

The Adventist **REVIEW** **HERALD** And Sabbath

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

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REST.

WRITTEN during a thunder-storm in Canada.

His rest is sweetest when the storm is blackest,
 His love is dearest when the winds are chill,
 His face is nearest when the night is drear'est;
 We rest in silence in the Father's will.

The light is brightest, and the heart is lightest,
 When the lightning flashes, and the thunders roll:
 Then we nestle closer to His loving bosom,
 While his peace, unfathomed, fills our inmost soul.

Thus we find in sorrow that our Heavenly Father
 Has a wealth of tenderness we never knew
 Till, in sorest anguish, on his mighty bosom,
 His dear presence calmed us as the morning dew.

Yes, his love is dearest when the storm is nearest,
 And the heart is warmest when the winds are chill;

For he comforts only as a tender Father,
 When the soul's abandoned to his perfect will.

Ah! there's the secret — when the soul's abandoned,
 When the being moves beneath his mighty thrill,
 And indwelling, moving, comforting, and soothing,
 He can claim our "all things," for we love his will.

— M. H., in the King's Messenger.

THE NEWCASTLE CAMP-MEETING.

MRS. E. G. WHITE.

THERE were no business meetings held at the Newcastle camp-meeting; therefore the people were free to devote their whole time to the spiritual interests of the meeting. The annual session of the Conference had been held in the winter, just after the week of prayer; and the matter of raising funds for the school, the sanitarium, and the health food factory had been presented to all the churches a few weeks before. This gave to the ministers and the people time to study the Word, time to meditate, and opportunity to converse with those who visited the camp. It also left us free to organize strong companies of workers to go out during the camp-meeting into Newcastle and its various suburbs to distribute literature, and invite people to the meetings. By this means, hundreds of persons were secured as regular attendants during the last half of the meeting, who might otherwise have thought little about it.

The responsibilities of the meeting were wisely distributed among many workers, so none were borne down by a crushing load. Brethren Daniells, Tenney, Colcord, and Starr spoke to the large audiences in the evenings. I usually attended the morning meetings, and spoke in the afternoon four times each week. Brethren Tenney and Lacey conducted daily meetings with the young people. The Bible

studies on practical lessons given at these meetings were greatly appreciated; and before the camp-meeting closed, many of our young people took advanced steps in consecration. Bible studies were conducted in the large tent each day by Brethren Starr, Tenney, and Robinson.

Lectures on health topics were given almost every day at five o'clock in the afternoon, by Dr. Caro and Brethren Semmens and Reekie. These lectures awakened a great interest, and led to the organization of a large health club. This work, if properly followed, should result in the establishment of a well-organized medical mission in Newcastle. But where can we look for the workers to conduct it, without weakening our work in Sydney? Our Sanitarium in Sydney ought to be put on such a footing that it could establish branches in other cities; and we pray earnestly that it may receive the support which the character of its work demands.

Children's meetings were organized and led by Sister S. E. Peck, assisted by efficient Sabbath-school workers. A large number of children attended daily, but they were so quiet and orderly that by many their presence in the camp was hardly noticed. They seemed enthusiastic in their enjoyment of the meetings, and they exerted a strong influence for the encouragement of their parents to attend. I will give a brief outline of the work done, as written out by one who had a part in it.

THE CHILDREN'S WORK.

In the work done with and for the children at this meeting, an effort was made not only to help them, but to instruct and aid those who had been working, and others who wished a preparation for work, with the children in our Sabbath-schools.

With this in view, on the first Sabbath the children were organized into departments and classes, and the teachers began their work. Each day the teachers met for counsel and instruction. A part of the time of these meetings was devoted to a consideration of such subjects as—

What Makes a Successful Teacher.

How to Secure Well-learned Lessons.

Value and Danger of Object-lessons.

Need of Order, and How to Secure It.

Use of the Blackboard.

Music.

The rest of the time was given to a careful study of the lesson to be given to the children.

The subjects of the lessons given were as follows:—

"Make Straight Paths for Your Feet."

Parable of the Houses on the Rock and on the Sand.

Parable of the Good Samaritan.

" " " Prodigal Son.

" " " Sower.

SABBATH, DEC. 31, 1898.

The Sabbath-school Lesson.

Song Service.

A Happy New Year, and How to Make It.

The Evils of Small Sins.

Parable of the Tares.

Parable of the Lost Sheep.

God's Record Books and the Book of Life.

The New Jerusalem.

The Sabbath-school Lesson.

"The Candle Sermon." "Ye are the Light of the World."

A Lesson from Flowers and Fruit.

The motto for the first week was, "This Week for Jesus;" at the beginning of the second week, it was changed to, "This Year for Jesus."

At the beginning of the work, there were six children in the primary department and about fifteen in the kindergarten. As soon as the children living in the surrounding neighborhood learned of the meetings being held for them, they began to attend, and each day found from twenty to thirty new ones added to our classes. The average daily attendance from the outside was between eighty and one hundred, and most of the children were very regular. The same spirit of earnestness, attention, and order which characterized the services among the older ones, marked the children's meetings. Both in the class work and in the general review exercises the work was so arranged that the children had a part in *doing* as well as *listening*, and in this way they soon felt at home, and their eagerness to bear some part in the work testified to their interest.

Each lesson opened with a general exercise, which was followed by the class studies; and at the close all reassembled for a brief review and song. In the opening exercises, after the song and prayer, the motto and all the memory verses previously learned were recited, either in concert or individually, or both. A short, appropriate reading or recitation was given by one of the children who had previously volunteered to prepare it. The "Scripture alphabet" was learned and recited by the children, each choosing his own letter and verse. The selection and learning of the verses were done at home, and these responsibilities placed upon the children proved an additional incentive for them to be present the following day, and to be regular in attendance.

The ready responses in the review exercises testified that the interest in class work had been marked, and that many valuable truths had found their way into the minds and hearts of the children. As the children returned to their homes, the parents were surprised and pleased to hear them repeat the whole lesson. Many parents expressed, in various ways, their appreciation of the work that had been done for the children, and regretted that we must leave so soon.

Several teachers from Sunday-schools attended the meetings, and expressed themselves as greatly pleased and benefited by the work done. One gentleman, a Sunday-school superintendent, came on the grounds at the first of the meeting, as he afterward said, discouraged with his own work, and with a feeling of opposition to ours. He attended the children's and teachers' meetings regularly, and said that he gradually felt all his opposition leaving him, and found himself in hearty sympathy with our work. Before he had attended three lessons,

he said he would like to become one of us; for he could feel a power present which he did not know among his own people.

Parents sometimes came with their children, and seemed as much interested as the little ones. Others, though not in harmony with our views, took the trouble neatly to dress their children, and allowed them to come. Some parents remarked that they did not know what we did with their children, but that one thing was certain,—the children would come, and they could not keep them at home. Some of the children came long distances, and we have every reason to believe that much of the seed sown fell into good ground.

CLOSING WORK OF THE MEETING.

On the second Sabbath the revival work was continued. After the morning service an appeal was made to the unconverted and those who desired to renew their connection with God. A large number responded. Then the congregation separated, those who were seeking a new experience being invited to another tent for prayer and counsel, while the rest of the congregation remained to engage in prayer for them. The effort was greatly blessed. To many it did indeed seem to mark the beginning of a new life.

On the evening after the third Sabbath, Dr. Caro spoke to nearly three thousand persons on the subject, "The Man and the Habit." The lecture was illustrated by lime-light views showing the terrible power of habit as seen in the downward course of the drunkard, from the innocent child to the sin-hardened criminal. Solemn and instructive was this object-lesson. The effects of the tobacco curse, the liquor curse, the opium curse, were vividly portrayed. Then a powerful appeal was made for the shielding of the youth from evil associations, and for the offer of a helping hand to the tempted and the fallen. At the close, several hymns—"God Be with You till We Meet Again," and others—were shown on the screen, and sung by the whole audience, with an earnestness and feeling that made my heart glad.

I never before attended a camp-meeting where it seemed so much as if the stately tread of the mighty host of heaven was among us. Newcastle with all its suburbs is deeply moved, and the interest extends to other towns and cities. Several ministers and workers are to remain here, and meetings will be continued in the large tent. We pray for an abundant harvest from the seed that has been sown.

GIFTS OF THE SPIRIT.—NO. 1.

J. N. LOUGHBOROUGH.

HAVING exhorted the church on the importance of *unity* of action in all their movements, the apostle Paul continues the theme by calling especial attention to the aids which the Lord has provided for securing such unity. In his epistle to the Ephesians, we read: "Wherefore he saith, When he ascended up on high, he led captivity captive ["a multitude of captives," margin], and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the *unity* of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of

doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4: 8-16.

Of the working of the Spirit we read in Paul's letter to the Corinthians: "But the *manifestation* of the Spirit is given to every man to profit withal." 1 Cor. 12: 7. This is not simply profit to the man, but the manifestation is for the glory of God and the advancement of his cause in the earth. In the furtherance of his truth the Lord uses men as agents. Through these he works by his Spirit *when* and *as* it pleases him. This he can do when their will is fully submitted to him.

That the Lord designs that his Spirit shall have *free* course in the gospel church is not only clear from such admonitions as, "Quench not the Spirit" (1 Thess. 5: 19), and, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4: 30), but we have the plain testimony of Christ and his apostles in regard to its working. In John's record of the teachings of Christ we read: "Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to *say* unto you, but ye can not bear them now. Howbeit when he, the Spirit of truth, is come, he will *guide* you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he *speak*: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." John 16: 7-14.

Paul, in his second letter to the Corinthians, makes a comparison of the present dispensation with the past. He gives a name to this dispensation that very strongly suggests that *the Spirit of God* has much to do in the carrying out of God's purpose with the people. He calls the dispensation "the *ministration of the Spirit*." He says: "How shall not the ministration of the Spirit be rather glorious? for if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." 2 Cor. 3: 8, 9.

We learn through the promise made by the prophet Joel that the Holy Spirit should be *poured out* in the last days. But let us see what is to be the result when that Spirit is poured out: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions." Joel 2: 28.

On the day of Pentecost, Peter quoted this from the prophecy of Joel, showing that the promise there made was beginning to receive its accomplishment. He said: "For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the *last days*, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I

will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts 2: 15-20.

SOMETHING TO DO.

THERE'S never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird-wing feeter:
There's never a star but brings to heaven
Some silver radiance tender,
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart
His dawnlight gladness voicing.
God gives us all some small, sweet way
To set the world rejoicing.
—Grand Rapids Democrat.

TORTURES OF INHERENT IMMORTALITY.

* * *

God does not delight in the sufferings of his creatures. He loves his enemies, and has no disposition to punish sinners, although he must punish sin. "He is kind unto the unthankful and to the evil."

He never was the author of any system that would torture men and women in this world, nor in the world to come. It is not his character to demand penance in this world, nor eternal torment in the future, for sin. That he will destroy sin, and all that choose to go with it, is a truth, and in harmony with his goodness. But in doing this, he will do the best thing for all earthly and heavenly intelligences that love can do; for "his mercy endureth forever."

Satan has been working a deception on the human family for centuries, until such distorted views of the divine character have impregnated the minds of the masses that God is regarded as a cruel, bloodthirsty being; and one of the most subtle means of propagating this slander against a loving God (John 3: 16) has been the teaching of natural immortality; for if man has an immortal soul which has power to live independently of its Creator, it must have a place of existence.

In the darker state of heathenism, existence is an evil because of the theory of the transmigration of souls. But one must first believe in the natural immortality of the soul before he can believe in the transmigration of the soul. If there is no self-existing soul to live eternally in or out of the body, there would be no soul to transmigrate through the bodies of animals and men in an endless round. There must be something erroneous in that which produces such dire results.

The teaching of the Hindu, that the soul is ceaselessly shifting through countless lives, and must forever shift among these according to his merits or demerits, causes him to go through untold tortures in this world. When he looks upon birds, beasts, insects, or reptiles, they all alike appear to him as houses for the soul. Think of the weight it must have upon the mind to believe that the soul may soon find its abode in the horse, the cow, the hog, or some groveling reptile! You may die to-day, only to be born to-morrow a leper, an idiot, or some beast! Your future fate depends entirely upon your merits. It is better to suffer a short lifetime, and be sure of an elevated position for the soul, than to have any enjoyment in this life which will cost the soul an endless round of transmigration from the body of one lower animal to that of another.

From heathenism the Roman Catholic Church adopted its purgatory. This place is not necessary, and can not exist, without the immortal-soul theory. But if souls must leave the body,

and be somewhere outside of perfect bliss, there must be a place to put them. The Hindu believes they are roaming about from one animal to another, while the Romanist has them all shut up in purgatory. What untold mental suffering has been experienced by friends of the deceased, who believe the soul of their friend is in a place of torment, and that by a sufficient number of prayers he might be relieved had they the necessary money to pay for the prayers! Like the Hindu devotee, they are willing to suffer hunger and any other hardship to buy the soul's liberty.

If God deals thus with souls after death, he must have the same feelings toward erring souls while they are in the body. Therefore sufferings for wrongs appease the wrath of God, which belief leads to doing penance for errors in this present life. Walking barefooted on gravel, lying on cold stone floors, living on an insufficient diet, and other tortures of like character, are supposed to be pleasing to the Creator, and are the means of receiving merit to offset a life of sin.

In the so-called Protestant churches the immortal-soul theory has gained a hold, and perpetuates the torture idea of the heathen. The souls of the wicked do not find their home in animals, nor in purgatory; but in another house of torment, known as hell. Here they are in torment, waiting for a final judgment day.

The friends on earth are taught that the departed who died with the displeasure of the Almighty resting upon them, are suffering day and night with no prospect of a change. As they can not help those that have passed beyond, they must try to be good to keep themselves out of this terrible torment. But human nature is always weak. Day after day the attempts to live acceptably before God result in failures, so that there is a constant fear of final failure, which keeps the believer in this erroneous theory in a perpetual torment here, to keep his soul from eternal torment hereafter. If sin is committed, it has a tendency to drive the soul into some secluded place, so it can be forgiven after time elapses. This is as much penance as are the actions of the Hindu who sleeps on a bed of spikes, or the Romanist who lies on the cold, bare stone floor. It is all the work of Satan to discourage those for whom Christ died.

Man has life only in Christ, and immortality is only for believers. There is, therefore, no need of all this torture to help the soul gain heaven. When God says, "If we confess our sins, he is faithful and just to forgive us our sins," it is not necessary to do penance to release other souls from torment, or keep our own from going there.

It pleases the Creator of the universe to have us believe him. He wants us to believe that we are provided with all that pertains to *life* and *godliness*. He can do more for us when we remember that we have no power within ourselves to make us what we ought to be. We are as the clay in the hands of the potter. Our greatest work for him is to be submissive, and let him make of us what pleases him.

On the other hand, Satan desires to lead us to think there is some good and some power in us, independently of God. If he can get man to believe he has a life that God can not destroy, then it is an easy matter to make him believe that God is an enemy to that life if it is opposed to him.

Thus natural immortality robs both God and Christ of all their merit and mercy; and robs man of all that God and Christ have done to save him from all sin and all the consequences of sin.

This is the record that God has "given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."



L. A. REED.

It is difficult for some to appreciate the fact that the flowers have no color of their own, that their color is only the color of light, that their color is light itself. And so, too, there are some who can not appreciate the fact that they have nothing of their own. They pride themselves on their talents, abilities, and good graces, and really think that these things are their own, forgetting that every good and perfect gift is from above, and comes down from the Father of lights.

God is the *Father of lights*. If you have even a flicker of a rush-light, God was the Father, the original progenitor and present sustainer, of that light. There is no other origin for light. Just like the flowers, the hues you seem to have are but the reflected rays of the God above you. *The soul has no light of its own*; if it reflects anything, it reflects the light that shines upon it; and only in God's garden can it live as a flower ought to live, and reflect his light in all its matchless glory, and appear in all that beauty which God gives it. God is the only light; all else is darkness. The light which you give, if any, is *but the reflected light of God*.

Light itself is invisible; it can not be seen unless it find something on which to shine. We would not know of the matchless color in light were it not that it is reflected from the flowers, the grass, the trees, the clouds, the sky, and all that it touches with its glory. It seeks these things that it may clothe them with beauty, and show forth its own hitherto unrevealed loveliness.

When you pass the ray of light through a prism, you must have some sort of screen upon which to catch your mimic rainbow, or it will not be seen. If there is an old board near by, or only the old mud wall, or if there be dust in the air,—wherever the light rests, it glorifies the spot it touches, and is thereby revealed. Without something to shine upon, it could not be revealed. So God depends upon *us*—made only of dust—to reveal his matchless glory. It *GLORIFIES us*; it *REVEALS him*. "Ye are my witnesses."

Then we should not be proud of our color, and vain of our array; for it is all of God. The sun gives the flowers their tints; and God gives the soul its excellence. Be humble therefore, and remember that all you possess belongs to God. Let personal *vanity* be swallowed up of personal *responsibility*; for "we have this treasure in earthen vessels, that the excellency . . . may be of God." The vessel may contain diamonds and gems, or merely rose leaves; but whether diamonds or rose-leaves, it is still merely an earthen vessel.

And so whether red, or white, or blue, it matters not if we but reflect God's light in God's appointed way. Only thus shall we shine like the firmament, shine like the stars, shine like the sun, in the kingdom of our Fa-

ther. All these shine by his reflected light; so must we. Some day we shall dwell in his most glorious presence, and the effulgent splendor will flood both earth and heaven, and between us and him there shall be no dimming vail; for—

"The heavens shall glow with splendor,
But brighter far than they,
The saints shall shine in glory
As Christ shall them array;
The beauty of the Saviour shall dazzle every eye
In the crowning day that's coming by and by."

"It is beautiful to be with God;"
Storms may gather thick about our path,
But if we can hold the Father's hand,
We can laugh to scorn their puny wrath:
If we see the Father's pitying smile,
We can bow beneath his chastening rod,
Singing softly, sweetly, all the while,
"It is beautiful to be with God."

It is beautiful to be with God,
Fighting valiantly against the wrong,
Lifting up the fallen ones of earth,
Cheering sad hearts with glad some song.
Though the enemy may press us sore,
To the winds we fling our fears abroad;
Even 'mid the battle's shock and roar,
It is beautiful to be with God.

—Mary Wood-Allen, M. D.

THE PRESENCE OF CHRIST.

The Independent.

THE Jews longed for a kingdom of God. They wanted a theocracy,—one under their own native king, who should be in a special way the representative of God, a king and a Messiah at once, anointed king, royal Messiah. Him they wished to be always with them, their teacher of the law, their protector against enemies. He should add the armies of heaven to the host of Judæa, and under him the kingdom of God should be set up without end in Jerusalem.

This, too, our Lord's disciples hoped, even against their Master's teaching. A kingdom without a present, visible Messiah they could not understand. So it was the very dashing of all their hopes when Jesus told them he must be taken from them. The kingdom they anticipated required a visible king. The king departed, taken away, slain, seemed no king; and with him went the kingdom.

But Jesus told them that it was better that he should return to the Father. He would go, but he would not leave them; for in his place the Comforter was to come to them, to be with them forever, even the Spirit of truth, who should guide them into all truth.

We, too, often wish that we might refer our questions to a visible, earthly Christ, who might resolve our doubts, and might visibly confound all the foes of his church. But the same answer comes to us, and the same comfort, as came to the first disciples. We could not all go to Jerusalem on pilgrimage to see our Messiah; but we can each have his Spirit present with us, and that Spirit will lead us into all the truth we need. We have a present Christ when we have his present Spirit. Christ and his Father are one; and so Christ and his Spirit are one. They in whom dwell the Spirit have Christ a constant inmate of their hearts. The presence of the Spirit accessible with us, is infinitely better than an earthly, visible king in some local palace. The poorest can reach him; the most sudden prayer can find him.

Let the Christian, then, live in the presence of the Spirit, and so in the presence of Christ. A spiritual presence is far better for us than a physical and earthly presence, even as soul is better than body. Let the Christian take to himself all the possibility of meaning that is contained in the divine word "Comforter," assured that he may carry with him an indwelling Christ.

The Sermon.

TO HIM THAT OVERCOMETH.*

W. W. PRESCOTT.

(Concluded.)

THERE is an experience offered to the people who live in this generation that requires of them, in order to enter into it, the acceptance of the whole gospel.

Let us now read Revelation 14, beginning at the first verse: "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps. And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."

Why could they sing a new song?—Because they had a new experience.

In Hosea 13:9, 14: "O Israel, thou hast destroyed thyself; but in me is thine help." "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."

Now there is to be a people brought out that shall be redeemed, not from death, that they go into death; not from the grave, that they must go into the grave; but they will be redeemed direct from the earth without going through death into the grave,—a people, a church, the body of Christ, made complete, to be redeemed direct from the earth without passing through death or the grave. Those who have passed into the grave will be redeemed from that place; but a people are to be redeemed without passing through death to the grave. There is to be a people made just as perfect on the earth in this sinful flesh, just as perfect in character, as man was made in the first place. Then, in a moment, in the twinkling of an eye, there will be a change from mortality to immortality, but *not a change of character*. To do that work demands an acceptance of the fulness of the gospel of Christ. That takes hold of the being, and every experience in life. When a man has that perfect character, with a perfect life, then God gives him a perfect body, and he has power over death, by the life which dwells within: this mortal flesh puts on immortality, and he goes to the throne.

We are to overcome, we are to subdue, by the power of his life; but the experience begins within. Whoever gives way to any passion, to any appetite, is not a king. If you will, read 2 Peter 2:19, 20: "While they promise them liberty [those that are trying to lead them into sin], they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." It might be read like this: For to whomsoever or to whatsoever a man becomes inferior, to that thing is he a slave. No king is a slave. When he sits upon a throne, he is not in bondage to anybody or anything. That experience of freedom from bondage is to come as the fitness for the throne. If man allows himself to become inferior to, or in subjection to, any appetite, if he becomes subdued by anything, he has lost his manhood, his rulership. And this takes hold of every-day life, in the most practical and real way.

We do not conquer the world by going off into some corner, thinking thus to get away from the world. You remember the man who tried that: He thought he would go off by himself, and so live that he would have perfect control over himself. He selected a cave, where he could be all by himself. He used to go out every day to get water at a spring that flowed down over the rocks. He carried with him his pitcher, which he would place on the rock so that the stream would easily fill it. The constant flow of water wore the rock smooth, and one day when he set his pitcher down on the rock, it slipped off. He put it back again a little more firmly, but still it slipped off. This vexed him, and he grabbed the pitcher, and set it down with such force, because of his anger, that he smashed it all to pieces. He went away from "the world" so as to overcome the world; but the world went with him, and the world still had the control over him. The world was simply inside of him.

Many people, in the little things of daily life, reveal the fact that they have not yet got control over themselves. Mark this, that while it is not by works of righteousness that we do it, yet it is our relation to the life that God gives, which determines who has this experience. You have heard of "peppery men." There is nothing which makes a man so peppery as to eat pepper. You have heard of angry men. There is nothing that will make a man angry so quick as to eat angry food. There is nothing that opens the way for irritableness like eating and drinking irritable things. There is nothing that makes a man fiery so quick as to eat fiery things.

This is not fanciful. Perhaps you know it. It is not arbitrary that God asks us to keep out of ourselves, lay aside, those things that make us fiery, and angry, and irritable; it is because he wants us to know the power of his life that is above all these things,—the power that works in man and through man that rules everything under him. This is what makes a man a king. By whatsoever a man is overcome, by the same he is brought into bondage. The test comes daily in the small things of life.

But mark this, the preparation is *the character*. God can change the body. While the eye twinkles once, he can do that; but the character, the experience, of the person, is another thing. Just because of man's will, his choice, the work of character-building goes on for a longer time to bring the man to the fulness of God's life, into the perfection of his being. Now that experience can not be had, can not be attained, by neglecting or refusing any light of the gospel. No man saves himself by what he eats or drinks. But he can shut himself out of the kingdom by eating and drinking. We are not to save ourselves by works, but by faith only. It is unbelief that shuts us out. Faith is not a mere sentiment, a mere notion; but is actual experience, taking hold of things that are real. It takes hold of a man's life. That which gives him faith is that which recognizes God, gives him his glory, which gives him his place, allows him to take the rule and control over a man perfectly.

While we know that God will sustain man in life, and the fulness of his life, he has told man what to eat. And now the same experience has come again. It is not a mere accident, simply the work of man, that to-day our attention is being called so emphatically to this question,—the life for the body, what we shall eat, and what we shall drink. The reason for it is that it is the testing-time again: and the test is just the same as it was in the beginning in the garden, and just the same as it has been all the way through. The test is in the receiving of God's life, and submitting to it. The refusal to submit to that test will throw us out of the kingdom through unbelief, just as it did the children of Israel.

Let every man examine himself. Let every man know for himself where his sonship is, where his life is. Remember Moses. By faith he refused to be called the son of Pharaoh's daughter. What does that mean?—It is that he refused to remain in the line of succession to the throne. By faith, Moses refused the throne of Egypt. He had respect to the recompense of reward. What was this?—First of all, God himself,—"I am thy shield, and thy exceeding great reward,"—and because God himself, then everything *in* God. "He that overcometh shall inherit all things." By faith, Moses refused the throne of Egypt, that he might have the throne of the universe.

I wish I could impress upon your minds that God calls upon you to be kings and queens; he makes you that truly to-day; he offers to do that just as really as any one was ever called to be a king or queen. If you will accept his character, he will give you the ruling power of the universe; but remember that it begins within. Don't go outside, and seek worlds to conquer: conquer the world within. By the grace of Christ, by the power of his presence, the conquest and victory gained give peace, give rest.

The Israelites failed to enter into that rest through unbelief. If we gain the victory, then we can celebrate the Sabbath; but if we do not have the victory, we can not celebrate the Sabbath, and we can not sing the song. But all begins within. The man who has dominion is the man who rules his own spirit by the grace of God. He does not simply belong to the church; but that is not all. He does not simply talk about good things. It is all right to talk of good things; but religion is the experience of the life of God in a man that gives him victory every day in his home relations, in his family, in his business, in every relationship of life, showing that calmness, that quietness of spirit, that reveals the king, the ruler. Then whatever he does, prospers. God makes him prosper. God rules through him because he connects himself with the righteousness of God. This is the indwelling presence.

Let me ask one thing just now, What means this message, "Receive ye the Holy Ghost"? It does not mean an ecstasy, a frenzy, a tide of feeling. The Holy Ghost, the Holy Spirit, is God's Spirit, the Spirit of his life. Now the outpouring of the Holy Spirit is the outpouring of his life. It is simply more life. It is to receive the fulness of his life and character for dominion; but he means that in the most perfect sense. It means that in the most practical experiences of daily life the fulness of the Spirit is given to make a man ruler, first over himself, and then a true ruler over those about him; not by arbitrary domination, but to be a servant, a minister to all.

The place that God gave to man is the most wondrous place, and that is to be a son of God. He should stand next to him to serve him, not by giving him something, because God, who made the heaven and the earth, is not worshiped with men's hands, as if he needed anything, seeing he gives to all life, and breath, and all things,—but to stand next to God as his son, to receive God's gifts in all their fulness from him, and to hand them out to others. That is the privilege of privileges; and the place of a king is the place of a servant. "If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants forever." 1 Kings 12:7. "Whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

*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.

"If any little word of mine
 May make a life the brighter,
 If any little song of mine
 May make a heart the lighter,
 God help me speak the little word,
 And take my bit of singing,
 And drop it in some lonely vale,
 To set the echoes ringing."

STUDIES IN PRINCIPLES.

CONSISTENCY.

CONSISTENCY is that principle which requires that every living thing shall be in the inner life just what it appears outwardly to be; or that, as it is expressed in the graphic language of Inspiration, every herb, tree, living creature, and every thought, word, influence, and character "shall bring forth fruit after his kind." Gen. 1:11, 12, 21, 24.

Inconsistency in plant and animal life is impossible; for whenever found, it is so repulsive and horrible a development that God has made the most arbitrary ruling concerning it in the realm of nature; and when you see a thistle bloom, you know the plant is thistle all the way through to the last rootlet.

It is this principle upon which the farmer depends for his harvest; for it gives absolute assurance that "whatsoever a man soweth, that shall he also reap." Gal. 6:7; Matt. 7:18.

Almost the only words of denunciation which ever fell from the lips of our Lord were to those who had so perverted this principle that they had been able to deceive the world as to what they really were. He had only pity and tenderness for those whose corrupt hearts brought forth corresponding lives, and who were therefore overtaken by the nameless distresses which must follow the harvesting of the evil fruit from an evil tree, and which could not but publish to every eye that saw it just what it was. But for the hypocrite he found human language altogether inadequate to express his contempt and loathing, as well as the judgment that should be visited upon all such. Matt. 6:2, 5, 16; 7:21; 15:7; 16:3; 22:18; 23:13; 24:51; Mark 7:6; Luke 11:44; 12:56.

And what is the hypocrite that even his name should have such a horrible sound that one hesitates long before he will pronounce it?—He is simply one who fails to follow the simple injunction given in James 3:13, to "show out of a good conversation his works with meekness of wisdom."

This is the point at which all failure in being a Christian, and doing Christian work, begins. Christian work of the genuine, practical sort is very popular in this sick and lame world, to which it is like a medicine. To be able to do a true Christian service anywhere is to be sure of being appreciated by somebody; and herein lies a great possibility of temptation; for it looks so easy to do a good deed for one who needs so much that he is not very exacting. It is at least easier to do good spasmodically to a stranger than it is to be good all the time anywhere, especially if one is trying to do and be it all alone by one's self; and the man who has a natural desire to be thought well of, and who is as yet unwilling to surrender to be made over into a new creature, so that he shall truly love all mankind "with a pure heart fervently" (1 Peter 1:22), and consequently do good as naturally as he breathes,

is exposed to an almost inevitable fall into that violation of the principle of consistency that is nothing short of hypocrisy; and nothing is more sure than the warning given in Job 8:13; 20:5; 27:8.

The fruit of hypocrisy is very bitter. It has an especially fitting illustration in certain varieties of oranges and nuts, with which one is sometimes tantalized, which are beautiful to the eye, but bitter as gall. And especially is this true concerning the consequences of inconsistency in the home life.

A father and mother who are trying hard, for the sake of respectable appearance, or in order to maintain their good standing in the church, to seem all right "before folks," while the inner selfishness and impurity are continually taunting the life at home, must expect that the children will have little or no respect for a Christian profession.

The husband and wife or the parent who says "my dear," for the public ear, and scolds and talks the language of a bad heart in the privacy of the family, must harvest a crop of the same kind, from which to take payment for a life of inconsistency.

Nowhere can hypocrisy be made to pass for that which it is not, very long; for "there is nothing covered, that shall not be revealed" (Matt. 10:26; Luke 12:2; Matt. 12:34; Prov. 23:7); and the day is coming that shall declare the whole truth about every soul of man. 1 Cor. 3:13; Jer. 9:4-9; Zech. 13:9.

To be inconsistent is to be a counterfeiter of virtue,—an actor of comedy or tragedy,—and often the comedy is as tragic in its closing scenes as tragedy itself could possibly be.

One of the most common results of conscious inconsistency is a spirit of harsh and uncharitable criticism of the motives of others; for judging others by himself, the inconsistent man will believe that all others, God included, are just as far off of the true balance in motive and conduct as he knows himself to be. Ps. 50:21.

It is the purest heart that is the most sure to have kind and tender charity for the impure. 1 Cor. 13:4-6.

The strength and beauty of him who was the Chiefest among ten thousand and the One altogether lovely were in his perfect consistency. No one was ever disappointed in the flavor of the fruit that was produced by the "True Vine." John 15:1; Ps. 34:8.

And it is the privilege of every "branch" to manifest the same beautiful harmony between heart and life. John 15:2-11; 1 Peter 2:1-8.

But that this may be so,—Prov. 4:23.

And the only way to meet this condition is to obey the command,—Prov. 23:26.

And to do that is to know what Jesus meant when he said,—Matt. 5:8.

S. M. I. H.

EXTRACTS FROM CORRESPONDENCE.

I GIVE these extracts from some special letters which, it seems to me, must appeal to our sisters who are surrounded with so many privileges. I do this to open the hearts of the more fortunate among our people to the needs of these more isolated ones, whose pathetic letters are pouring in to me. The lonesomeness that is manifested by these far-away and isolated sisters, many of them young in the truth, who are standing solidly against great odds, while multitudes of those who have innumerable privileges find so little to praise God for, and so much at which to murmur, is enough to cause us to stop and think of the responsibility of the opportunities which are ours. I quote from a letter just received from a far-away corner of the Western world:—

We have just been reading in the REVIEW of the opportunities for correspondence which you offer for

those who have no privileges. That has done me so much good that I can not express it. I have been longing for some one to talk to who loves God, and is keeping the truth. There is just one family of Sabbath-keepers near me, and they are going away, and I shall be left alone. My husband does not keep the Sabbath, but I hope he will soon see the truth as it is in Jesus. I have not been in the truth myself a long time, so have not had much time in which to learn, but I love the truth more every day. I would like to do some work for the Master, but my health is not good. I would like to learn more about healthful living, and I should be glad if some one who loves the truth, and knows it, will correspond with me. I will answer all letters promptly, if the Lord gives me strength. I keep the Sabbath all alone by myself. I want, by the help of the Lord, to overcome every temptation. I ask an interest in your prayers.

If any of our sisters who are thoroughly informed in the principles of healthful living will undertake the correspondence with the dear, shut-away sisters, taking them as students to instruct, I shall be more than glad to furnish the addresses, and to make the cases subjects of special prayer. I hope to hear soon from those who will undertake this special line of correspondence, as this one letter is only a sample.

I write you, as one of the many women whose heart has thrilled with a desire as never before to be a help to others who know not the truth. I have known this truth for twenty-four years, but I can not see where I have been a help to even one person. I have been engaged in Bible work for some time, but I do not see the success attending my work that I would like. A short time ago I sought the Lord alone in the mountains, that he would give even me a portion of his Holy Spirit. Little did I realize what I was asking; but the Lord answered my prayer, convincing me of sin to such a degree that I could scarcely eat or sleep. The next thing I had to do was to confess my sins. The power of God was sufficient to enable me to do so, and to claim righteousness by faith. The Lord did visit me with his Holy Spirit, and my mourning was turned into rejoicing; and as I once could not eat nor sleep because of conviction of sin, so then I could scarcely eat or sleep because the Lord had so greatly blessed me. Now that the Lord has so richly blessed me, I want so to present the truth that others may find the Saviour, as I have found him, a present help in time of need.

I am glad that you have received such a blessing; and while it is true that a blessing in the past will not suffice to-day, yet its memory always helps us in our present experience. I can understand how alone in the mountains you received special help. We never know just what the answer to our prayer is going to bring us; but we may be sure that it will be just the very thing which our Heavenly Father knows we need: The sufficiency of grace which you have received by faith—the righteousness by faith which has been made clear to you—will be a blessed message which you can carry to other souls. With this experience which you have told me, and in which I am greatly interested, you are equipped to go out and do something for others. Remember it is not always in us to behold the harvest of our sowing. As you are doing Bible work, do it just as you would plant a forest of oaks, leaving the result entirely in the hands of God. Winning souls is work which can not be hurried. It may take a long time for the seed of the Word to germinate in any soul, but you must be patient.

I feel that all I can do for the present is to live the truth before others, and endeavor by life and conversation to show the love of Christ.

Thus writes one dear sister; yea, many have said the same thing, and now I wish some one of them to tell me what next. *After you have lived the truth, and have in life and conversation shown the love of Christ, what next?*

IN making request for prayer, many have simply mentioned "husband," "son," "sister," "friend," etc. This is too indefinite. Please give full name and address of all as soon as possible.

S. M. I. H.

Home and Health.

THE SPINNING-WHEEL.

THERE'S sweetness in the perfume, and there's music in the song;

But sweeter and more precious are the memories that throng,

When, dreaming of the past, I hear soft, gentle murmurs steal

Of music that I used to love—the old-time spinning-wheel.

The humming of the spinning-wheel! it tells of love and care,—

A mother's kiss, and children's play, and of a father's prayer;

The lullaby so often sung is wafted back again, And tenderly, as mother always sang the soothing strain:—

Sleep, baby, sleep, my darling!
For more than words can tell
Thy mother loves thee, precious one.
May angels guard thee well!
Sleep, baby, sleep!

The broad, old-fashioned kitchen—it was the happiest spot,—

For it was mother's throne-room, and will never be forgot,—

The cradle in the corner, and the wheel beside the door,

Just where the rose-vine shadows threw upon the sunny floor;

And singing, softly singing, as with gentle step and slow

She backward moved and forward, spinning wool as white as snow,

Then gathered off the fleecy yarn, in skeins upon the reel,

And once again her song resumed, beside the spinning-wheel:—

"Hush, my dear, lie still and slumber,
Holy angels guard thy bed,
Heavenly blessings without number
Gently falling round thy head."

All through the cold, dark winter months, when fields were bleak and drear,

Within 't was like the summer-time, so full of warmth and cheer.

The evening hour was merriest of all the happy day,—

It seemed as if the spinning-wheel took pleasure in our play;

And when the spinner's task was done, around her easy chair

We gathered in a reverent group, and said our evening prayer.

Oh! happy are the thoughts that come, and sweet the joy I feel,

Whene'er I think of home and of the old-time spinning-wheel.

Now I lay me down to sleep,
O'er me God his watch will keep.
If I die before daybreak,
He his little child will take,
For Jesus' sake.

—Jennie L. Lyall.

THE SPIRITUAL LIFE OF THE CHILD.

MRS. S. M. I. HENRY.

ALL the activities of the child, whether in play or work, should be natural enough to be spiritual; and since he can know only what he is taught, and act out only what he knows, it follows that if he is taught only truth, it will be not only possible but natural for him to express the Word and breathe out the Spirit, which is its life and his life, in all that he does.

This is not an impossible theory, by any means; but is a statement of a principle of the gospel. Lives have been grown according to this principle from childhood to age; and one such life would prove the possibility, determine the measure of responsibility, and indicate the wrong that had been inflicted on every one who had not, by birth, environment, and education, been given the opportunity to reach this heavenly ideal. One such example should also prove an inspiration to every thoughtful parent.

O for the opportunities of young motherhood again! may well be the cry of many an

aged woman's heart as she realizes where she failed to understand her privilege in Christ to overcome Satan from the beginning of her child's existence, and give him by faith, even "on her own side of the house," a spiritual inheritance.

As intimated heretofore, the manifestations of the spiritual in the child will not be anything which should necessarily excite notice as remarkable—only as good order is remarkable when all has been confusion. A child living such a life will not be always playing Sabbath-school and church,—will probably never play them,—he will take them in the time and place where they belong, instead of in unnatural association with sports and games. His daily occupations will be performed from hour to hour according to his best knowledge and ability; and as these increase by the using, the perfection of yesterday would necessarily be imperfect to-day, constantly leaving the well-doing of the past for the well-doing of the present, everything would be better to-day than it could have been yesterday.

Such a child would necessarily manifest the life of which he is full, not ostentatiously, but naturally, without self-consciousness.

The little six-year-old daughter of a minister was left for a few days with some friends, who were not Christians. She knew no life separate from Christ. She had never breathed any other atmosphere than that of consistent consecration to the service of God.

When the supper hour came, and for the first time in her life she saw the food about to be served without a word of thanks to the Giver, she, as naturally as she breathed, said: "But we have n't asked any blessing yet;" and the simple statement brought the big man who sat at the head of the table to a pause; and, smitten by a consciousness of his own lack, he, just as naturally replied: "Well, will you ask the blessing then?" whereat, with no thought of the strangeness of the proceeding, she did vocally what she had done in her heart always,—returned thanks in childlike fashion—asked a blessing on the food,—and was ready to eat.

When her bedtime came, and her hostess began to indicate that she was going to put her to bed, she said again,—the only natural thing for her to say under the circumstances,— "But we have n't read the Bible, and had our prayers yet." There was this time a long, painful pause, broken by the desperate confession, "But we are not Christians, we don't have any prayers."

"Well, then," said the child, just as the only life she knew compelled her to say, "I can't go to bed without reading and praying, so I'll do it if you can't. Where is your Bible?" And the big family Bible was taken down from a high shelf, dusted, and laid on the table; seat and light were adjusted for the comfort of the little body, and, with lisping, broken accents, the Scripture was read, the prayer offered, and then, with artless unconsciousness of herself, the child submitted to be undressed and put to bed, having in this perfectly natural way done the work by which a proud, wicked man and a worldly woman were humbled before God, a family altar built, which was never neglected in the long, godly life that followed.

A boy of ten, who had breathed in harmony with the Spirit of God all his life, was at play with some newcomers in the neighborhood who had found their way into his precinct, and who, after a while, proposed something which led him to say, "No, indeed; I can't do that."

"Can't, eh?" sneered one of the visitors. "Why? 'cause your mama won't let you?"

"I don't have to ask my mama about such things," he said. "I can't do it because I won't, and that is all there is about it;" then after an instant, loyal to the leading of the

Spirit that was his life, he added, "But I'll tell you what we can do,—all of us,—we can each choose a tree, and see which can get to the top of it first;" and this was done in such natural, boyish good fellowship that the others were completely disarmed, and the play went on, purely and naturally, although every boy in the "crowd" had learned something which he never forgot.

"How free you are," said a boy of fifteen, who had been brought up under the usual man-made method, to another of the same age, who was a child of the Spirit.

"Free? of course I am free; are n't you?" was the reply.

"O, yes, of course, in a way. If I chose always to do as you do, I don't suppose I'd have trouble; but say, you can do just as you please always; why don't you do the way other boys do?"

"What way?"

"Why, go off on a lark when you want to, smoke, play cards, and have a good time, you know?"

"I should n't call that a good time at all, but wickedness. I do go where I want to, and when I want to; but I don't want to go that way; I don't like it."

"Well, that beats me," replied the other; "and you ain't a cad, either. I wonder what my father would do if I was like that."

A PLEA FOR THE CHILDREN.

MRS. MARY KELSEY.

(Veblen, S. Dak.)

WHAT subject compares in magnitude and importance with that of child culture? This is the training of the minds and bodies of the children to fit them for a life with God and the angels. How careful we should be with our Lord's little ones, improving ourselves, that we may be better able to lead them. How we should study our text-books, the Bible and the Testimonies, that we may be filled with the Spirit of wisdom. We should study the Word daily, that we may have meat in due season with which to feed "his lambs."

I am impressed that great importance attaches to the teaching of the workings and care of the wonderful machine, the body. This teaching can be begun when the child is young, much younger than is generally supposed. A little three-year-old girl whom I know, watches for the corpuscles to rebuild a cut or scratch; and can trace the course of the food from the mouth till it reaches the hurt, also the fresh air from the nose to the finger.

Both numbers and language can easily be taught in connection with the study of physiology. Instruction on the nature and composition of food elements can also be woven into the teaching, showing the part each occupies in the reconstruction of the body, all the time keeping before the little mind the power in and through which "we live, and move, and have our being." Pictures and charts are, of course, great aids to the mother in her work.

Why not leave this arduous duty to the teachers of the schools?—Because God has said that physiology is to be the foundation study, and because there are wonders of their physical natures which no one but mother can or should explain to the child. And this must not be neglected or postponed as a disagreeable or indelicate matter. If such is your mind on the subject, you may be rudely awakened some sad day to find that while you slept, an enemy sowed tares. These can never be wholly rooted up; for it is just as certain as day that impressions once made on the brain of a child remain indelibly stamped there, and only the grace of God can turn the mind from these things, even in maturer years, when Satan chooses to present them.

One thing my experience has taught me is the necessity of being a constant companion of the children. If for the sake of peace and quiet, you send them from you, they will learn to love to play without you. Let them assist in your work, and then you will all be free to play and recreate together. Some may think the children more trouble than help. With a little judicious training and with much forbearance on your part, they will soon learn to do simple tasks, and take pride in doing them well, as I have demonstrated to my satisfaction.

Then, too, the Lord commands us to teach his law when we rise up, and when we sit down; when we go out, and when we come in. It seems to me this occupies nearly all the time. But if the children are allowed to go out and come in, to sit down and rise up, without our presence, we lose many precious opportunities for impressing the truth upon their minds. What could be pleasanter than for the household duties to be performed by all, each member of the family gladly doing his share, and then all making a missionary visit, or going to the grove to commune with nature?

The trend of a child's life is made very early. Each day and hour we are building character. And as we lay the foundations in babyhood and early childhood, so the children will build in maturer years. They will have a solid foundation of sound principles, good morals, symmetrical bodies, and minds filled with the thoughts of God; or they will have shaky foundations of partially developed habits of mind and body, and unstable morals, with occasionally a brick of good resolutions thrown in. With such habits of childhood, what wonder we have such wrecks of manhood and womanhood!

God requires of us the best work possible. Let us learn wisdom from the spider; and silently but steadily all through the years weave about the hearts and lives of the children the chords of love and right principles, which shall securely bind them to ourselves and heaven.

HOW I "LIVED MY RELIGION."

MRS. ELIZABETH M. PATTON.
(Oakland, Cal.)

JAMES and I had talked a great deal about our duty to our neighbors,—how it was n't so much the preaching to them, and getting them to read our church paper, or to go to visit our church, as to live right before them.

You see we had talked it over so often that I, at least, had become quite satisfied to do nothing else. The way might open ever so plainly for a friendly chat about what the Saviour was doing for me, or an opportunity come to give away a little tract or paper, but I seldom saw it until the opportunity was passed. And if I saw it then, I easily quieted my conscience by thinking, "O well, if I only *live* out my religion, the Lord will take care of the rest." But the Lord *is* gracious and long-suffering. I have sometimes thought, since he was pleased to open my eyes to a few things, that he has to exercise more long-suffering toward those who profess to be his children than he does toward those who make no pretension of obeying him.

But about the way my eyes were opened: We moved into the city after a time, where the houses were close together, just room enough between the houses for a walk around to the back door, with a little square back yard, enclosed by high board fences. We had never lived so close to any one before, and the thought came to me after we had decided to take the place for a few months, that here would certainly be a good opportunity to live our religion. Our children were small; and as I did all my own housework and sewing, my influence was not likely to extend much further than to the houses on each side of me.

The neighbor on the left proved easy to get acquainted with, and was sociable and agreeable. As soon as I gave her the opportunity, she bowed to me from her back steps, making some pleasant remark about the weather, etc. Then, when I was nicely settled, she called on me, and we discussed to the fullest all the horrors and inconveniences of moving. As time passed, there was one thing in particular I liked about her. While she had several children, one more than we had, she knew enough to keep them at home, in their own yard. They never came over unless one of them was sent on an errand; and I know I felt very warm-hearted toward her on that account. It had always seemed to me that I never could "abide" having the neighbors' children run in at any and all times, as I have known them to do in some places.

In the course of time, by some well-directed hints in the conversation when we met, I found that she and her husband were quite strict church-goers, and that they were well contented with their way of living; so of course there was nothing we could do for them, but just to live carefully *our* principles before them. I ascertained, also, the kind of reading-matter she preferred. The character of this caused me to hesitate to give her any of our religious papers. It might have offended her; that would only have aroused prejudice against us, and I believed in being careful not to do anything of that sort.

Another thing I much admired in her at first was that she seemed to have such good control of her children. I had reason, however, to alter my opinion on this point later, when I heard her tell one of her little boys that if he went out the front gate again without permission, she would take him into the laundry and drown him. Afterward she referred to the matter when alone with me; and when I ventured to remark, smilingly, that of course she would do no such thing, she answered me: "No, certainly not; but then you have got to tell children something, or they never would mind you." Here was such a good opportunity for a friendly talk on the proper training of our children,—she had even introduced the subject herself,—but I let it slip for some more convenient time, when I might feel better acquainted.

In the meantime, the neighbors on the right were proving to be very different sort of people; in fact, I was soon able to make up my mind that they were not the kind of people I wanted to get acquainted with—not that I felt they were too bad to be helped. I never would think that about any one; for some one might be able to help them. But I did not see it to be my duty, considering the fact that I was alone nearly all the time with my little children, James never getting home till quite late in the evening, and always leaving early in the morning. The family consisted of a man and his wife and two grown daughters; and I soon learned, just from observation, that the mother, and sometimes both of the daughters, were away from home most of the day. Later, as I became better acquainted with their goings in and out, and from their noisy conversation with one another, I discovered they were obliged to provide for themselves, the man never appearing to do anything but loaf around home.

The first thing that set me against them, or, rather, against him, was his profanity. That was even before I knew anything about his indolence. He caught up every opportunity, as he sat on his back steps, smoking an old pipe, to talk to me, if I appeared in the doorway for anything, and he could not say a dozen words without using an oath. I will say to his credit, however, that in a few weeks' time I began to observe that he was more careful of his language, often restraining himself just as he was about to utter the profane word.

Another thing that proved a great trial to me, was that they kept a flock of chickens in their little yard, letting them roost under the house at night. Some of them showed a decided preference for our yard; and while they flew over the fence our way very easily, they never seemed to be able to fly back. Though I chased them, the episode usually ended in his having to come over and catch them himself. He was always profuse in his apologies, saying they should not trouble me any more; for he would clip their wings that very day; or he was just about to put up some wire screen on the top of the dividing fence; or he was going to sell them all in a few days. Those chickens became such a torment that I really began to think the same spirit that entered the swine in the centuries past had now taken possession of them. I used to threaten all sorts of things—to James—that I would do if the man did n't take care of them; but James was always for peace. Of course, it was easy enough for him to say "peace," when he had none of the work to do, nor suffered any of the annoyance from them—except what came through me.

It was about this time in my annoyances—there were many other things, too numerous to mention—that James suggested that we pray for these people. If we could do nothing else to help them, we could at least pray for them. I told him that I *was* going to pray, but I would pray that the Lord would impress them to move out, and send somebody there who would be more agreeable neighbors. I even felt so hateful that, for some time after moving there, I threw many nice scraps and leaves from fresh vegetables into the ash barrel, which would have been so nice for the chickens. I became ashamed of this, however, when one day I saw some of the fowls trying to get a meal out of the barrel; for I realized that they were probably but half-fed; and after that I threw my scraps over the fence to them. One Sunday, a few weeks later, the man's wife passed some fresh eggs over the fence to me—just a slight acknowledgment, she said, of their appreciation of what I had been giving to their chickens. I felt much ashamed to take them, and would not at first, but she insisted so strongly that I could not refuse without hurting her feelings. This was about the first of my getting acquainted with her.

Shortly after this I was taken sick, being confined to my bed for some weeks. While the neighbors on the left were kind, the others, whom I had disliked so much, were exceedingly anxious to do everything possible to help. The man offered himself to the housekeeper as errand boy; and in their kindness, even one of the troublesome chickens was sacrificed to make me some broth when I was convalescing. I began to regret very much the uncharitable feeling I had entertained toward them, and recognized that the attitude which I had maintained had been anything but Christlike. I began to plan all sorts of ways to become better acquainted with them as soon as I should feel well again, when one day, all of a sudden, they moved. In a few hours' time they were gone, and I never saw them again. Another family moved in soon, which might have given me even greater annoyance, had I allowed myself to be bothered; for they had a large family of noisy, rude children. Soon after this, we moved away; and though I did all I could to be agreeable and neighborly to the new family, while we remained, I never can think of the former neighbors on the left or of those on the right, without finding a feeling of deep sadness coming over me because I realized so little of the true principles of *living* one's religion.

How MUCH pain the evils cost us that have never happened!

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 18, 1899.

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

SPECIAL CONTRIBUTORS:

GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,
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"He comes not an infant in Bethlehem born;
He comes not to lie in a manger;
He comes not again to be treated with scorn;
He comes not a shelterless stranger;
He comes not to Gethsemane,
To weep and sweat blood in the garden;
He comes not to die on the tree,
To purchase for rebels a pardon,—
O, no; glory,
Bright glory, environs him now."

The glory of Christ is *light* above the brightness of the sun: for of the New Jerusalem it is written: "The city had no need of the sun, . . . to shine in it: for . . . the Lamb is the light thereof."

But when Jesus comes in the clouds of heaven with power and great glory, he comes not alone in his own glory, but also in the glory of "all the holy angels." And when of only one angel it is said that "his countenance was like lightning, and his raiment white as snow" (Matt. 28:3), what must be the glory of the scene where are all the holy angels resplendent—"ten thousand times ten thousand, and thousands of thousands," "an innumerable company"!

Yet when our Saviour comes in the clouds of heaven with power and great glory, he comes not only in his own glory and in the glory of all the holy angels resplendent. Surely that would be "great glory;" but that is not all,— "O, no; glory,"—he comes also "in the glory of his Father." Matt. 16:27. And the glory of his Father is, of course, far above the brightness of the sun; indeed, of the heavenly city, in the same connection as previously quoted, it is said that "the city had no need of the sun, . . . to shine in it: for the glory of God did lighten it."

Therefore it is written that "the Son of man . . . shall come in his own glory, and in his Father's, and of the holy angels." Luke 9:26.

What a scene then awaits the eyes of those who are watching and waiting for the coming of the Lord,—the glory of all the holy angels, the glory of Christ above that of all the angels, and the glory of his Father also above all—all combined and intermingled in one heaven-covering scene of indescribable splendor!

And what will it be, to be there that day! And upon those who are prepared to see it, and to behold it, with joy, what can possibly be the effect, other than so to ravish them, so to fill them with perfect ecstasy, that they shall be literally translated?

And, woe worth the day! what can possibly be its effect upon those who are not prepared to see it in that day?—Plainly only that which is described,—so all-searching in its power, so all-terrifying in its splendor, that even a mountain to fall upon them to hide it, will be a relief.

But to all who are waiting and watching for him the scene will be as beautiful and joyous as it will be glorious. Not only will his glory

cover the heavens because of his majesty; but the earth will be full of his praise because of his beauty and the joy of all who behold it. Hab. 3:3; 2 Thess. 1:10.

Thus "the moon shall be confounded, and the sun ashamed, when" this our glorious "Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

Then too, and thus, in the light of that all-pervading glory, "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever;" yea, "there shall the righteous" even "shine forth as the sun in the kingdom of their Father." Dan. 12:3; Matt. 13:43.

So he comes. He comes soon. For "he which testifieth these things saith, Surely I come quickly."

And let every heart respond, "Amen. Even so, come, Lord Jesus."

"Be thou an example of the believers, . . . in charity." Charity, in the Bible, is but another word for love; it is the "bond of perfectness."

The minister of the gospel is to be an example in that which is the bond of perfectness. Then perfectness must ever be kept before the minister—nothing but perfectness must be his standard—in all things.

Such a condition, or state, can come only from a pure heart. "The pure in heart . . . shall see God," not alone when he is revealed in the clouds of heaven with all his holy angels, but *now*. And when we see him, we shall be like him.

When Christ comes in the clouds of heaven, we shall see him with open face, with all things rolled away. But *even here*, and now, if we continually hold God ever before our face, *we shall be like him*; because it is written, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." So as certainly as we behold God, and see only him, even now, we shall be like him.

THERE is a serious and very bothersome mistake, which is made by many persons.

That mistake is made in thinking that when they are converted, their old sinful flesh is blotted out.

In other words, they make the mistake of thinking that they are to be delivered from the flesh by having it taken away from them altogether.

Then, when they find that this is not so, when they find that the same old flesh, with its inclinations, its besetments, and its enticements, is still there, they are not prepared for it, and so become discouraged, and are ready to think that they never were converted at all.

And yet, if they would think a little, they ought to be able to see that that *is* all a mistake. Did you not have exactly the same body after you were converted that you had before? Was not that body composed of exactly the same material—the same flesh and bones and blood—after you were converted as that of which it was composed before? To these questions everybody will promptly say Yes. And plainly that is the truth.

And now there are further questions: Was not that flesh also of exactly the same *quality* as before? Was it not still human flesh, natural flesh, as certainly as it was before?—To this also everybody will say Yes.

Then also a still further question: It being the same flesh, and of the same quality,—it still being human flesh, natural flesh,—is it not also still just as certainly *sinful* flesh as it was before?

Just here is where creeps in the mistake of these many persons. To this last question they are inclined to think that the answer should be "No," when it must be only a decided "Yes." And this decided "Yes" must be maintained so long as we continue in this natural body.

And when it is decided and constantly maintained that the flesh of the converted person is still sinful flesh, and only sinful flesh, he is so thoroughly convinced that in his flesh dwells no good thing that he will never allow a shadow of confidence in the flesh. And this being so, his sole dependence is upon something other than the flesh, even upon the Holy Spirit of God; his source of strength and hope is altogether exclusive of the flesh, even in Jesus Christ only. And being everlastingly watchful, suspicious, and thoroughly distrustful of the flesh, he never can expect any good thing from that source, and so is prepared by the power of God to beat back and crush down without mercy every impulse or suggestion that may arise from it; and so does not fail, does not become discouraged, but goes on from victory to victory and from strength to strength.

Conversion, then, you see, does not put new flesh upon the old spirit; but a new Spirit within the old flesh. It does not propose to bring new flesh to the old mind; but a new mind to the old flesh. Deliverance and victory are not gained by having the human nature taken away; but by receiving *the divine nature* to subdue and have dominion over the human,—not by the taking away of the sinful flesh, but by the sending in of the *sinless Spirit* to conquer and condemn sin in the flesh.

The Scripture does not say, Let this *flesh* be upon you, which was also upon Christ; but it *does* say, "Let this *mind* be in you, which was also in Christ Jesus." Phil. 2:5.

The Scripture does not say, Be ye transformed by the renewing of your *flesh*; but it does say, "Be ye transformed by the renewing of your *mind*." Rom. 12:2. We shall be translated by the renewing of our *flesh*; but we must be transformed by the renewing of our *minds*.

The Lord Jesus took the same flesh and blood, the same human nature, that we have,—flesh just like our sinful flesh,—and because of sin, and by the power of the Spirit of God through the divine mind that was in him, "condemned sin in the flesh." Rom. 8:3. And therein is our deliverance (Rom. 7:25), therein is our victory. "Let this mind be in you, which was also in Christ Jesus." "A new heart will I give you, and a new Spirit will I put within you."

Do not be discouraged at sight of sinfulness in the flesh. It is only in the light of the Spirit of God, and by the discernment of the mind of Christ, that you can see so much sinfulness in your flesh; and the more sinfulness you see in your flesh, the more of the Spirit of

God you certainly have. This is a sure test. Then when you see sinfulness abundant in you, thank the Lord that you have so much of the Spirit of God that you can see so much of the sinfulness; and know of a surety that when sinfulness abounds, grace much more abounds in order that "as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

THE CROWNING FRAUD.

THAT we are in the era of frauds has long been apparent; but the crowning fraudulent pretense of the nineteenth century is now apparently reached: it is the making merchandise of so-called divine power, selling the gifts of the Spirit for money. There was an attempt at this kind of traffic at the beginning of the Christian era; and it is nothing more than is to be expected that it should reappear at its close. The effort did not meet with divine favor then; it will not now. We have the account in Acts 8:18-20: "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou has thought that the gift of God may be purchased with money."

The fraudulent counterpart of this is found at the present day in the workings of so-called "Christian Science," of which science the *Banner of Light* of April 8 says:—

Everything of value in Christian Science has been almost wholly borrowed from the higher teachings of modern Spiritualism. The plagiarism is concealed by the bewildering negations and unwarranted assertions its advocates proclaim to the world, hoping to gain place and power for themselves at the expense of others. The "power" they claim to have is, according to their theory, the direct gift of God to them, *gratis*. Mrs. Eddy and her especially endowed pupils turn about and sell this power to less-favored mortals at several hundred dollars a head. The God of the Christian has been accused of almost everything; but the sale of his power, second or fourth hand, was not attempted until the closing days of the nineteenth century.

It has seemed evident from the beginning that Christian Science was only a modified form of Spiritualism; and when two phases of one great imposition, through jealousy of each other, fall into antagonism, it may lead to confessions which are amusing, if not edifying, to the outside world. Recent glaring exhibitions of presumptuous recklessness in regard to human life, resulting in the death of some noted persons, through the influence of Christian Science, have led to a wide-spread agitation and discussion in regard to the merits of the system in question. In reference to this the *Banner of Light* says:—

This discussion has led a number of the disciples of the Christian Science school to publish lengthy definitions of their so-called philosophy, all of which, while containing a few grains of truth, nevertheless are largely composed of chaff.

This, from a Spiritualist, is pre-eminently ludicrous. Again, the *Banner* says:—

If its present leader [of Christian Science, Mrs. Eddy] would confess the source from which she drew her inspiration, Dr. Quimby would be found to be the promoter of every important truth set forth in its name.

It strikes us that these two isms should not accuse each other of plagiarism, nor be envious or jealous of each other's work. U. S.

THE PERILOUS TIMES.

DURING the last days of March there was held in Chicago a conference of Methodist preachers. At this conference Prof. Albion W. Small, head professor of sociology in the University of Chicago, and Judge E. W. Burke, of the Chicago bench, each read a paper on the present condition of society. These papers present a view so perfectly in accord with the scriptures that speak of these times that they should be read and studied by everybody. We therefore give them to our readers. We understand that both these gentlemen are members of the Methodist Church. Professor Small said:—

I am spending my life in the study of sociology because I believe—and I see more and more reasons for the belief the longer I study—that the social system in which we live and move and have our being is so bad that nobody can tell the full measure of its iniquity. In this age of so-called democracy we are getting to be the thralls of the most relentless system of economic oligarchy that history thus far records. That capital from which most of us directly or indirectly get our bread and butter is becoming the most undemocratic, inhuman, and atheistic of all the heathen divinities. It breeds children only to devour the bodies of some and the souls of others, and to put out the spiritual eyesight of the rest. In spite of the historic campaigns for liberty, in spite of the achievements of Christianity, there has never been a time since Adam was born when the individual counted for so little or availed so little relatively as to-day.

Compared with any worthy conception of what society must become if life is to be tolerable, the socialistic indictments against our civilization are essentially sound. As abstract propositions, these diagnoses expose, with approximate truth, the ghastly inequalities and injustices which our present social order sanctifies. It is a literal and cardinal fact that our present economic system cries to heaven for rectification. It stultifies human nature. It nullifies the purposes of God. The men who denounce present society have profound reason for their complaints. We are in the midst of the most bewildering labyrinth of social entanglements in which the human race has wandered up to date.

ILLS ADDED TO ILLS.

At the same time these facts are wringing such involuntary cries of pain from some, and such artificial description and characterization from others, they are provoking others to bitter and violent denunciation, and inciting others to such visionary and vicious schemes of readjustment, that men who are both conscientious and clear-sighted find in these intellectual symptoms of our social disease an added complication and aggravation of the ills. There seems to be no practical alternative between, on the one hand, swelling the clamor of wild and incoherent revolt, and, on the other hand, giving one's moral support to conservatism, most falsely and fatally so called, which intensifies the evils by denying that they exist.

You are aware, as well as I, that there are clouds on the social horizon already bigger than a man's hand, foretelling changes of which no one is wise enough to predict the end. If present tendencies continue, it will not be very long before the man whose business it is to communicate ideas will be gagged by those who publish ideas, and the publishers will be shackled by the makers of paper, and the paper manufacturers will be held up by the transportation lines, and the transporters by the producers of steel, and the steel industries by the coal operators, and the coal miners by the oil producers, and the oil magnates by the stove makers, and the cook-stove men by the sugar trust, and the sugar interest by Wall street, and the stock-brokers by the labor unions, and the labor unions by the farmers, and the farmers—God help them—by everybody.

TRUST-MAKERS BECOMING AFRAID.

I am not throwing in your face the dust of my library. But if you will heed the symptoms from bank and office and factory and railroad headquarters and daily press, you will discover that the very men who are making these combinations are beginning to be afraid of their own shadows. These very business men, who claim to have a monopoly of practical common sense, have involved themselves and all the rest of us in a grim tragedy of errors. They are already beginning to ask on the quiet how it is all to end. Whether they realize it or not, our vision of freedom is passing into the eclipse of universal corporate compulsion in the interest of capital. The march of human progress is getting reducible to marking time in the lock-step of capital's chain-gang.

If you should inquire in certain quarters, you would be told that there are in the United States a considerable number of good pugilists; that is, they fight strictly within the rules of the game. This does not prove, however, that pugilism is a good game. I have no doubt whatever that the vast majority of capitalists are good capitalists. They operate strictly within the rules of the game. Nevertheless, capitalism is not a good game, and it is our business to see the reason; namely, the whole program of our present civilization turns at last on the calculation of effects upon the accumulation of capital. A program fit for Christian civilization would turn rather on its effects upon the quality of men that civilization shall produce. We have turned moral values upside down. We are making men the means of making capital, whereas capital is only tolerable when it is simply a means of making men. It would make infinitely more for human weal if every dollar of wealth should be cleaned from the earth, if we could have instead of it industry and honesty and justice and love and faith, than to be led much further into this devil's dance of capitalism.

Judge Burke presented the case, as follows:—

The whole creation and all the manifestations of the spiritual, intellectual, and even the physical, forces are now in a transitional period as never before. Even trade and methods of business that have been pursuing their customary ways for centuries are paralyzing individual effort, and puzzling the lawmakers of the earth. Storm-centers of labor and capital are gathering over against each other, threatening the very integrity of the industrial firmament of man. The late appearances of the hitherto unsuspected intellectual and physical forces but add Titans of unknown strength to the conflict toward which all the world is consciously or unconsciously rushing. He who observes and reflects on matters of church and state feels this condition in the very pulsing ether, the like of which history does not disclose.

No human wisdom can say what mean the great and increasing aggregations of capital, now sufficient to buy kingdoms. If these shall be arrayed against the empty hands of labor, then shall mass collide with mass, and who can predict the end thereof? I see no commanding spirit of compromise in these approaching and threatening avalanches, which seem destined to involve the whole social system in universal ruin before the young men of this audience become threescore and ten years of age; so that the church, as it passes into the twentieth century, meets a perfect whirlwind of world-forces which overwhelms the statesman, the philosopher, and the historian, and drives them back into the cave of Sinai, while the storms pass the bounds of known law, and rush on to a fate that makes the thoughtful tremble.

Now, my friends, after much reflection, I do not believe it is the specific mission of the church to adjust men to the new conditions of life and action, or, in a temporal sense, to safety them against the Atlantic storms of capital and labor. These storms will be terrific, but they must come. They are brewed in the selfishness of the human heart, and each succeeding one shall prove more destructive than its predecessor, until the prince of darkness is chained. I believe the new conditions, which shall hurl us into the twentieth century, uncorrected by the gospel, shall forge unbreakable chains for the

spirits, minds, and bodies of men. I know there is a charm in the power of union and in the exhibition of strength; but unless it is a union of strength uncemented with selfishness, it will crumble by whatsoever law it may have been formed.

It may be true that the taskmaster in these modern days attempts to compel men to make brick without straw, not to punish men, but to save straw. Formerly it was oppression to gratify the passion for cruelty, while now it is oppression to gratify the passion for gold. Formerly the taskmaster was a human being with whip in hand, but now he stands with the inexorable forces of nature in his fist, against which no person, in his unaided strength, seems able to stand. But this modern taskmaster is destined to fall, and the David who shall slay this modern Goliath is the church of the twentieth century, not by matching force with force, but by using the weapons with which Christ has armed his followers.

I deplore every worldly success of the church, whether it be the raising of \$20,000,000 with which to curse the twentieth century church, or the building of many church edifices every time the earth revolves, if this success shall in the least lead men to forget the springs of true power in the church. We seem to be in times when the church may have money enough to convert the world. Forbid that it be enough to convert the church to the world. The church should not want one dollar of money except it first be sanctified.

Recently I have noticed the threat from high sources that unless the rich laymen of the Methodist Church are admitted in equal representation as delegates to the next General Conference, they will withhold the \$20,000,000 which the ambition of the church seeks for the first years of the coming century. Now, much as I favor equal representation in that august lawmaking body, may it never be realized, and perish the money of the rich, in the language of Peter, if it be given, even impliedly, as the consideration price of place and power in the church, and not as the free-will offering of grateful hearts purchased by the blood of Christ. The church, for many reasons, can not pay court to mere wealth or personal prestige. The poor do not understand the mission of the church when they demand that it feed them, and bitterly rail because it does not. But they are half right when the church recognizes men in the least degree because they possess wealth. The great masses of the people stand yonder, alienated from our churches, because the wedge of gold is hidden with us. It does the church no good; it empties our pews; it frosts our air.

One of the closest observers of church life in our land, one who weighs his words, has written this month, for his widely read editorial column, that the moral tone of the church is unsatisfactory, and that many societies would be reduced to a few pious women, aged persons, and unsophisticated youth if the discipline enforced in the primitive church, or in the early days of English and American Methodism, were applied; that many official members never participate actively in the aggressive spiritual work of the church; that this religious and moral condition bodes no good; that in eighty-seven cities in the United States, Methodism is scarcely holding its own, regardless of the increase of population, and of the fact that so many accessions are received by letter from country churches. He further says that divers superficial explanations are offered for this humiliating condition, but that whatever influence they may have, it is absolutely certain that if the laity and clergy were living according to the teachings of the New Testament, it could not be so.

When such an alarm as this is sounded with the hammer of facts, beware, not of the rocks of the sea, but of the dangers on board. But in this very alarm lies the hope of safety. It shows that thoughtful Christian men are looking deep into the causes of the present conditions, and that they will be removed. This alarm is all the Lord wants, and in answer to prayer he will open the windows of heaven, and pour unnumbered blessings on the church of the twentieth century.

Of course such plain talk as this has made no little stir among Methodists. Judge Burke's last two sentences are seized and vigorously swung to hide the terrible force of the undeni-

able facts and inevitable tendencies portrayed in the bodies of the two papers. Professor Small's paper is declared to be "pessimistic," and the cry of despair; and those last two sentences of Judge Burke's paper are all that can save it from the same fate as the other.

Yet the *Northwestern Christian Advocate* acknowledges that "these conditions, in some respects, are not unlike those which brought about the overthrow and extinction of ancient civilizations." This being so, then what can save this modern civilization from overthrow and extinction?

However, it is not correct to say that "in some respects" these conditions are not unlike, etc. In every material respect the conditions to-day are just like those which brought about the overthrow and extinction of ancient civilizations.

It will not do to say that Christianity is here permeating all, to save society; whereas it was not so in the old civilizations. For the civilization of the Roman Empire was one of these which was overthrown and extinguished. And it must never be forgotten that it was the "Christian Roman civilization" that was overthrown and extinguished as the consequence of these conditions in that day. And just there lies another likeness in the conditions, the most dangerous, because the most hopeless. The popular Christianity of these days is precisely of the sort as was that of the days of the "Christian Roman civilization." It was the form without the power. And consciously lacking in the power of the Spirit of God, it sought and obtained the power of the police, the power of the state, precisely as the popular Christianity of to-day is doing all over this "Christian" land and throughout this "Christian civilization."

And since the conditions to-day, as to popular Christianity and all, are so entirely like those which brought about the overthrow and extinction of that latest of the old civilizations, what but sheer wilfulness can it be that recognizes the likeness in the conditions, and yet refuses to admit that the consequences and end of the conditions must be the same?

This would all be plain enough even if the facts were all that there is in view. But in addition to the forceful lesson of the facts, the Scriptures, with one voice, and that the voice of God, declare that it is all true; and that the civilization of to-day is to be carried to inevitable overthrow and extinction, as certainly, and by the like evils, as were the ancient civilizations.

Along with the two papers quoted read 2 Tim. 3:1-5, 13; Luke 21:25-27; James 5:1-8; and every one will do well to read these papers over thus several times; for they give the signs of this time so plainly and so forcibly that no one who has any thought of looking for the Lord's coming can fail to be instructed by the truth as so set forth.

"Get ready, get ready, get ready." Are you ready, are you waiting, for him?

Love not the world. It is an enemy to God, and throws off his laws and authority. It is an enemy of Christ, and crucified him. It is an enemy to Christians, and persecutes them. It is an enemy to truth, and follows falsehood. It is an enemy to virtue, and encourages vice.

THE PRESENT TRUTH IN ENGLAND.

ALL who read the *General Conference Bulletin* will remember that it was voted at the late General Conference to start a fund in the REVIEW, to aid in the circulation of the *Present Truth*, published in London.

The facts concerning the paper are, in brief, these: Inasmuch as there are no "pound rates" for publishers in England, all papers are received week by week through an agent. Newspapers, and religious papers that have a regular denominational constituency, and are consequently sought after, are readily disposed of through stationers. The case with *Present Truth*, however, is different. It is a pioneer, carrying important but unpopular truth to those who know nothing of this truth, and therefore it must be carried to them. Each copy of the paper must be carried to the reader each week by a canvasser, just the same as subscription books are delivered in this country.

Further: the paper, a sixteen-page weekly, sells for a penny, two cents, and the price can by no possibility be increased. It costs practically half this sum to produce the paper, using the utmost economy. To make the paper what it should be in appearance, more money ought to be spent on its production; but the publishers have not felt at liberty to do this. Lack of means has made it necessary to exercise the greatest economy, which has really been to the detriment of the paper.

Still further: those who carry the papers to the readers, and canvass for new patrons, must receive a support. Therefore the publishers have supplied the paper to regular agents at one farthing a copy, leaving them three farthings (one cent and a half) as profit on each paper, out of which they must pay transportation. Thus it will be seen that the office of publication receives for the paper just one half the cost of its production, entailing a constant loss.

The proposed fund is not, however, for the purpose of reimbursing the office to any extent whatever. That loss will still be borne as a missionary enterprise. The object of the fund is to assist in increasing the circulation of the paper, which is the chief agent, and a most efficient one, in promulgating the truths of the third angel's message in Great Britain.

A moment's thought will enable any one to see that at a cent and a half a copy, one must sell a great many papers in order to get a support, especially if he has a family. To deliver three hundred papers a week, and to do sufficient canvassing to make good the places of those who keep dropping off, requires an immense amount of work; and if one does it, he receives, at the most, making no allowance for transportation and losses, only four dollars and a half; and there are comparatively few who can do as well as this. A few shillings each week given to such ones would enable them to keep in the field, when without it, they would be obliged to abandon the work, and the cause would be the loser. But the office of publication can not furnish this aid, in addition to the loss that it already sustains. The fund under consideration is for the purpose of giving the canvassers this necessary assistance, and of assisting others to take up the work. It is proposed also to improve the appearance of the paper, thus indirectly assisting the canvasser, by making the paper more attractive.

This is purely missionary work, as the *Present Truth* circulates among those who know not the message. Already the number sold each week amounts to twenty copies for each Seventh-day Adventist in the United Kingdom. The number of papers that may be sold each week is limited only by the number of workers that can be kept in the field. Here is one of the grandest openings for missionary work, at trifling cost; for there is no other means by which so much good can be done at so little cost as by assisting in the circulation of this paper, which is struggling under difficulties such as no other paper published by this denomination has ever had to meet. Who will esteem it a privilege to aid in this good and important work? Send in your names and your money without delay, for "now is the accepted time; behold, now is the day of salvation."

We know that there are in the United States many persons who came here from England; and who, since coming, have received the precious truth of the third angel's message. Here is an opportunity to give, in the very best way, their friends in England the chance also to know this blessed truth. Shall we not receive from these, especially liberal contributions for the circulation of the *Present Truth*, which is indeed *present truth*, in England? And while it is expected that these will especially be interested in this, of course all others are invited to contribute to this good work.

Forward your contributions to the REVIEW AND HERALD, and they will be acknowledged in the paper.

TO CORRESPONDENTS.

1. WHEN writing to the REVIEW for information on matters of interest to yourself, *send stamp for reply*. This may seem a small thing to some, but it would not if they could see the number of letters received here entirely unconnected with this paper or its work.

2. Do not ask questions out of curiosity, or to get the editor "cornered." He is not afraid of the corner, but has no time to spend in speculation on irrelevant queries not connected with practical things. And it is a fact that the vast majority of the questions received at this Office are of no practical value, however fully they might be answered.

3. Above all, do not ask questions to get answers that will enable you to triumph over an opponent. Avoid having opponents.

4. Do not send questions like this: "Please harmonize Acts 9:7 with chapter 22:9." This very question has been received several times lately. *Think* enough on your question to enable you at least to state the difficulties that present themselves to your mind. They will vanish in most cases after you have done this. A little thought in this case would show that the first passage proves that the men with Paul heard the sounds, but saw no man; and the more explicit account of the same circumstance, in the twenty-second chapter, gives the additional information that while the men saw the light, they did not understand the words spoken. We often use the same expression the same way. We say truthfully, "We heard them talking in the next room," while the subject of the conversation was unknown. With equal veracity we often say to one addressing us, "I did not hear what you said."

If difficulties present themselves to you concerning the truthfulness of God's word, remember the danger connected with the cherishing of doubts. Honestly ask God for guidance; and study, not to find errors, but to learn the truth. Remember "the Bible is its own interpreter." If for some reason you are unable to comprehend the revelations of Scripture, seek for the Spirit of revelation (Eph. 1:17); and "the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

THE LIFTING OF THE BATTLE CREEK COLLEGE DEBT.

In the dying charge which Moses, the friend of God, delivered to ancient Israel are found these wonderful words: "Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth." The admonition which he uttered is eternal, and just as full of vital truth to-day as it was three thousand years ago. In the lapse of all these centuries since, the strength of the abiding Word has abated neither jot nor tittle; only these poor eyes of ours have become more bedimmed by sin, and our minds more clouded by false systems of finance.

All wealth is gotten by the power of God: not that God approves of the manner in which all wealth is obtained; but if it were not for the power of God, man would be utterly unable to create, or accumulate, any wealth. When the thief puts forth his hand to steal, he uses the power of God. That is what the Father tells us so touchingly in the forty-third chapter of Isaiah, when he says: "Thou hast made me to serve with thy sins." And in this may be seen a wonderful revelation of divine love. God might cut the sinner down the very moment when he is about to get wealth by perpetrating a theft. By doing this the Lord could stop him from sinning. Why, then, does God permit a man to use his power with which to commit sin?—In the loving hope that some day that fallen one will grant to him, the Source of strength, to manifest that same power through him in righteousness; in the longing desire that yet, he, the Eternal One, may have the joy of seeing the power that he supplies to this, the purchase of his blood, used to get wealth through faith in God.

When the children of Israel first entered the land of promise, they were there, as it were, on probation. Had they proved faithful, they might have lived on forever, and eternity have begun long ago. God told Israel to slay, and spare not, all the men, women, and children, the former inhabitants of the place, because the cup of their iniquity was full. When this should be done, the children of Israel would be free to occupy the land, and use for the purposes of God's service the wealth that these had formerly enjoyed.

God saw the danger of his people, and through Moses warned them, saying: "Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage; who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may *establish his covenant* which he swore unto thy fathers, as it is this day."

They did slay *some* of the inhabitants, they did gain possession of *some* of the land; but they never gained all the wealth they might have gained, they never possessed all the land they might have possessed, because they said in their hearts, of what they had obtained: "My power and the might of mine hand hath gotten me this wealth." The children of Israel never slew *all* the inhabitants of Canaan. They destroyed a few of them, and then they laid down their arms. They never possessed near all the wealth of the land. Why not?—Simply because they cherished unbelief, and ceased to cultivate faith. And unbelief in this instance manifested itself by saying: "My power and the might of mine hand hath gotten me this wealth." Faith, if it had not been banished, would have said, as they looked across their fertile acres, and gazed on the glittering heaps of gold: "Remember the Lord thy God: for it is he that giveth thee power to get wealth." And as Israel breathed this prayer heavenward, from the abundant love of eternity would have been breathed upon Israel *still more power to get wealth*.

On this point, in this matter of taking the right position concerning the getting of wealth, the sons of Jacob failed. They lost the land, they lost the gold. They forfeited the joy of being "redeemed from among men," instead of being resurrected from the tomb; for God says that he wanted them to be right on this question, in order that he might do them "good at thy latter end, . . . that he may establish his covenant." The covenant here referred to is the everlasting covenant, the one that God swore unto the fathers that he would establish.

But this covenant is established only when Christ comes the second time in all the power and the glory of his Father. It is then, and not till then, that the "voice of God is heard from heaven, . . . delivering the everlasting covenant to his people."—"*Great Controversy*," page 640. It is then, and not till then, that "all who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept his law."—*Id.*, page 637.

There is life and immortality locked up in those words: "It is he that giveth thee power to get wealth." But the life which is there is an indivisible part of the covenant. Yea, more than that, on the reception of this vital truth hangs the very establishment of the covenant.

Therefore, to Seventh-day Adventists who expect to see the everlasting covenant finally

and fully established, this truth is pregnant with deepest importance. The Lord told Israel that if they did not accept his admonitions in this matter, and weave this blessed principle into their life experience, they should perish. "Ye shall surely perish" are his very words.

And now the question with Seventh-day Adventists is, and must be, Shall we accept this truth, and know it in its power, or shall we perish? On the answer to this question, even now hanging in the hand of time, the eternal destiny of many is depending.

The Lord has said concerning the debt now resting upon the Battle Creek College, that it is the result of "wrong principles of education." Recently, however, word has been received which clearly shows that God approves of the efforts which are being made to adopt right principles and methods of education. And it follows from this that from now on, the lifting of the debt of the Battle Creek College is a mere matter of faith in Jesus Christ.

To get free from debt, through faith in Jesus Christ, is the message for 1899. If in this matter, Seventh-day Adventists will only take hold of God's word, and believe that it will not return unto *him* void, but that it shall accomplish that which he pleases, and prosper in the thing whereto he sent it,—if they will only have faith for it, there is no reason why every debt which now discourages and disgraces our institutions may not be wiped away before the hands of the clock in the tower of time point to 1900.

P. T. MAGAN.

Progress of the Cause.

TURKEY.

WE are in the shadow of the time of trouble. A sentence forbidding the preaching of the third angel's message has already gone out over all provinces, and now we meet this sentence at every step. About two years ago our worker at Marsivan was arrested by the police. As soon as we learned about it, we appealed here (in Constantinople) to the minister of the police for his release, expecting this minister would take such action as the former one had; but he did not. Instead of arranging the matter of his own accord, he referred it to the minister of the interior, who, learning from the minister of justice and religions that the state has not yet recognized the Sabbatarians as a separate religious body, sent out the forbidding sentence over all the country.

Here a religion can not be regarded as a lawful religion unless it is acknowledged by the state. As we are not recognized by Protestants, we are obliged to stand as a separate, independent body; but as we have not yet been acknowledged by the state, our preaching has been forbidden. The state would not have taken this step if Protestants had acknowledged us before the government. In most places this sentence was actually as a dead letter because of the absence of Sabbatarians; and even in most of the cities where our people were known to the state, it was not put at once into effect, except at Marsivan. From this place, Brother Jordan, our worker, was sent to Kaisery, his home.

I met the sentence last year at Marash, in the province of Aleppo, and was driven out. Brother Ardour, another worker, was expelled from Hadjin, Cilicia. Last year I was, on account of it, arrested in Adrianople, and sent to Constantinople, where I was imprisoned fifty-three days. Then the minister of the police

referred my question to the minister of the interior, who, learning again from the minister of the religions that Sabbatarians have not been recognized by the state, issued a second forbidding sentence. Brother Holser was then here, through whose working I was released a few days before the decree was issued; but our meeting-house was closed. Brother Holser and I took steps to bring our work and truths before the authorities, to show them that we do not preach a new religion, but the gospel only, which all professed Christians have. The prime minister, the ministers of the interior and of the religions, and the minister of the police, and all in the police department, heard the principles of the gospel through the twice-forbidden religion. No definite end was reached, and the sentence remained as it was.

Should we stop the preaching of the last message?—Certainly not. We took steps to enlarge our work. It was resolved to hold two Bible schools,—one at Bardizag, Nicomedia, and the other at Adana, Cilicia,—to prepare new workers, and more fully to instruct those who were already in the field. Now came the time for us to walk by faith, not by sight. A great mountain was standing before us, but with us was the promise that it should become a plain.

Safely I arrived at Bardizag, and all the books necessary for the school were easily procured. The school began December 2, and continued till January 31. Although I was alone in teaching, God gave me health and strength until the close. Our Bible study was chiefly from the book of Galatians. Besides some of the prophecies, the sanctuary question and Bible predestination were studied. Healthful living was another interesting subject. The history of the Bible was studied carefully, our text-books being "The Empires of the Bible" and "The Great Empires of Prophecy," written by Brother A. T. Jones. The war between the principles of the Roman Empire and those of Christianity was of special interest, because we were just entering into such a war. In the providence of God this school was to prepare us for it.

Seven brethren attended the school regularly, but the Bible studies were attended by many brethren and sisters. We had general meetings also. God showed us that he is carrying on the message before us, and we must follow him. Truth is going on toward the East, into Armenia. Letters were received from Malatia, informing us that six families have accepted the truth, and persecution also has begun. Professed Christians have complained to the government against the meetings held by the brethren, and they have been forbidden to hold meetings. Malatia is far from us, but the mail carried our publications and letters safely, and these souls were gained.

Just in the middle of the school term, another letter was received from Erzingan, where four brethren have begun to keep the Sabbath. Several months ago a Bible colporteur came to Constantinople from that city, and called at our meetings. We gave him our tracts, and he sent them to Erzingan to these men. A letter was received from them, asking for more information about the Sabbath. We answered them, and the result was the glad news of their obedience. Thus the truth entered deep into Armenia. When we sat down to consult for the distribution of laborers, we could plainly see that an able worker must be sent there soon. And we saw that God already had prepared one. Brother Tamianos Hovaguvinyan, a native of Armenia, who accepted the truth seven years ago in Bardizag, had proved for four years to be a faithful and successful worker. Now it was resolved to ordain him to the ministry, and send him to Armenia. He was ordained, and we expect that he will soon depart for his field.

From Kaisery also, our banished worker writes that six persons are now in the truth. Satan tries to hinder the message, but God uses his endeavors *for the truth*.

In my next I will write you what happened after the school, and what wonderful things God did for us.

Z. G. BAHARIAN.

Constantinople, March 21.

FINANCIAL HELP FOR THE SOUTHERN FIELD.

WE are encouraged by the interest many are taking in the progress of the work in this field. There are many opportunities where a small outlay of money would accomplish much good. Church and school buildings are greatly needed in many places. These can be built at comparatively small expense.

While I was at Battle Creek, attending the closing work of the General Conference and the committee work following, a young sister freely gave me one hundred dollars of her weekly earnings as a Bible worker. This money is to be used in building a schoolhouse and place of worship for a needy company in Alabama. Two hundred dollars more is needed, as this house is to be built in one of the large cities. Who will offer further assistance?

It was my privilege to meet about twenty students of Battle Creek College, who are preparing to come to this needy field to engage in church and local school work. Money will be needed to assist in erecting, and in renting, buildings, and in procuring supplies to equip the schools. There is a wonderful opportunity before us for doing great good. Many souls will be blessed by the free-will offerings of those who contribute to this good work. Families having a missionary spirit, who will settle in this field, and establish small schools, can do a most excellent work to advance the cause of God. It would be a good work for our large churches and stronger Conferences to select some of their most consecrated families, and recommend them to this great, needy field. States here, with a population equal to, and greater than, many of the old and strong Conferences, with from forty to sixty workers, have only from two to four workers. What can we say to interest our brethren in this great field right at their doors? Souls are crying and dying for what you have in abundance. The great day of God is almost here. In the name of our Lord, and in behalf of his sufferings for souls, who will aid in advancing the interests of the precious work in this great field?

Money should be sent to I. A. Ford, manager Review and Herald Branch, 243 S. Boulevard, Atlanta, Ga. Families can correspond with any member of the Educational Committee for this District—namely, Prof. C. W. Irwin, Graysville, Tenn.; Elder C. P. Bollman, Springville, Tenn.; S. M. Jacobs, Huntsville, Ala.; Elder L. H. Crisler, Orlando, Fla.—or with the writer.

N. W. ALLEE.

NEW ENGLAND.

An Experience.

MARCH 17 I came to my home in South Lancaster, where I found all the people talking of the good meetings they were having, and of the Holy Spirit, with which the school and the church were being baptized. The very report of such a thing did my soul good, and I determined to get the blessing for myself; for I had recognized my need of it for years. I came to the Conference for the express purpose of receiving what I had not before known, the baptism of the Holy Spirit.

Sabbath evening I attended the meeting, and heard Brother Ballenger give "the straight testimony" in the power of the Holy Ghost.

I said, "I must have the Spirit at any cost, and everything wrong in my heart and life shall be forever put away." That night I went home, and sought the Lord as never before, and before morning I knew what I ought to do to be right with God.

First, I saw that the sins which I had confessed and forsaken I must believe were forgiven, irrespective of feeling.

Second, I saw that every unconfessed sin must be confessed to the parties wronged and to God, and that all wrongs must be made right. This I determined to do at once, and found peace with God. I did not have to wait till some future time when I should have made all wrongs right; for some of them could not be made right in a day, and some of them I did not then know, nor do I to-day know all the wrongs that may exist in my own heart. But one thing I do know, and that is that every known wrong has been confessed, forsaken, and forgiven, and my heart made clean. Praise God.

From this experience I can assure any other person, upon the authority of God's word, that he may be forgiven in the same way, and be made free from sin through Christ Jesus. But this victory can be gained only by confessing to God and to the persons wronged, freely forgiving all injuries received, and exercising strong faith in God's forgiveness. No matter how much Satan may say that it is not so, declare to him positively, by the word of God, that it is so, and gain the victory by faith.

For years I had desired just such a victory, because I knew that it was for every child of God, and every one must have it in order to enter the kingdom of God. I had longed to know of a certainty that my sins were forgiven, and to have a clean heart. Now I know it, and can not praise God enough.

My mind had been convinced, from the study of the Bible, that God wants clean hands and a pure heart, and that he can use only such. Moreover, I was sure that God wants to keep his people from sin every day, that they may not come under condemnation at all. No one knows how much I longed for this experience, except those who have had an experience similar to mine,—good-natured to-day and cross to-morrow; up on the mountain-top long enough to see that the promised land is good, but never expecting to reach it because of so many failures; sometimes encouraged to hope for better things, but soon feeling that all is a thankless, hopeless task. But praise the Lord, I know better now. The Lord is able to, and will, keep from sin those who fully put their trust in him, and will work in them every day to perfect them in righteousness and true holiness. This is not a myth, but a fact.

It is the work of the Holy Spirit to come into these temples of ours, first, to cleanse them from all sin; and, second, to keep them from sinning. I have found this so by happy experience; and many others have also had such an experience. Where before were turmoil, strife, and anger, now "the peace of God, which passeth all understanding," is keeping their hearts and minds through Christ Jesus. A new occupant has come in to take the place of the former tenant, so that now Jesus Christ, in the person of the Holy Spirit, is really dwelling in their hearts by faith, and they have "the faith of Jesus."

Never before did I see such a work as this,—new homes, new parents, new children, new teachers, and new students. Some who had for a long time been in great discouragement, almost ready to take their own lives, have now found just such peace as is promised by the Saviour in John 14:27. New Bibles are appearing in the form of individual experience, the Word being translated into human lives.

O, the blessed peace that keeps one's heart and mind through Christ! It can not be told,

but it can be experienced. Dear reader, come and know for yourself the blessedness of what may be properly called a second blessing; for it is none other.

The academy home and school are new; and likewise the South Lancaster church. The work is still progressing, taking a deep hold upon some for whom we had little hope. People from Clinton and vicinity are coming to the meetings, and are telling abroad the wonderful works of God.

Elder Ballenger closed his meetings March 22, but the work has gone on just the same, and perhaps even with greater power. It is the work of the Holy Spirit. Each evening new victories are won, as also through the day. One of the most cheering things now is the testimony of daily victories, borne by almost the entire audience. We seldom hear such a testimony as, "I want to be an overcomer," or, "Pray for me that I may do better next week than I have this;" but, rather, "Yesterday was the best day I ever saw, and to-day seems even better;" or, "The enemy gave me a great trial, but the Lord defeated him," etc. Very few have been defeated for even a day; and these gained a complete victory before the next day passed.

A few weeks ago a prayer and social meeting of an hour would seem somewhat dry; but now it is hard to close one after two hours;

south. The dormitory recedes ten feet from the east end of the school building, thus making convenient room for a front porch. In this porch is placed the principal entry to the structure. Let the person looking upon the picture imagine himself standing with his face to the west, just ready to enter. As he goes forward, ascending the steps, he enters at the point of junction of the dormitory and the school building. He finds himself in a large hall, which has immediate connection with the stairway and the whole building. Besides the chapel, there are six recitation and study rooms. In the dormitory department there are twenty-four chambers, besides the reception-rooms. Beneath both wings is a basement, built of stone; and in this will be found the kitchen and dining departments and the storeroom. The one principal stairway is so situated and constructed as conveniently to serve every story from the basement to the garret.

It is expected that a summer school will begin upon the grounds, April 19. The plan is first to erect the barns, and, during the first term, occupy one of them with the kitchen and dining work, and the other with the school. The school this summer is designed for young men only. They will not be required to pay money, but may pay for board and tuition by the labor they can do. While this term of



WISCONSIN STATE SCHOOL BUILDING.

and sometimes from six to ten are on their feet at a time, to praise God. Such experiences as these have never before been witnessed by the writer. There have been no signs of any excitement whatever, that could be called "religious fanaticism;" but all have felt the quiet, deep conviction of the Spirit of God.

Praise the Lord forever!

H. J. FARMAN.

WISCONSIN ACADEMY OF INDUSTRY.

TWO HUNDRED acres of fine land in Wood County, Wis., was the first contribution to this enterprise. Then came a gift of five hundred dollars' worth of lumber, and next, a draft calling for five hundred dollars in cash. Following these, there have come various offerings, indicating the approval of the Lord, and inviting us to go forward.

At this writing, March 17, the plans for two barns and the main school building and ladies' dormitory, are completed. The lumber, shingles, brick, and a part of the stone are now upon the grounds; and work upon the building will perhaps begin before the first of April.

We herewith give an illustration of the academy building and ladies' dormitory, which will be united under one roof. The building for the school is to be 28 x 70 ft., extending from east to west. The dormitory, joined to this, is to be 28 x 72 ft., extending to the

school progresses, much farm work will be done, and the main building will be erected. As the plan is to make of this institution an academy of industry, it will be highly proper to begin the school work thus early, and so be able to give the students a training in carpentry and farming at the very outset.

It is the desire to connect as many industries with this school as possible, and so do all that can be done to make it helpful to the young people who patronize it. There is a large demand in this State for some place in which our youth may have several years' training in a Christian school before entering our colleges. It is the design of this school to supply this demand. It will be seen, therefore, that this institution is not expected to draw from, or keep any away from, our colleges; but on the other hand, it is to prepare students for them. The effect will be to send a better-prepared grade of students to our advanced institutions of learning than these institutions have had in the past.

The site of this academy is eleven miles east of south from the city of Marshfield, in the central part of the State. A good public road leads out to the place. It is eight miles from the town of Pittsville, and three miles from the village of Arpin.

We hope to have the buildings up and furnished, ready to open up fully for work next autumn.

WM. COVERT.

News and Notes.

FOR WEEK ENDING APRIL 15, 1899.

—The Boston Brewing Company, with a capital of \$11,500,000, has just been organized under the laws of New Jersey.

—At the destruction of Iloilo, one French firm of jewelers lost \$300,000 worth of property, and an English firm lost \$140,000 on stored hemp.

—The strife between labor and capital at Pana, Ill., which resulted in a race war last winter, has again reached mob violence. April 10 seven men were killed, and nine wounded, in connection with the arrest of a negro criminal. The victims included both whites and negroes.

—The following is a portion of a despatch received in Washington, April 3, from Manila: "Present indications denote insurgent government in perilous condition; its army defeated, discouraged, and scattered." The Washington report says "War Department officials were pleased by this cheering despatch."

—Another clash has occurred between Turkish and Bulgarian troops. The New York Tribune says of it: "Of course, the affair may prove to have been a mere brawl, without significance. But in that part of the world the firing of a single shot is much like the dropping of a lighted match in a powder-magazine."

—It is said that because of long dealing with "treacherous Spaniards," the Filipinos are unable to believe the "promises of the recent American proclamation to be anything but a snare." Perhaps the promises made to them nearly a year ago by a representative of a greater nation than Spain may also lead them to this opinion.

—A correspondent of the New York Tribune, in speaking of the occupation of Cuba by the United States, says, "The termination of American trusteeship seems as far in the future as it has ever been." This country was much more concerned about home rule for the island a year ago than it is now. The recognized ownership has changed hands. See?

—It is said that one half the produce of the natives of the Congo, in West Africa, is paid for with liquor. Evidence presented to a Congressional committee in 1890 showed that 12,000,000 gallons of spirituous liquors is annually sent from Europe and America to Africa. Does not this give light on what really constitutes the "white man's burden"?

—April 11 Mayor Van Wyck very wisely vetoed a senseless resolution passed by the New York City board of aldermen asking permission for a man to solicit the children in the public schools of that city for money to build a war-ship! It is bad enough—yes, far too bad—for the parents to be taken up with the war spirit; but may the children be kept from it as long as possible.

—In the city election at Beattie, Kan., two tickets were in the field, one composed of women, and the other of men. A woman mayor and a council of four women and one man were elected. In an Illinois town a woman ran against her husband for a public-school office, and beat him. Are these things a sign of an increasing appreciation of human rights, or do they show a growing desire for sensational notoriety?

—"The Americans destroyed miles of telegraph-lines, cutting off insurgent communication east and west." There is something paradoxical between this late cable message from the Philippines, which shows that the people of the islands use modern inventions, and the terms "savage anarchy" and "wild pagans," used in the same paper to convey the thought of complete barbarism and entire lack of civilization among the Filipinos.

—An old-age pension bill was recently introduced into the British Parliament. The sponsor of the bill said that the principle involved needed no defense at all. England is rapidly adopting the planks of the socialistic platform. With these changes there, and the results of monopolies and trusts in America, the conditions of labor in the two countries are being completely reversed,—the Briton has freedom, the American is brought into bondage.

—Notwithstanding the frequent statements from Manila of great victory with hundreds killed, the news creeps out that "the war is far from ended." One of the foremost American generals said, recently, "We will see a hundred thousand soldiers in the Philippines before the Americans control the islands," and a majority of the army are of the same opinion. It is now acknowledged that there is not a sufficient number of troops in the archipelago to conquer the Island of Luzon alone, and hold the ports now occupied.

—A majority of the United States volunteers in the East are eager to return home. They say the work they are doing is not what they enlisted for, the "close of the war" meaning, at the time of enlistment, the war with Spain. The citizens of this country will soon learn, as those of many other countries have already done, that in the time of war the will of the people is not law, especially in a war, not to obtain liberty for themselves, but to take it from others.

—"How shall we govern the Filipinos?" was asked a busy military man in Washington, who replied, "I don't know. It will be time enough to think of that when we get them out of the notion of trying to govern us." It would be better for each party to practise self-government for a time, and learn something thereby. But in his actions, one can not find fault with the Filipino. He is obeying the "first law of nature," and is only following the example of his civilized and so-called Christian teachers.

—The formal conclusion of peace between Spain and the United States, which was accomplished on Tuesday [April 11], by the exchange of the ratifications of the treaty and the signing of a protocol, was the closing act in a national drama whose stirring events will form one of the most thrilling chapters in our country's history. It was the culminating event of an international transaction that changed the maps of two hemispheres, and made the United States recognized as a world power among the nations.—Times-Herald.

—General Alger, who has been visiting Porto Rico, sailed from San Juan, April 9. The account of his trip says he is well satisfied with the administration of Governor-General Henry, and entirely approves of his policy, which is generally understood to be a continuation of the country's rule. "The Secretary of War and the governor had a long conference, and an understanding was reached between them in regard to the future." It is said that "civil government must come slowly, and the Porto Ricans must exercise patience."

—It is the confident expectation of the signal corps officers at Washington that within a short time messages will be sent back and forth between the War Department and Fort Myer, a distance of five miles, without the aid of wires. Messages are now successfully sent 1,000 yards, and the distance is being increased continually. In Europe, wireless telegraphy is even more advanced. The success attending the transmission of messages from the Foreland lighthouse to the "Goodwin Sands" light-ship, a distance of twelve miles, and a similar experiment by land in France, has led to plans for the transmission of messages by the same process from the top of the Eiffel Tower in Paris to the English coast, a distance of 230 miles. These trials are almost wholly confined to the military authorities thus far. So the preparations for war still continue, and they receive much more interest than the call for a "peace conference," which is almost being ridiculed by all the nations.

Special Notices.

CAMP-MEETINGS FOR 1899.

DISTRICT FOUR.

*Iowa (State), "Governor's Square," East Des Moines, May 25 to June 4
 Minnesota (State), June 4-11
 North Dakota, Sioux Falls, " 13-18
 *South Dakota, Sioux Falls, " 27 to July 3

DISTRICT FIVE.

Arkansas, July 12-24
 Oklahoma, Sept. 21 to Oct. 2

DISTRICT SIX.

North Pacific, Portland, Ore., May 18-28
 California (State), Stockton, May 30 to June 11
 Upper Columbia (State), Milton, Ore., " 11-21
 Upper Columbia (local), North Yakima, Wash., " 25 to June 4
 Upper Columbia (local) Spokane, Wash., June 15-25
 Upper Columbia (local), Baker City, Ore., Sept. 14-25

Many of the Conferences have not yet decided when and where their camp-meetings will be held this season, hence a complete list can not be published at this time. As soon as a definite decision is reached, kindly notify us, and we will revise the list accordingly. L. A. HOOPES, Sec. Gen. Conf.

* Preceded by workers' meeting.

NOTICES.

WANTED.—Immediately, a Sabbath-keeper to work on a farm for the season. Reasonable wages for a good man. Address J. E. Farrar, Richford, Wis.

FOR SALE.—Farm of 610 acres, thirty miles from Detroit. Nearly all improved; good buildings. For further information address L. M. Richards, Martinsville, Mich.

WANTED.—Two good tailors at the college tailor shop. Young, unmarried men preferred. Must be Adventists. Board, room, and tuition will be furnished in return for work. Address P. T. Magan, Battle Creek College, Battle Creek, Mich.

ADDRESS.

THE post-office address, until further notice, of Frank C. Kelley and Mrs. Charles Kelley (née Carrie E. Mills) is Bogota, Colombia, S. A., via New York City. Postage to this country is five cents a half ounce, and must be fully prepaid. To make sure of prompt delivery of all letters, please have post-master weigh your letters.

PUBLICATIONS WANTED.

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

- M. D. Smith, Lehigh, I. T., tracts.
- J. K. P. Mc Carley, Baileyton, Ala.
- Serena Edwards, Johnsonville, Ind.
- Esther Smith, 4216 Grant St., Omaha, Neb., Instructor, Little Friend.
- Mrs. Sherman Adams, Elba, Neb., wishes to correspond with those who will continue to supply papers regularly, also tracts in English, Danish, Bohemian, and Polish.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected January 29, 1899.

	8	12	6	10	14	20	36
EAST.	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Atl'n't Express.
Chicago.....	pm 9.35		am 6.50	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.48	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo.....	9.10	am 7.15	pm 12.01	2.08	6.52	pm 6.00	4.10
Battle Creek.....	5.00	7.50	12.50	2.42	7.25	pm 6.43	5.00
Marshall.....	8.25	1.20	3.09	7.51	7.10		5.27
Albion.....	9.50	8.50	1.45	3.30	8.11	7.30	5.50
Jackson.....	4.40	10.05	2.35	4.05	8.59	8.15	6.30
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.45
Detroit.....	7.15	pm 12.25	6.30	6.00	10.45		9.15
Falls View.....					am 5.18		pm 4.13
Susp. Bridge.....					5.38		4.33
Niagara Falls.....					5.53		4.48
Buffalo.....				am 12.20	6.45		5.30
Rochester.....				3.13	9.55		8.40
Syracuse.....				5.15	pm 12.00		10.45
Albany.....				9.05	4.20		am 2.50
New York.....				pm 1.30	8.15		7.00
Springfield.....				12.16	8.34		7.40
Boston.....				8.00	11.35		10.31
WEST	*Night Express.	*N.Y. Pos. & Chi. Sp.	†Mail & Express.	*News Express.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....					pm 3.00		pm 6.00
New York.....					6.00		am 12.10
Syracuse.....					am 2.40		pm 12.25
Rochester.....					4.16		pm 2.25
Buffalo.....					5.35		pm 3.50
Niagara Falls.....					6.18		4.22
Falls View.....					6.49		5.05
Detroit.....	pm 8.20	am 7.55	am 7.15		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.43	9.10	8.40		1.08	5.45	am 12.30
Jackson.....	11.15	10.10	10.30	am 3.45	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.25	pm 12.03	5.00	3.50	9.08	3.00
Kalamazoo.....	1.40	pm 12.01	1.10	5.40	4.28	10.00	3.35
Niles.....	8.15	1.22	3.15		6.00		5.06
Michigan City.....	4.26	2.18	4.30		7.00		6.01
Chicago.....	6.30	3.55	6.55		8.55		7.50

*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

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C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

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

EAST-BOUND FROM BATTLE CREEK.

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

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From David to the religious harmonists of the Reformation era. God's purpose and Satan's perversion; showing that the tenderest influences are the most powerful either for good or for evil, and urging the importance of placing the youthful mind under the right musical training as well as discriminating in other educational lines. By Mary Alicia Steward, author of "Sketches of Bible Child Life."

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The progress of "the everlasting gospel," in all parts of the world, on land or sea, will be joyfully heralded for the encouragement of those conducting "Missionary Gardens," or aiding Christian workers by other methods. You will be kept in touch with the East Indies, the West Indies, the South Sea Islands, the Philippines, our missionary ships, the Southern field, etc.

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Prof. M. E. Cady will continue his excellent interpretation of Nature's myriad voices, so meaningless to plodding millions. Flower and forest, insect and reptile, monkey and man, cover a vast field of research.

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Will comprise numerous treatises on important health topics, by Drs. A. B. Olsen, F. M. Rossiter, and others skilful and in training.

Hints for the Home, by Mrs. S. V. Sutherland.

Phases of Life in the Orient, by R. W. Munson.

Bible Characters, by Elder U. Smith and others.

Missionary Gardening

Describes and illustrates the best way to work the vacant spot in your back yard, or the vacant lot which your neighbor will allow you to use free of charge, for missionary purposes. Shows how to do everything, from planting a 20-day radish to harvesting a 20 pound squash. Conducted by Arthur F. Hughes, graduate Michigan Agricultural College, and Battle Creek College, scientific course.

From Sinai to Olivet.

This story, by Mrs. S. M. I. Henry, an author and lecturer too well-known to need introduction, will deal with practical every-day life, and will be of interest to parents and young people. It will forcibly point out some dangers into which both are liable to fall in their mutual relations, and the one sure remedy.

Modern Inventions.

Prof. Frank William Howe, editor of the "Christian Educator," and graduate of the University of Michigan, classical course, will describe and illustrate the most remarkable of evolutionary articles, from the primitive wheelbarrow to the smokeless locomotive; from the jack-lantern to the automatic electric search-light; and from David's 40-rod hand-sling to the modern armor-piercing shell, thrown fifteen miles by smokeless powder.

Our Sewing Circle

Will be conducted by a practical dressmaker, Miss Nellie Dice, now teaching in Battle Creek College. Almost any girl can gather a hole and tie thread around it, but few can mend a rent so neatly as to save the expense of buying a new garment. An excellent plan in the home would be for the boys to study our department on wood-work, learning to make household utensils on exchange for first-class patching.

Physical Culture.

Or the care of our bodily "temples of the Holy Spirit," will be presented from a practical standpoint by Mrs. M. D. McKee, formerly preceptress and teacher of physical culture in Battle Creek College.

Civil Government.

Or the analysis of human relations in a world of sin, always mindful of man's obligations to the Creator, will be treated by Prof. W. H. McKee.

Science Stories, by Ethel Terry Reeder.

Echoes of History, by H. E. Simkin.

Bible Lessons and Notes, Conducted by Fannie Bolton.

A Few of the Many Other Themes to be Presented.

Religious.—Christian Help Work, Prayer and Praise, Temperance, Precious Promises, The Three Graces, An Onward Glance, God's Handiwork, Other Worlds, Beacon Lights, The Word of Power, Whosoever Will, The Strait Gate, The Christian Pathway, The Eternal Inheritance, Prophetic Voices, Among the Stars, Missions and Missionaries, Christ Our Pattern.

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YOUTH'S INSTRUCTOR, Battle Creek, Michigan.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 18, 1899.

PALESTINE has a total population of about 290,000; of these only 40,000 are Jews, and 22,000 of the Jews are in Jerusalem.

IN the direction set by the czar for "disarmament," Britain has announced her readiness to modify her naval estimates for the coming year "if other powers will do the same;" but France increases hers, and keeps her navy bristling.

THE *Interior* remarks that "it is noticeable that more interest and attention are given each succeeding year to the observation (?) of the Easter memorial." Yes; the more people lose the spirit of true religion, the more they dwell on forms, and even false forms.

THE French minister of war has given public notice in the Chamber of Deputies that no further increase of the French army is contemplated because "the limits of possible expansion have been reached." That is to say that the French nation can not bear any more. Germany, however, adds to her military establishment ten squadrons of cavalry and enough infantry to make the number an even five hundred thousand. How long before Germany and the others shall reach the limit?

LATELY a very wealthy man died in Montreal. Besides giving large sums to church societies and charitable institutions, he left \$2,000,000 to be divided among relatives, with the advice that all persons benefiting by his will "give at least one tenth of their total income every year to the Lord." This is very good evidence that he had made it his practise to do that. "Go, and do thou likewise;" for "all the tithe of the land, whether the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord."

ONE of the best-informed writers of England, speaking of the czar of Russia, says that a "ring of powerful officials who wield the forces of Russian aristocracy" "are his majesty's masters;" and that thus "surrounded by a zareba of detail which prevents him from approaching the larger questions of government, the present czar is neither more nor less than a passive instrument in the hands of the real rulers of Russia—the chief *tchinovniks*." He says that it is these who are responsible for "the ruin of the Finnish constitution," and for the miseries of the Jews and Doukhobors.

IN only a month from now the czar's peace or disarmament congress is to be opened for business; and the London correspondent of *Harper's Weekly* says that the "peace question" to be considered there stands thus: "Russia invites the nations to arrest their armaments, and to refer their disputes to arbitrators, while she herself proceeds, with redoubled vigor, to increase her offensive power by sea and land, and to emphasize her aggressive policy. England, which has more to lose by war than any other power, is not so foolish as to entertain schemes of disarmament because

an emperor, nearly impotent in his own country, delivers to the nations an evangel which he can not persuade his own ministers to adopt. France, staggering under a load of debt that may at any time bring about a crisis, after the receipt of the czar's manifesto embarks on a naval program, directed specifically against England, which will demand the whole financial power of the country. The United States require for mere police purposes, and in view of their new responsibilities in Asia, a larger navy and army than they now possess. Germany is unlikely to disarm while Franco-Russian energies are feverishly concentrated on the production of more guns, deadlier explosives, and swifter and more numerous warships."

THE *Union Signal* indorses a suggestion of a local W. C. T. U. in New York, that "hereafter March 20, the birthday of Neal Dow, be the occasion of a free-will offering to be used toward a fund for keeping Mrs. Ellis and Dr. Crafts at 'the front' in Washington, furnishing them with money whereby to 'sow the whole country knee deep with literature' of reform work." If the W. C. T. U. had always done, and would continue to do, their woman's work themselves, without having so many men mixed up with it, both the union and the country would to-day be far the better for it. By the way, what are the Seventh-day Adventists doing in connection with the matter of sowing literature over the country? Anything?

A PRESBYTERIAN paper tells that "the Episcopalians, Disciples, United Brethren, Methodists, Baptists, Presbyterians, Congregationalists, and the Christian Alliance are all either in Ponce and San Juan already, or are preparing to go," and then wishes that instead of this they could have "an alliance of all the churches go in to establish the common Christianity." And even if so, then what would they establish as "the common Christianity"? And if they know of such a thing already, and have it among themselves, why don't they establish it anyhow, especially if it is better and more desirable than the kind they are establishing? And why don't the Presbyterians begin it? And why does n't this Presbyterian paper instruct them how?

ALL THE PEOPLE HAD BETTER TAKE THE "REVIEW."

HERE is what one brother in Maine has to say concerning the value of the suggestions offered some time ago concerning the cure of the *grippe* and pneumonia. And this, as he suggests, is only one of many such:—

I write to let you know of the help your article on How to Cure *la Grippe*, and also the one, in the next issue, on Pneumonia have been to me. Since about one week before General Conference, we have had five cases of *grippe* and two of pneumonia in our family. The latter disease has proved very fatal in this vicinity this winter. Many have died, though a physician attended them each day during their sickness. I said to my wife, "About all who have had a doctor have died; and these can only do the same if we do not call a doctor." We therefore took the matter to the Lord, and carried out the instruction given in the REVIEW, with the result that all have made a good recovery except our baby, two years old, who is now convalescent from pneumonia. I know the course we have taken seems reckless to many; and it would have looked that way to me, had it not been for the confidence I have

in what the REVIEW teaches. As it is, we have saved many times a year's subscription in doctors' bills, and possibly funeral expense. Those articles were a godsend to us, and I hope I shall never miss a single number of that invaluable paper as long as I am able to read anything. I know it would be cheering to me, were I in your place, to know my words had been so great a help to even one family; and doubtless mine is only one of many families who have been helped by those articles, to say nothing of the spiritual food we get each week.

WEEK before last the governor of New Hampshire issued a fast-day proclamation, in which he said: "The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. . . . There are towns where no church bell sends forth its solemn call from January to January; there are villages where children grow to manhood unchristened; there are communities where the dead are laid away without the benison of the name of Christ, and where marriages are solemnized only by justices of the peace."

This certainly is sufficient evidence that the rural districts of New Hampshire are inviting fields for earnest Christian missionary work. Why should not these fields be entered at once?

It is most gratifying to see the new spirit that characterizes the preaching of Dr. Parkhurst, of New York City, who made such a *furor* three or four years ago as a political reformer. On a recent Sunday he took for his text the story of Peter attempting to defend Christ with his sword when the Lord was seized by a mob. Speaking of the present-day methods of backing up the so-called gospel with bullets, he said:—

If you put cold lead into a man's heart for the sake of trying to civilize him, his children may be pardoned for receiving with only chill cordiality the gospel you undertake to put in their hearts for the purpose of Christianizing them. If Jesus had gone armed, it would have been a confession on his part that the brute force of the visible world is more than a match for the spirit power of the invisible world. You can not *make* a man believe in God if you do not convince him that you believe in God yourself. Peter, by brandishing his sword, denied the divinity of Jesus. And any other man cheapens God when he goes about to yoke God's Spirit alongside of carnal contrivances. It is the absence of such carnal contrivance that explains the rapid extension of Christianity during the first three centuries of our own era. God worked mightily because he had no backing. Up to that time, armies and navies were on the side of the pagans. Christianity is never so powerful as when it is unprotected, and evangelization that depends upon soldiers and gunboats has no future.

We wish all the other National Reformers would profit by this experience and preaching. But the danger is that they will never learn at all. Evangelization always leads to civilization, but so-called civilization can not bring evangelization. By carrying schools, arts, trade, and manufacture among people who are now savage, the quality of their deviltry may be refined, but they are no more Christians than before. When Christianity begins to lean on anything but God, its divine vitality leaves it. Amid the wickedness of the Roman Empire, the cause of Christ prospered wonderfully till an attempt to make it the state religion developed that monstrous counterfeit, the papacy. What is needed to carry Christianity to heathen lands is God and missionaries. God is ready.