized. The Sabbath-school now numbers sixty.

Illinois.

ELGIN.—Two years ago a Sabbath-school was organized here, with a membership of thirteen. Now it has a membership of forty-four. A church has just been organized, with a membership of twenty-seven, nine of whom were baptized at the time in the baptistry of the First Baptist church.

Indiana.

SALEM.—Twenty were added to the church Sunday, January 29, as a result of a ten days' meeting. Eighteen were baptized. The church made a new consecration to the Lord.

One was baptized at Walkerton, and one at North Liberty.

Nebraska.

LIME GROVE.—As a result of the Lord's blessing upon Bible readings recently held here, five have given their hearts to God. Those who were using tobacco put it away, and all are putting away idle talking and foolish jesting.

THOMPSON.—Meetings have been held for four weeks in a schoolhouse near here. Ten or twelve have begun to keep the Sabbath, and others are interested. The work is not yet completed, and will be followed up with visiting and Bible readings.

North Dakota.

SOUTH SYKESTON.—A church of thirty-nine members was recently organized here. Some who had fallen into error were reclaimed.

Ohio.

CONNEAUT.—Meetings held at this place in January were deeply interesting. The con-

gregation increased so that twice it became necessary to put new seats into the hall. The hope is expressed that many will take their stand with God's people.

WADSWORTH.—The company at this place was recently visited. Meetings were held in a private house, and some expressed a desire to know more of the Word.

Oklahoma.

FAIRVIEW.—Meetings were begun here January 15. The attendance and interest were good until sickness interfered. At the request of several families, who were interested but not able to attend, the meetings were postponed until a more favorable time.

GUTHRIE.—The Lord is wonderfully blessing the work of the Bethel Mission at this place. Frequent and lasting conversions are reported, a good influence is exerted, and the hearts of men are opened to assist financially.

OKARCHIE.—January 13-15 excellent meetings were held here. All are of good courage in the Lord. A deacon, previously elected, was ordained.

VALLEY.—Preaching services were held here twice Sunday, January 22, with large audiences and deep interest. There seems to be a demand for a tent effort.

WATONGA.—A tract society, and a church of eleven members were recently organized at this place, with a prospect of as many more.

Oregon.

MONITOR.—The Scandinavian brethren here are deeply grateful for what God has wrought for them. Some have confessed their sins, one brother has recently been reclaimed, and three young men were baptized.

Pennsylvania.

HARRISBURG.—The Lord is blessing the work in this city in a wonderful manner. Openings for missionary work are so numerous that they can scarcely be filled. The sisters are deeply interested in the "Woman's Work," suggested by Sister Henry.

PITTSBURG.—Good meetings have been held here for some time. Sabbath, February 4, fourteen were baptized. The use of Carnegie Library lecture-room has been secured, free of charge, for Sunday afternoon services, for two months, and the use of a Presbyterian church has been given for a series of meetings to be held after General Conference.

SOUTH CANAAN AND LAKE ARIEL.—The companies at these places are united into one organization. The chapel at the latter place was dedicated February 11. Ten persons recently united in church fellowship.

Texas.

BAGWELL.—As a result of meetings held here, first in a schoolhouse, which was soon closed by bitter prejudice, and afterwards in private houses, a church of eleven members was organized.

KEENE.—A good report is given of the work in the academy. A good beginning has been made in the industrial plan. During the last two years fifteen persons who came to the school unconverted have found Christ, and continued faithful. Fifty-eight persons are now in the academy preparing with a definite purpose for the Lord's work.

Wisconsin.

MILTON JUNCTION.—As a result of the good meetings held here, twenty-five persons applied for church membership, January 28. This was the day for prayer for the educational work, and prayers were answered, too, as many of these were students attending the church school.

News and Notes.

FOR WEEK ENDING MARCH 4, 1899.

—A rebellion has broken out in China, in which the loss of between three and four thousand lives is already reported.

—A despatch from Manila, by way of Madrid, says: "The situation here is serious. The foreign war-ships are disembarking troops."

—Italy utterly refuses to have anything to do with the czar's disarmament conference at The Hague if the pope is to be represented there.

—A despatch received at Washington, February 24, from Admiral Dewey, at Manila, reads, "For political reasons the 'Oregon' should be sent here at once."

—Private information received in London computes the loss to foreign merchants, by the bombardment of Iloilo, at \$5,000,000. Only one European warehouse, it appears, escaped.

—A resolution introduced into the Texas Legislature, March 1, denounces the war in the Philippines as one of brutal conquest, and calls on Texas congressmen to do what they can to stop it.

—Plans are being laid for a conference on foreign missions, to be held in New York, April 21 to May 1, 1899. Three thousand delegates are expected, including representatives from nearly all the missionary societies in the world.

—A new "meat-inspection bill" is before the German Reichstag, which will admit without restriction "meats which experience has shown, by reason of their processes of production and preparation are not dangerous to life or health." "The exception proves the rule."

—Three prominent German-American editors of Chicago have issued a call for a meeting of their countrymen to protest against misrepresentation of the attitude of Germany toward the United States, —a misrepresentation fomented, as they believe, by Great Britain, for selfish purposes.

—To give substantial evidence of Germany's desire to maintain and improve the friendly relations between the Washington and Berlin governments, German war-ships have been withdrawn from the Philippines, and American protection for her interests in the islands has been asked. Another "white man's burden" is thus added to our "Eastern question."

—At midnight, February 26, the houses of seventeen supposed supporters of the Duc d'Orleans, one of the pretenders aspiring to the throne, were searched in Paris for revolutionary documents and correspondence. Many papers were taken for examination. It is expected that the raids will be continued. Prompt measures only, will prevent an uprising of the royalists.

—A bitter personal quarrel, resulting from political differences between former friends, has developed an astonishing instance of judicial turpitude in Cleveland, Ohio. An attorney, regardless of self-incrimination, told how his opponent, a judge on the bench; had previously shared with him the fees in an action for divorce illegally obtained by their conspiracy. Surely "judgment is turned away backward, and justice standeth afar off."

—February 27, at Trenton, N. J., articles of incorporation were filed by the New York Electric Vehicle Transportation Company, with a capital of \$25,000,000. The company is authorized to acquire and manufacture, buy and sell, vehicles of all kinds, to be operated by electricity, compressed air, gas, oil, and other means of motive power, and also to acquire franchises for the operation of these vehicles to carry passengers and freight.

—The American residents in Che-Foo, China, have appealed to the San Francisco chamber of commerce, requesting that a shipload of corn be sent for the relief of two million Chinese in Shan-Tung province. The unprecedented floods of the Yellow River have destroyed crops, and the immense population along the great river is on the verge of starvation. It is claimed that a response to this appeal will create a great demand for American produce not heretofore used in that country.

—The English National Protestant Union has sent to the queen a memorial setting forth the views of the antiritualists, and praying Her Majesty to adopt measures to "preserve the nation from a reimposition of the sacerdotal yoke which was cast aside in the sixteenth century." The memorial was signed by nearly 4,000 influential churchmen, including 31 peers, 50 members of Parliament, 2,000 magistrates, and 1,200 leading clergymen. The situation may properly be termed as it is by the leading papers, "The crisis in the church."

—A crisis has been reached in the Spanish government at Madrid. Sagasta, the premier, and his ministry have sent their resignations to the queen regent. Thus action on the peace treaty is delayed, and other complications with this country may follow.

—By special act of Congress, George Dewey is now "admiral," the highest office in the United States army or navy. His salary is \$13,000 a year. No more advancement awaits him, as he has reached the highest round in the ladder of earthly warfare. How much greater possibilities there are for soldiers of Christ!

—The French novelist, Zola, who was practically an infidel, is reported as declaring his conviction that his principles are disastrous to the community. He says he sees the French people, in falling away from religion, have sunk into animalism, and he is convinced that the only hope for the regeneration of France is a revival of Christianity.

—The pope, now eighty-nine years of age, has lately been very near death's door. A serious operation, deemed necessary to save his life, was performed February 28, followed by partial relief. Already intrigues have begun regarding the appointment of his successor. The extension of the political power of the papacy is the platform of one faction, which has three candidates. Another party claims for its representative great learning and piety.

—For some time Congress has been considering the question of a permanent enlargement of the standing army, from the 25,000 of former years to 100,000, the number needed to support the "expansion" measures of the present administration. Such permanent enlargement not meeting the mind of the majority necessary to bring it about, there has been much talk of an extra session being called by the President, in hopes of securing it after the new congressmen take their places this month. Owing to the present urgent circumstances, however, a bill has just been passed, allowing a temporary increase to the desired number, which must be reduced to the peace footing of 27,000 by July 1, 1901. An extra session is thus avoided for the present at least.

Special Notices.

SPECIAL NOTICE.

THERE will be a general meeting, also a canvassers' institute, at Nashville, Tenn., beginning March 20, 1899; the general meeting is to close March 26, and the institute to continue until April 4. Brethren N. W. Allee and J. A. Brunson, from the General Conference, are expected to be present during the general meetings. We pray that the Spirit of the Lord may be present in presenting the message in this part of the Lord's vineyard. Brother A. F. Harrison, of Graysville Academy, will also be present to give instruction in the canvassing work.

C. P. BOLLMAN.

BIBLE NATURE-STUDY LESSONS.

THE Bible Nature-Study lessons by Prof. M. E. Cady have now reached the sixtieth number. These sixty lessons include simple studies on the subjects of Light, Heat, Air, Sound, and Water. Below are given the chapter headings with some of the lesson titles.

Chapter I. *The Earth in the Beginning:* The Creator of all Things; The Original Condition of the Earth; Why God Created the Earth; How the Worlds Are Upheld, etc.

Chapter II. *Light and Heat:* Creation of Light; Bible Light; Colors in Light; Companion of Light; The Looking-glass; God's Looking-glass; What is Fire? Study of a Match; What We Owe to the Sun; What We Owe to the Sun of Righteousness, etc.

Chapter III. *Air and Sound:* An Invisible Substance; Composition of Air; Weight of Air; The Pump; Air a Sound-Conductor; Wind Instruments, Reed Instruments, Stringed Instruments, etc.

Chapter IV. *Water:* Dividing of the Waters; Natural Divisions of Water; Conditions of Water; Gaseous Water, Liquid Water; Solid Water, Water of Life; Water as a Cleanser; Water as a Medicine; Water as a Symbol; Water Propels Machinery, etc.

Two hundred and sixty lessons will constitute the complete series. The remaining two hundred lessons will come under the following chapter headings: The Dry Land; Plants; Sun, Moon, and Stars; Water Animals; Air Animals; Land Animals; Man; The Sabbath; The Fall; The Flood; Earth's Final Destruction, and the New Earth.

The series will be completed by the middle of June. The price of the complete series of lessons,

bound in board covers with a cord, is \$1, post-paid. Persons sending five subscriptions for this book will receive a copy free. Those desiring these lessons should send in their order at once, as only a limited number are being printed. Orders should be sent to Prof. M. E. Cady, Battle Creek, Mich., care of College.

The following unsolicited expressions of appreciation have been received from parents and teachers who are using the lessons:—

"The studies are excellent, and are of great help to me in teaching."

"My book is all right. Am highly pleased with it."

"I am pleased with the lessons; I think they are fine."

"Send one dozen books to me at once. We are pleased with your plan, and find the lessons concise and carefully graded. I believe that those persons, especially parents, who do not have the privilege of a church school, should have the Bible Nature-Studies."

The introductory chapter containing extracts on nature study from the Testimonies, also explaining the plan of Bible Nature-Study, illustrated by a chart, will be sent with sample lessons to those sending ten cents in stamps to the address previously given.

NOTICES.

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

WANTED.—A young man to work on a farm; must be able to do a man's work, and general farm work of all kinds. Address C. M. Thompson, Allen, Mich.

FOR SALE.—Farm of seventy-five acres, with two good houses, fine young orchard, near good school. Owned by the late Elder C. L. Boyd. Address W. D. Dortch, Springville, Tenn.

WANTED.—A good Seventh-day Adventist housekeeper on farm, in family of four. A middle-aged woman preferred. A permanent place for the right person. Address A. F. True, Knightstown, Ind.

PUBLICATIONS WANTED.

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

D. F. Burzee, Lehigh, I. T.

J. E. Edwards, Wanette, O. T.

Chas. H. Lenheim, Meadville, Pa., REVIEW, Signs, Sentinel, tracts, etc.

Mrs. M. C. Duncan, Cumby, Tex., REVIEW, Signs, Sentinel, for 1899; also Instructor, Good Health, Gospel of Health, and Medical Missionary.

Obituaries.

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

REED.—Died Feb. 20, 1899, Hester Ann Reed, aged 77 years, 4 months, 19 days. She was very active in distributing Seventh-day Adventist literature among her neighbors and friends.

MRS. J. E. NOBLE,
J. M. PIERCE.

WILSON.—Died in Brisbane, Queensland, Australia, Jan. 13, 1899, of consumption, Elder Gilbert T. Wilson, aged 41 years. Brother Wilson was born in Montcalm Co., Mich. At the age of four years, when his life was despaired of, his father gave him up to God's service if he was healed. He was baptized by Elder James White about thirty years ago. After attending the Battle Creek College, he labored in the Southern field, until six years ago, when he was called to New Zealand. Since that time he has labored successfully in the Australasian field. His soul was wrapped up in the work, but consumption claimed him for its victim. During his last illness prayer was offered for him according to the instruction in James; he arose, and the day following, he appeared to improve until the hemorrhages came on again, when he rapidly grew weaker. His faith was firm that God would raise him up, until the day he died. Not a murmur escaped his lips, although his sufferings were great. The peace of God reigned supreme in his heart till the very last. The sentiments of all who knew him were, "Let me die the death of the righteous, and let my last end be like his." Remarks from Rev. 14:12 were made by the writer at the funeral.

S. N. HASKELL.

Publishers' Department.

"A GOOD THING."

In a letter received from Brother J. H. Watson, manager of the Toronto Branch of the Review and Herald Pub. Co., speaking of our new "Prophetic Chart," he says: "We believe it is a good thing, and will do what we can to create a demand for it." All who have seen the chart seem to be much pleased with it. The chart is beautifully printed in five colors, on an extra quality of cloth, and is 30x40 inches in size. Sent to any address in the United States, Canada, or Mexico, for \$1, post-paid. Address your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

"LIKE ITS APPEARANCE VERY MUCH."

FROM a letter just received from Brother W. M. Lee, secretary of the Pennsylvania Tract Society, we quote the following in regard to our new book, "The Abiding Spirit":—

"We received the book, and like its appearance very much. A wonderful spirit seems to pervade its pages, and we trust that the book will have a wide circulation. We will do all we can to present it before our people. We trust that hundreds and thousands of copies will be sold in our State."

Those desiring a copy of this little book of 316 pages, should address their State tract society, or the publishers. Bound in cloth. Standard edition, 40 cents; presentation edition, 75 cents.

"HERALDS OF THE MORNING"

Is the title of a new book just issued by the Pacific Press, Oakland, Cal. It is from the pen of Elder A. O. Tait, one of the editors of the *Signs of the Times*, and is most interesting. The full title of this new book—"Heralds of the Morning: The Meaning of the Social and Political Problems of To-day, and the Significance of the Great Phenomena in Nature"—affords a clearer view of its scope. It presents in a positive, not argumentative nor negative, way the Biblical and social evidences of Christ's second advent.

This book will be sold by subscription. It contains 279 pages, is profusely illustrated, and is gotten up in a neat and attractive style. Size 6½ x 8½ in. Cover design in ink, aluminum, and gilt. Issued in two styles. Standard edition, \$1.25; presentation edition, \$1.50. Address your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich. Orders for this new book will be filled in about three weeks.

BRITISH APPRECIATION.

WE are in receipt of a letter from Mr. George R. Drew, of 6a Kingsland Road, Birkenhead, England, asking for copies of the *Youth's Instructor* to use in missionary work. He says:—

"We sincerely hope that you will not fail to send us at least a few copies of your excellent journal for 1899. It is useful in our work, to give to poor children on ships and in the houses of the towns. With kind wishes, we remain," etc.

It may be of interest to the readers of the REVIEW to say that the *Youth's Instructor* now visits, each week, the following foreign countries: Mexico, Central America, West Indies, Brazil, British Guiana, Argentine Republic, Chili, England, Ireland, Norway, Sweden, Denmark, Germany, France, Greece, Switzerland, Syria, Turkey, Australia, New Zealand, India, China, Japan, South Africa, Hawaii, Cook Islands, Fiji Islands, Tahiti, and the Tonga Islands.

Those desiring to assist the publishers in sending copies of the *Instructor* to still other persons in these countries, may do so by sending whatever money they can spare to the Missionary Department, *Youth's Instructor*, Battle Creek, Mich.

BOYS AND GIRLS

Can earn pocket money, and obtain a practical experience in canvassing, by soliciting orders from their schoolmates and friends, for the "New Webster Dictionary and Vest-Pocket Library," by E. E. Miles, recently advertised through our columns. It retails as follows: Bound in elegant cloth, red edges, indexed, 25 cents; bound in morocco, gold stamp, gold edges, 50 cents; bound in extra quality morocco, with calendar, memorandum, and stamp holder, 60 cents.

For confidential terms to agents address your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

Those who desire to earn a copy of the dictionary for themselves can do so by complying with the following conditions: we give the copy first described for one new six months' subscription to the *Youth's Instructor*; the same book bound in morocco is given for one new yearly subscription; the one which retails at sixty cents will be given for one yearly subscription, and ten cents additional.

"IF'S AND WHY'S OF BAPTISM,"

By Wm. P. Pearce, is the title of No. 17, extra, of the *Words of Truth Series*. It contains 20 pages of most interesting matter pertaining to the subject of baptism, and should be circulated by the thousand. Price, only 1 cent a copy, or \$1 a hundred. Order of your State tract society, or of the publishers. Why not subscribe to the *Words of Truth Series*? It will cost you only 10 cents a year. Issued quarterly, with extras.

PLEASE BEAR IN MIND

That you should procure a copy of our latest book, "The Abiding Spirit," by Mrs. S. M. I. Henry. Why?—Because it is just the book you need to help you in your every-day life. It is a small book, and is so full of good things that many will read it through at one reading. There are doubtless many things in regard to the Holy Spirit and its mission that this book can teach you. Send for a copy to your State tract society, or to the publishers, Review and Herald Pub. Co., Battle Creek, Mich. Prices, 40 and 75 cents, post-paid. Bound in cloth.

FOR ONLY TEN DAYS!

By special arrangement with the publishers of that splendid little magazine, the *New Crusade*, we are able to offer, during the next ten days, both the *Youth's Instructor* and the *New Crusade*, one year (regular price of both, \$2), for the remarkably low price of \$1.25. The *New Crusade* deals with all the vital topics of child education. It is invaluable to the mother in the care, education, and training of her children.

Those desiring a sample copy of this magazine may secure the same by addressing the Wood-Allen Pub. Co., Ann Arbor, Mich. However, all who desire to avail themselves of this special offer of \$1.25 for both magazines for one year, should address the *Youth's Instructor*, Battle Creek, Mich. Here is your chance to secure two valuable magazines at almost half the regular price. This offer will not appear again. Improve it at once. *Ten days is the limit.* This will be your first, last, and only opportunity to secure this bargain.

FOUR MORE TESTIMONIALS FOR THE LITTLE DICTIONARY.

In addition to the testimonials already noticed in this paper for the "New Webster Dictionary and Vest-Pocket Library," we quote the following:—

From Elder A. O. Tait, Assistant Editor of the *Signs of the Times*, Oakland, Cal.:—

"After having examined the little book that you have prepared, I consider it the neatest, most concise, most complete, and most carefully prepared, pocket encyclopedia that I have seen."

From Prof. W. W. Prescott, President of the British Conference of Seventh-day Adventists, London, England:—

"From such examination as I have been able to give the 'Complete Vest-Pocket Library,' it appears to be a useful little book, which may be safely commended for use when larger works are not accessible. Much ingenuity has been exercised in bringing together within a brief space a large amount of material."

From Prof. J. H. Haughey, Principal of South Lancaster (Mass.) Academy:—

"Having given your 'Vest-Pocket Library' a somewhat careful examination, I am of the opinion that no appreciative student or teacher who has looked into it will be without it; for, to say nothing of the Dictionary and Gazetteer, any one of the books on Parliamentary Practice, Punctuation, Rapid Calculation, etc., is, for real educational value, worth more than the price of the entire 'Companion.'"

From Elder G. C. Tenney, Stanmore, Sydney, N. S. W., Australia:—

"*Multum in parvo* used to be a favorite motto; but much in little was succeeded by more in little; and now we have advanced another step, and have most in little. This desideratum for a rapid age is found in the little volume by E. E. Miles, appropriately styled the 'Vest-Pocket Library.' It goes easily into the ordinary vest-pocket, and is a library of no small scope nor mean value. Indeed, it contains the quintessence of practical

knowledge and useful information. It is indispensable alike to the ignoramus and the philosopher, supplying to the one what he never had, and to the other what he has forgotten, and giving to ordinary, practical people ready help on a thousand and one points that they ought to know, and have to know, in order to make life a pleasure and a success. This little book is what the world needs just now, when everybody's head is jumbled so full of the useful and the useless—a compact, comprehensive, well-arranged little package of brains for emergencies, to be carried safely in the pocket, and taken as needed."

Prices: bound in elegant cloth, red edges, indexed, 25 cents; bound in morocco, gold stamp, gilt edges, 50 cents; bound in extra quality morocco, with calendar, memorandum, and stamp holder, 60 cents.

Watch for five more crisp testimonials for this little book, next week. Order of your tract society, or of the publishers.

IF YOU WISH,

You may begin your subscription to the *Youth's Instructor* with the first number of 1899.—Vol. XLVII, No. 1, for Jan. 5, 1899. We still have on hand a few of Nos. 1-7. Address the *Youth's Instructor*, Battle Creek, Mich.

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

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

EAST-BOUND FROM BATTLE CREEK.

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

E. H. HUGHES, Ticket Agent, Chicago, Ill.
A. S. PARKER, Ticket Agent, Battle Creek.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected January 20, 1899.

	8	12	6	10	14	20	36
	*Night Express.	*Detroit Accom.	*Mail & Express.	*N.Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'n't'n.	*Atlantic Express.
EAST.							
Chicago.....	pm 9.35		am 6.50	am 10.30	pm 3.40		pm 11.30
Michigan City.....	11.25		8.48	pm 12.08	4.00		am 1.20
Niles.....	am 12.40		10.15	1.00	5.27		2.30
Kalamazoo.....	2.10	7.55	pm 12.01	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	8.25	12.50	2.42	7.28	6.43	5.00
Marshall.....		8.50	1.20	3.09	7.51	7.10	5.27
Albion.....	3.50	8.50	1.45	3.30	8.11	7.30	5.50
Jackson.....	4.40	10.05	2.35	4.05	8.50		6.30
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43	8.15	7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.18		pm 4.13
Susp. Bridge.....					5.38		4.33
Niagara Falls.....					5.53		4.43
Buffalo.....				am 12.20	6.45		5.30
Rochester.....				3.13	7.56		6.40
Syracuse.....				5.15	pm 12.00		10.45
Albany.....				9.05	4.20		am 2.50
New York.....				pm 1.30	8.15		7.00
Springfield.....				12.16	8.34		7.40
Boston.....				3.00	11.35		10.34
WEST							
Boston.....							
New York.....							
Syracuse.....							
Rochester.....							
Buffalo.....							
Niagara Falls.....							
Falls View.....							
Detroit.....							
Ann Arbor.....							
Jackson.....							
Battle Creek.....							
Kalamazoo.....							
Niles.....							
Michigan City.....							
Chicago.....							

*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.

G. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
R. T. R. WHEELER, Ticket Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., MARCH 7, 1899.

GENERAL CONFERENCE NOTES.

IN General Conference the time since the former report, has been occupied almost wholly with the consideration of principles. Principles of education, of health, of organization, and of missionary work have been carefully and quite fully presented and studied. The Lord has led and abundantly blessed, so that each day has been one of real progress in the understanding of the truth as connected with the great features of the work. No synopsis of the studies could do justice. The brethren everywhere will receive the knowledge of these things, as the presidents and other workers go from the Conference to their fields of labor endued with the life that comes by divine principles, and with the power of the divine Spirit.

Though all days in the Conference have been great days, yet there have been some days that even exceeded the others in power. As the light of the divine principles has come forth from the word of God, many shortcomings and faults have been revealed. Three times the whole Conference has been bowed in repentance and confession before God. Each time the Lord has heard, of course; and as sincere repentance and open confession has cleared the way, light and blessing have come in, and carried the Conference forward in the way of the Lord.

The day of the writing of this note seems so far to be the culmination of victory in the Conference. The first thing in the day's proceedings was a Bible study on leadership in the cause of God. This brought great blessing. During recess the mail was brought in, and in it were communications from Australia, by the Spirit of prophecy. These were read at once. A part of the communication was a strong appeal for money to help the cause in Australia. As soon as the reading was ended, it was suggested that the brethren in the General Conference itself start the contributions for Australia; and as fast as the names could be written down in shorthand, \$8,400, nearly all cash down or within thirty days, was subscribed by individuals present. The Battle Creek Sanitarium had already sent five thousand dollars, and the brethren in Battle Creek had given five hundred. This we are sure will bring good cheer to the hearts of the worn and tried workers in Australia.

IN Brother Waggoner's testimony in meeting, as published last week in the REVIEW, he was made to say with reference to his experience on the sea, that he "never had a more joyful feeling." It should read that he "never had a more joyful meeting." That is what he said, meaning a joyful meeting with the Lord there.

ONE of the most intelligent observers of the world's affairs lately remarked: "The interests of the republic in the Philippines make it imperative that the American people take interest in the Chinese question." He says that "Dewey's work" at Manila "placed the stars and stripes in the front rank," and at a single bound placed this nation "in the front rank of the powers of the world."

THE British commercial agent to China says that the "subject-matter for a community of action between America, England, Germany, and Japan, certainly exists;" and that "if a formal alliance is entered into between these nations, it will be a notice to the civilized world of their determination to act in behalf of China." He even goes so far as to say: "I favor any alliance, short of provoking actual hostilities in the Orient, to attain these ends. To delay longer is dangerous to the peace of the world."

THE following letter shows what one may do in the way of helping others when a real effort is made to do so. Are there not many others who could, by following this example, not only help the paper, but, what is of much greater importance, help their neighbors who think they are too poor to take the REVIEW, to a position where they can see what they are missing?

"DEAR REVIEW AND HERALD: I wrote you some time ago that our people were so poor that they could not take the paper. I did not think at that time that I could get one of them to do so. When I became librarian, I began to talk to them, and got the subscription of every member of the church but one, and have the promise of his subscription later. I got the subscriptions for six months each, by forwarding the money myself, which has since been paid back to me. I write this to encourage others to engage in similar work."

A GOOD SABBATH.

THE church in Battle Creek considered itself specially favored last Sabbath, March 4. Elder H. E. Robinson, who was called to labor in this church in the spring of 1898, has been, for some three months past, disabled for active work by bodily infirmities. In answer to prayer he has been so far strengthened that he was able to be at the Tabernacle, Sabbath, February 25; but Sabbath, March 4, still walking out by faith, he was not only at the Tabernacle, but occupied the pulpit, giving a most instructive and helpful discourse, from Luke 10: 38-42. The central thought was the "one thing needful," the "good part" which Mary chose, which should not be taken from her. Incidents and experiences in the lives of Martha and Mary, as brought out in other scriptures, were referred to as the source of instructive lessons to be drawn therefrom. From all these it was shown that Mary's most valuable and striking characteristic was fervent gratitude to her Lord for the forgiveness of her sins, and an all-conquering devotion and love, which led her to break the precious alabaster box of spikenard, to anoint his feet, which she washed with her tears and wiped with the hair of her head. This is the divine pointer to us, showing us what part to choose, and what attitude to bear toward our Lord. If all had this supreme affection for him and his cause in the earth, no gifts, even the most precious, would be withheld. The alabaster boxes everywhere would be broken; and the Lord's work would not lack for men nor money. The gratitude that was felt that the servant of the Lord was able thus to minister to the people, and the appreciation of his words, were attested by many moist eyes, and hearty responses.

U. S.

THE old adage, "Hit the nail on the head," is very good advice to all who have any truth to present, or any point to make. And to this may be added, Be sure to hit the right nail; and after it is driven home, then stop. Don't try to drive it clear through.

It must be borne in mind that the amount of tithes reported in the notes from General Conference is only the tithes received by the General Conference treasury itself. The whole amount of tithes in the whole field was, of course, about ten times this amount.

THE New York Herald of February 17 reports that at Tarrytown, N. Y., a dog, having died, was "laid out with as much care as if it were a child, with its pretty blanket on, and a new blue ribbon around its neck;" put into a "handsome oak coffin, with satin lining," the dog's name being inscribed on a plate on the coffin. "Gloom is cast over the home," and the woman and her daughter "are in tears." When the coffin was put in the ground, "Mrs. — burst into tears;" and when the grave was filled, and the "little mound" was formed, "on this was put a floral pillow, with 'Trixy' on it, and some roses and violets." "Without natural affection" is one of the evils of the last days; and where is the difference between this lavish indulgence of unnatural affection, and being without natural affection?

AN error common to all humanity is to go to extremes, not fully trusting a higher power to lead. Abraham, Moses, David, and Peter, in their earlier experiences, all did wrong, not leaning entirely upon God, but following their own extreme ideas. Many now, hearing the need of some good work, take it up impulsively, thinking that all other lines are secondary or of minor importance. But fortunately more than human words are given to us, as to the worthies previously mentioned, to guide us aright. From the communication to the Conference, published in the *Bulletin*, we quote:—

"There is to be no change in the features of our work. . . . No line of our faith that has made us what we are is to be weakened. . . . As the work advances, there is a tendency to make some one thing all-absorbing; that which should have first place becomes a secondary consideration. The church needs fresh power and vitality; but there is great danger of taking on new lines of work that will waste their energies instead of bringing life into the church. . . . As the right arm is to the body, so is the medical missionary work to the third angel's message. But the right arm is not to become the whole body. The work of seeking the outcasts is important, but it is not to become the great burden of our mission."

We must avoid the course more and more often seen of getting one or two ideas, and then going off at a tangent, thinking we have the sum and substance of the message. Nothing that the Lord builds is one-sided. A well-developed, complete whole is the work of his hands every time. We may well apply the words of Christ, "These ought ye to have done, and not to leave the other undone." As a pioneer in this work used to say, "The Lord wants us to use good common sense and sound judgment."

H. E. S.