

at sunset. Copy No. 1877. Stray and Penney. L. Edie paid Tied together across the world.

# The Adventist REVIEW AND HERALD

# Emma K. Craig 203 BIBLE box 449

THE FIELD IS THE WORLD

"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. 15.

BATTLE CREEK, MICH., APRIL 11, 1899.

WHOLE No., 2319.

## 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.]

### TIME AND ETERNITY.

MRS. L. D. AVERY-STUTTLE.

A FLOATING cloud in summer sky,  
A passing vapor hurrying by,  
A fading smoke, a rising mist  
From mountain-top the sun hath kissed,—  
And this is Time; we bid her stay:  
She comes, she smiles, then flies away.

E'en as the glowworm's fitful spark  
One moment shines, then all is dark;  
Or like a flower's fragile cup,  
Which withers ere it groweth up,  
E'en such is life; its moments fly;  
Improve it ere it passes by.

Like flecks of foam on wave-girt shore,  
Where mighty billows break and roar,  
Or like an eagle in her flight,  
Or tolling knell in dead of night;  
A moment's joy, a moment's pain,  
A gleam of sun, a dash of rain;  
A head all white, a form all bowed,—  
A glance, a prayer, a tear, a shroud;  
An hour of mingled joy and strife,—  
And this—and this is mortal life.

A song of victory o'er the tomb,  
No more of night, no more of gloom,  
No more of sin, no more of pain,  
Forever with our God to reign;  
A city o'er whose golden street  
The blessed walk with ransomed feet;  
A tuneful harp, a voice to sing;  
Worlds to explore with tireless wing;  
One blessed, long, eternal day,  
With tears forever wiped away.  
O joy! O peace! O perfect rest!  
By earth's dull cares no more oppressed,  
Our title clear, our sins forgiven,  
O halleluia! *this is heaven.*

### THE NEWCASTLE CAMP-MEETING.

MRS. E. G. WHITE.

It was a serious question in the minds of the leading men of the New South Wales Conference whether we could hold a camp-meeting this year in this Conference. The meeting held last year in Stanmore was a marked success. From it the truth was sounded forth to the people of Sydney; and through the attendance of visitors from the country, the knowledge of the Sabbath and Advent message was carried to scores of towns and villages throughout the whole colony. But the expense of this meeting had left our little Conference in debt, and it was feared that we would have to forego a camp-meeting this year, for lack of funds.

Finally, it was proposed that we hold the meeting in Newcastle. As there had never been a camp-meeting in Newcastle, there would

be no unfavorable comparisons if this was a small one. Being only twenty-five miles from Cooranbong, it was thought that the brethren of the Avondale church could assist much in fitting up the grounds, and in furnishing supplies, which would help to carry the meeting through without great expense. It was also thought that the time had fully come for us to make a decided effort to present the truth to the eighty thousand people of Newcastle and its surrounding towns; and we knew that the best possible way to do this was by holding a camp-meeting, following it with tent-meetings, accompanied by visiting, Bible work, the selling of the *Bible Echo* and religious and health books, and by Christian Help work, and the establishment of a medical mission.

Repeatedly during the last five years, it has been presented to me that a great work is to be done in the cities of Australasia, that the present is a favorable time to work, and that no time should be lost; and recently light has come to me, encouraging us to put forth greater efforts in Sydney, Melbourne, and Brisbane, and indicating that the time has come for us to enter Newcastle and its surrounding towns. Several small companies were presented to me, and with them two larger companies that were stretching out their hands imploringly, saying, "Come over, . . . and help us." We are starving for the Bread of life." In the two larger companies some were praying, some were weeping. A voice said, "They are as sheep without a shepherd. I will feed my flock. I will give them the living Bread from heaven." During the camp-meetings just held in Brisbane and Newcastle, I recognized in the congregations assembled the two larger companies that I had seen calling for help.

We had feared that this would be a small, thinly attended meeting, but our people came out well. From a membership of four hundred in the Conference, there were over two hundred at the camp-meeting. And in the outside attendance we were pleasantly surprised. At the first evening meeting there were a thousand present. Contrary to our fears, it was proved that the holiday season was the best to secure a large attendance of the most earnest, serious people. I have never attended meetings where a deeper, more abiding interest was manifested.

During the first Sabbath of the meeting, we felt that the heavenly angels were in the camp. The outside elements seemed to be working against us. There was a severe tempest of wind and rain, but no one seemed to be discouraged. The heavenly streams of the love of God flowed into our hearts, and the countenances of some revealed the Holy Spirit's work. Several not of our faith took part with us in thanksgiving and praise to God. When the rain came down in torrents, we poured out our thanksgiving in songs of praise. Many testified that it was the best Sabbath meeting they had ever enjoyed.

#### AN IMPRESSIVE DREAM.

During the night of the first Sabbath of the Newcastle meeting, I seemed to be in meeting,

presenting the necessity and importance of our receiving the Spirit. This was the burden of my labor,—the opening of our hearts to the Holy Spirit. On one occasion Christ told his disciples, "I have yet many things to say unto you, but ye can not bear them now." Their limited comprehension put a restraint on him. He could not open to them the truths he longed to unfold; for while their hearts were closed to them, his unfolding of these truths would be labor lost. They must receive the Spirit before they could fully understand Christ's lessons. "The Comforter, which is the Holy Ghost," Christ said, "whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

In my dream a sentinel stood at the door of an important building, and asked every one who came for entrance, "Have ye received the Holy Ghost?" A measuring-line was in his hand, and only very, very few were admitted into the building. "Your size as a human being is nothing," he said. "But if you have reached the full stature of a man in Christ Jesus, according to the knowledge you have had, you will receive an appointment to sit with Christ at the marriage supper of the Lamb; and through the eternal ages, you will never cease to learn of the blessings granted in the banquet prepared for you.

"You may be tall and well-proportioned in self, but you can not enter here. None can enter who are grown-up children, carrying with them the disposition, the habits, and the characteristics which pertain to children. If you have nurtured suspicions, criticism, temper, self-dignity, you can not be admitted; for you would spoil the feast. All who go in through this door have on the wedding garment, woven in the loom of heaven. Those who educate themselves to pick flaws in the characters of others, reveal a deformity that makes families unhappy, that turns souls from the truth to choose fables. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door nothing can enter that could possibly mar the happiness of the dwellers by marring their perfect trust in one another. You can not join the happy family in the heavenly courts; for I have wiped all tears from their eyes. You can never see the King in his beauty if you are not yourself a representative of his character.

"When you give up your own will, your own wisdom, and learn of Christ, you will find admittance into the kingdom of God. He requires entire, unreserved surrender. Give up your life for him to order, mold, and fashion. Take upon your neck his yoke. Submit to be led and taught by him. Learn that unless you become as a little child, you can never enter the kingdom of heaven.

"Abiding in Christ is choosing only the disposition of Christ, so that his interests are identified with yours. Abide in him, to be and to do only what he wills. These are the conditions of discipleship, and unless they are complied with, you can never find rest. Rest

is in Christ; it can not be as something apart from him.

"The moment his yoke is adjusted to your neck, that moment it is found easy; then the heaviest spiritual labor can be performed, the heaviest burdens borne, because the Lord gives the strength and the power, and he gives gladness in doing the work. Mark the points: 'Learn of me; for I am meek and lowly in heart.' Who is it that speaks thus?—The Majesty of heaven, the King of glory. He desires that your conception of spiritual things shall be purified from the dross of selfishness, the defilement of a crooked, coarse, unsympathetic nature. You must have an inward, higher experience. You must obtain a growth in grace by abiding in Christ. When you are converted, you will not be a hindrance, but will strengthen your brethren."

As these words were spoken, I saw that some turned sadly away and mingled with the scoffers. Others, with tears, all broken in heart, made confession to those whom they had bruised and wounded. They did not think of maintaining their own dignity, but asked at every step, "What must I do to be saved?" The answer was, "Repent, and be converted, that your sins may go beforehand to judgment, and be blotted out." Words were spoken which rebuked spiritual pride. This God will not tolerate. It is inconsistent with his word and with our profession of faith. Seek the Lord, all ye who are ministers of his. Seek him while he may be found, call upon him while he is near. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

As I presented these principles to the people in the Sabbath meeting, all seemed to feel that the Lord had spoken through the feeble instrument. We called upon those who wished to consecrate themselves to the Lord, and several responded. After these had borne their testimony, the rain came down in torrents. It seemed as if the windows of heaven were opened. I made this a symbol of what the Lord will do for his people in letting the latter rain of his rich blessing in truth and righteousness fall upon them. We devoted some time to singing "The Evergreen Shore," "Is My Name Written There?" "When the Mists Have Rolled Away," and similar songs. As soon as the storm abated, we had a season of prayer, and Elders Daniells and Robinson prayed in the Spirit, as I had never heard them pray before. The meeting then closed.

SUPPOSE a man were traveling through some dangerous wilderness, having but one jewel, in which his whole property consisted, and should hear some in one place, and some in another, crying out under the hands of cruel robbers! O, in what fear would this traveler go, lest he should lose his jewel, and at once be robbed of his all! My friend, thou art the man! This traveler is thyself. This wilderness is the world. This jewel is thy soul. Thou hast to travel through crowds of sinners, legions of devils, and a whole world of temptations. And if their utmost spite can keep thee out of heaven, thou shalt never come there. O what if thy sins committed, thy duties neglected, thy pride and worldly-mindedness should at last betray thee into the robbers' hands? Other losses may be repaired; but thy soul being lost, God is lost, Christ is lost, heaven is lost, all is lost forevermore. Secure, then, the safety of this infinitely precious jewel,—*thine own eternal life and immortality*. Flee to the Stronghold,—to the House of Defense,—to the City of Refuge,—even to Jesus Christ, who is able to save to the uttermost all who will come unto God by him, and will preserve them unto his heavenly kingdom.—*Selected*.

#### THE LORD'S PRAYER.

FOUND on a battle-field at Charleston, S. C., during the Civil War. The poem is supposed to have been written by a wounded soldier.

Then to the mercy-seat our souls do gather,  
To do our duty unto Thee,  
To whom all praise, all honors, should be given;  
For thou art the great God,  
Thou, by thy wisdom, rulest the whole world's fame;  
Forever, therefore,  
Let nevermore delay divide us from  
Thy glorious face, but let  
Let thy commands opposed be by none,  
But thy good pleasure and  
And let our promptness to obey be even  
The very same  
Then for our souls, O Lord, we also pray  
Thou wouldst be pleased to  
The food of life, wherewith our souls are fed,  
Sufficient raiment, and  
With every needful thing do thou relieve us,  
And of thy mercy, pity and  
All our misdeeds, for Him whom thou didst please  
To make an offering for  
And forasmuch, O Lord, as we believe  
That thou wilt pardon us  
Let that love teach wherewith thou dost acquaint us,  
To pardon all  
And though sometimes thou findest we've forgot  
This love for thee, yet help,  
Through soul's or body's want, to desperation,  
Nor let earth's gain drive us  
Let not the soul of any true believer  
Fall in the time of trial;  
Yea, save them from the malice of the devil,  
And both in life and death, keep  
Thus pray we, Lord, for that of thee from whom  
This may be had;  
This world is of thy works; its wondrous story  
To thee belongs;  
And all thy wondrous works, have ended never,  
But will remain forever and  
Thus we poor creatures would confess again,  
And thus would say eternally,

*Our Father,  
Who art in heaven.  
Hallowed be thy name.  
Thy kingdom come.  
Thy will be done.  
In earth as 't is in heaven.  
Give us on this day  
Our daily bread;  
Forgive us,  
Our trespasses.  
As we forgive,  
Those who trespass against us;  
And lead us not,  
Into temptation;  
But deliver,  
Us from evil.  
For thine is the kingdom,  
The power and the glory,  
Forever.  
Amen.*

#### THE FORMER DAYS.—NO. 2.

J. N. LOUGHBOROUGH.

AT the time of the organization of the General Conference, May 20, 1863, the whole delegation was not so large as that now in some of our smaller State conferences. The third angel's message has now so spread its interests through the world, with its printed matter in thirty-six of the leading languages of the world, that it is utterly impossible for one general council to give proper attention to the details of the work in all parts of the field, as the General Conference did in its early days.

As the work thus advances harmoniously under the Lord's leadership, in "Testimonies for the Church," No. 33, he gives encouraging testimony to us:—

But God's servants are not to trust to themselves in the great emergency. In the visions given to Isaiah, to Ezekiel, and to John, we see how closely heaven is connected with the events taking place upon the earth, and how great is the care of God for those loyal to him. The world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of the church, in his own charge.

We permit ourselves to feel altogether too much care, trouble, and perplexity in the Lord's work. Finite men are not left to carry the burden of responsibility. We need to *trust* in God, *believe* in him, and go forward. The tireless vigilance of the heavenly messengers, and their unceasing employment in the ministry in connection with the beings of earth, show us how God's hand is guiding the wheel within a wheel. The divine Instructor is saying to every actor in his work, as he said to Cyrus of old, "I girded thee, though thou hast not known me."

In Ezekiel's vision, God had his hands beneath the wings of the cherubim. This is to teach his servants that it is divine power that gives them success. He will work with them if they will put away iniquity, and become pure in heart and life.

The bright light going among the living creatures with the swiftness of lightning, represents the *speed* with which this work will finally go forward to completion. He who slumbers not, who is constantly at work for the accomplishment of his designs, can carry forward his work harmoniously. That which appears to finite minds entangled and complicated,

the Lord's hand can keep in perfect order. He can devise ways and means to thwart the purposes of wicked men; and he will bring to confusion the counsels of them that plot mischief against his people.

Brethren, it is no time now for mourning and despair, no time to yield to doubt and unbelief. Christ is not now a Saviour in Joseph's new tomb, closed with a great stone, and sealed with a Roman seal. We have a risen Saviour. He is the King, the Lord of hosts; he sitteth between the cherubim; and amid the strife and tumult of nations, he guards his people still. He who ruleth in the heavens is our Saviour. He measures every trial. He watches the furnace fire that must try every soul. When the strongholds of kings shall be overthrown, when the arrows of God's wrath shall strike through the hearts of his enemies, his people will be safe in his hands.

#### THE SPIRIT OF PROPHECY NOW.

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

THE Spirit of prophecy has been manifested with this people during their entire history. Its fruit has been known among us all the way. One of the prominent features of the message has always been the present work of the Spirit of prophecy in the church. Have we been correct in our positions with reference to this question? That we have been, all who will review its workings among us must be convinced. Has its work been to witness to the different steps foretold by prophets of the past, as we have reached them in our journey? Has it faithfully warned and admonished with reference to our dangers? Has this tended to bring all to the unity of the faith? Have those who have heeded its warnings been blessed and prospered of the Lord, and led on into the more full understanding of the glorious gospel of salvation? And have those who have had a knowledge of it, but refused to heed its instructions, been left to drift like a rudderless ship tossed by the tempest?

What should these lessons teach us? God never sent a message to any one to disgrace him; but to save him. It is the manner in which he receives it that makes it profit him, or cause him to fall into deeper darkness.

When King Hezekiah received a testimony from the Lord, he immediately responded, "Good is the word of the Lord which thou hast spoken." Isa. 39:8. Eli, when reproved by the same Spirit through the youthful Samuel, said, "It is the Lord: let him do what seemeth him good." David humbled himself when reproved through the Spirit of prophecy in his time, and the Lord counted him a man after his own heart. He harmonized with the Spirit of Christ that brought the reproof, and turned from the sin for which he was reproved.

So in every case it is the pitying call of the Spirit of Christ still lingering to encourage growth and fruitage, that the tree may not be cut down. If it could only be seen aright, how gladly would this work be welcomed by all, and with what joy would it be received.

In contrast with the cases of Hezekiah, Eli, and David, take the cases of others who took another view of the testimonies sent them of the Lord. Azariah, Johanan, and all the proud men said to Jeremiah: "Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there: but *Baruch the son of Neriah setteth thee on against us.*" Jer. 43:2, 3. And this was after they had asked the prophet for the message, and promised to obey whatever the Lord should speak. Jer. 42:1-6.

King Zedekiah asked secretly of the same prophet to know the Lord's message to him. It was faithfully given. He did not resent it, but quietly ignored it. As the result, the judgments that were predicted followed. Jeremiah 38, 39.

Jehoiakim, king of Judah, presented the most defiant attitude toward the Lord's message. He read but three or four leaves, and then cut it with his penknife, and cast it into the fire. Jeremiah 36. But this did not divert the calamities foretold. Saul heard the word of the Lord, but he and the people sought "a better way," and *lost all.*

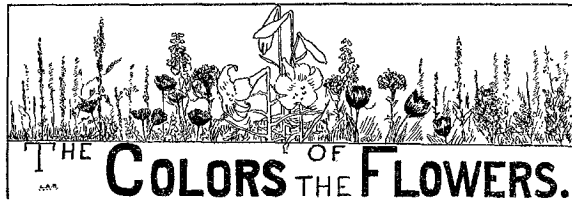
In the days of Moses, Korah, Dathan, and Abiram, with two hundred and fifty princes of the people, famous in the congregation, men of renown, would not receive a testimony through Moses because they were too holy to need it, and he was taking too much upon him to present a testimony to such good men. But when the test finally came, the earth swallowed them up according to the testimony borne by Moses. Numbers 16.

Samuel felt grieved when the Lord's word by him was refused by Israel; but the Lord said that they had not rejected Samuel, but him. So it always has been and still is. It is not a light thing to reject the Lord's message to his people in any age.

Would you know the relation of the Spirit of prophecy to the present work, read "Testimony for the Church," No. 33, pages 182-219. It is what it claims to be, or it is valueless.

In these times of peril, how much we need every admonition the Lord has for us. Walking his way, there is light and life; in the opposite road there is darkness and death. Now, as in the past, prosperity is with the Lord. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

NO ONE who has read the Scripture will say that it does not teach men to work. Every Bible student loves to work. The word of God inspires us to work. Paul said the love of Christ constrained him. Jeremiah said the word of God burned in his bones. He fed upon it, and it was sweet to his taste. If a man gets his heart full of the word of God, he is not then interested in one little corner of the vineyard, but he will take a wide field of labor and interest.—*Moody.*



L. A. REED.

WHEN we pass the prismatic colors through the convex lens, we obtain the original white light. Now, if we have passed but a portion of the colors through the lens, we should not get white light, but a mixed tint. But even this tint is composed of light; it was light that passed through the lens, and appeared upon the screen. And remember it was light that passed through the prism that appeared upon the screen as red, orange, yellow, green, blue, indigo, and violet. We call these the prismatic colors, but really they are but light.

In the same fashion all the colors of nature are but light—light modified by the object reflecting it. The lily reflects all the prismatic colors, and hence is white. But this whiteness is the whiteness of *light*. It is nothing more nor less than light reflected from the lily petals. And when a flower reflects the red or the blue or



the yellow, let me assure you, it is red *light*, blue *light*, or yellow *light*, that the flower reflects.

Some seem surprised at this statement. The color seems to them to be an art of the flower, something that the flower possesses, just as it possesses petals, stamens, or pistils. But let us stop and think a moment. What color has the flower in darkness? You know it has none whatever. In the darkness it still has the petals, the stamens, the pistils, but the color is not discerned. The color is there, but we can not see it. Well, let us bring a light,—a light that is quite unlike sunlight. We will bring a light made of burning sodium. We look now at our rose. It certainly is not red; it is a sickly yellow.

The reason for this is not far to seek. The sodium light has not red, orange, green, blue, indigo, and violet in its rays. It has only yellow. The yellow of our light passes to the flower. The rose has always absorbed the most of the yellow, even as it did the other colors, reflecting but the red. *Now* there is no red for it to reflect. It is so constituted that it can reflect nothing but red; it can not reflect yellow in its purity: and so the rose looks to be of a dirty, sickly, indescribable yellow. The *flower depends* upon the *light for its color.*

If sunlight were like sodium light, what a sickly looking world we should have! Everything would appear of a vile, sickly yellow. But the sunlight has all the colors of the flowers; for the colors of the flowers are the colors of sunlight. And so the flowers should teach us what the prism teaches us; namely, that light is composite, made up of many colors. A bed of pansies will give you all that the prism gives you. It were an easy matter to make a rainbow of flowers; for we have roses and poppies for the red, nasturtiums and California poppies for the orange, dandelions for the yellow, leaves for the green, blue-bells for the blue, violets for the indigo, and clematis for the violet. True, these colors are not such pure colors as we have in the rainbow, but the lesson is the same for all that.

"IN any business, never wade into water where you can not see the bottom."

#### THERE WILL BE A RESURRECTION.

JESUS speaks in time of sorrow,  
And his blessed peace imparts;  
In the desolated homestead,  
He will comfort broken hearts.  
Praise the Lord! 'tis not forever  
That the friends of life shall sever:  
There will be a resurrection by and by.

There are buds that have been blighted,  
There are hopes that have been killed,  
Many wrongs are still unrighted,  
Many longings unfulfilled.  
For the treasure that was cherished,  
For the beautiful bud that perished,  
There will be a resurrection by and by.

Though the heart with grief be broken,  
And the lips with sorrow dumb,  
Faithful is the promise spoken:  
Resurrection time shall come.  
Every comfort that was taken  
Shall to life and love awaken:  
There will be a resurrection by and by.

Look! beyond the night of sorrow  
There will come a blessed day;  
There will be a glad to-morrow  
When the night has passed away.  
Weakness, loneliness, and sadness  
Will be changed to strength and gladness:  
There will be a resurrection by and by.

—Mrs. Frank A. Breck, in *Christian Herald.*

#### PRAYER.

WILLIAM COVERT.

THE Lord advises all to "pray without ceasing." A mind always open to receive impressions from the Lord will take on the divine features. Ceaseless prayer will devour sin as certainly as the burning flame will consume stubble that is fully dry. A Spirit-filled life will be the sure result of earnest, fervent prayer. There can not be ceaseless prayer without constantly beholding Him to whom prayer is offered. But he that constantly beholds an object must partake of the nature of that object.

Prayer brings the Lord into the life. It ingrafts his nature into the whole being. By it the eyes of the understanding are opened, and the spiritual vision enlightened. While praying, the soul takes on strength, and grasps the Almighty power. Praying frees the mind from sin, and makes the heart tender. It brings the thoughts in touch with the thoughts of God, and so wisdom is imparted from God to the soul.

Long-continued prayer draws upon all the nature, and causes the soul's affection to grow heavenward. In the morning, when the thoughts expand, let them fly to God's throne, and unite in his love. Let this condition prevail throughout the entire day. But constant prayer is required, else the love will not continue. If watchfulness and prayer are neglected, then degeneracy of spirit will follow.

Much prayer goes before great blessings. It cultivates the soul, and prepares the soil of the heart for the watering of God's grace. God could do much more for his people if they would pray more; for they would be better prepared humbly to receive and faithfully to use what is given.

The Lord certainly desires to bring his people near to himself, that he may put his glory upon them. They were created, body and spirit, for the Creator's glory. He is anxious to use the faculties of all, and thus bring about his own ideal of man. Until there is earnest importunity, man can not see his own danger. Beyond this the mind must know and keep its constant union with that which is divine, else the keeping power of God will not be retained. The only safety is to pray constantly, and pray earnestly. "Pray without ceasing."

## THE SONS OF GOD.

"FOR as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14.

A lowly manger saw his birth,  
Men held his life of little worth;  
Despised and scorned, he walked the earth  
In calm humility;  
He had not where to lay his head,  
And yet so great the life he led,  
Ere long the wond'ring nations said,  
"The Son of God is he!"

O ye who dwell 'mid toil and stress,  
And mourn your feeble littleness,  
Take heart. Ye, too, the world may bless,  
Though not in like degree.  
No longer mourn your lowly fate,  
Uncounted powers your will await;  
Arise, and claim an heir's estate—  
The sons of God are ye!

The sons of God, who, if ye will,  
The storms of human hate may still,  
And human hearts with glory fill.  
No longer faithless be;  
For whoso'er will love the right,  
And wage 'gainst sin unceasing fight  
Shall be endowed with endless might—  
The son of God is he.

—Geraldine Meyrick.

## The Sermon.

## TO HIM THAT OVERCOMETH.\*

W. W. PRESCOTT.

(Continued.)

REV. 21:1: "I saw a new heaven and a new earth." We are right back to the first chapter of Genesis. In the beginning God created the heavens and the earth, and when they were first created, they were new. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne [that is, the King] said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. *He that overcometh shall inherit all things;* and I will be his God, and he shall be my son."

It is all included in that. When he is really our God, and we are his sons, that settles the whole matter.

The world's message, which is to prepare a people for just this experience, says that we should "fear God, and give glory to him;" that we should acknowledge him as God, not in theory, but in fact, giving him his place of rulership over us. And when we do this, and he rules, and is our God, then by that very fact he gives to us our place of rulership, and man is restored.

This is done by his life; it is not an arbitrary gift. It is done by his life, because his life is the source of all the power in the universe. His life is the energy that is in everything, that controls everything, that upholds everything, that rules everything. He wants to impart that life, his own life of righteousness, to every one who will receive it; and the receive-

ing of that life of righteousness will put man in possession of everything.

But we are made righteous by faith, not by works. Not by works of righteousness which we have done, but by being justified, we receive a righteous character, by faith. We are all the children of God, through faith in Jesus Christ. We are cut off from God, and from the power of his life, simply by unbelief. In all this we come back to very simple things; that is, if we believe God for what he is, accept him for what he is, that settles everything else, and puts us in the right place. If we refuse to believe God, to believe his word, to accept him as our personal King, our personal Ruler, that act shuts us off from our place of rulership; because the fulness of life which he gives to those who believe in him, which transforms and makes them in the image of God, is the power that rules.

And what God planned originally to do, he will still do,—he will rule the earth through men. How?—Not by physical power, but by faith; for the gospel "is the power of God unto salvation to every one that believeth." We have to deal with the world and the power of the world; or to put it more concretely, we have to deal with him who is "the prince of the power of the air." You see, it is a question of being able to overcome, a question of victory. Read 1 John 5:4, 5. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" That is, that the Son of man was also the Son of God; and believing him as such, we receive him as such. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

This truth is expressed in so many ways, all through the Scriptures, that it is very simple when you get the key. The key is *faith in his life*. We are saved by his life. The jailer said, "What must I do to be saved?" The answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved." Believe on Jesus, the Messiah, as Lord; for he is Lord of all. Allow him to be Lord over you, and you will be saved. Through you, he will give victory over that which is outside of you; but the victory begins within. That is the gospel,—first victory over one's self, and then victory over all things outside of one's self. The victory by force over all things outside of one's self, does not give victory over one's self. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

See how real the Bible is. Take that text—"a city"—one city. Better is he that ruleth his spirit than he that taketh one city. "He that ruleth his spirit." Because he rules his spirit, he has the rulership within that will make him an overcomer, and he will inherit all things; he will sit on a throne with Christ, and be ruler over many cities. But he that takes a city here by outward force gets hold of one city. It may be subdued by power of arms, and he can hold it only by this same display of outward force, and that for only a short time. But he that rules his spirit will be heir of all things, joint heir with Jesus Christ, and will sit on a throne with the Ruler of the universe. Better rule over the universe, than rule over one thing, and that half destroyed.

Thus the gospel is the gospel of self-control. Man was made, not to be independent of God, but wholly dependent upon God, yet ruler over all the earth and that which is in the earth.

The test of whether one has accepted the gospel of self-control is a practical one, and has to do with his every-day life; for it is not theory, but actual experience. The test which

comes to every one as to whether he has accepted the gospel of self-control, and controls himself, is revealed in his every-day experience. The victory that he gains is to be the victory every day, and that victory is victory over all appetite, all passion, everything that will tend to exalt itself against God, that will reveal in man a character different from God's character.

If you will stop to think a moment, you will see where this test has come all the way from the first. Why did it come with Adam?—That it might be made known whether he was able to rule or not. It came with reference to eating, and he lost control over himself, lost his place as ruler, because he refused to harken to God in reference to eating.

When Christ came, and was led by the Spirit into the wilderness to be tempted of the devil, the very first test that was brought to bear upon him was in reference to eating.

When the children of Israel were being brought through the wilderness on their way to the promised land, the test which came to them was the question of eating and drinking.

God has set his hand the second time to gather out his people, to bring them into the promised land. Now we are getting back to the beginning,—drawing near to the first chapter of Genesis again, the place of dominion. And now comes the same test exactly. The same test comes again to let man demonstrate whether he has yet learned the gospel of self-control; that is, he is tested now with reference to his eating and drinking.

There is only one gospel. There is not a gospel of righteousness, and then a gospel of health, and then some other gospel. There is only one gospel, and that is the gospel of God's own life,—the gift of his own life to man to make him a king; to deliver him from everything that holds him in bondage, and to set him free in the liberty wherewith Christ makes free; to put him on a throne, and make him king. When the gospel is preached, it will be *the* gospel. This message is the everlasting gospel,—only one gospel,—the everlasting gospel, the eternal gospel, the same gospel from first to last. It is the gospel that makes men completely whole, that makes a man of power, because it was when man lost his manhood that he lost his place. It is by the restoration of his manhood that he gets his place. And any man who is a man, is a king. Jesus Christ was a man, and he was king. He said to the elements, "Peace, be still, . . . and there was a great calm." He didn't pretend to be a man, and fail to be it; but he was a man. When Pilate said, as Jesus was brought before him, "Behold the man!" he spoke better than he knew. Because Christ was a man, and had a manhood that belonged to a man, and had a character which belonged to a man, he ruled even here.

This gospel gives a man manhood. It makes a man of a man. It puts him back into the image of God again, puts him in a place as ruler. It is a complete gospel, and the man who accepts it is to be sanctified wholly,—body, soul, and spirit. He is a complete man, and this gospel of what we sometimes call health reform is a no different gospel from the everlasting gospel, and is a no different gospel from righteousness by faith, salvation from sin. However, it is only wholly complete when it has to do with the whole man.

(Concluded next week.)

"WE may measure our growth in grace by our conceptions of sin. Some sins that looked small to the Christian in former years, loom up like mountains as he progresses in the divine life. God help us so to grow that sin will more and more appear to us as it appears to God."

\* Preached in the Tabernacle, Sabbath, February 4, and stenographically reported for the REVIEW.

## Woman's Gospel Work.

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

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

"CHARGE not thyself with the weight of a year,  
 Child of the Master, faithful and dear:  
 Choose not the cross for the coming week;  
 For that is more than he bids thee seek.

"Bend not thine arms for to-morrow's load;  
 Thou mayst leave that to thy gracious God.  
 'Daily,' only, he saith to thee,  
 'Take up thy cross and follow me.'"

### STUDIES IN PRINCIPLES.

#### EQUITY.

(Continued.)

EQUITY requires that every person shall have the fullest opportunity to make profitable use of every power that he possesses without overtaxing any, and that every real need shall be fully met without overabundance.

The plan and purpose of God for man, and the teaching of the gospel as it concerns every relation between man and man, are in harmony with this principle. Phil. 4:19; Heb. 4:16; Eph. 4:28; Acts 15:28; 2 Cor. 8:12; 1 Cor. 10:13; Mark 4:33; Deut. 15:8; Rom. 12:13; Ezra 2:69; Neh. 5:8; Matt. 25:15; 1 Peter 4:11; Lev. 14:22; Deut. 16:17.

All judgment must be according to equity, or it becomes oppression or persecution; and because it is impossible for man to obtain that all-round view of any case which would make fairness possible, God has forbidden the exercise of judgment to men (Matt. 7:1), and has committed it to our Lord alone (John 5:22); for it must be absolutely just and right. Gen. 18:25; Ps. 7:8, 11, margin; 10:18; 75:6, 7; 96:13; 110:6; Eccl. 3:17; Isa. 1:17; 2:4; 11:3; Eze. 7:3; John 7:24; Rom. 14:13; 1 Cor. 11:31; Rom. 2:1, 3; 14:4; James 4:11, 12.

In harmony with this principle, it is evident that the most needy have the greatest claim; that those who lack the most have the largest deposit in Christ and his representatives. 1 Thess. 3:10; Acts 4:34; Jer. 23:3, 4; 1 Cor. 16:17, 18; 2 Cor. 11:9; Phil. 4:19; Heb. 4:16; Matt. 5:6; Deut. 15:11; 24:14, 15, 17, 19-22; Ps. 82:1-4.

The most bitter denunciations are pronounced against those who disregard this principle of equity, or who would pervert it in its application. Mal. 3:5; Jer. 30:20; Prov. 14:31, 32; Ps. 12:5; 72:4; Job 27:13-23; Isa. 16:4; Micah 3:11, 12; Matt. 7:2; John 7:24; 1 Cor. 2:11, 15, 16; John 12:47, 48.

Perfectly to comprehend just what is involved in the practical application of this principle, it is necessary to keep in mind the fact stated in the former study on this subject, that we are a family,—one family both in heaven and in earth, a family of children who are more or less obedient to the word of a tender and patient Father, who loves with a true father's impartial love. 2 Sam. 14:14; 2 Chron. 19:7; Prov. 24:23; Acts 10:34; Rom. 2:11; Eph. 6:9; Col. 3:25.

It is also necessary to keep in mind what constitutes a claim (Heb. 4:16), and what makes need (Lev. 26:43; Eph. 5:3-6), and that therefore the Lord said—Lev. 26:44; and Matthew 9:12, 13; Mark 2:17; 1 Tim. 1:14-16.

In any family the one who is blind, or deaf, or crippled would at once be considered as having the most imperative claim upon all the

soundness, strength, and grace that could be mustered by his more highly endowed brothers and sisters. Those who have eyes must see for him, those who have ears must hear for him, and he has an unquestioned right to all the speed and skill of every perfect hand and foot that his life and comfort shall require. This is recognized as only just; and according to the same principle, the person who is the farthest away from God by wicked works, who is blind to all truth, deaf to every call of God, weak and crippled as to will or purpose, so that he can not do what he would (Gal. 5:17; Rom. 7:15-24), has the strongest claim upon all that any one of us has ever received of Christ. Matt. 10:6-8; 25:31-46.

The obligation is upon us to look upon and labor for our helpless brothers and sisters just as Jesus did. Rom. 14:1; 15:7; John 17:18; 20:21; 2 Cor. 5:14-21; 6:1, 2.

There is a saying in the Talmud that I believe is true,—“The gate of heaven is forever shut to him who comes alone;” for it is only the negative side of the truth as it is found in Isa. 5:20 and Dan. 12:3. S. M. I. H.

### EXTRACTS FROM CORRESPONDENCE.

THE people here all think they are so good that they do not need any help. Nearly all belong to some church. They do not want to be disturbed or troubled with anything new. I hardly ever meet any one who dares talk about, much less study, the Bible. Now I would like to know how to reach them, and interest them so they will want to know some of God's word. I felt impressed to write and ask for your counsel and help. My greatest desire is to work for God, and to know just how to help those around me. I am not satisfied with the little that I have done. It sometimes seems as if I could not keep still, and see people going to destruction, who think they are all right, and do not want to know anything else. If you can give me any light as to how to do the work that must be done here, I shall be thankful indeed. All our sisters feel much the same as I do in this matter, and desire me to write to you.

With reference as to how to go to work among the people with whom you live, I should say: Cultivate their acquaintance in a friendly, informal way at first. Draw them to yourself. Make them feel that you are personally interested in them, in their homes, in their children, and that your interest is unselfish, is human,—the more human, the better. Do nothing that will arouse antagonism. Find something of common interest, and establish yourself with them upon this common ground; thus you can lead them out point by point. Wherever you find a real need, if you are ready to meet that need with practical help, you will certainly awaken interest in yourself and whatever you represent. These people must have some needs that are not being met. There must be sick and lonely and aged people among them,—anxious, tired, discouraged mothers, fathers who realize that they can not do for their children all that they would like to do,—there must be aching hearts; and if you can find such, and make them understand that you have access to a panacea for their sorrows, that you are acquainted with the one Comforter, you will certainly make a beginning that will be like the hiding in the earth of a root from which a fruitful vine will certainly grow and mature. Study your books and literature at home, have the truth so woven into your brain, and held in solution in the blood which your heart keeps pumping down into your fingers, that you will express it in some way wherever you go. I believe that a Seventh-day Adventist woman ought to be, other things being equal, the mightiest woman in the world; and the fact that you are in this locality alone, under such circumstances, is positive evidence that God expects you to be mighty. It will be a part of your work so to live and talk the Bible, without letting your

neighbors know that it is the Bible, that they will begin to inquire after the source of the information that you have to give. You should be thoroughly informed in all the health principles, and in many other lines of truth. Study yourself to find the meat which you are to carry to those who are perishing all about you.

When I received Sister Kellogg's letter, I felt glad to know that others had an interest in me. Yet at the same time I felt that there must be some poor souls who needed encouragement more than I did, and it seemed to me that it would look better for me to be helping others than to have some one giving her time, which probably was precious, for my benefit. I appreciate your kindness in having some one write to me. I am most thankful for the effect which the letter had in stirring me up to help others.

I am glad that you enjoyed the correspondence with Sister Kellogg. I am much encouraged by the fact that you have a right view of your relation to other people, and realize that you should be able to help others, instead of having some one help you all the time. It is by helping others that you will yourself be helped; but sometimes it takes us a long time to learn this lesson. If you have learned it, although you may not be very old, you have already come into a world of experience. It is a serious matter to neglect a call from any needy soul, and I am glad that your eyes have been opened to see the point at which you have failed in the past, and hope that from this time you will be ready to take advantage of the opportunities that come to you through a knowledge of the needs of others.

I am in a field that needs so much labor, and I do want to do all I can for the people, but have to be very cautious in regard to how I move. They are almost afraid of a prayer-meeting. At first I tried to get a prayer-meeting started from house to house, but none would come out.

A public meeting of any kind is a poor way to begin Christian work. A work to be permanent and effective must begin first in the home, and from this extend out to the wider and more public field. A meeting should be the result of work which has made it impossible to get along without one. It should exist because of an imperative demand for it. In such a field as you seem to be, the best way to begin is quietly to cultivate the acquaintance of those who need such sympathetic help as you will be able to give them in a true womanly neighborhood life, adapting yourself to the need of little children, of discouraged mothers, of broken-hearted women, of the aged and the sinning, making them know that you care for body as well as soul. An understanding of what the whole gospel for the whole man means is essential to the work anywhere. If you begin with a meeting of any sort, you will be obliged sooner or later to come back to this personal method if you maintain any interest that may have grown out of the meeting. The results of a meeting are necessarily superficial; it is only the personal, individual witnessing by life and character that can bring forth a real harvest.

### NOTICE.

I HAVE just prepared a pamphlet entitled, "What and How to Answer." It is a reply to the many questions which have come to me for years from mothers all over the country, asking me for some outline of how to inform their children in regard to the advent of the child. This is a subject with which every mother of to-day should be conversant.

A copy will be sent to any address upon application. Please enclose postage for return mail. Address Mrs. S. M. I. Henry, Sanitarium, Battle Creek, Mich.

## Home and Health.

### A LESSON FROM A LADY.

As MY pet, in dresses trailing,  
Tightly clinging to the railing  
Of the stairs, descends, she cries,  
"I'm a lady—largest size!"  
Bonnet tied beneath her curls,  
Happiest of happy girls;  
But on the lowest step she slips,  
Headlong to the floor she trips.

Finery is all unheeded,  
Tears are flowing unimpeded;  
To my lap she straightway flies,  
There to hide her tear-stained eyes.  
"You're a lady—must n't cry!"  
Answer comes with sob and sigh  
As I smooth a tangled curl,  
"No; I'm just your little girl!"

We may stride in plume and feather  
Proudly through the sunny weather,  
But when clouds of trouble fall  
Round about us like a pall,  
All unheeded garments fine,  
Straight we seek the breast divine;  
Far from worldly cares and harms,  
Humble children in His arms.  
—Josephine Page, in *London Standard*.

### THE SPIRITUAL LIFE OF THE CHILD.

MRS. S. M. I. HENRY.

THE conclusion to which we are forced by the philosophy of the gospel is that the child is almost wholly spiritual. The breath with which he begins is the Spirit of God in his nostrils. The Spirit is his life, and is in him without contention just as large as he can hold. His entire being is in agreement with the Spirit that fills him, just as it does the lily, until he has from outside influences learned disagreement and controversy.

If he could have a chance as he grows up into consciousness to fill his mind with only that knowledge that is in harmony with the Spirit, which the Spirit can use in building him up into Christ and in shaping his future; if he could only be allowed to eat and drink his heaven-appointed food and water just as the birds do, and to sleep and exercise and perform all bodily functions according to the dictates of the Spirit as voiced by nature, without controversy; if only the atmosphere which he is compelled to breathe in his home could be spiritual and not carnal; if he could be educated in the living Word instead of in dead things,—he would grow up as Samuel, as Daniel, as John, and as Christ grew, to conquer Satan at every point, and to glorify his Father in heaven.

From the word of God I know that I am not claiming too much for the child. The Father of all did not love Samuel or Daniel or John or even Jesus any more than he loves your child; for he is no respecter of persons. Not one of them was any more truly appointed to a special work for God than is your child. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. And hence just as truly as John was filled with the Holy Ghost from his birth, so may your child be if you will have it so. Thus born in the Spirit, and brought up "in the nurture [nourishment] and admonition of the Lord," the promise must be fulfilled, "Train up a child in the way he should go: and when he is old, he will not depart from it."

The trouble is that parents—"Christian" parents—do not believe this word; and any word of God taken without faith becomes poison. The extent to which the truth is received by our people makes that which is not received by faith and lived out, deadly,—so much so that because of what they do know of health reform, and yet, from lack of faith, fail to embody in actual living, has resulted in such a

multiplication of invalids among Seventh-day Adventists, as to be a reproach to the cause. We ought to be a people abounding in health, and we should be if the word of God were taken for all that it is worth.

The same principle holds in relation to the training of the children. The question is asked again and again, "Why do Seventh-day Adventist children go away so rapidly from the truth?"—It is because the teaching of the truth has, for them, not been mixed with faith. Parents have not received the truth that the children are the heritage of the Lord; that their little lives actually began in Christ; that the breath which they breathed was the Spirit of God from the beginning. They have looked about and have seen the children of "good people" going wrong, and have said, in their hearts, if not in words, that God has failed to keep his word, so often that it can not be depended upon *for sure*; fathers and mothers may do the very best possible for their children, and yet they go astray in spite of it all: and this unbelief, being mixed with all their thoughts and efforts for the children, has tainted the very fountain of being for them, acting as a poison in the atmosphere which they must breathe, changing the Word, read and quoted, but not *lived*, into poison instead of food. The result of this condition must be realized in every fiber of the child's being. Just as all nature suffered from Adam's sin, so does the child in the home suffer even in the hidden part from the questioning, caviling, and unbelief of the father and mother, in spite of the most punctilious outward observance of the law.

"But," says one, "because the child inherits a fallen nature, he must some time go through the experience of sinning and repenting, confessing and accepting Christ, for himself, before he can be saved." And for this reason many have tried to ignore the responsibility, or lay it away for the child himself to take up when he shall have come to the "years of accountability," thinking that since he must be a sinner "in his own sight" anyhow, a little, more or less, if he only keeps out of crime and disgrace, will not make much difference in the end to Him who is just as well able to carry a world as an atom.

But the fact is that the child is not required by any provision of the gospel to grow up into sin. It is not for this purpose that Christ said, "Suffer the little children, . . . to come unto me;" it is not to this end that the "promise [of the Holy Ghost] is unto you, and to your children;" but to the end that the children may grow up into strength of spirit such as will always resist and overcome; that they may be filled from birth all through life with wisdom, while the grace of God shall be upon them always, as a garment of light. Luke 2:40.

Just as Jesus did, so may your child increase "in wisdom and age [margin], and in favor with God and man" (Luke 2:52), and fill up the measure of his days with righteousness instead of with sinning.

"Whatsoever is not of faith is sin," or, *is deficient*; for the word "sin" means *missing the mark*: and to miss the mark of faith in the Spirit as manifested in child-life has brought failure into our child-culture. This being true, the only remedy is in a true and lively faith,—faith in the laws of health, by which the little body is to be kept growing into a larger and fairer temple of the Holy Ghost, by which every power is to be made into an instrument of righteousness,—faith in the uttermost salvation that is actually able to take the innocence of childhood safely through the processes of development, by knowledge of the truth and by culture, into the purity of Christ.

It is blessed that the diseased may be healed, but more blessed that life may be preserved from the power of disease, so that the child of God need never be sick.

It is glorious that the sinner may be cleansed from all his defilement, but more glorious that that life may grow up into Christ, so that it may never have known actual personal defilement.

Christ came to save *from* disease and sin, and to keep us unto eternal life.

NO FATHER's house is full,  
E'en though there seems no resting-place for more;  
Forgiving arms and doors do open wide  
If one repentant child implore  
Outside.

No mother's heart is full,  
Unless it be with longing, burning wild,—  
Heart-throbbings that no cheerful face can hide,—  
The wish to clasp her sinning child  
Outside.

God's flock is never full;  
Fear not to enter boldly at his door.  
None ever were refused who there applied;  
He hath abiding-place for more  
Inside.

—Selected.

### SING.

MRS. ELIZABETH ROSSER.  
(Chandler, Ore.)

I WONDER if all the mothers of young children, who read this know what a power over the little folks they have in the gift of song. To be successful in this field one need not be a great singer; for no public audience ever listened to Jenny Lind or Patti with more loving admiration, more appreciation, than that with which the children hear mother's songs. Nor need the songs be any remarkable productions, either as to words or music; simple little melodies about the birds, bees, and flowers; the chickens, dog, and cat; the sky, clouds, rain, etc., are the most loved, because the best understood: while little home-made rhymes, into which their own names and experiences have been woven, have an especial charm for them.

In a large family of little children some of them are apt to become restless and out of humor at almost any time. Then is one time to bring the song charm into play; you will find it oil on the waves. Again, somebody is inclined to tease; try a song that the teaser can join in. Or if you are tired, and your "nerves" rebel against the racket of the children, don't send them outdoors, or set them in corners to keep silent; don't scold; just start a song.

Above all, if you are inclined to have the "blues," *sing*; for the "blues" and a good, hearty, rousing song can not find room in the same heart at the same time. Of course, when you feel happy, and the children are all good-natured, you will sing.

Be sure to sing plenty of Bible songs for the children, until their hearts and minds become fairly permeated with them; in no way will they absorb truth faster; and you must understand, too, whereof you sing; for the question, "What does it mean, mama?" will continually rise.

Do not say, "I have not time to sing." It is a positive saving of time; the hands may be just as busy over the dinner, at the wash-tub, or with the needle, while you are engaged in singing, as they could be if you were scolding; and that persistent little member, the conscience, does not have so much to say afterward, to your exceeding discomfort.

I speak from several years' experience when I say, Sing to your children,—*sing*.

"If a fallen man can be redeemed, a fallen woman can. Impurity is just as sinful in a man as it is in a woman."

"TIME is not tied to a post, like a horse to a manger: it passes like the wind, and he who would grind corn by it must set the mill-sails."

## TO THE REVIEW AND HERALD.

MRS. SIDNEY MILLIKEN.  
(Big Springs, Kan.)

DEAR EDITORS: After reading your appeal to the women of the REVIEW family, I felt as if I would like to respond to the call, but must say that we women who have worked hard all our lives, and raised large families, are not very literary or poetical.

It has been almost thirty years since my husband and I began to keep the commandments. We take the REVIEW, the *Signs*, the *Missionary Magazine*, the *Life Boat*, the *Kansas Worker*, and the *Youth's Instructor*.

I have canvassed some in the neighborhood, sold six copies of the *Signs*, fourteen copies of "Making Home Happy," and one of "The Coming King." As the result of my labor, two have accepted the Sabbath. There is an elderly woman living in Topeka, a member of the Methodist Church, who told me that through the Woman's Christian Temperance Union she became acquainted with a lady by the name of Mrs. S. M. I. Henry, who had been marvelously healed at the Sanitarium, and had joined the Adventists. I told her I had met Mrs. Henry, and that she was one of our speakers at the Ottawa camp-meeting. When I go again to Topeka, I shall take that woman a copy of the REVIEW that has Sister Kirk's letter in it, and tell her there is another of the Woman's Christian Temperance Union women who has seen the truth. I think Sister Kirk is right about women taking up this long-neglected duty.

To all my friends I will say:—

O, my hope is growing brighter,  
And my soul is filled with song:  
Well I know that my Redeemer  
Pleads for me,  
And I'm happy in his presence,  
And I'm singing all day long;  
For the coming of the Just One  
I shall see.

Yes, He's coming, coming, coming!  
Are you ready, brethren dear?  
Are your robes all white and spotless  
As the snow?  
He is calling, calling, calling!  
Stop and listen; do you hear  
The call for workers in his vineyard?  
Will you go?

Sister Stuttle, write us another song. It lifts up our hearts, and cheers us. Give us some words to "Marching through Georgia."

## CHOOSE THE COUNTRY.

C. B. CLARK.  
(College View, Neb.)

If you are blessed with a country home, let me give you a bit of advice,—Stay there. It sometimes happens that people having good, comfortable homes in the country, unfortunately, and foolishly, too, have a sort of envious feeling toward those living in cities or villages. They feel that if they could only live in town, they would there enjoy so many privileges that they are now deprived of, and that their lot would be a much happier one than it now is. They imagine that it is easier to make a living in the city; and that, besides this, there are the advantages of society, of living near school and church privileges, in short, of having about everything they want. Country life is so tame and humble; but the city will give one continual round of excitement and pleasure. To many living in the country, town life seems to possess an infatuation which is dispelled only by the experience of living there.

Now all this supposition that country life is not so full of happiness and interest as city life, is a mere will-o'-the-wisp. It exists no-

where but in the imagination. It is a mirage, a fancy.

The truth is that many people who are able to make themselves comfortable in a country home, readily satisfying all their temporal needs, find fewer comforts, and at greater cost, when living in town. In the country, many of the little things which go to make a bountiful and healthful table are to be had by little effort, absolutely without cost; while in the city, they can not be had at all, or only by continual expense. Besides, when these things are placed upon the table, fresh and sweet, they are much better than can be bought at any store. By the time vegetables and fruit reach the city table, they have lost much of their freshness and beauty; and though in this condition they are better than none, yet they are not to be compared with the same fruit taken fresh from the garden or orchard.

It is true that church and school privileges are usually better in town than in the country; but that the schools are better, and the meetings more spiritual, is not always true. Indeed, the reverse is generally the case. Rural schools, equal in grade to town schools, are usually their equals in other respects. Strange, too, as it may seem, more people come late to church and Sabbath-school in town than in the country. Often a family will go from five to eight or ten miles to church and Sabbath-school, arriving in good season, while those living within a few blocks of the church will habitually come late.

It is true that there is more excitement in city, than in country, life. Unfortunately, however, this is mostly of an unhealthy kind, and stimulates the development of objectionable traits of character. Faculties of the mind naturally appealed to by the beauties of nature are left to lie dormant, or are but feebly developed in surroundings of wretchedness, want, and waste. Converse with nature, such as one may find in every country home, is a most healthful stimulus to the mind of both parents and children. It tends to inspire nobility of thought and purity of life. It is in every way preferable to street education, and helps to develop in the young a disposition to be useful, pure, and cheerful.

If, while living on the farm, parents find it difficult to keep their sons and daughters with proper associates, the difficulties will be increased tenfold by moving to the city. If the purity of their lives is maintained only by the strictest care where the beauties of nature conduce to it, almost certain ruin awaits them where companions of questionable character are sure to meet them. Nature, in all her purity and beauty, is a safer companion than boys or girls whose inner life is unknown to you.

Activity in useful employment is one of the truest safeguards to the morals of children and young people. In this, the country presents the highest advantages over city or village life. For want of some useful employment many a boy is on the street, gathering a harvest of suggestions that will surely poison his life and ruin his character. This is no less true of village than of city streets. It is a mistake to raise a boy or girl where regular and systematic work is not as much a part of each day's employment as is the hour for play and recreation. That this is true, the worn faces, the hollow eyes, the aimless gait, the vice-begrimmed countenances of the victims of enforced idleness who stalk through the streets of every city, town, and village of this wide country, amply attest.

Give the boys and girls a responsibility proportionate to their ages and conditions, and they will learn to love work, and call service a delight. For manhood and womanhood there could be no better training. Hundreds and thousands of these "society" men and women

and boys and girls would be glad to make the exchange with their country cousins. They envy them. With intense covetousness they long for some of their wholesome food, pure air, and sunshine.

But it is in the beauties of the country, where nature, in a thousand varied forms, is spread before one, that every one may see the handiwork of the Creator. In communing with nature we come closer to the Author of nature, and we are made purer in spirit and holier in life. By the loveliness and purity of nature the beholder is inspired to take higher views of life and character. In the quiet retreat of some shady dell, every voice whispers the love and care of a benevolent Creator. He who can not there read the love of God in leaf and flower, in brook and sky, would certainly be unsafe in circumstances less conducive to purity of heart and life.

Before you move to town, think twice. "Fathers and mothers who possess a piece of land and a comfortable home are kings and queens."—"*Special Testimony on Education*," page 104.

## "WELL, OTHERS DO SO."

MRS. P. O. BAHLER.  
(Keene, Tex.)

HOW OFTEN when reading the REVIEW, or other good literature opposed to habits which are contrary to nature's laws, and which are detrimental to health, we hear such expressions as: "Well, others do so." "Sister A eats flesh-meat, cracks nuts with her teeth, frets, gets angry, and is guilty of many other things." "Don't you see that Brother B does so? Why can't I do it?"

Yes, and the devil certainly does wicked things. Why, then, not say: Satan does so; why can't I do so, too? If it is good logic to excuse sin in ourselves because of the wrong-doing of others, this is certainly logical also. The truth is, we want to justify ourselves; hence we use the plea that "others do so and so."

Would it not be better to look unto Jesus, who is a true character, and is a pattern worthy of imitation? He is the only true source of righteousness. Look unto him.

The spirit which leads some to say, "Well, others do so," is the spirit of self-justification, and never will lead any one to acknowledge, or confess, a wrong.

## SLANDER.

THE most cowardly thing a person can do is to attempt to crush out the very life of another by hints and low insinuations. There are those who can not see a good deed done without attributing it to a bad motive. Wrapping themselves up in a mantle of self-righteousness, they sit in judgment on their fellow mortals, and dig and probe, no matter how much it may hurt. No matter if they inflict a sting that may crush a life, they gloat, in almost fiendish delight, when "they say" brings a whispered tale a shade darker than before.

Slander is Envy's favorite child. It knows no honor.

"'T was but a whisper,—one  
That uttered low, for very shame,  
The thing the slanderer dare not name;  
And yet its work was done.

"'T was but a venom'd word  
That struck its coward, poisoned blow  
In craven whispers, hushed and low;  
And yet the wide world heard.

"A hint! So slight, so low,  
And yet so potent in its power,  
A human soul in one short hour  
Was crushed beneath its blow."

—Selected.

# The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 11, 1899.

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

SPECIAL CONTRIBUTORS:

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

"THE King in his beauty is coming ere long;  
Prepare ye, prepare ye, to meet him,  
To share in his glory, and sing the new song.  
Who, who, will thus joyously greet him?  
Then wake thee, and haste to arise;  
Already the day-star is beaming;  
Let slumber depart from thine eyes:  
No time now for iadolent dreaming.  
O get ready  
The King in his beauty to see."

"Thine eyes shall see the King in his beauty:  
they shall behold the land that is very far off."  
Isa. 33:17.

"The King in his beauty"—who can comprehend the full meaning of that expression?

"Out of Zion, the *perfection of beauty*, God hath shined." Ps. 50:2. Zion's own perfection of beauty is all derived from him who alone is King in Zion.

"Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." Ps. 48:2. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 21:23.

Then since Zion's perfection of beauty is derived altogether from him, how great must be his beauty!

And even so saith the Scripture: contemplating his beauty, the Spirit of inspiration itself seems to recognize that it is indescribable, and can only exclaim, "How great is his goodness, and *how great is his beauty!*" Zech. 9:17.

And in view of this, it is no wonder, and how beautiful it is, that in that great day now soon to dawn, "when he shall come to be glorified in his saints," he is also "*to be admired* in all them that believe, in that day." 2 Thess. 1:10.

And since his glorious coming is so near, that *land* can not *now* be so *very* "far off."

Are you ready to greet "the King in his beauty"? Are you ready to go to that land?

"O get ready  
The King in his beauty to see."

ADAM "was the son of God." Luke 3:38.

As the son of God, he was endowed in perfection with every faculty and every power that the Creator could bestow upon him.

As the son of God, he was favored with every advantage of nature. There perfection was before him on every hand; everything reflected the glory of God, and spoke to him of the wisdom of God.

Yet, endowed with all these powers, and surrounded with all these advantages, Adam the son of God *failed*.

He sinned; and so brought the world under the curse, and filled the world with woe.

With the tide of sin steadily flowing for four thousand years, the sons of man had reached such a point in degeneracy and wickedness

that neither demons nor men, nor even angels, could see any way but that God must inevitably let loose his justice, and at once blot out the whole.

And just at that point Christ became *the Son of MAN*.

He became the Son of man AS MAN WAS *at that point*.

As the Son of MAN, he was subject to all the weaknesses that had been entailed upon the race through the degeneracy, personal and hereditary, of the successive generations of evil-doers.

As the Son of man he was also surrounded, and opposed on every hand, by all the disadvantages of a world laden with the ever-increasing curse.

As the SON of MAN, in addition to all this, there was "laid on him the iniquity of us all;" he "took our infirmities, and bear our sicknesses:" he was "made a curse for us."

Thus, under all the disadvantages of the curse, and under the curse himself, laden with the weaknesses, the degeneracy, and the sins of the race when at the brink of ruin, Christ *the Son of MAN triumphed*, just where, with all the advantages of the unhindered blessing of God, with all the advantages of open and full communion with angels and even with the Lord himself, and with all the advantages of perfection in himself and in all creation about him, Adam the son of God *FAILED*.

And in this triumph, Christ the Son of MAN brought this same triumph to every other son of man in the world. Bless the Lord.

O believe him, O receive him.

"The Lion of Judah  
Can break every chain,  
And give us the victory,  
Again and again."

Thanks be unto God for his unspeakable gift of Christ to be "the Son of man."

WE ministers are to be examples of the believers, "in word." We are to be examples in the matter of our own words,—the words which we speak. We are to be examples of the word of God; for it is the word of God that we are to preach.

In our own words we are to be examples out of the pulpit and in the every-day life, just as certainly as we are to be examples of the word of God in the pulpit and in the sermon while we are preaching.

Indeed, our being examples in word is not in our word as separate and distinct from the word of God; because as it is the word of God only which we are to preach, and as we must *be what we preach*, or else our preaching is vain, so our being examples "in word" is neither more nor less than being in ourselves, in our every-day life, examples of the word of God, which we profess to preach, and which we must *be* in order to preach *it*.

This is shown more fully in the next expression,—we are to be examples "in conversation." When the Bible was translated, the word "conversation" did not primarily mean even our words; but our whole course of action, everything that pertains to the every-day life, in all that makes up the character, in all that makes a person what he really is.

This is the Christian ministry; and the Christian ministry is Seventh-day Adventist ministry. "Be thou an example of the believers, in word, in conversation."

"Now we have received, not the spirit of the world; but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also *we speak*, not in the words which man's wisdom teacheth, but [in the words] which the Holy Ghost teacheth."

THE greatest mystery in the world is the simplicity of the gospel of the kingdom of God. It is as high as heaven, and as deep as hell; yet it is so simple that a child may receive it: and unless we receive it as a little child, we can in no wise enter into it.

In the days of Christ the temple was the great thing to the disciples; it was the center of God's work in the earth. Yet when Christ told them that it would soon be destroyed, and not one stone left upon another, they immediately associated that with the end of the world, and asked for a sign when it would be.

God never intended that his temple should be made out of dead things. "Ye [my people] are the temple of the Holy Ghost." After man refused to be the temple of the Lord, God had a temple built in the midst of his people, that he might dwell among them,—get as near them as possible. And even then it was the presence of God in the temple that made it sacred; there was no sacredness in the temple itself.

The kingdom of God is his righteousness,—his life,—and the kingdom of God within a man is God's righteousness there. It is this that made man king in the beginning, that gave him dominion over all the created things of God in the earth. When man fell, he lost this dominion, first of all, *over himself*, and then over everything else; and another came in, and took his place. And not until man has regained dominion, or control, over *himself*, will he ever gain the dominion that he lost.

It is this kingdom of God within a man that is the salt of the earth. When God's life is so utterly refused by man that there is not enough of it allowed to remain in the earth to uphold and control in the affairs of the earth, there is only one thing to happen, and that is for the end to come.

Dominion, control over themselves, was what made Daniel and his companions what they were, gave them their positions of trust and places of authority and power with God; and it was the lack of this in the king and others that caused them to do as they did. The secret of it all is found in the first chapter of Daniel. It is time for the reception of the Holy Ghost, not as a theory, not as a sentiment, but as a reality; and the basis for receiving the Holy Ghost for life, for authority, for dominion, is in this first chapter of Daniel. God will give us wisdom, and understanding, and authority, give us our place as kings and priests of God, when we receive in its simplicity the gospel of the kingdom.

W. W. P.

At a recent meeting in Exeter Hall, London, held in aid of Moravian missions, T. F. Buxton made the striking statement that "one in every sixty of the adult males of the Moravian brethren goes out as missionary to the heathen." And with the light of truth God has committed to our hands, what ought the percentage of missionaries among us to be?



“THE KNOWLEDGE OF GOOD AND EVIL.”

For a long time it has been the boast of all National Reformers and other Sunday-enforcement advocates, that the Delaware, Lackawanna, and Western Railroad was a complete refutation of the plea that a railroad would prove a losing investment unless Sunday trains were run. Its president for many years has practically stopped all traffic on the road on Sunday. Only a short time ago we read in a National Reform paper that the road was eminently successful, and this was attributed to the fact that Sunday traffic was not carried on.

However, it would seem that the board of directors were not of that opinion, or else were not satisfied with the success; for a few weeks ago they met, and elected a new president, one who will “take hold in earnest to reform the road, and run it in an up-to-date manner,”—the same as other first-class roads are run. Of course this action has provoked much discussion and newspaper comment, pro and con. We have no particular interest in the question in controversy, and mention it simply to call attention to the positions taken by at least one minister. After the dismissal of the president, Rev. Dr. Geo. R. Bishop, pastor of the First Reformed Church of East Orange, N. J., made the matter the subject of a Sunday discourse. His opening remarks on the law are excellent, but taken with what follows, they make it a tree of good and evil. He says:—

The ten commandments are the direct expression of God to us.

Other precepts come to us indirectly by the Gospels, by the epistles, by the prophets, by the apostles. These come to us directly. Out of heaven they were spoken, and by the finger of God they were written. All the rest of the Bible was inspired. These were not inspired: they were God’s own utterances,—his audible voice. They were his handwriting, or graving. Seven times we are told that the two tables of stone were written on Sinai, “by the finger of God.”

It will not do, then, to say that “Old Moses” wrote the commandments. He only brought down the tables after they had been written upon. The ten commandments had been written by some one older than “Old Moses.” They were written from eternity by the eternal God. And what is written is God’s character, which never can be antiquated, which never can be altered. From eternity to eternity, God must be supreme, and every moral being in the universe must love his neighbor.

The fourth commandment is the hinge of the decalogue. The first three commandments have reference to God the Father—his supremacy, God the Son his image, and God the Spirit his breath and his name. The last six commandments have to do with man—his dignity, his chastity, his property, his reputation, his welfare.

Between these is placed the commandment of rest,—of rest in God, from which men go forth refreshed to bless and serve humanity. The Sabbath law is, therefore, laid deep in the constitution of the moral system.

The ten commandments are a solidarity. They stand or fall together. Knock out the fourth commandment and you knock out the keystone of God’s moral government. Knock out the fourth commandment and all the rest tumble to chaos.

Then he says:—

I am led to make these remarks by the announcement that the D. L. & W. R. R. corporation has at last succeeded in ousting its old and stanch president,—stanch and true to God’s law and his moral obligations,—and has instituted a new departure, which it proposes to carry through at all hazards, beginning with forty Sunday trains, twenty each way. . . . A great corporation comes up and faces God’s law in blazing letters: “Thou shalt reverence my Sabbaths!” and it breaks that law, know-

ingly, wilfully, and against stern spoken and unspoken protest,—the protest of the Christian conscience.

How a minister of the gospel can thus speak of the law, and especially of the fourth commandment, and in the next sentence apply it all to the first day of the week is a mystery.

W. E. C.

NATIONAL APOSTASY MEANS NATIONAL RUIN.

EVERYBODY knows that the government of the United States was founded upon the Declaration of human rights. And it is equally true, yet *not* everybody knows, that this Declaration of human rights upon which the government of the United States was founded was directly deduced from Christianity. The principles of this Declaration were intentionally adopted from Christianity by those who framed the Declaration, and were laid down as a basis of the government of the United States, upon which this government was to stand forever.

The two vital principles of that Declaration are, that “all men are created equal, and are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness;” and that “to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed.” Thus this nation presented to the world every man first of all subject *to the Creator*, and *by the Creator* endowed with unalienable rights. The founders of this nation, when discussing this before the people, said that these were the principles upon which the gospel was first propagated, and upon which the Reformation was carried on. They said that the Almighty God, being Lord of the human mind, and only Lord of the conscience, and having all power, chose not to propagate his religion by impositions of power upon the bodies or minds of people, as was in his almighty power to do, but that he created the mind free, and that he left it free.

Thus, and here, for the first and only time in history, the Christian principles of civil and religious liberty were intentionally chosen and established as the foundation of a nation. And in this sense, the only true sense, this nation, in its establishment and its principles, was a Christian nation. And thus from its beginning this nation has been the beacon-light of liberty, civil and religious, “the classical land of religious liberty,” to all the world. Through these principles alone, in quietness and peaceful isolation, this nation has most powerfully influenced all other nations in the world, and has drawn them away from their former selves toward enlightenment and liberty. This was the wisdom and this the power of this nation in the eyes of all the other nations, who were compelled to say, “Surely this . . . is a wise and understanding people.”

But suddenly a change has come: and how great the change! a complete revolution in principle and practise. To-day the United States government has abandoned the principles which were laid down as the foundation upon which the government should stand, and by which alone it could be able or worthy to stand. The United States government to-day openly denies to people the equal right to life, liberty, and the pursuit of happiness; and is governing, and expects forever to govern, people without their consent.

To-day in this nation the Declaration of Independence, which has ever been the pride, and the ultimate source of appeal, of every American; which has been taught to the youth as the sum of all earthly good, is ignored, belittled, explained away, set aside, and repudiated by leading journalists, both religious and secular, by leading men of all professions, and by national representatives at the Capitol.

Long ago it was written, “If the foundations be destroyed, what can the righteous do?” So in this case, when the foundation is destroyed, what shall the people, even the people of other nations, do?

This nation, which God established for the enlightenment of the human race upon the divine principle of human rights,—when this nation abandons these principles in the eyes of all the nations, what then? Where then lies hope for the other nations who have never yet had any opportunity to have any benefit of these principles except as the principles by their own inherent power have forced themselves upon the other nations? There is the danger that is involved in this abandonment of these principles by this nation.

There is to-day the cry of “national expansion,” “imperial America.” This cry is a fact. The nation has entered upon her world’s career—no longer the career of the quiet and peaceable conquest of sound *principles*, but the career of armed conquest, and so of *force*. And when the defense of this new feature compels so many good men to explain away the Declaration of Independence, and openly repudiate divine principle, there is in it all an element of danger to the world.

Lord Salisbury, last November, in his speech to the world,—for when the prime minister of Britain speaks, he speaks to the world, and all the world listens,—mentioning the fact that the United States government had entered as a new element in the world’s affairs and the Eastern question, said that this does not promise peace to the world.

The nations themselves are staggering, and about to fall, under the weight of the immense armaments which they are compelled to maintain because of the mutual anger and jealousies that have persisted for more than half a century. The tension is already so great that by the chief ones concerned it has been likened to a magazine with the train already laid, and every moment in danger of being touched with the fire.

All this being acknowledged to be so, what alone can be the effect of the entrance into this awful arena, of this new world-power which, beforehand, the world is told by its chiefest spokesman, is not an element that will make for peace to the world? And above all, what alone can be the effect of it, when this new world-power enters that awful arena with the direct repudiation of its own fundamental and native principles, which alone can make for peace, and which are the very principles of the Prince of Peace?

What alone can be the influence of this nation upon the world when it has repudiated the principles by which alone it has influenced the world for good,—the principles which were its life, which were given to it for the world, and which alone can make for peace on earth and good will to men? As this nation by these divine principles has hitherto influenced all nations for good, just so now by the abandon-

ment of these principles it will influence them for the worst.

In all these things there is involved the great question of human rights. The American people must face this fact. They can not ignore it, and still regard human rights. And when *this* nation openly disregards human rights, what shall humanity do? Influenced only for the worst, what but the worst can possibly come to all the nations, and also to this one, which, by its apostasy, has most influenced them to the bad? And so "distress of nations, with perplexity," the time of trouble, hastens,—that "time of trouble, such as never was since there was a nation."

#### PRESENT PERILS.

"In the last days," says the apostle, "perilous times shall come." This declaration is not designed to make a distinction between perilous times and the last days, as if they were separate and distinct seasons, and to assert that somewhere *in* the last days, these other days, perilous in their nature, would appear. But it means that the last days are in themselves all perilous, and when the last days come, then come the perils too; they are inseparable.

Well, then, do we believe that the last days are here? If they are, we must know that the perils are here also, and that we are in the midst of them. What are these perils? Can we know them, that we may guard against them? In Prov. 22:3 Solomon declares that "a prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished;" or, according to the Revised Version, "suffer for it." Peril is defined to mean, "instant, or impending danger; risk, hazard, jeopardy; exposure to injury, loss, or destruction." The last days will be days in which these evils will so prevail as to be the great characteristic of this period. In the Revised Version the statements of 2 Tim. 3:1-5 read as follows: "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away."

Besides this general complexion of the vain, so-called Christianity of the last days, we have another peril pointed out in the false christs and false prophets which are to appear, and show great signs and wonders of such overwhelming power, in behalf of their errors and deceptive and destructive claims, that even the elect will be swept from their moorings, if such a thing could be. And adapting himself to the general spirit of inquiry that will exist, and be manifested in the question everywhere raised, "Watchman, what of the night? watchman, what of the night?" the devil will cause multitudes of voices to be heard, saying, "Lo, here! lo, there! Here is the way; here is the light; here is the truth; follow me, and you will be safe." But every word of all this Babel of confusion will be false; and all who do give heed to it will do so to their everlasting undoing.

In the midst of all this uproar, fog, mist, and moonshine, the Christian must hear the voice of the True Shepherd (for that will also be heard calling the children of men), and not only hear it, but be able to recognize it, and follow it. "Because iniquity shall abound, the love of many shall wax cold." Hence this is the time that will test the genuineness of the profession of many a so-called believer, and will sift out all that is chaff, that only the pure wheat may remain. It is a time when everything that is not securely founded upon the rock of God's word will be swept away, like a house founded upon the sand, by the flood of delusions that will be precipitated upon the world from the pit of darkness.

We are instructed by the Spirit of prophecy that the time of test is upon us. The test will be whether we have made the truth of God's word our shield and buckler; whether we are standing upon that alone, or whether we are resting upon a mixture of truth and error, which will afford no true foundation; for it should ever be remembered that when truth and error are combined, the mixture is not some truth and some error, but *all* error. A half-truth is generally a whole lie. The two in combination will never draw a person heavenward.

Let no one lay to his heart the flattering unctation that the testing-time will pass him by; that though this is a time of peril, the perils will not gather about him. The crisis will reveal in the case of every one whether he is established in the truth, or whether he is depending upon the sinking sand. All in the latter condition will surely lose their footing and fall; but the former will remain.

But let not the word "truth" as here used, be understood as meaning merely theological dogmas, and the denominational doctrines of any church. The "truth" is "the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. How many have a knowledge of the truth as the truth is in Jesus (Eph. 4:21)?—None certainly who have not a knowledge of *him*; none who have not the mind of Christ. It will not do, then, to have merely the mind of any author or any minister; that is, to depend on such to carry us along in the way of truth. We shall doubtless often find ourselves in places where our friends and advisers can not be with us; so we should cultivate the presence of him who has said, "Lo, I am with you alway, even unto the end of the world." If we have learned to communicate with him, we shall never be without his voice to guide us in the way.

The "lo, here's!" and "lo, there's!" are abroad in the land. And as Satan's prime desire is, of course, to deceive and mislead, if possible, the very elect, these Babel voices will be multiplied around, and within hearing distance of, the fold of the True Shepherd. It seems passing strange that any who have had connection with the company brought out by the three messages of Revelation 14, and know upon what they rest, should leave that company to follow other voices leading they know not whither, especially since this very kind of work is revealed as characteristic of the last days, and is set forth as one of its perils.

But though organizations, and isms, and "science," falsely so called, and tenfold more falsely called "Christian," multiply on every

hand, the Lord will lead through his company of commandment-keepers to stand at last on Mount Zion with the Lamb. See "Early Writings," pages 11, 12, 132.

Our safety now is to heed the injunction, "Acquaint now thyself with him [that is, the Lord], and be at peace." Learn to know and heed his counsel. The Good Shepherd calls his sheep, and they know his voice. How do they know it?—They know it because they have listened to it so often in his Word that they can detect, almost instinctively, what is not in accordance therewith. None therefore need become victims of the snares and perils of these last days. All who reverently listen will still hear the voice behind them, saying, "This is the way, walk ye in it," and they will still be assured that "the path of the just [or, "the righteous," Revised Version] is as the shining light, that shineth more and more unto the perfect day."

U. S.

#### THE SITUATION IN THE PHILIPPINES.

IMMEDIATELY preceding the conquest now going on in these suffering islands, Agoncillo and his companions, the Filipino representatives in Washington, made every possible effort to reach the ears of both the President and Congress in behalf of their countrymen. They had seen the overthrow of their cruel taskmasters, the Spaniards, for which their people had joined the United States troops; they hoped that their bondage had ceased, and their destruction had ended.

But not so; the President refused to hear their proposals, and Congress mocked at their pleadings. Military occupation of their islands became more and more oppressive. Aguinaldo and his counselors expressed reluctance to fight, but the love of freedom and home prevailed. After a few weeks of war, these people again tried to confer with their foes. Under the white flag of peace, selected Filipinos approached General Otis, who refused them recognition, and drove them back to their guns. Later, word was sent by the two Spanish officers who were permitted to enter the island camps, and returned unharmed, that an interview with the American general was desired, but it was indignantly refused.

These well-known facts are repeated merely to keep the true circumstances before the people. The present situation is so different from what was expected by many, that some supporters of the Philippine raid would like to disguise the real facts connected with it, and place them before the public in an untrue light. One prominent editor says:—

Every American will learn with sorrow of the losses which our troops have sustained in the three days' fighting about Manila, and no American will rejoice at the still heavier losses of the Filipinos. We none of us welcome this detestable business of human slaughter, but it has been rendered inevitable by our international obligations and the uncompromising spirit of the insurgents.

In view of the facts we have already mentioned, one can hardly imagine how the "uncompromising spirit" in these people is seen, unless it is in their reluctance to yield to others their individual rights, and a love of these was one of the first lessons taught them by our soldiers nearly a year ago. As to "international obligations" making this slaughter necessary, the less said the better. National aggrandizement is the only motive that an impartial and

unprejudiced observer can see in the present struggle on the part of the United States. A story is told of a Quaker whose desire for the glories or spoils of war outweighed the peace principles of his conscience. On aiming his gun at one of the enemy, he said, "Friend, I'm sorry, but thee is standing just where I'm going to shoot."

The sorrow expressed in the quoted editorial very much resembles the Quaker's. He was not obliged to shoot; and "international obligations" separated from accumulated human greed and selfishness, would never have necessitated this war. It is so easy to convince one's self that actions are right if such actions are required to gain the heart's desires.

That the Lord will bring good out of this struggle we do not doubt, and that great opportunities for missionary work will be created we firmly believe; but doing evil that good may come is not sanctioned by the Author of the gospel. The good will be done, but those who do the evil will have no part in the reward. "All things work together for good to them that love God." The psalmist also says that the "wrath of man shall praise" him.

H. E. S.

#### CONGRESSIONAL FUNERALS.

A LEADING paper says that "it is high time the shame, the disgrace, and the extravagance attending Congressional funerals were stopped." The *New York Times* is authority for the statement that it cost \$4,500 to bury the late Nelson Dingley, Jr. The singers, who rendered two hymns in the house during the services, received \$60. The expense included cigars, refreshments, and liquors. It is said that Captain Boutelle, "out of respect for Mr. Dingley's memory and his long abstinence from the use of alcohol in all forms, issued orders that there should be nothing of the kind on the funeral train; but even that order did not prevail. A large purchase of whisky was made in Portsmouth, N. H., just before crossing the line into Maine, where, theoretically, it is impossible to purchase such stimulants. This was done, we are told, 'by direction of a prominent statesman,' who also insisted on champagne during a portion of the trip, and that was furnished. Vouchers certifying payment for the wine, it is said, are now part of the papers in the clerk's office."

When Representative J. W. Crawford, of Texas, died, one item of the funeral expense was "four hundred cigars."

Concerning this matter, the *Christian Work* asks this direct question, and comments as follows:—

Now we ask the direct question, What could be more disgraceful than such proceedings instituted by an official committee of Congress, the whole bill for the junketing pleasure-trip under the guise of funeral solemnities, including whisky, champagne, and cigars, paid for out of the public funds! Such proceedings are positively indecent, especially so in the case of Representative Dingley, himself a life-long total abstainer, and are an insult to his memory. How long will the country tolerate such performances? We had hoped, as we have read the proceedings of Congress in these latter days, that we had come to a time of comparative decency and good-breeding, when brawls, and fisticuffs, and billingsgate, and challenges had disappeared from Congress. But vice banished in one form enters in another: and the last state is worse than the first.

We have no comment to make. The facts speak for themselves, and are indeed a sad

commentary on the class of men who are chosen to make laws for seventy million people.

#### DENOMINATIONAL DEBTS.

IN the book of Deuteronomy, God told Israel a great many things, which if they would do, he would bless them. They were exhorted to harken diligently unto the voice of the Lord, and to observe and do all his commandments. God promised that if they would live in harmony with his laws and his statutes, "all these blessings shall come on thee, and overtake thee." He enumerates many blessings which would follow upon obedience, and then adds these words: "The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath."

It is not in the order of God that his church or his institutions should be in debt. Yet it is true that a cloud of debt does rest upon nearly all, if not upon all, our important institutions. But this is not according to the will of God. In the verses just cited, he distinctly told his people not to borrow; and to the spiritual one the command takes the form of a promise, and says, in thunder tones, "Thou shalt not borrow." In this day, we are being pointed to the books of Exodus and Deuteronomy, and told to go there to learn true principles. Here, then, is one of them.

The Lord's institutions are, in their very nature and essence, missionary institutions. Their work is a work of giving. The money which comes to our institutions is to be invested in the bank of heaven,—in the souls of men and women,—and the dividends will be declared in heaven. The capital invested will be realized upon, only when we reach the kingdom of God.

But all our institutions have been in the borrowing business. It is now time for them all to quit. The institutions have been in the borrowing business because so many of our brethren have been in the lending business. Now our brethren greatly deplore the fact that the institutions have been in the borrowing business, and that they are now in debt. Very good, let us also now begin to deplore the fact that we have been in the lending business; for if we had never been in the lending business, it is certain that our institutions would never have been in the borrowing business. But we say we are poor, and we can not afford to do anything but lend. But why are we all so poor?—Simply because we have been lending so much, and giving so little.

Many of us know that we do not have the spiritual experience which we believe God has for us. We wonder why it is. We feel sad over it; and we fear that if the Lord should come just now, we should not be saved. And this of course makes us hope that he will not come for a while; and as a result of so desiring, no wonder our faith in the second advent begins to wane. Many a soul professing to believe in the third angel's message has just such an experience as this. It is not a bright one, to be sure; and it is not to be wondered at that those having such an experience are not zealous in

the missionary work. They are more miserable as Seventh-day Adventists than they were as unbelievers. All the message has done for them is to make them miserable. Now misery is a heartless thing; and it is not to be expected that those who enjoy (?) it will be forward in imparting it to others. Such have a comfortless, cheerless existence in this world, and no certain hope of a happy future.

But there is hope, thank God; there is hope for the most unhappy. God has said: "A bruised reed shall he not break, and the dimly burning wick shall he not quench." Isa. 42:3, R. V., margin. There is life, light, and power in this text. The wick of our spirituality may be burning dimly; but God will not quench it. That is man's way. The Father will fan it with the breezes of his love, till it mounts heavenward in a towering pillar of flame.

Yes, but we know that we are not right; we can not tell just exactly what the matter is; but something is wrong. This is the very condition which the Bible describes. How good the Lord is; he not only tells us when we are in the wrong, but he tells us what we will be saying when we are in the dark. "Return unto me, and I will return unto you." "Wherein shall we return?" That is what many are saying: "I know that I am in the dark, but I don't know what it is that is separating me from the Lord. 'Wherein shall I return?'" Here is the answer: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation."

We are all in it then. Whether we see it or not, the whole nation of Seventh-day Adventists is cursed with a curse because they have been robbing the Lord in tithes and offerings. And this is why we are so poor,—because we have been lending and not giving; because we have been withholding and not bestowing. Brethren, let us believe these scriptures, let us take them by faith, and tell the Lord that he knows all about it; and that whether we can see it or not, we know we have been in the wrong, just because he says so. Remember *there is no one who finds it so hard to see that he is in the wrong, as the man who is in the wrong.* Being wrong is being in darkness, and it is hard, O so hard! for spiritual darkness to apprehend spiritual light.

What I have written is no mere make-up of my own. It is all too true; and it is too bad that it is true. It is only putting in other words what the Lord himself has said. For in a recent Testimony are these words: "God's people are on trial before the heavenly universe: but the *scantiness of their gifts and offerings*, and the feebleness of their efforts in God's service, mark them as unfaithful stewards. If what they are doing was the best they could do, condemnation would not come upon them; but with their resources they could do much more. The world knows, and *they know*, that they have to a great degree lost the spirit of self-denial and cross-bearing."—"*Special Testimony to the Churches in America*," pages 1, 2.

This is a dreadful statement. What is the root of the trouble?—"The scantiness of," not their *loans*, but "their *gifts and offerings*." Is there a place in all the Bible where faithful Israel ever loaned their money upon four or

five per cent. interest, so that the temple at Jerusalem or some other institution for the Lord's work might be built?—No, indeed; they gave, and they gave willingly, and brought their gifts till the leaders had to tell them to cease, for there was no need of more.

Now what does this matter of gifts and free-will offerings mean to us? The next paragraph in the Testimony previously quoted tells: "God calls for men to give the message of warning to the world that is asleep, dead in trespasses and sins. He calls for free-will offerings from those whose hearts are in the work, who have a burden for souls, that they shall not perish, but have everlasting life. Satan is playing the game of life for the souls of men. He is seeking to secure means, that he may bind it up, so that it shall not be used to advance the missionary enterprises." If money is tied up, then souls are lost,—not merely the souls of those who might have heard the truth if this money had been given, but the souls of those also who ought to have given to advance the work.

Forever, then, let loaning to our institutions have an end. But let it have an end by letting giving have a *beginning*. For years our missionary work has been carried on largely on borrowed capital. This kind of work must now stop. But just as surely as it does stop, the work will have to stop, too, unless our brethren and sisters begin to give, and give liberally.

This is the place to which we are brought in this year of our Lord 1899. Who wants to see our institutions closed up, and our missionary operations discontinued for lack of funds? But no; the institutions will not be closed up, the missionary enterprises will not be discontinued. God will call other people, and they will give. And even now he has begun to do this. And if those who have had the opportunity, do not accept and extend God's blessing by giving, the opportunity to receive this blessing will pass from them, and be given to those who will bring forth the fruits thereof.

P. T. MAGAN.

## Progress of the Cause.

### CALCUTTA, INDIA.

OUR hearts were made glad February 9, by the arrival of the company of workers from America, consisting of Elder F. W. Brown, his wife and two children, the Drs. R. S. and Olive Ingersoll, and Mrs. Olney, Mr. Yeoman, and Mr. Richardson. In anticipation of the arrival of the doctors, we had hired a second place for medical work, and patients were waiting almost impatiently for it to be made ready so they could come and receive the treatment and care which could not be given in the quarters we had.

Our friends arrived Thursday night, and hastily settled Friday. Monday two patients came to stay for a time. One was a woman who had been waiting for some time to have a critical surgical operation performed, which was done the next day. She is making a good recovery, and will soon be able to return to her home. Two others are anxious to have operations performed. There are now four in-patients, and others are waiting to come when some of these go away. The outlook is encouraging.

At Ghumatar, Brother and Sister Edwards are finding all they can do among the natives, who come to them daily for treatment for their

various ailments. We are looking forward to the time when we will have men who can talk to these people freely in their own tongue.

A few days after the company came, we called our friends here in the city together, and talked over the matter of a day-school for the children; and the following Monday we opened a small school (English) of twenty-two pupils, Mrs. Brown and Miss Taylor taking charge of it. This is held in the lower part of our house, where we have our meetings on the Sabbath. Our canvassers have already gone to their respective fields, and are making a good beginning. Brother Quantock, who missed the boat in London, will probably reach us this week.

Last May we began the publication of the *Oriental Watchman*. At the end of the year we had over nineteen hundred subscribers who had paid to the end of the year, but we had practically no subscribers for 1899, and we looked anxiously to see how the people would renew. It is encouraging to us to know that already over sixteen hundred have paid to the end of 1899. If we had the money to do so, we would send out a good many copies free to persons all over the country, but we must "cut the garment according to the cloth" till we can get more cloth.

In a short time we shall again be in the heated term. Even now we can get along very well without a fire, the mercury standing in the middle of the day in the shade at ninety degrees above zero; but we congratulate ourselves that twenty or twenty-five degrees higher than that is about the hottest we shall have here in Calcutta.

D. A. ROBINSON.

February 27.

### SOUTH LANCASTER ACADEMY AND CHURCH.

THE darkest cloud that ever hung over South Lancaster Academy has been lifted, and the brightest cloud that ever hovered over it has taken its place. The prophecy read at the General Conference, "The Lord is about to turn and overturn in our institutions," is receiving a hasty fulfilment. It was evident that a great change must be wrought in the spiritual condition of the school, even if it must be by our hearing the awful words, "Weighed in the balances, and . . . found wanting." Praise the Lord that his was another way. It seemed pleasing to the Holy Spirit and to the servants of God, that Elder A. F. Ballenger should remain with us for a time. The experiences at the Conference had, in part, become the experiences of the church and school, and many of us had come to feel the need of a deeper work of grace in our hearts and lives. At first, morning meetings were held in the academy chapel, and evening meetings in the home parlor; but after Sabbath, March 11, the evening meetings were transferred to the church. Thus the academy and church became united in the common effort of seeking the Lord.

From the very beginning, like the silent forces of nature, the Holy Spirit has quietly done its work. The ax was laid to the root of the tree. The first part of the meeting was given to "short talks right to the point," and the latter portion to social service, closing with prayer. The talks were all of a practical nature, revealing more forcibly every day the need of cutting loose from every idol that binds us to earth and separates us from God, such as pride, evil-speaking, evil surmising, love of self, and lack of love for and confidence in others.

From the very first, those who did not feel themselves ready for the reception of the Holy Ghost began to clear the King's highway by repentance and confession of sins. Every one seemed to be pleading with the great Searcher of hearts to lay bare his own, rather than another's, faults; and no one tried to find an ex-

cuse for sin; for all clearly saw that there is no excuse for transgression of God's law. Some of those who were thought not to be worthy of a name and place among God's people seemed most susceptible to the workings of the Holy Spirit, and the work of confession really began with such; and as they gave living witness that they were blessed above the remainder of the congregation, it was not long until nearly all saw that they also were guilty before both God and man, and craved the blessing of sins confessed, forgiven, and forsaken, trusting in the keeping power of God. Miracles have been wrought, devils cast out, sick healed, deaf ears unstopped, backsliders reclaimed, sinners converted, and a number from the outside in the community are interested. Faces that have worn expressions of dissatisfaction, sadness, disappointment, or anxious care and agony of soul, as if "weeping between the porch and the altar," have alike been lighted up with bright beams from the Sun of Righteousness.

Monday, March 20, forty persons went forward in the ordinance of baptism, all but five of whom are connected with the academy. It was most impressive to see the candidates come out of the water, with joy upon their countenances, and praise upon their lips. The entire week was devoted to seeking the Lord, the regular school work being almost entirely suspended. Each day we thought that we were upon the mountain-top, only to learn the next day that we had been upon one of the lower peaks.

Sabbath, the 25th, was the best day of all. It was a day of double blessings. Elder H. J. Farman, who has taken the burden of the work since the departure of Elder Ballenger on March 23, talked, in the forenoon, on the perfect work of the Holy Spirit, with great freedom in the Lord, showing how we may be completely victorious in the Christian's warfare all the way, in thought, word, and act. In the afternoon the social service could not be closed for three hours, although there were few testimonies of more than a minute's length. Indeed, all the meetings were in the Lord's hand, man having stepped aside.

A few of the testimonies borne at different times will show something of the character of the meetings: "All this day has been one complete victory." "I am just taking my first lesson. I never knew anything until now." "I want to make a confession,—I said the other day that next year I was going to attend the best school in the world. Now I want to say that this is that school." "This thought has done me more good than any other, that Christ came in the flesh the first time to die for us, and the second time to save us from our sins." "I have come to the conclusion that no man can be a Christian without the Holy Spirit." "The Holy Spirit is Christ divested of his humanity."—*Testimony*. "When Christ came into the world as a babe in Bethlehem, in the likeness of sinful flesh, he emptied himself of his power, of his glory, of his high estate; but after his resurrection, he received these again from the Father, and now as the Holy Spirit, he returns and invests in our humanity that we may overcome, and sit down with him in his throne, as he overcame, and is set down with his Father in his throne." By a student: "I want to say to the teachers that the sooner they get something practical for the students to do, the better. I want to go to work." "I am making a new translation of the Bible. I am translating its spirit and its life into my soul." "The academy is a new school, because the teachers and students are all new." "The General Conference talked principles, now we see their application." "The great Organizer is the great Governor in our schools, as he is also in our lives."

On Monday, the 27th, eighteen others were baptized. Nearly all the students have given

themselves to the Lord. From the beginning to the ending there has been one continuous shout of victory; and there has not been a discordant note. The devils fled away at the doors of the church. But my pen is ashamed. Each person might write a volume; but what God has done for us can not be fully told nor understood. We can now see something of what John meant when he said, at the close of his Gospel, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

J. H. HAUGHREY.

#### SOUTH CAROLINA.

CHICKS SPRINGS.—Since my last report, most of my time has been spent at Chicks Springs, where, the first Sabbath in January, a church was organized by Elder R. D. Hottel. Since its organization three more have joined. A good spirit of love and unity prevails, with an earnest desire to be taught and used of God. A school has also been opened at this place. A short session was held this winter, with gratifying results. The Lord is working among the children, three of whom have requested baptism, and are now awaiting an opportunity to go forward in that ordinance.

Sabbath, March 11, was a precious day to the church here. The Lord came near with power in the presentation of the Word. As the writer presented the true significance of the ordinance of baptism, and what it means to the Christian, a flood of light upon this important subject flashed into the minds and souls of those present.

In the afternoon we went to a small stream a few rods from the schoolhouse, and buried two persons with their Lord in the watery grave. Having risen again, they should henceforth walk in newness of life in Christ. Following the ordinance of baptism the ordinances of the Lord's house were celebrated. Two were admitted to the church,—one on profession of faith, and one subject to baptism.

During the social meeting, which preceded the ordinances, "showers of blessing," a "refreshing . . . from the presence of the Lord," fell upon us, and hearts were subdued by the presence of the Holy Spirit. Confessions were made, new vows of consecration taken, and the eyes of most of those in the room were filled to overflowing with tears of repentance and joy. We are all of good courage in the Lord.

Brethren, pray for the work in South Carolina, that we may increase in numbers, but especially that those who believe the truth may be "strong in the Lord, and in the power of his might."

B. F. GOWDY.

#### FLORIDA.

EVERGLADE.—We began services in the schoolhouse at Everglade, among the Ten Thousand Islands of South Florida, March 18, and continued holding meetings for eight days. Including the children, there is now in this place a company of twenty-four believers, who were led to accept the truth three years ago, under the labors of Brethren Crisler and Whitford. Since that time these have had but little ministerial help; so it was thought advisable to visit them, and instruct them in the message, "Receive ye the Holy Ghost." However, before that special blessing could be asked for and received, they were shown the necessity of cleansing the body, as well as the mind and heart, from everything that defiles.

Our labors were crowned with some success. Several who had been slaves to that filthy weed, tobacco, decided that it should never again

defile their bodies—the temples of God. Among this number was the Methodist minister in charge. He and his people, and also the Baptists, attended our meetings, and with us sought God for help to higher spiritual attainments in the divine life. Frequent opportunity was given to those who desired an interest in our prayers to manifest it by rising to their feet. On one occasion nearly all in the house arose at the first invitation. It was an affecting scene to see persons going to their friends, and acknowledging their need of more love for God and one another. Impressions were made on some hearts that will remain with them, and a desire for us to remain longer to continue the good work was expressed by all; but duty seemed to call in another direction. Several expressed a desire to read our publications, and three subscriptions for the REVIEW and six for the *Signs of the Times* were taken.

Our traveling expenses were \$21.40, which sum was cheerfully paid, our Methodist and Baptist brethren contributing generously. We received in tithes, \$33.33. God has blessed us abundantly, and we praise him for the blessed privilege of being co-workers with Christ for the salvation of the lost and perishing.

At this writing we are off Sanibel Island, on board the schooner "Ada B," en route for Punta Gorda, from which place we expect to go to Wachula, to connect with Brother Crisler in a tent-meeting. We ask an interest in the prayers of all God's children, that a rich harvest of souls may be gathered at this place for the kingdom.

A. C. BIRD,

C. P. WHITFORD.

#### CHICAGO, ILL., AND GOWEN, MICH.

MARCH 17 Elder M. M. Olsen and the writer left Battle Creek for Chicago, where we held four meetings with the Scandinavian brethren on the West Side. The Spirit of God impressed his word upon our hearts, so we were all greatly edified. All were led to praise our Heavenly Father, who had kept us day by day, and permitted us after many years of separation to meet again; and not only this, but in his infinite love he has given us the blessed hope of soon meeting in his glorious kingdom, where no separation can ever take place. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Rom. 11:33.

We also visited the Medical Missionary Training-school, the Workingmen's Home, and the Life-boat Mission. All these missions were of great interest to us, as we had read of them and rejoiced over the good work the Lord was doing through them. We also listened to a Bible study in Mr. Moody's Missionary College, which convinced us that they are studying how to lead sinners to the Saviour. The study was very practical.

The 22d we parted, Brother Olsen going to Wisconsin, and the writer to visit the Danish church in Montcalm County, Mich. Here I remained till the 31st. The brethren live some distance from one another, but we held meetings every day, and the Lord blessed us. We held twelve meetings in all, and both believers and unbelievers listened with marked attention to the Word. It is eleven years since I last visited that church, and those who were children at that time have grown to be men and women. Three of these gave their hearts to God, and they, with one older brother, were buried with Christ in baptism. There are many Danes in the vicinity, and the brethren desire very much that a minister be sent to labor among them.

Sabbath, April 1, I was at Battle Creek; and while our American brethren met in the Tab-

ernacle to celebrate the ordinances of the house of God, the Scandinavians met in the Review Office chapel for the same purpose. Fifty-one brethren and sisters took part. It was a blessed and solemn occasion. Some had never before had this privilege where their own language was spoken, and many had not had it for several years. Among these was Brother Anders Olsen (the Olsen brothers' father), who is now in his eighty-third year. He spoke of how the Lord blessed him the first time he took part in feet-washing, and how they all at that time were expecting the Lord to come.

April 3 Brother M. M. Olsen and the writer expect to leave for Europe, sailing from New York, Wednesday, April 5. Our stay in America has been beneficial and pleasant, and the kindness shown us by all our brethren will live in tender memory as a green spot in our pilgrimage.

L. JOHNSON.

#### NORTH CAROLINA.

I ATTENDED the general meeting in Asheville in December, 1898, which was a real feast to my soul. I am glad the Lord sent Brother Ballenger to that meeting to deliver to us the precious message, "Receive ye the Holy Ghost." That has given me a new and brighter experience in the things of God, and it is much help to me in the work among the people. To the dear Lord be all the glory.

After that good meeting it was my privilege to spend a few days at Graysville, Tenn. I was glad to visit our good school there, and to see so much of the influence of the Spirit of God among the teachers and students. I believe that school will be a power for good in the Southern field, and I can heartily recommend it to all our people as a good place to go, to be fitted up for use in the Master's cause.

Since my return I have labored at Norwood, Lilesville, Dewey, and Archdale, and the Lord has given many precious blessings.

At Lilesville we had the deed made out for the church lot, and the lumber is now being prepared. We hope soon to have the church up, and ready for use. Brother Hottel was with me at Lilesville. I am now at Dutch Creek, Watauga County, and the Lord is blessing in the meetings. Some are gaining precious victories through the power of the Spirit of God. Praise his holy name.

B. F. PURDHAM.

### News and Notes.

FOR WEEK ENDING APRIL 8, 1899.

—It is said that last year Great Britain spent on intoxicants \$11,250,000 more than in 1897.

—Admiral Dewey is said to have spent nearly \$1,500,000 on his squadron since the memorable battle of last May.

—April 1 a man was shot dead in Paris by one who mistook him for the new president, M. Loubet, whom he closely resembled.

—A despatch from London says that "the Rome correspondent of the *Daily Chronicle* says he learns in official circles that Italy and Great Britain have arrived at an agreement which will result in an Italian occupation of San-moon Bay, China, before April 25."

—As nearly as can be approximated, the population of the globe is 1,500,000,000. According to religions, this population may be divided as follows: Protestants, 150,000,000; Greeks, 110,000,000; Roman Catholics, 231,000,000; Jews, 7,000,000; Mohammedans, 206,000,000; others, 796,000,000.

—A strange epidemic of meningitis is raging in Morgantown, Ky., a town of about 1,000 inhabitants, one half of whom have left the place in terror. The judge of the circuit court said he did not think it proper to convene the court while death and desolation were stalking through the streets, and advised the people to do all they could to relieve the sufferings of their neighbors. A majority of those left in the town are stricken down, and many of them lie at the point of death.

—On account of serious disturbances reported near Canton, China, a British torpedo-boat destroyer has been sent "to protect British interests." This is the usual way of putting it when additional seizures are to be made. "The destroyer will soon be followed by other vessels carrying troops."

—An excursion steamer was wrecked March 30, near the island of Alderney, and about eighty lives were lost. The same rocks on which this boat struck caused the wreck one hundred and fifty years ago of the finest boat then in the British navy, with the loss of an admiral and 1,100 officers and men.

—Great Britain wants more territory in China. She is pressing for an extension of the boundaries named in existing treaties, on the ground that more land is needed for government buildings. In case of refusal the removal of the Chinese custom-house from what is now known as British territory in Hong-Kong harbor is threatened.

—April 4, just before the close of the session of the General Assembly of Colorado, which lasted till 1:30 A. M., the chief clerk of the house disappeared with a bill, it is said, to prevent its being signed before adjournment. He was found, knocked down, dragged to the Senate Chamber, and forced to deliver the missing bill. There seems to be no end to dishonest ways in legislative assemblies nowadays.

—A correspondent of the REVIEW, in Utica, Ky., asks that a cure for smallpox and meningitis be published, and says, "We are almost surrounded by, you might say in the midst of, both. It seems the spinal meningitis has come in a new form. The doctors can do nothing for it; and when it enters a home, it breaks the family circle in every case, and sometimes whole families have it at once, and all die a horrible death."

—The senate of North Dakota has passed the Creel bill to regulate the matter of marriage. The bill provides for the appointment of a commission of three physicians in each county for the examination of all applicants for marriage licenses. No license to marry can be granted under the bill unless applicants present a certificate from the board of examiners that they are free from certain diseases and ailments, including dipsomania, hereditary insanity, and tuberculosis.

—The Bible Echo tells of a man in Australia, who, while traveling with his wife, in a wagon, let a spark from his pipe fall on her dress. She was wrapped in flames before she could be removed from the wagon; and before the fire could be extinguished, she was burned from head to foot, death resulting in a short time. The burning dress started a large fire, and twenty acres of grass was destroyed, a farmhouse and several wheat stacks narrowly escaping. The account truly adds, "No good ever comes of smoking."

—A prominent Louisiana planter complained, a short time ago, that the priest of whose congregation he was a member had insulted his two daughters. On meeting the priest the planter assaulted him, punishing him severely. April 1 Archbishop Chappelle issued a letter of excommunication against the defender of his daughters' virtue, declaring that the priest was in the proper discharge of his duties as a prelate in what he said to the young women. This instance should be an eye-opener to Catholic husbands and fathers as to the evils of the "confessional."

—The "army beef scandal," and the investigation concerning the "embalmed beef" supplied to the soldiers during the late war, have been kept before the public so long that many wearily pass them by without notice; but there is one statement made in the testimony of Dr. Daly, in Washington, April 4, who is said to be the original discoverer that the army beef was chemically treated, that will be interesting to all readers, especially to those, if there be any such, who use "tinned," or "preserved," meats. In one case he had found the odor similar to that of a dead human body, and in another, speaking of the odor, he said: "It was unnatural, mawkish, sickly, like that of a human cadaver after an undertaker had injected his embalming preservative."

—The conviction of embezzlers and crooked officials is becoming more and more rare, notwithstanding the increase in such crimes. The chances, too, for the escape of such criminals seem to increase with the size of the amounts thus appropriated. A hungry small boy is sent up at once for stealing a bun or an orange; but many can hardly say or do enough for the rich man who steals half a million, although he has no other reason for his course than to satisfy human greed. The third trial, at great expense to the people, of a receiver for a banking company in Indianapolis, for fraudulent sale of bank-stock, after being left to the jury seventy-two hours, resulted in a disagreement. The same result followed the second trial; but at the first, a verdict, which was set aside, of \$125,000 was awarded.

—The Kentucky State Board of Health, in a warning to the officials, physicians, and people, says of smallpox, "Recently about forty cases have developed in Louisville." There have also been several other cases in adjoining towns. This warning urges great care by physicians practising among negroes, because of the difficulty of recognizing mild cases in this race, to which so far the disease has been almost exclusively confined.

—A London cablegram to the New York Tribune says: "The so-called peace crusade in support of the czar's proposals for the arrest of armaments continues to be a very shadowy affair. . . . What little enthusiasm there has been for the czar's enterprise is rapidly evaporating before the disclosures of the abominable treatment to which Russia is subjecting the unhappy inhabitants of Finland. It is now known that the Finns are being ruthlessly deprived of their liberties and local self-government, so that they may be compelled to serve a full term in the Russian armies, from which liability they have heretofore been exempt under their constitution." It appears that the conference at The Hague will only be a cry of, "Peace, peace; when there is no peace."

## Special Notices.

NO HINDERING providence, Elder S. H. Lane will attend the monthly meeting to be held at Fair Grove, Mich., April 22, 23, 1899. A general attendance from surrounding churches is desired.

### UPPER COLUMBIA CAMP-MEETING.

THE Upper Columbia Conference will hold its nineteenth annual session in connection with the camp-meeting to be held at Milton, Ore., May 11-21, 1899. Arrangements have been made for Elder Loughborough and other General Conference workers to be present, and give us the benefit of their labors. We trust that our brethren and sisters will come to this meeting praying for and expecting the blessing that we need for this time.  
J. L. KAY, Conf. Sec.

### NOTICES.

EMPLOYMENT WANTED.—By a young man, Sabbath-keeper, at any kind of manual labor. References furnished. Address Ivan Lawrence, Williamsport, Pa.

EMPLOYMENT WANTED.—As nurse in confinement cases, care of the aged, or as housekeeper in small family. References furnished. Address Mrs. C. A. Deland, Nortonville, Kan.

FOR SALE.—In Keene, Tex., a lot containing one and one-fourth acres good land, with new house of four good rooms and bath-room; has also well, cistern, small barn just built, about fifty fruit-trees, nearly all bearing, seven hundred berry vines, and a few grapes. Located about three blocks from college campus, and same distance from sanitarium. Will sell on easy terms. Address C. Mc Reynolds, Oklahoma City, O. T.

THE Battle Creek College can use one or two competent printers in the college printing-office. We want only those who are Seventh-day Adventists, competent job compositors, as well as compositors in regular matter, and who have some knowledge of running a small press. The college will give such students their board, room, and tuition in return for their services in the Printing department. Address all communication on this matter to P. T. Magan, Battle Creek College, Battle Creek, Mich.

### ADDRESS.

THE address of Elder J. W. Collie is changed from 249 Cedar Ave., to 941 S. Logan St., Cleveland, Ohio.

### PUBLICATIONS WANTED.

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

J. H. Rhodes, Columbus, Miss.

This Office wishes to obtain the following back numbers of the REVIEW: Nos. 43 and 48 of 1896, and No. 4 of 1897.

The Fort Worth Tract Society, 202 South M., Fort Worth, Tex., books, papers, and tracts to lend and for free distribution.

Miss Cora B. Findlay (Indian School service), Fort Bidwell, Cal., *Instructors*, magazines, and pictures for Indian boys' reading-room.

## Obituaries.

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

RAMSAY.—Died at Clinton, Mo., Feb. 26, 1899, of consumption, Freeman Ramsay, in the seventy-second year of his age. He had been a supporter of the Adventist faith for forty years.  
J. H. COFFMAN.

LUKE.—Died at South Fairfield, Lenawee Co., Mich., March 6, 1899, Brother William P. Luke, aged 53 years, 4 months, 22 days. The funeral was conducted by the writer at the United Brethren church in Ogden township.  
R. C. HORTON.

AITKEN.—Died near Hatfield, Mo., Feb. 14, 1899, my mother, Mary C. Aitken, aged 79 years. She accepted the truth in Kansas, under the labors of J. H. Cook and L. D. Santee. She fell asleep in Jesus, with a bright hope.  
JAMES AITKEN.

MARLOW.—Died near Wolf Lake, Ind., March 31, 1899, Sister Mary Ann Marlow, in her sixty-eighth year. She accepted the message in 1875, and ever lived a devoted Christian life. Words of comfort were spoken from Isa. 49:24.  
J. S. SHROCK.

HATFIELD.—Died near Fairplay, Mo., Jan. 11, 1899, Sister Rosannah Hatfield, in her sixty-seventh year. She gave her heart to God in early life, and united with the Adventist Church in 1897. Services were conducted by the writer.  
J. H. COFFMAN.

BLAKELY.—Died at Hilton, Cal., of pneumonia, Sarah M. Blakely, aged nearly 42 years; also her son, Frankie M., aged nearly 6 years. Both died the same night, and were buried in the same grave. Words of comfort were spoken by the writer.  
F. V. HARMON.

HUNTLEY.—Died at Granton, Wis., Feb. 27, 1899, Sister Sarah Huntley, aged 76 years. She received the message twenty-five years ago, and ever faithfully walked with God. Words of comfort were spoken by Elder Knudson (Methodist).  
J. B. SCOTT.

JEFFREIS.—Died at Rockville, Mo., March 11, 1899, of paralysis, Sister Harriet Jeffreis, aged 80 years, 5 months, 17 days. She was among the first to accept present truth in Missouri, thirty years ago. Words of comfort were spoken by the writer, from Ps. 116:15.  
J. H. COFFMAN.

WIGGINS.—Died in Owatonna, Minn., Jan. 2, 1899, of consumption following congestion of the lungs, Ray Willis Wiggins, aged 19 years, 10 months, 16 days. In early life he gave his heart to the Lord, and died in triumph of a living faith. Funeral services were conducted by Elders C. W. Flaiz and J. F. Pogue.  
LOIE A. WIGGINS.

WINSTON.—Died in Topeka, Kan., March 29, 1899, of typhoid fever, Mary E. Winston, aged 17 years, 7 months, 21 days. At the age of twelve she was converted, and united with the church, of which she has since been a devoted and faithful member. Words of comfort were spoken by the writer, from Job 14:14.  
J. W. WESTPHAL.

CHAFFEE.—Died at Gilbert Mills, N. Y., March 8, 1899, Brother Joel P. Chaffee, in the seventy-ninth year of his age. He was among the first Sabbath-keepers in the Adventist denomination, and has taken the REVIEW ever since its first publication. He was devoted to the cause of God. Services were conducted by Elder Wayman (Baptist).  
MRS. M. S. FINCH.

CLAY.—Died in Rockton, Ill., Jan. 19, 1899, of pneumonia, my beloved mother, Mrs. Charlotte C. Clay, in the ninety-ninth year of her age. For some years previous to her death she acknowledged the claims of the Bible Sabbath. She rests from her labors, and her works do follow her. We are thankful to a kind Heavenly Father that she was spared to us so long.  
C. A. CLAY.

PHILLIPS.—Died at Portage River, Ohio, March 27, 1899, Maggie L. Phillips, daughter of James N. and Mary A. Francis, aged 26 years, 8 months, 20 days. For fourteen years she had been a faithful member of the Seventh-day Adventist church where she lived. The last few years of her life she was a great sufferer from consumption. Ps. 6:5, chosen by herself, suggested the thoughts spoken at the funeral.  
M. S. BABCOCK.

WOLCOTT.—Died at Hillsdale, Mich., April 3, 1899, of pneumonia, Sister Mary A. Wolcott, aged 75 years, 4 months, 29 days. She came into the truth in 1863 under the labors of Elder J. H. Waggoner. In 1866 she united with the Battle Creek church, of which she remained a member until 1890, when she united with the Hillsdale church. She was an earnest and faithful Christian, and died in the full triumphs of a living faith. Discourse was given from Rev. 14:13, by the writer.  
W. D. PARKHURST.

500,000.

"Go ye into all the world, and preach the Gospel to every creature."

500,000.

"500,000 Sermons, and Still Preaching."

We can not fill orders yet.

Do not waste even a postal card asking what this means. Simply take notice that we are talking about five hundred thousand; not fifty thousand, nor five thousand.

500,000.

500,000

RECENT PRESS NOTICES FOR "MAKING HOME HAPPY."

"MAKING HOME HAPPY," by Mrs. L. D. Avery-Stuttle, is a religious story, well-told, and inculcating excellent moral advice. It pictures, in consecutive narrative, the relations that should exist, and the lines of influence that should be guarded and cultivated, in order to conserve the highest ideal of the family and the home. It is neatly printed and illustrated. Battle Creek, Mich., Review and Herald Pub. Co.—The Hesperian, April-June issue, 1899.

"Making Home Happy" is one of the best books, if not the best, that has been published lately. The author has a captivating style, which is used to good purpose in telling how to make home happy, or rather, how to make home home. The book should be in every home in the land, as there is not a single member of any family that would not be benefited by reading it.—Southern World, Blue Ridge, Ga., Jan. 26, 1899.

"Making Home Happy." By Mrs. L. D. Avery-Stuttle, Review and Herald Pub. Co., Battle Creek, Mich. 50 cents.

Most books of this nature have their usefulness impaired by being so strictly didactic that younger people have no interest in them. Young people, and children particularly, become tired of being preached at incessantly. The author of this bright and cheery book has overcome this difficulty by presenting in an interesting story form what she has to say about making home happy. Every reader of this book will feel inspired to strive to make his home as cheerful as is the excellent matter contained in the book. Every page inculcates a good lesson, and is an indirect plea for brighter and better homes and happier people in them. The book is recommended as one of the very best of its kind, and parents can not do better than to place a copy in the hands of their children. The publishers have given the book a cheerful dressing that will attract the young, and have illustrated it with excellent pen-and-ink drawings.—Southern Star, Atlanta, Ga., Jan. 7, 1899.

We have still other late testimonials for this book, copies of which will be sent upon application. Address all orders, inquiries in regard to terms, territory, etc., to your State tract society, or to the publishers. Price of book, 25 cents in paper, and 50 cents in cloth.

THE FOLDING PROPHETIC CHART

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

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

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

UNFOLDING THE THREEFOLD MESSAGE.

HAVING carefully examined the Folding Chart of the symbols of the prophecies of Daniel and the Revelation, prepared by Brother William Simpson, and published by the Review and Herald, I most cheerfully commend it to the attention of our ministers, teachers, Bible workers, and colporteurs. It is also an excellent help to those wishing interestingly to instruct children in their own homes.

J. N. LOUGHBOROUGH.

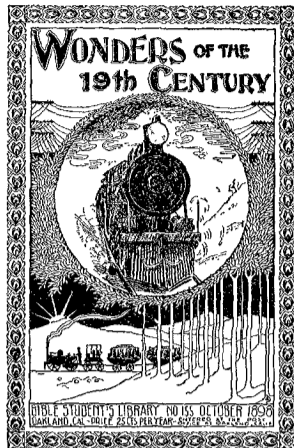
[Did you notice in last REVIEW the SEVENTEEN strong recommendations of the above-named chart? Suppose it does cost as much as a first-class hat; it will last ten times longer, and do your head a hundred times more good.]

OUR NEW CATALOGUE

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

THE SABBATH-SCHOOL LESSON QUARTERLY

For the second quarter of 1899 is now ready for delivery. It contains the thirteen lessons, extending from April 1 to June 24, 1899, inclusive. 40 pages. Price, 5 cents, post-paid.



FIRST EDITION 50,000.

Wonders Of the 19th Century

Is a 32-Page Tract.

Its object is to recount and describe some of the principal inventions of this closing century, and to show their significance.

It contains fifteen illustrations, and has an original cover design, a reduced facsimile of which is shown in the above cut.

This tract will sell easily, because it treats a subject in which all are interested. It is also excellent for free distribution.

It is brim full of truth for these last days.

Price, 5 cents per copy; \$2.00 per 100.

Order of your State Tract Society, or of the

REVIEW AND HERALD PUBLISHING CO., BATTLE CREEK, MICH.; Chicago, Ill.; Atlanta, Ga.; Toronto, Ont.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected January 29, 1899.

Table with columns for EAST and WEST routes, listing stations and times for various express services (Night, Detroit, Mail, N.Y., Eastern, Jackson, Atlantic).

Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 8.05 a. m. and 4.15 p. m., and arrive at 12.40 p. m. and 6.20 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. R. N. R. WHEELER, Ticket Agent, Battle Creek.

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect February 5, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

Table listing west-bound train services from Battle Creek to Chicago, including No. 11, No. 1, No. 3, No. 5, and No. 75, with departure and arrival times.

EAST-BOUND FROM BATTLE CREEK.

Table listing east-bound train services from Battle Creek to Pt. Huron, Saginaw, and Detroit, including No. 10, No. 4, No. 3, No. 8, and No. 74, with departure and arrival times.

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

## The Review and Herald.

BATTLE CREEK, MICH., APRIL 11, 1899.

WE owe thanks to friends in Rome for copies of Rome papers.

RUSSIA and Britain have framed an understanding as to their respective "spheres of influence" in China.

*Harper's Weekly* says that it is estimated that the United States has already killed more of the Filipinos "than the Spaniards murdered in all their three hundred and fifty years of misrule."

THE President of the United States has appointed the American commissioners to the czar's peace congress; and neither Archbishop Ireland nor any other ecclesiastic is among them.

THE anarchists are to hold an international conference at The Hague at the same time that the czar's peace conference is held there; and also the free socialists. This looks almost like a challenge.

"SINCE the advent of the Americans in Manila, over three hundred saloons have been opened in that city." And so America goes on in her world career of spreading "the blessings of civilization and self-government"!

STEADILY the powers are extending their "spheres of influence" in China. Amid the ravenous advance of these powers upon all sides, the Chinese government finds itself as helpless as a man in the tentacles of a devil-fish.

IN the *Outlook* of April 6 there are published ringing letters on the conduct of the United States in the matter of the Philippines. If there is any person who thinks that this nation has not forsaken every principle of a republican government, he ought to read these letters.

A CONSIDERABLE company of our brethren and sisters sailed from New York for Europe, Wednesday, April 5. In the company were Elders E. J. Waggoner, W. W. Prescott, Lewis Johnson, M. M. Olsen, Fitzgerald, Brother W. E. Cornell and his wife, Mrs. Prescott, Mrs. Fitzgerald, and, we believe, several others, though we have not their names.

It was said recently by the Rev. Geo. B. Kulp, of Grand Rapids, Mich., and reported in the *Christian Advocate* (Methodist): "We are not a working Methodism to-day; we are imitating, in a very weak manner, the leading denominations around us. We are crowding into large cities; we are aiming at great central churches. Laymen with money are crying out for one great central cathedral. Heroic Methodism is largely a thing of the past, a subject for the modern lecture platform." We, too, would like much to see the old-time "heroic Methodism." There were giants in those days, because of the power of God. Why is it not possible to see such Methodism again?

IN the *Christian Work* of April 6, 1899, A. J. F. Behrends, D. D., remarks that "we can not trace the change which substituted the first day of the week for the seventh." That is a mistake. We can easily trace it. The Bible says that a power would arise which would "speak great words against the Most High, and wear out the saints of the Most High, and think to change times and laws" of the Most High. And in the history of that power the whole story of the change may be easily traced.

NOR long ago the pastor of a Baptist church in Jersey City, N. J., made up his mind that church fairs were not always conducted on the best basis, so he resolved to try a new departure. He called upon all the members of the congregation to consider soberly how much an ordinary fair, such as they had usually held, would cost them, asked them all to be present at church a certain Sunday, and preached a sermon on "consecration," and asked the people to "give what they honestly believed a fair would cost." They gave largely over five hundred dollars, considerably more than their fairs averaged; and all the worry incident to these demoralizing affairs was avoided.

IN the month of March, 1899, thirty-four trusts were formed under the laws of New Jersey, with a capital of \$1,111,750,000. And April 1 additional trusts were announced, with capital amounting to \$100,000,000. In 1890 the census showed that the entire capital of all the manufacturing and mechanical industries in the United States was \$6,525,000,000. Already in 1899 the capital absorbed and controlled by trusts is \$5,832,882,842; and still the work goes rapidly. It will be but a little while till everything will be under the control of the trusts. And these things are filling the country with fear. But "neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary."

### PURE FOODS.

AN excellent work is being done in Michigan, and we believe in some other States, by a State "dairy food commission." Such work should receive the hearty indorsement of every one interested in restricting the sale of impure and adulterated foods. Inspectors are supported, who are empowered to examine at any time any article or ingredient of food offered for sale. A monthly bulletin is issued, giving the results of many of these examinations and inspections. It can be obtained free in Michigan by addressing the Dairy and Food Commission, Lansing, Mich.

The February number contains, among many other things of general interest, a complete analysis of eight samples of cream of tartar, taken in different localities. On the original package of one of these was printed, "Strictly Pure." Of the whole lot, none contained any cream of tartar, but a combination of corn-starch, acids, phosphate of lime, etc. For the guidance of buyers, the names of the manufacturers as well as local dealers are given.

A careful inspection is made of the cows, stables, sanitary conditions, water, etc., in the dairies of the State. The report this month

happens to be on those in Battle Creek. While the inspections in the cases of some of the large milk-dealers show that reasonable care is taken on their own premises, it is also shown that these dealers, to supplement their own supply, buy milk from other dairies, which are very dirty and unfavorable in every way. This report shows how much care is necessary on the part of consumers to be sure that such articles of food are as good as may be obtained.

An interesting fact revealed by this bulletin is that the articles most commonly adulterated and imitated, and the ones from which the most harmful results are likely to follow, are articles which people can best do without. Among these we notice flavoring extracts, lard, prepared mustard, pepper, cream of tartar, baking-powder, cinnamon, liquors, etc.

The public are especially warned against adulterated foods sold through the medium of itinerant, or house-to-house, peddlers. Such agents are usually obtained by newspaper notices like the following:—

MEN AND WOMEN wanted; we will help honest men and women to earn a living and save money by distributing samples, and selling to private families our fine toilet soaps, flavoring extracts, flavoring powders, complexion preparations, perfumery, etc.; no money required; write to-day for particulars.

\* \* \*

Extracts shipped into the State by this firm, the sale of which was prevented by one of the department inspectors, proved upon analysis to be most fraudulent adulterations.

Each family, and especially of those about Battle Creek, who use milk, would do well to have a copy of the Dairy and Food Commission Bulletin for February. Address given above.

It is a duty which all providers for families owe to those under their care to know that everything used for food is as healthful and pure as possible.

H. E. S.

A SHORT time ago a lady in New York City asked about twenty leading churchmen the question, "Does the face of Christ, as depicted in ancient and modern art, realize your idea of a strong face?" And of them all only two answered directly in the affirmative, these two being Cardinal Gibbons and Archbishop Corrigan. This, of course, is natural enough; because the face of Christ in art is of Catholic origin, and also because those who are nearest to idolatry are most likely to have their ideal realized in the face of Christ in art. We have seen scores of the face of Christ in art, and never did we see one that had about it any suggestion that such a character as that could ever by any possibility be the Saviour of the world. How could it be otherwise? The true face of Christ was altogether a divine production, the workmanship of God; while the face of Christ in art, the false face of Christ, is altogether of human conception and production, and is as far from the true as earth is from heaven.

### NOTICE OF SAILING.

I HAVE decided to sail from New York, May 3. Any one wishing to sail at that time, should apply to W. H. Edwards, 1730 N. 15th St., Philadelphia, Pa., stating in which class he wishes to travel,—first, second, or third,—and Brother Edwards will secure berths. I make this announcement in answer to letters of inquiry concerning the time of my sailing.

O. A. OLSEN.