

The Advent **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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THE INTERCESSOR.

FATHER, I bring this worthless child to thee,
 To claim thy pardon once, yet once again;
 Receive him at my hands; for he is mine.
 He is a worthless child, he owns his guilt;
 Look not on him: he can not bear thy glance;
 Look thou on me: his vileness I will hide.
 He pleads not for himself—he dares not plead;
 His cause is mine: I am his advocate.
 By that unchanged, unchanging oath of mine,
 By each pure drop of blood I lost for him,
 By all the sorrows graven on my soul,
 By every wound I bear, I claim it due.
 Father divine, I can not have him lost!
 He is a worthless soul, but he is mine.
 Sin hath destroyed him; sin hath died in me:
 Death hath pursued him; I have conquered death:
 Satan hath bound him; Satan is my slave.
 My Father, hear him not, not him, but me;
 I would not have him lost for all the world
 Thou, for my glory, hast ordained and made,
 Because he is a poor and contrite child,
 And all—his very hope—on me reclines.
 I know my children, and I know him mine,
 By all the tears that he weeps upon my bosom,
 By his full heart that beateth against mine;
 I know him by his sighing and his prayers,
 By his deep, trusting love which clings to me.
 I could not bear to see him cast away,
 Weak as he is, the weakest of my flock,—
 The one that grieves me most, that loves me least,—
 Yea, though his sins should dim each spark of love.
 I measure not my love by his returns;
 And though the stripes I send to speed him home,
 Drive him upon the instant from my breast,
 Still he is mine. I drew him from the world;
 He has no right, no home, but in my love;
 Though earth and hell against his soul conspire,
 I shield him; save him, keep him; we are one.

O sinner! what an Advocate hast thou!
 Methinks I see him lead the culprit in,
 Poor, sorrowing, shamed, all tremulous with fear,
 Prostrate behind his Lord, weak, self-condemned,
 Clad with the Saviour's spotless righteousness
 Himself to hide, and hear the Father's words:
 My Son! his cause is thine, and thine is mine;
 Take up the poor lost one: he is forgiven!

—New York Observer.

"COME UNTO ME, . . . AND I WILL GIVE
 YOU REST."*

MRS. E. G. WHITE.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Here is a giving by Christ, and on our part an acceptance of the promise, a conscious finding, a sense of relief from all perplexing doubt. Simple enough, is it not?—Thus it appears.

*Address delivered at the Newcastle camp-meeting.

But the promise is large and far-reaching. It implies much. It means deliverance from constant, perplexing uncertainty. The word "rest" is repeated. "I will give you rest." "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

The reason there are so many in perplexity is because they take their case into their own finite hands, and manufacture yokes that are not pleasant for them to wear. They think they understand their needs, and they worry and plan and devise, while Christ stands inviting, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The yokes of human manufacture gall the necks that wear them. Christ says, Try my yoke; it is easy: lift my burdens; for they are light.

If you have not found that rest offered to all who will learn of him who is meek and lowly in heart, would you not better yoke up with Christ without delay? Bear only his burdens. Do not load yourself with cares that weigh you down to the ground. Your troubles come because you are so anxious to manage matters yourself that you do not wear the yoke of Christ.

By some the promise of God is grasped so eagerly that it becomes their own, and peace and joy in the Holy Spirit is their experience. Others suppose that they must wait until they become worthy. To these I would say, Never, never, will you become worthy. If this were possible, the Prince of heaven need not have come to our world. But by taking our human nature, he declared to the heavenly universe that he united humanity to divinity, in order that men and women might stand on vantage-ground, and be once more tested and tried. Through the sacrifice and merits of the Redeemer, man is made a partaker of the divine nature; but he must act his part by co-operating with the one who has promised. Not only does Christ say, "I will give you rest," but, "Ye shall find rest unto your souls."

We are told in God's word to "work out your own salvation with fear and trembling." What does this mean?—Fear lest you shall err in choosing the timber for your character-building. God alone can supply solid timber. Well may mortal man be afraid lest he shall weave into his character the defective threads of his inherited and cultivated tendencies to wrong. Well may he tremble lest he shall not submit all things to him who is working in his behalf, that God's will may be done in him.

Discard your citizen's dress, and put on the wedding garment which Christ has prepared. Then you can sit in heavenly places with Christ Jesus. God welcomes all who come to him just as they are, not building themselves up in self-righteousness, not seeking to justify self, not claiming merits for what they call good actions, not priding themselves on their supposed knowledge. While you have been walking and working in meekness and lowliness of heart; a work has been done for you,—a work that only God could do. It is God who works in

you, both to will and to do of his good pleasure. That good pleasure is to see you abiding in Christ, resting in his love. Let not anything rob your soul of peace, of restfulness, of the assurance that you are accepted just now. Claim every promise; all are yours if you will comply with the prescribed terms. Entire self-surrender, an acceptance of Christ's ways, is the secret of perfect rest in his love.

The abiding rest—who has it? That rest is found when all self-justification, all reasoning from a selfish standpoint, is put away. Entire self-surrender, an acceptance of his ways, is the secret of perfect rest in his love. We must learn his meekness and lowliness before we experience the fulfilment of the promise, "Ye shall find rest unto your souls." It is by learning the habits of Christ that self becomes transformed,—by taking his yoke, and then submitting to learn.

Giving up the life to Christ means much more than many suppose. God calls for an entire surrender. We can not receive the Holy Spirit until we break every yoke that binds us to our objectionable traits of character. These are the great hindrances to wearing Christ's yoke and learning of him. There is no one who has not much to learn. All must be trained by Christ. When we fall upon the living Rock, our wrong traits of character are taken away as hindrances to perfection of character. When self dies, Christ lives in the human agent. Acquaintance with Christ makes us long to abide in him, and to have him abide in us.

Christ desires all to become his students. He says, Yield yourselves to my training. I will not extinguish you, but will work out for you a character that will fit you to be raised from the lower grade to the higher school. Submit all things to me. Let my life, my patience, my long-suffering, my meekness, my lowliness, be worked out in your character, as one who abides in me. Then you will have power to overcome.

Will those who hear, hear to a purpose? A Paul may plant, and an Apollos water, but God gives the increase. Do not manufacture many things that you must do in order to find rest, assurance, confidence. Leave this work, which not even the wisest of the human family can do, and put your trust in One who has promised rest to your soul. Do just what he has told you to do, and be assured that God will do all that he has said he would do. The promise is, "Come unto me, . . . and I will give you rest." Have you come to him, renouncing all your make-shifts, all your unbelief, all your self-righteousness? Come just as you are, weak, helpless, and ready to die. What is the "rest" promised?—It is the consciousness that God is true, that he never disappoints the one who comes to him. His pardon is full and free, and his acceptance means rest to the soul, rest in his love.

"We ought to mind our thoughts; for if they turn to be our enemies, they will be too many for us, and will drag us down to ruin."

GIFTS OF THE SPIRIT.—NO. 2.

J. N. LOUGHBOROUGH.

COMPARED with the whole six thousand years of our world's history, this last dispensation, fully ushered in on the day of Pentecost, may well be called *the last days*. The last days, however, must include the very last day of probationary time. The *last* leaves of a book must include the *last leaf*, with more or less past the middle of the book. So the last days, when referred to by the Old Testament writers refers either to the last dispensation as a whole, or to the last days of the dispensation. The New Testament writers speak of the closing period of the gospel dispensation as the last days. In either case, however, the last days take in the *last day*.

That the prophet Joel's prediction reaches down to the end of probationary time is evident from the fact that, in this very prediction under consideration, he refers to the signs in the sun and moon which our Saviour gives, in Matthew 24, as definite tokens that his coming is "near, even at the doors."

Joel's prophecy also reaches down to "the great and the terrible day of the Lord." The first advent of our Saviour to the world surely was not *the great and the terrible day*; for the angels announced that event with the song, "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14.

In this same prophecy of Joel we have the signs in the sun, moon, and stars, connected with what is called "the great and the terrible day of the Lord." He says that day is "great and very terrible; and who can abide it?" Joel 2:11. Similar language is used in describing the Lord's coming, under the opening of the sixth seal: "Who shall be able to stand?" Rev. 6:17. Joel also speaks of that time as the harvest and the judgment. Joel 3:12, 13.

That the prophecy of the outpouring of the Spirit, as mentioned in Joel, relates to the whole of the gospel dispensation, and not simply to the manifestation on the day of Pentecost, is evident from the fact that no one is mentioned on the day of Pentecost as "seeing visions" or "dreaming dreams." They spoke "with other tongues." This is one of the manifestations of the Spirit of God, but not the one directly specified in Joel's prophecy. We may, then, understand Peter as saying, "This is the *outpouring* of the Spirit as spoken of by the prophet Joel," and not that its fulfilment in its entirety took place upon that day. The manifestation seen upon the day of Pentecost marked the beginning of the fulfilment of the prediction which is to cover the whole dispensation.

This working of the Spirit, through the *manifestation* of the gifts, is very fully set forth by the apostle Paul, when writing to the Corinthians. He says: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." 1 Cor. 12:4-11.

In the same chapter the apostle, speaking still further upon this subject, says: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that

miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But *covet* earnestly the best gifts: and yet show I unto you a more excellent way." Verses 28-31.

These gifts God set *in* the church, and we have no testimony in the Scripture record that he ever set these gifts *out* of the church, or even that they would be no more, until "that which is perfect"—the perfect day—shall come. 1 Cor. 13:9, 10. As these gifts are the *ways* of the working of the Comforter,—the Holy Spirit that was to abide with the church forever,—why not let our faith grasp the fact that the Lord still manifests these gifts in the church *when* and *as* it pleases him?

"THE heart whose attitude is trust,
At His dear feet will listen;
Until the path his love doth choose,
With his own light will glisten.
The atmosphere that's nearest him,
To loyal hearts is never dim."

THE FAITH OF GOD.

R. H. BROCK.
(Arkansas City, Kan.)

IN Jude 3 we read: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

What was that faith once delivered unto the saints, and who delivered it? Jesus is said to be the author and finisher of our faith. See Heb. 12:2. Jesus said to his disciples, "Have the faith of God." Mark 11:22, margin. In Eph. 2:8 we read that faith "is the gift of God." How is it the gift of God?—"So then faith cometh by hearing, and hearing by the word of God." Rom. 10:17. Briefly told, the fact is faith comes by hearing the word of God. The word of God contains all his promises to man. To accept God's promises is nothing less than faith. And only that which accepts the promises of God is faith. Read Rom. 4:20-22: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." Abraham was not only persuaded that God was able to do what he promised, but that he would do what he promised. That was faith; and by that faith, Abraham was made righteous.

Now Jude says to the "beloved" that it was "needful" for him not only to "write," but to "exhort," "that ye should earnestly contend for the faith which was once delivered to the saints." I can not agree with the common acceptance of this text, that it simply means that we are to contend for and defend the doctrines held by us as a people; for many have done that while they were not yet justified by faith. Paul does not tell us to strive together for the gospel, but he does say for us to "stand fast in one spirit, with one mind striving together for the faith of the gospel." Phil. 1:27. We are commanded to "fight the good fight of faith." Paul could say, "I have kept the faith." "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." They keep the faith of God, as they keep the commandments.

God wants his people to have the faith once delivered to the saints, and then to keep it; and the way to keep it is to "earnestly contend" for it, and to "strive together" for it; in other words, we must plead the promise of God to us. He does not consider it a dun for us to ask him to do what he has promised; but he says: "Put me in remembrance: let us plead together: declare thou, that thou mayest be justified." Isa. 43:26. The whole plan of salvation is bound up in a multitude of promises, but they will save no one, nor benefit any one, unless those promises are accepted.

We are justified by faith. Rom. 1:17; Gal. 2:20. The Holy Ghost is received by faith (Gal. 3:14), and "without faith it is impossible to please" God. "If any of you lack wisdom, let him ask of God; . . . but let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1:6, 7. We are not to try to have faith, but simply to depend upon the promises of God, and that is faith.

The faith which was once delivered to the saints is "the substance of things hoped for." It is "the evidence of things not seen." "By it the elders obtained a good report." It is only by, or through, faith that we can understand how the worlds were framed. "By faith Abel offered unto God a more excellent sacrifice than Cain." "By faith Enoch was translated that he should not see death: . . . for before his translation he had this testimony, that he pleased God."

Beloved brethren, do we hope for translation when Jesus comes? Then faith must be the substance of our hope: faith is the evidence, the witness, the testimony, that pleases God, and will change these bodies of ours in the twinkling of an eye, fitting them for translation. It was faith that moved Noah to prepare the ark. It was by faith that Abraham "sojourned in the land of promise, as in a strange country." It was by faith that "he went out, not knowing whither he went." And will not this faith lead us away from home and friends to save perishing souls now in sin and ignorance? "They that say such things declare plainly that they seek a country."

By faith Moses "forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them. By faith they passed through the Red Sea as by dry land: which the Egyptians essaying to do were drowned. . . . And what shall I more say? for the time would fail me to tell of Gedeon, and Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." "Wherefore seeing we also are compassed about with so great a cloud of witnesses [exam-

ples of faith], let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

Brethren, let us with one mind and one spirit strive together and earnestly contend for the faith which was once delivered to the saints.

"Lord, give me such a faith as this,
And then, whate'er may come,
I'll taste e'en here the hallowed bliss
Of an eternal home."

INDIVIDUALITY.

The King's Messenger.

Not masses, but men, individual men and women, with their own individuality and His personality standing out distinctly before men, in the bright light of heaven! We are lost in the crowd. Generalization is the tendency of the times. We lose ourselves in others; we merge our own responsibility in the church or alliance, in society, in the world.

He wants us individually as his. He designs to dwell in us as his temple. He comes in contact to take control so he can use us as instruments to accomplish his purpose. He will make us quietly aggressive men and women for the times. Receive him for yourself, for others in your own personal, identical character, living not for yourself, but for the world.

Strange, this individualism does not make us selfish, but on the contrary, takes selfishness out of us, so we live not for self, but for the race,—our self lost in His self; himself occupying the place of ourself; our individuality filled with him, so that our hearts and lives are surrendered to a single purpose, and inspired by a simple impulse swayed by the Holy Ghost.

THE FALLING STARS AMONG THE INDIANS.

G. L. WILSON.
Audubon, Iowa.

THE various ways of counting time have brought the nations into confusion; but when events are tied to heavenly phenomena, we see God's purpose in the planets, as he said: "Let them be for signs, and for seasons, and for days, and for years." Gen. 1:14. "He appointed the moon for seasons." Ps. 104:19. So the Dakota Indians count their months by moons, showing their knowledge of the new moon of the star-shower of 1833 to be a natural consequence. The Dakota Indians include parts of two of our years in their chronology by "winter counts." Any event which stands out as the greatest, in the estimation of the tribal chronologer, is used for the name of the year.

A Dakota record, on a buffalo-robe, by "Lone Dog," of the Yanktonai tribe, gives the "winter counts" by picturing events, one for each year. Like Hebrew, the record is written from right to left, through the center of the robe. On this buffalo-robe is pictured yearly events from 1788-9 to 1874-5.

"The-Blaze," a Dakota of the "Sans Arcs" adoption, pictures the year 1833-4, with six stars over the crescent moon, for a new moon. (Fig. 1.) He calls the count "Many-stars-fell Winter." "Lone Dog's" buffalo-robe has it pictured with many stars falling around the moon. (Fig. 2.) He calls it "The-stars-fell Winter." "The Swan," a Minneconjou chief, has it still a little different, and extends the "tails" of the stars. (Fig. 3.) "Battiste Goode" calls it "Storm-of-stars Winter;" and pictures it as a tent surrounded by falling stars. (Fig. 4.) "White-crow-killer" calls it "Plenty-stars Winter." "American-horse," an Oglala Dakota, calls it "The-stars-moved-around Winter," and pictures a diamond-shape

for the new moon, with stars all around it. (Fig. 5.) "Cloud Shield," also an Oglala Dakota, calls it "It-rained-stars Winter," and pictures out a rectangle of stars. (Fig. 6.)

The usual form of the star may be called a cross like a plus-mark or x. It is quite evident that if these markings are an afterthought, they must have been made by an astronomer who knew that the time of the star-shower was at new moon; and an astronomer would be more likely to use the common sign



Fig. 1.



Fig. 2.



Fig. 3.



Fig. 4.



Fig. 5.



Fig. 6.

for new moon, rather than the crescent as it appears in nature, as astronomers use the latter to show first and last quarters, rather than new moon.

In "Lone Dog's" count, going around further to the left, we see a sign for an eclipse of the sun, set for 1869-70. This was on the line of totality, over the Dakota Territory, Aug. 7, 1869. Other counts mention this same eclipse.

HAPPY HOURS.

HAPPY hour in which I rise
From the mists of selfish cares,
From this vale of vanities,
From this scene of woes and tears,
Seeking a sublimer goal
For a heaven-aspiring soul.

Happy hour in which I hold
Sweet communion with my God;
When the book of life, unrolled,
Shows the onward, upward road,
Which conducts to heaven, where rest,
Peace, and joy await the blest.

Happy hour in which I taste
Some sweet promise of the day,
Which the present and the past
Light with hope's serenest ray,
Throwing o'er a future bliss,
All the brightest beams of this.

— Sir John Bowring.

The Sermon.

THE LAST PROMISE OF THE BIBLE.*

ELDER WM. P. PEARCE.

"BEHOLD, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. Ponder these words. They are poetic if Campbell's definition is true, that "poetry is the eloquence of truth." They are prophetic; for they tell what shall be. They are historic; for at their fulfillment—

"Her ample page,
Rich with the spoils of time,"

shall be the beginning of eternity. They are emphatic, each soul being included in the words "every man," and each an heir to "my reward," but conditional, "as his work shall be." They are gigantic, because they are divine utterances. They are the epitome of the sixty-six books, the 1,189 chapters constituting these books, the 31,173 verses forming these chapters, the 773,746 words framing these verses, and the 3,566,480 letters making these words. They are the finishing touch of

* Preached in the Baptist church of which Elder Pearce is pastor, at Goshen, Ind., Feb. 14, 1899.

the thousand promises, being the last and the most significant.

My text is a compilation of statements. Statement one refers to—

CHRIST'S SECOND EPIPHANY.

"Behold, I come quickly." Three times is this phraseology used in this chapter. In the seventh verse it is: "Behold, I come quickly." In the twelfth verse it is: "Behold, I come quickly." In the last verse but one of the Bible it is: "Surely I come quickly." What a reiterated assertion! What a glorious prospect! What a finishing touch to the historic, poetic, prophetic, and doctrinal books which formulate this one Biblical volume. It is the epitome of all truth, the culmination of all our hopes, and the Alpha of all our joys.

Not one of us doubts Christ's advent nearly nineteen hundred years ago. If he did not come, then prophecies have only been fictitious utterances, and Isaiah and Jeremiah, Daniel and Haggai, missed their calculations; chronology needs reversing for eighteen centuries, and history needs some blank pages. But he did come, thank God. Sacred and profane history verify the same, and all Christendom says: "He came. He came."

So, too, will he come again. No less than three hundred and eighteen distinct references to his coming are made in the New Testament. "Divide your New Testament," said G. Campbell Morgan in his "God's Methods with Man," "into verses, and one in twenty-five has to do with that blessed hope of the church. And if you take the two letters to the Thessalonians, one verse in four has a direct reference to the return of the Master." Think of it!—one verse in four, and yet how little our attention is brought to it: but ere long it shall be the theme of sermons; ere long it shall be the weight of prayer; ere long it shall be the anticipation of the church; and ere long it shall be the glorious realization of the saint.

But my text adds one word which makes me believe Christ will soon come. "Behold, I come *quickly*." That last word indicates, without delay. Yea, that must be what Paul meant when he said: "For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:37.

Massillon declares that in the days of primitive Christianity, "it would have been deemed a kind of apostasy not to sigh for the return of the Lord," and in my estimation it is a kind of denial not to look for him.

Some time ago I read of a poor man on the Welsh mountains who, month after month, year after year, through a long period of declining life, morning after morning, as soon as he awoke, used to open his window toward the east, and look to see if Jesus was coming. He must have been a calculator, though not necessarily a time-setter, believing that the sixth millennium was near its close, and the seventh, with its coming Lord, was near at hand. He must have been a student of prophecy; for the majority of the firmamental signs, the distress of nations, the roaring of the ocean, the increase of knowledge, were all depicted. Read Luke 21:25, 28. He must have been ready, or he would not have been so much in haste to meet Jesus: and my Bible says: "Be ye also ready: for in such an hour as ye think not the Son of man cometh." He must have been willing, or he would have looked, as do hundreds of nominal Christians, and thousands of church- and non-church-members, upon finery and finances, society and fashions, but he looked forward and upward. He loved, or it would not have been the first thought of the morning. And our first thought would not be of the store, or the bank, or the steed, or the stomach, if we loved Jesus more, and longed for his relationship.

Of Montaigne's father we learn that he ordered that his boy, on waking, should always hear noble music, "that life should be dignified thereby." But I would rather train my boy, or yours, to listen to the solos and songs of saints mortal and saints immortal as they sing:—

"Some of these days God's wondrous salvation
Will, in its love, embrace every nation;
All then shall hail our King's coronation,
Some of these days, some of these days."

With such an inspiring thought, character will be dignified; and if ever we needed such character, it is now. Look at the iniquity of the times when money and position are considered more than righteousness. Look at the decrease in faith on the part of so many, so much so that I ask, with the inspired writer: "When the Son of man cometh, shall he find faith on the earth?" Look at the corruption of the church, the trend of Protestantism toward ritualism, with its candles and incense, confessions and absolutions. Look at the increase of denominations, with their heterodox tendencies and corrupt practises. Look at the increase in the armies and navies, with one French soldier to every civilian, one German to every twelve, one Russian to every thirteen, one British to every fifty-five, and one American to every five hundred. Look at Great Britain's navy of nine hundred and forty-nine vessels, with nearly thirty more ready to launch; France's four hundred and twelve, Russia's three hundred and forty-nine, Italy's three hundred and forty-seven, Germany's three hundred and two, and our own country rapidly coming to the front. Look at the hypocrisy of the Russian czar's asking for a peace conference, and the crowned monarchs' responding: "Yes, dear brother," and all the time, under the olive-branch, enlarging their armies and adding to their navies. Ah, my hearers,—

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling—
To be living is sublime,"—

in an age which is great in the fulfilment of prophecy; for, said Christ himself: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

Statement two deals with—

MAN AND HIS REWARD.

"My reward is with me, to give every man." I would not simply have you hear or read this phrase, but consider it, weigh it, analyze it; because it is of infinite importance to you and to every one.

"Every man." Start 4004 B. C., and stop not till 1899 A. D.; begin with Adam and count up to the last-born; visit every continent, every country, every peninsula, every isle, with copper-colored, or the red, or the black, or the white inhabitants, and cry aloud, "Every man." Pick out every idolater, every cannibal, every infidel, every agnostic, every Christian, every person you know, with your likes and dislikes, every superior, inferior, or equal, every friend, or kin, and say: "Every man;" for that is what the apocalyptic promise says.

But the statement does not end here. For every man, says Jesus, I have a reward—"my reward."

I admire Christ more than ever for this declaration. It is a revelation to me of our accountability to God. "Every one of us," said Paul, "shall give account of himself to God." Rom. 14:12. And Peter said of the riotous: "Who shall give account to him that is ready to judge the quick and the dead." 1 Peter 4:5. Christ alone is competent for this. Though infinite in compassion, yet he is impartial in his decision, and that decision is balanced upon his precision.

A gentleman of respectability once said to John Rogers, the proto-martyr: "Mr. Rogers, I like you and your company very well, only you are too precise." "Ah, sir!" said he, "I serve a precise God." And consideration of these two words, "my reward," should impress us that we have a precise Christ to deal with, and therefore should be very precise in our actions.

Statement three refers to the—

DISPOSITION OF THE REWARD.

"According as his works shall be." We here learn that Christ resorts to a diversity of rewards, and that these diversities are conditional, and that these conditions, even from the standpoint of human justice, are proper. We place a higher value on the work of a scientist than on that of a laborer; or on the work of an educator than on that of a domestic; not because the work of these others is not a necessity, but because the higher work can make it more practicable and potent.

Four things I want you to note briefly in this last thought:—

First, personality—"his." Good persons and wicked persons will receive their just deserts, irrespective of age, station, or color.

Second, numerically—"works." This word is in the plural. It is what factory hands call "piece-work." It is the summing up of what has been done—no more, and no less. And though you might have forgotten good or bad deeds of years ago, let me inform you that Christ has kept a strict account, which will be itemized, and which memory will identify.

Third, intentional—"according." The awards to the righteous and the wicked are not only different, but are given on different principles. The retributive reward of unbelievers will be not only according to the works, but because of their works. It will be an award of debt, of wages due to sin. To the righteous the award of eternal life will be by the gift of grace, yet according to the works of righteousness. It will be an award according to the intention rather than the action.

Fourth, eternally—"shall be." Not only intention, but actions,—not only actions, but the influence of those actions in the light of eternal justice on the day of judgment, with interest and compound interest,—not Farrar's "Life of Christ" nor Paine's "Age of Reason," as they were penned; but the good or evil they have wrought, up till eternity,—not Telemachus giving his life in Rome's Colosseum, nor Booth taking the life of Lincoln; but the influence of the former on gladiatorial contests, and the evil of the latter, which will be weighed at judgment,—not Rockefeller giving his millions for colleges and churches, or the woman in the temple giving her two mites; but the influence of the one in cutting the wages of his employees, and raising the price of oil, to equal his gifts; and the other giving her all to the glory of God,—not what you gave to some sufferer, or caused some one to suffer; not what you did for some church, or what you did against the church; but the influence that emanated from your actions, stimulating the love and faith, or blasting the hopes and happiness, of others,—these are what will determine the result. O then, what a cutting down of awards to some who expect great things, and what an adding to the award of some humble saint who does not expect much!

But, in closing, let me say to you, by way of exhortation, in the words of John: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." 2 John 8. Our loss will come by making works meritorious. Salvation is not of works, "lest any man should boast" (Eph. 2:9); neither is justification, for that is of grace. Rom. 3:2. And yet Scripture insists upon good works as an evidence of Christian char-

acter and qualification for heaven. Hence we read: "We are . . . created in Christ Jesus unto good works" (Eph. 2:10); "thoroughly furnished unto all good works" (2 Tim. 3:17); "rich in good works" (1 Tim. 6:18); "careful to maintain good works" (Titus 3:8); and "prepared unto every good work." 2 Tim. 2:21.

In order to get this full reward, one person must always be kept in view, that whatsoever we do or say must be for that person's glory. Let us read Matt. 10:41: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise, mark those words, 'he shall in no wise lose his reward.'"—

When Scipio came back to Rome after a successful campaign against a foreign foe, he received the *triumph*, the highest reward a general could attain. On the appointed day he was met at the Triumphal Gate by the senate and all the magistrates in splendid apparel. Taking the lead of the procession, they were followed by a band of trumpeters, and a train of wagons laden with the spoils of the conquered country; with models, in wood or ivory, of the captured cities; pictures of mountains, rivers, or other natural features of the region subdued; loads of gold, silver, precious stones, statues, and whatever was very rich or admirable in the spoils of temples and palaces. Then came a band of flute players, preceding white oxen destined for sacrifice, whose horns were gilded and adorned with wreaths of flowers and fillets of wool. Elephants and other strange animals from the conquered country were followed by a train of captive princes or leaders with their families, and a crowd of inferior rank, loaded with fetters.

Then came the twelve lictors of the imperator in single file, their faces wreathed in laurel; and, lastly, the triumphant Scipio, in his circular chariot drawn by four horses. His robes glisten with golden embroidery; in his hands is a scepter, and upon his head is a wreath of laurel. A slave, standing behind him, holds a crown of Etruscan gold, who whispers from time to time in his master's ear, "Remember that thou art but a man." Just as the procession is finished, some of the captured chiefs are led aside and put to death. When the execution was announced, the sacrifices were offered in the temple of the Capitoline Jupiter; the laurel crown of the general was placed in the lap of the image; a magnificent banquet was served, and the "triumphator" escorted home, by a crowd of citizens bearing torches and pipes. Before his house which the state presents him, is a laurel-wreathed statue to perpetuate the memory of his glory.

"Magnificent, unequaled honor," you say. But the whole of it is paltry compared to the honors of the overcomer in Christ Jesus. He shall be met by angels in white; he shall be heir to riches such as earth never contained; he shall hear music such as no vocal nor other instrument ever rendered on this globe. He shall be told that he is a prince instead of a man, and in his hand shall be placed a palm, and on his head a crown, and he shall be conducted to the throne of Jesus to sit at his right hand, while harpists' strings shall vibrate with musical symphony, and Gabriel's trumpet shall give its silvery blast; and patriarchal bass, prophets' tenor, apostles' alto, and saints' soprano, shall chord in one glorious halleluiah chorus, "unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen." Rev. 1:5, 6.

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.

"LET nothing disturb thee,
 Nothing affright thee;
 All things are passing;
 God never changeth;
 Patient endurance
 Attaineth to all things;
 Who God possesseth
 In nothing is wanting;
 Alone God sufficeth."

A PLEA FOR PRINCIPLE.

BECAUSE of some things which have been written to me, I wish to take space this week to make an appeal in behalf of the Studies in Principles. While I have received expressions of encouragement from some who are using them to advantage in both their public and private work, there are others who see nothing to be desired in them, to whom they seem to be only taking up the space which ought to be devoted to something that will be easy and delightful to read. "I know," writes one, "that we as a people need many things; but one thing that we do not need is a lot of cold, hard principles thrown at us, like bones to a dog."

Well, it is a good thing sometimes to learn from our humblest fellow beings. We are sent by the word of Inspiration to the ant and the lily for instruction, and it is possible that we may even learn from a dog. He at least knows what to do with a bone when it is thrown at him. First, he always recognizes it as designed for him whether it was or not. He takes care to keep out of range, if possible, so that in its flight through the air it shall not hit him; but he is careful to mark the spot where it falls, and will run to seize it; he will even fight for it, and never fails to make the most out of it that a dog can out of a bone.

There is a sense in which a principle is a bone. Principles are to the whole gospel what the skeleton framework is to the human body, or timbers to the house. Principles are to character what the undergirding is to the ship. They are to the beautiful life full of gifts and graces, what the rugged, crooked, sprangly roots down in the earth are to the vintage of purple clusters that hang ripe and luscious from the vine; they are like kernels of wheat dropped one by one in the furrow, from which the sixty and the hundredfold shall come to maturity; or like the body cold and dead, if you please, which, taken down from the cross, pitiful in its helplessness, with the prints of the nails and of the spear yet moist with blood, fit for nothing but to be laid away in the tomb, and yet was turned over as a hostage to Death for every child of Adam.

And we as a people do not need principles?—In sooth, no people need them more; and for many reasons. We need them so much that we can afford to take them on the fly, even if one should chance to hit us squarely, and make us howl with pain, like a dog. We need to dig for them as a dog digs for a bone that has been buried. We must even fight for them as a starving dog would fight a jackal for his last hope in his last and only scrap of a bone.

"But," says one, "no one can be saved by principle;" to which I reply, without hesitation, that, devoid of principle, no man can be saved. Defiance of principle will work speedy

damnation for any man, as regards both this world and the next.

We as a people, because of the commission which has been given to us, need, above all others, a good framework of these bones. If you stop with the bones, of course you will have an unsightly skeleton of a man; but without them, all the gifts and graces with which you could be endowed, at every effort that you would make to arise, would fall, like a jelly-fish, in a shapeless mass.

We do need to study these principles as they are found in the living Word, which is Christ, and as they are expressed in the written word in Bible and Testimonies, and as they are illustrated in domestic and social conditions.

If every Seventh-day Adventist had always been willing to study and apply principle, the sad chapter of the world's miseries would, without doubt, have ended before now in the glorious appearing of our Lord; and those men and women who are still reluctant to take advantage of any opportunity that is afforded them to become familiar with principles, or to help the ignorant to find them, will be among those who must share the responsibility of prolonging the serious controversy with Satan, and deferring the day of the world's deliverance.

"But," you say, "in keeping the law and in accepting Christ I have done and accepted all that is required." Truly; but the ominous questions are, *Have you accepted Christ?* and *are you keeping the law?* for to that person who can truly answer to these questions, "I am;" "I have," a principle will never prove a cold, hard bone; but for him the bone will be clothed with all the warm and living beauty of the glorified body of Jesus Christ; to him the "root out of a dry ground" will teem with life that will burst forth in bud and leaf and blossom and fruit; to him the kernel of wheat, even if he must take it from the hand of a mummy five thousand years old, will be instinct with a hundredfold harvest; to him truth, cold and hard as a stone, would be sweeter bread than any loaf of error however sugared and hot from the oven.

"But," says another, "you can't live on principles." To this I answer, You can not live without them. Let God for one instant ignore or violate a single principle, and the universe would become a blank wilderness of darkness and silence.

To study principle is to study God. "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." Job 22:21. Refuse to become acquainted with him, and remain in perplexity and strife: thereby all evil and woe shall befall thee.

As I have before said, the studies which I am giving week by week are only suggestive, intended to be a help to those who need help; and those who have no need of help in study and work are responsible for all the help which they are able to give to those who have any need,—to those who are not able to help others, yet need help, whether they know it or not.

Every one who lives to the end must come, sooner or later, to the point where he can take his helps at first hand, directly from God himself through his Word and Spirit, and must be able to stand with him alone, and, taught by him, know what to do in every case without counsel from any friend or brother. Through this narrow passage in experience must every soul have safely passed who "remains alive in Jerusalem" when the Lord appears. But that experience will make any soul infinitely tender to those who need a helping hand, a word of comfortable counsel, or who has a burden to carry, even if by every token he must believe that that soul is drifting down to eternal death. That sort of righteousness that can look with complacency on the poor candidate for execution, with no swelling of the heart, no moisten-

ing of the eye, no unspeakable longing to save him from his doom, is the filthiest sort of rags, and will not even make a death-cap with which to cover his own eyes in the day of his own shame.

S. M. I. H.

EXTRACTS FROM CORRESPONDENCE.

THE following tells its own story:—

I have a friend, a lady not of our faith, who was my neighbor. A certain thing came between us, and to do my part toward making everything right, I wrote her recently, and in reply received a letter in which she told me how much good I had done her in this, and asked me especially to pray for her.

What can be done for the children? There are so many temptations around them, and they seem so hard to do anything with.

Work for the children is a work especially by itself, and should be done with great wisdom. The trouble is that the work for children has been spoiled by wrong ideas of what ought to be done for them, and what they ought to be when they are converted. It has come to be almost certain that a child's conversion will result in an unnatural, distorted life, such as he will become ashamed of as he becomes older, and will repudiate. I have written a series of articles for the Home department of the REVIEW, on the Spiritual Life of the Child, which will help you on some points. It is hard to do anything *human* with the children. The child will respond kindly only to the divine touch.

One who is young in the truth cries out in her letter:—

The most noticeable thing is the lack of spirituality among our women. I often cry out to God to keep me amid this barren waste. I know I should have died had not Jesus held my hand; and although I know not how, yet I do know that I am being developed in him. For a long time I was almost ashamed to be numbered among some of the Adventists whom I knew.

Just think of it, sisters,—a convert to this precious faith made ashamed of our company, because we are so sensual, so lacking in those characteristics that mark the "spiritual." And if this can be true of one who would naturally fail to discern every defect, how must we appear to the perfect One? And if human love is grieved at our inconsistency, how must it be with that love that is more tender than a father's and mother's combined?

How do you manage to awaken those who think they are Christians, but whose actions convince you that they are strangers to the true spirit of Christianity?

I do not allow myself to be "convinced" in that way; for I can know nothing about what is going on in the hearts of human beings. A person who appears to me to be wholly contrary to the spirit of true Christianity I must leave entirely with God, and refrain from all judgment concerning him. If he is doing things which I could not do and be a Christian, I must see to it that I do not fall into the more grievous error of sitting in judgment upon his motives, which I am commanded not to do. The only way to awaken people to understand the truth, and to live a Christian life, is to live it before them; and to teach from the Bible, when there is opportunity, just what is involved in a Christian life; and to let the Spirit of God convince them of what is not right in their lives, and how to correct it.

THE sisters of the College Place (Walla Walla, Wash.) church reported one hundred and ten hours of personal work for one week. It may be seen by this how much more satisfactory personal work is than a meeting, if you can not have both, because this is equal to one hundred and ten meetings.

S. M. I. H.

Home and Health.

YOUR PLACE.

Just where you stand in the conflict,
There is your place.
Just where you think you are useless,
Hide not your face.
God placed you there for a purpose,
Whate'er it be;
Think he has chosen you for it:
Work loyally.

Gird on your armor! be faithful
At toil or rest,
Whiche'er it be, never doubting
God's way is best.
Out in the fight or on picket,
Stand firm and true;
This is the work which your Master
Gives you to do.

—Helen M. Richardson.

THE SPIRITUAL LIFE OF THE CHILD.

MRS. S. M. I. HENRY.

Nothing startling or unusual should be permitted to come into the life of a child. His life should go on in an "even tenor,"—the same regular order of correct procedure day after day, hour by hour, with just as little variation as possible; because these early years mark the time for forming those habits which shall be to the liquid metal of character what the sand box of the molder is to the iron, *shaping* it so that it can be handled and used in the work of the world. The metal may be very pure, and yet unfit for practical use, simply because it has not been through the mold, or subjected to the requisite process in formation.

It takes time and constant application to make a habit, especially a good one, and more especially a good habit in thought, feeling, and purpose; and anything sensational or irregular will have the same effect upon a crop of such habits, that sudden and unseasonable changes in wind and weather have on a peach-orchard in budding-time.

If things which you recognize as unusual and startling do drop into the world where the child lives, do not allow him to become painfully impressed by them. This is under your own control. You can cause that even terrible things shall be passed over lightly and forgotten by him in their sensational features, so as at least to leave no unwholesome taint in the memory. A quarrel, a scandal, a crime, a great sorrow of any sort, anything savoring of the unreal, the supernatural, a dream that "must mean something," anything like a spiritualistic vision, or anything that is highly figurative or emotional in relating Christian experiences,—such things as these, should be given no place in the child's environment; they belong to the world as sin has spoiled it; and the happy lane that leads out of Baby-land into the world's marshes, stony fields, and crooked ways, its volcanic regions, and its wide, wide desolations, should be made just as long, and be just as closely hedged in with the most commonplace things as the inevitable end of the journey will permit.

Let the older members of a family follow the practise of discussing before the children all the eventful things that happen in the world about them, in the usual exaggerated style, depicting strong emotions, peculiar experiences with doubts and fears, loves and hates, convictions, and marvelous leadings to which they have each been subjected, while some one of the little ones more "thoughtful" than the others, because less robust, sits and listens with open-mouthed wonder; and the first thing you know, you will have in that child some development more startling than any experience of your own had been able to produce. He will suddenly break out into religious ecstasies

that will make people compare him to the young Samuel, not as he *was*, but as religious romance paints him, and to think that he is too good to live; and he, led on by uncanny suggestion, will begin to do everything in an unchildlike way. Perhaps he will have visions, and attempt to rival the youthful Christ in the manner in which he will talk in both public and private concerning matters deep enough for his grandfather to sit silent over.

I can never recover from the unhappy impression made upon me by some such children whom I have met at different periods in my life at Chautauquas, camp- and revival-meetings,—children whose unhallowed "goodness" and overgrown "spirituality" would offend the healthy mind far more than a freak of downright childish naughtiness; because, while the one might be sadly suggestive of the "fall," the other would reveal more pitifully than even a professional beggar's rags and pretended hunger could do, the depths into which the race had been sunk because of deceit, when it must, like this, force a sham experience of its own in the things of God upon a little child, and by this means not only spoil childhood, but blight the faith which should be stored up for manhood's years.

Of course the child is not a hypocrite; he has not yet come down to that level; he is only a dupe of the hypocrisy of the grown-up world. But being trained in this school of sensational, sentimental religion, he is in danger of being graduated as a hypocrite, or as a scoffer, by and by.

One such child whom I knew, is, as a man, if neither a hypocrite nor scoffer, yet one whom it is very hard to reach with any truth. In his childhood he was so abnormally "pious" as to attract the admiring attention of the entire community in which he lived, and to call upon himself their most injudicious attentions. He was kept on parade by his father and mother, the ministers, his Sunday-school teacher, and any others who had to do with the public exhibition of religious products. His name always headed the list of those who were in demand. No Sunday-school-concert program was complete without him. Something was lacking if his large dark eyes, wide white forehead, and little spindle legs, his great white beruffled sailor collar and blue velveteen suit, and his high-keyed, thrilling little voice did not play their part in every entertainment. There was always a sudden change in the atmosphere of the assembly as soon as he came to the platform, and no one knew better than he that he was the center of attraction.

In the social meetings of the church, at camp-meetings, during revivals, he was for a year or two always on hand with a testimony or exhortation that could only have come out of years and experience. His dreams, if not visions, were the comment of the neighborhood. Such dreams as his must "mean something" was the popular verdict. He and his remarkable doings were freely discussed in his presence. He was asked to pray for hardened sinners, and, in fact, there was laid upon him, in his innocent helplessness, a burden of thought, feeling, and labor which would have taxed the strength of a man. He was "up and out as late as anybody night after night all through the meetings, and did not get sleepy either," was the common boast of his mother, "and he always had his word to say, and his somebody at the altar" was another.

But after a while the spirit of real life in the child took the matter out of the hands of all pretenders, and brought him back to nature. He was evidently worth this effort to save him. But as soon as he had a chance to be *himself*, he became anything but that which was supposed to be religious; and everybody wondered at the sudden hardness of heart that he manifested. Nothing could move him. At fifteen

he was a stoic who could stand any amount of pleading and tears. He was sure that he knew all that was in these things; he had been through it all, and was so glad to get *through* that nothing could drag him back. As for experiences, testimonies, convictions, and all that must make so large a part of religious service for those who have had years enough to have them, he was sure that he knew all that was in them also; and as for the *dreams*, the less said about them the better. He had found out how he could make people smile, look knowingly at him, ejaculate, and wonder; and he simply had, out of his store of natural gifts, supplied a demand, until nature, as before said, suddenly rebelled, reacted, and brought him home to herself out of the world of impossibilities into which he had been dragged by a strange ambition on the part of those who had some selfish ends to serve by him.

When nature rebelled, the minister took him in hand, after father and mother had been compelled to retire from the conflict; and to arouse him to duty, he made reference to what the boy had been as a little child, and to what his friends had expected he would become as a man in the work of the church; and he received a shock through the first really honest testimony that those lips had ever uttered in his hearing: "I am a great deal better now than I was then, for I am not pretending anything; and I am not going to let anybody pretend for me. I don't believe in any of it, or in any of you; and I want everybody to know it just as it is."

When this young man married, he chose a woman, first of all because she was not "religious," and insists that his children shall be brought up "without any nonsense." And yet, although any attempt to describe the situation must place him and his family in a deplorable light before any lover of the truth, nevertheless it is apparent to those who know him best that he is a better man, and nearer the kingdom of heaven, than he could have been if he had gone on in the way in which he was led in childhood; for he is, at least, honest in his repudiation of a sham experience, if he has not yet found the genuine.

HER TITHES.

Emily Huntington Miller, in *Woman's Missionary Friend*.

SHE read the words hastily in the morning, her busy thoughts already running forward to plan the day's work, but all through the crowded hours they followed her persistently, and she found herself continually repeating, "I give tithes of all that I possess."

Shopping in the crowded stores, poring over the wealth of new books, choosing the exquisite roses for a sick friend and the beautiful picture for her young daughter, sitting in her sunny home, with skilful fingers moving swiftly over the half-finished Christmas gifts,—continually the refrain ran on, "I give tithes of all that I possess."

It annoyed her as she had often been annoyed by a strain of a foolish song, caught up by the memory and reiterated mechanically.

"It was a miserable old Pharisee that said it," she reflected, "and I don't know why I should be haunted by it. I do give tithes of all I possess, but I never thought of boasting of it. It's much the easiest way to keep the peace between your conscience and so many conflicting claims. When I have laid aside my tenth, I feel perfectly comfortable over the rest of the dollar."

There was silence for a few minutes in the busy brain, and then came a little laugh, with the thought: "The Pharisee seems to have been perfectly comfortable about the rest of his dollar—or shekel, I suppose it was. The great trouble with him was feeling too comfort-

able about his tithes, as if that ended the matter. I never felt so, I am sure. My tithe is a real thank-offering, not a tax."

Again the needle sped on its way, but the face above it grew every minute graver and more thoughtful, until at last the hands lay idle in the lap, and the eyes were lifted to gaze slowly about the beautiful room, taking in its charm and harmony and comfort.

"Tithes of all that I possess," said the mistress of the home; "I never thought before how much that really meant, and what a very small part of all my possessions the money is. It would mean a tithe of my time, and my thought, and my ingenuity, and my ability to make things go. I've always said, 'I will give, but I will not be on committees, and take responsibility, and get other people to work.' I've paid my dues, but I would not take time to go to the missionary meetings. I've subscribed for the paper, but I never had any interest in reading it. I can't honestly say as much as the Pharisee did.

"All I possess"—that would mean love, human love, that crowns me, and makes me blessed among women. I'm sure I never gave that. I never in my life gave any real love to those women whose lives are so empty of it,—I haven't taken time to love them,—I have just let them be crowded out of my thoughts. I don't know just what good love could have done them, but it might have done me good,—made me more grateful, more generous, more eager to help, and that would have reached to them. 'All I possess' would mean opportunity, and influence with others; it would mean the beauty and rest and delight of my home; but how can I tithe that except with those who can be brought in to share it? Yes, I might; I might spare that lovely etching on which I set my heart for the library, and send the money to the Memorial Home, which seems so vague and far off and uncertain that I said I did not want any of my money to go into it. It would mean sharing the church for reading-rooms and evening classes and social help; sharing leisure, and culture, and pleasures, and knowledge; it would mean sharing one's self, and that is the hardest of all. If I had plenty of money, I should love to help in every other way, but I have no talent for personal giving. Yet that was the way Christ helped,—'who loved me, and gave himself for me,'—first the love, then the giving of himself. Perhaps if I had the love, really, truly, in Christ's measure, the giving would be easier. I might even have to give; for Paul says, 'The love of Christ constraineth us.' Well, I'll never say again, 'I give tithes of all that I possess.'"

She sighed, and took up her needle; but it moved slowly now, and in place of the haunting words a gentle, persuasive voice seemed to whisper, "Freely ye have received, freely give." "Beloved, if God so loved us, we ought also to love one another." "Wherefore receive ye one another, as Christ also received us." The tears began to fall, and in the quiet, beautiful room David's prayer of thanksgiving ascended again: "Bless the Lord, O my soul, and forget not all his benefits."

DR. CYRUS EDSON, New York's most famous physician, was recently asked what are some of the ways in which the highest health may be maintained. He replied: "We find in religious teachings the highest hygienic rules that have ever been devised. He who really lives up to the teachings of Christianity will keep his body in a perfectly healthy condition. It has been truly said that 'the wages of sin is death;' and death is caused by the effect of vice. A vicious person contains in his body the seed of his own destruction. The Christian is the best fitted of all persons to withstand disease and live healthily."

"MY MAMA SAYS SO."

A LITTLE maiden six years old,
With curling hair of fine-spun gold,
Stood swinging on a garden gate,
And chattering, to a tiny mate,
Of marvelous happenings of late
In some far-distant foreign state.
"My dear," said I, "how do you know
That all these wondrous things are so?"
Slowly she raised her azure eyes,
Filled with unspeakable surprise,
Then said, with childish dignity
Most quaint and beautiful to see,
"My mama says so!"

Dear little girl, in future years,
When those sweet eyes are dimmed with tears,
When haunting doubts obscure your view,
And trusted teachers prove untrue,
Not all the lore of sages old,
In many an ancient tome unrolled,
Not all the dreams of prophets new,
Painted in dyes of dazzling hue,
Shall have such weight in time of need
As had thy childhood's simple creed:
"My mama says so!"

—Mary Marshall Parks.

THAT "UBIQUITOUS MICROBE" AGAIN.

ELMER F. OTIS.
(A. M. M. College.)

THERE appeared lately in the REVIEW a very unique and well-written article on Germs. I doubt not that its effect will be somewhat lasting. However, I desire to modify some of the statements. We were told that within the last few years many were "letting loose dogs of fear upon the public, which have committed dreadful ravages." And by the writer of the article the "ubiquitous microbe" is elevated to the sphere of actually being a necessity to the welfare of mankind. Indeed, how could we exist but for the aid rendered by germs in our work of digestion? Be that as it may, the thought needs some explanation.

I ask if Adam in his Edenic home was dependent upon microbes for the proper performance of his vital functions?

The greatest danger does not lie so much in our bountiful knowledge of these organisms. Rather, the reverse is true; and we should understand that no fears of the microbes need be entertained *if we but do our duty*. We do know that, to-day, they serve us a very useful purpose in that they destroy and disintegrate dead material, thus returning it to the former state. We also know of many varieties of the "pigmy giants," many of whom are harmless, some dangerous, and many more "learning to act harmfully," if I may be allowed the phrase. But is the fault with them?—Not so. It simply shows the degenerating effects of sinful living, upon mankind. We prepare our bodies for death, then the microbes, true to their nature, simply step in, and proceed to work in the already fertile soil.

All must agree that some have really been frightened concerning these little creatures; and may be some have spoken unadvisedly. I verily believe that this question has been approached from the wrong side. Yet it is, nevertheless, all true. We should be careful lest some one be unnecessarily disturbed; but let us not at the same time neglect a most important duty. Tell what is necessary about the relation of the microbe to the animal, but do not stop here. Give the true impression by educating the people to cultivate *living* bodies: germs can live only in a relatively *dying* body. To do this, explain the importance of obeying the laws of life in every detail. While talking of the benefits of pure food, do not forget the equally important duties of proper dress, sleep, and above all, pure air and sunshine. Few germs can survive longer than a few minutes' exposure to the direct rays of the sun. Fresh air is distasteful to them. Clean sur-

roundings indicate the condition of the person's body as well as that of the mind.

As to food, some recent experiments made in the bacteriological laboratory, with those of my predecessors and assistants, show beyond question the benefits of a diet of fruits, grains, and nuts. Stomach germs planted in different fruit-juices, in milk, and in beef tea, grew in countless numbers in the beef tea, and in great numbers in the milk, while the fruits allowed few to grow in them; and even these were exterminated, while those in the milk and bouillon continued to grow luxuriantly.

EVERY-DAY HELP.

MRS. ELLA SHEAFFER.

As I have considered the "Call to Our Women," my soul has been stirred; for I recognize it as a call of God to us, and I have purposed to do my part. This morning as I went about my housework, a sense of destitution and utter helplessness came over me, but I thought: Well, Jesus cares for me, and he has something to say to me; I will hear what he says. Will he speak to me now this morning?—O, yes. He says: "Let not your heart be troubled," "I am with you." Is he with me this morning?—That is what he says, and it is so. Does he speak peace to me now?—Yes; he does. Praise the Lord, O my soul.

And as I go about my work, I am walking "in green pastures" and "beside the still waters;" and this very day I will seek an opportunity to tell somebody how to "believe, simply believe in Jesus."

THE "PASTEBOARD BOX."

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

I DO not fully agree with the article in the REVIEW, on the Rubbish-keeping Habit, and am glad to see a reply to the same from an Iowa contributor. I would like to say a few words in regard to pasteboard boxes, which should never be considered as "rubbish;" for they are useful, in rural homes, at least; and as we can not go to the store for them when needed, they must be saved for such occasions. If there are none in your garret, you may some day be glad to find one in that of your more provident neighbor.

What are their uses? I will mention only one of the many purposes to which they are adapted. Spring is here, with her buds and blossoms; and as you gather the lovely wild flowers, of which nature is so lavish in her secluded haunts, you remember some dear friend in the crowded city, with a desire to share their sweetness with her. From the boxes in the attic you may select one of suitable form and size, and placing a thin layer of cotton in the bottom, lay on it the blue hepatica, earliest harbinger of spring; or the fragrant trailing arbutus, with its waxy petals; the pure white bloodroot; violets; snowdrops; anemones; or, in midsummer, the brilliant scarlet or cardinal flowers. Pack quite closely, with a few fine mosses and ferns, sprinkle slightly, spread with another thin layer of damp cotton, cover, wrap, and drop in the mail-box.

You think, perhaps, it was foolish to send them; they may be crushed and spoiled before they reach the distant city. But soon a letter comes from your friend, saying: Thank you so much for the beautiful flowers. They were fresh and fragrant. I have not seen their dear, familiar faces for years; they remind me of my early home, and of dear ones now passed away.

And so, my friends, by the simple means of a pasteboard box we may convey our delicate floral offerings to cheer a sad heart, and in so doing find purest enjoyment for ourselves.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 25, 1899.

ALONZO T. JONES, } EDITORS.
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GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,
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THE Lord desires, and has promised, that our schools shall be as the schools of the prophets.

In the first notice that we have of the schools of the prophets, it is shown that the Spirit of God was present in such power that a man whose conversion was of so altogether an improbable thing that when it did occur, it made a proverb, *was actually converted*; for the Spirit of God came upon him, and he was turned into another man. 1 Sam. 10:5-12.

And in the second notice of the schools of the prophets, it is shown that the Spirit of God was present in such power that three successive squads of soldiers sent on a vindictive errand were, each in turn, converted when they came to the school.

Then when Saul, who had become estranged from the Lord, and was seeking with determination to kill David, and who had sent in vain the three squads of soldiers to take David,—when he, in his vindictiveness, came down in his own person to take David, "the Spirit of God was upon him also, and he went on, and prophesied."

Such being the character of the schools of the prophets, and God having promised that our schools shall be as the schools of the prophets, is it not perfectly plain that in every Seventh-day Adventist school there is not only ample room but urgent demand for far more of the presence and power of the Spirit of God than any of them have yet received? And when all this is so, shall not every school earnestly seek *and receive* all that there is for each and all?

THE children of Israel in the wilderness insisted that they must have flesh to eat. Num. 11:4-6.

As they would be satisfied with nothing else, the Lord gave them flesh to eat to their fill, "even a whole month." Verses 18-21.

And the Lord told them that one consequence of their eating flesh would be that it would "come out at your nostrils." Verse 20.

But the very flesh itself which they ate could not *as flesh* come out at their nostrils. Therefore the only way that this could be, would be that the evil effect of eating the flesh would appear in the nostrils.

Now what disease is it that shows itself especially in the nostrils?—Everybody knows: it is called "catarrh."

Then what bothersome, almost all-pervading, disagreeable, and offensive disease is directly traceable to the eating of flesh?

And yet there are many persons who, against all instruction, continue to use flesh food, and then wonder why change of climate, or nasal douches, catarrhal remedies, etc., etc., do not cure them of catarrh!

But the difficulty is not with the climate, nor with the nose. The difficulty is in the system, and is caused by the diet. Change the diet,

rather than the climate. Stop eating that that "comes out at your nostrils," and it will not come out at your nostrils.

However, when you have fed yourself on that kind of material for from twenty to forty years, and your fathers fed themselves on it all their lives, do not suppose that you can get your system entirely free of it in a week, nor in "even a whole month." It will take a good while. Yet, however long it may take, that is the only way to deliverance.

When you have changed your diet, and have ceased to feed your system on food that "comes out at your nostrils," *then* local treatments, washes, etc., may be beneficial. Climate never has enough to do with the matter to make it worth considering, provided you keep your feet and other extremities dry and warm, which everybody should do in any climate.

This is not theory, it is *truth* and *experience*.

BE sure that you act your part; co-operate with the One who has promised. By some the promise is grasped so eagerly that it becomes their own, and peace and joy in the Holy Spirit is their experience. Others suppose that they must wait to become worthy. Never, never, will you become worthy; for if this were possible, the Prince of heaven would never have come to our world. He, in this action, shows before all the universe of heaven that he has united humanity to himself, in order that humanity may stand on vantage-ground through co-operating with Christ, that man may have his test, his trial. Through the merits of the Son of God, he becomes a partaker of the divine nature.—*Mrs. E. G. White, Dec. 26, 1898.*

IN a sermon, March 26, to the young men in Harvard College, Dr. Lyman Abbott gave, in few words, the best illustration that we have seen of how directly antagonistic to the Bible, and so how positively undermining of faith, is the teaching in the colleges, universities, and theological seminaries of to-day. On "the practical and personal side" of his theme—text, Mark 4:26, 27—he pictured a young man of his congregation coming to him for help, and saying:—

"I was brought up in an orthodox circle. My mother was a devout believer. I learned from her the Christian creed and the Christian Bible. I learned to pray; I had no doubts. I began my studies, and soon came to the conclusion that the world was not made in six days. Presently I discovered that man had been on the earth more than six thousand years. Then I reached the conclusion that he had come from a lower order of animals. Then I discovered that language was not broken up at the tower of Babel. I found reason to doubt one after another of the so-called miracles of the Bible, until, at last, my faith is all gone. I do not know what I believe, or whether I believe anything. I do not know what I believe about the Bible, about Christ, about myself. I do not even know whether I am immortal, or whether there is a God. O, that I could go back to the simple faith of my childhood! But I can not."

And now what help did Dr. Abbott, one of the leading divines of the nation, give to such a young man?—This:—

"You sigh for the simple faith of your mother; it was a beautiful faith, and it sus-

tained her in her simple life. But it would not sustain you in your life, and it is no discredit to her to say that it would not enable her to meet the skepticism that you have to meet. *You must have another faith than hers.*"

Her faith was the believing the Bible as the word of God, and that what it says is therefore the truth. Her son "must have another faith than hers." But, as faith comes only by the word of God, that is to have no real faith at all, and that is just what he has already, and from which he longs to escape. And what refuge or hope is offered him?—Just none at all. "When the Son of man cometh, shall he find faith on the earth?"

PRESENT-DAY PREACHING.

ON account of his being called to the pastorate of the Plymouth church, Brooklyn, N. Y., a short time ago, the papers of the country have had much to say about Rev. Newell Dwight Hillis, D. D. The very fact of his being called to the pastorate of the Plymouth church testifies that he occupies the leading position among Congregational preachers at the present day. This the papers all emphasize. Under these circumstances, it is interesting to read his first sermon as pastor of the Plymouth church. It fills about three and one-half columns of solid matter of the *Chicago Times-Herald* of Monday, March 20, 1899, and in it he mentions, in order, Aristotle, King Arthur, young Galahad, the Franco-Prussian War, London, Sedan, Scott, Agassiz, the presidents of the British Society for the Advancement of Science, Galileo, Morse, Aristotle (again), Thomas Carlyle, Guizot, Paul (twice, incidentally), Moses, the Hallam family, the Carlyles, the Adams family, the Grecian, the Roman, the Saxon, Darwin (three times), the Duke of Argyle, John Stuart Mill (three times), the Acropolis, the palace of Nero, "Petrarch's devotion to Laura," "Dante's Affection for Beatrice," Jacob, Rachel (twice), the French, the German, the English, the Italian, the Roman, the pyramids of Egypt, the temple in Jerusalem, the acropolis in Athens, Lucretius, Juvenal, Sigismund, Plato, Bulwer, Peter, Macbeth, Jean Paul, Schliemann, the site of Mycenæ, Athens, Raphael, Bacon, Gladstone, Tennyson, Socrates, Orpheus, Hesiod, Homer, Columbus's ship "Santa Maria," novels, dramas, tragedies, and Christ, just once, and that in the next to the last sentence of the long sermon; and the sermon would have been more consistent if he had not mentioned Christ at all, because it was all in behalf of the immortality of the soul. Nor is this style of sermon by him to be considered exceptional, because, for a considerable time before he went to Brooklyn, his sermons in his Chicago pulpit were preached altogether from the productions of popular authors.

And yet this style of preaching seems not to be exceptional nor peculiar to Dr. Hillis; for the *New York Sun* of Feb. 21, 1899, in an editorial, calls attention to a sermon, and to the style of it, which was preached, the Sunday before, by one of the leading divines of New York City, who in his sermon lamented the neglect of the observance of Sunday, as shown in slack attendance at church; and the *Sun*, in its own plain and forcible way, remarks upon it, thus:—

The reason men do not go to church is not the distraction of indoor or outdoor amusements. It is because they have lost religious faith, just as the Rev. Dr. — has lost it. His sermon last Sunday was without a trace of such faith. What does he believe in? Does he believe that he is preaching the gospel of everlasting salvation to men, who, without it, are doomed to everlasting misery? That is the faith of his church, but he can not believe it when he makes any earthly and temporal conditions of any consequence besides it, whether of wealth or poverty; yet it was only on the temporal that he dwelt. His belief seems to be perfunctory only, and it is the same with the people who prefer to use Sunday in some other way than going to his church. They are of the earth earthy, but so is he.

The whole trouble is that the Rev. Dr. — can not induce people to believe, because he himself does not believe. In place of religion he gives them only sentimental and unphilosophical philanthropy, far removed from the essential thing he was commissioned to preach—the way to eternal salvation, besides which all earthly concerns are not worth a moment's consideration. "For," to use the language of *Saint Paul*, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

LAST-DAY BOASTERS.

IN the enumeration of the sins which should be conspicuous in the last days, conspicuous because they cleave to those who have a form of godliness, but deny the power thereof, we find the term "boasters." "Men shall be . . . boasters." To boast is "to vaunt; to speak vaingloriously of one's own worth, property, deeds, etc.; to speak with pride, vanity, or exultation." We see abundance of this all about us, both in secular and in spiritual circles; and we give it no small degree of prominence as a sign of the times. But we are prone to lay to our hearts the flattering unction that this sign does not attach to us; that the peculiar condition of things pertains to other churches or other people, not to ourselves.

But suppose it should turn out that we are also included in the class held up to condemnation; or that we have one of the offensive characteristics of these last-day subjects of prophecy? Suppose the Lord should say to us, as Nathan said to David, "Thou art the man!" And does he not do this very thing? Does he not rebuke the church in its last, or Laodicean, phase, on the identical ground that we are boasters?

That portion of the address to the Laodicean church which reveals the cause of their sad condition, is this: "*Because* thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Here are two conditions which are startling in their contrast. One is a condition of independence, an increase of riches, an accumulation of wealth so vast that not a need, present or prospective, is apparent, but enough is in hand to make the possessor every way comfortable; enough to eat and to drink; sufficient clothing to be elegant in appearance, and fully protected from both heat and cold; the full use of all the senses,—seeing, hearing, feeling, etc.; nothing more to be desired; having all that wealth can buy,—"need of nothing."

Such is the condition of the Laodiceans, as they imagine it to be,—a condition in which they have deceived themselves into the idea of

supposing themselves to be. But there is another condition described in which the persons, instead of appearing as clothed, are found naked; instead of being rich, they are poor; instead of seeing, they are blind; and are in every way miserable and wretched. And lo! this condition pertains to the very same persons; and this is their real and actual condition, and not the high and holy one which they falsely imagine themselves to be in,—the condition in which they really *are*, and not the one in which they so fondly suppose themselves to be. And the reason they are lukewarm, and consequently so supremely offensive to God, is because they fancy themselves to be in so fine and prosperous a state, when they are so low in the very opposite scale.

What, then, is the first prerequisite to a recovery from this condition, into one which will be acceptable to God?—It is to have this illusion dispelled from the mind—this paralysis driven from the heart. It is to be brought to see their condition as it really is,—to see that instead of being rich, they are really poor; instead of being clothed, they are naked; instead of having true discernment, they are blind; and instead of needing nothing, they need everything; for a church can never be brought to seek, with a living zeal, for that of which it feels that it has no need. To let pride and all feelings of self-sufficiency, therefore, go out; to let all this fraudulent spiritual boasting cease, and we Laodiceans come to see our true condition, and feel that we are wretched, and miserable, and poor, and blind, and naked, is the first point to be gained,—the first condition to be fulfilled.

Yet the condition the Laodiceans imagine themselves to be in, is just the condition which they should be in, not in imagination only, but in deed and in truth. And therefore the True Witness counsels them to buy of him gold tried in the fire, that they may be rich; and white raiment, that they may be clothed; and to anoint their eyes with eye-salve, that they may see. And when they heed this counsel, their condition will be exactly reversed. Then they will be rich, not poor; they will be clothed, not naked; they will be sharp of discernment, not groping like the blind.

And when they acquire these graces,—the gold, or that "faith which worketh by love;" the white raiment, or the righteousness of Christ; and the eye-salve, or the anointing of the Holy Spirit,—what more will they need? Then it will indeed be true of them that they are rich and increased with goods, in the true spiritual sense, and have need of nothing. But then they will be the farthest from feeling or saying that such is their condition. While they are not in the right condition, they boast that they *are* in it; but when they shall have reached the true condition, no boasting in regard to it will be seen or heard. There will then be no feeling of self-complacency or self-satisfaction or self-righteousness in regard to spiritual attainments.

But how many, after all the agitation of this subject, and all the light that has been given, are still saying, "I am rich, and increased with goods, and have need of nothing"?—Their works will show. "I know thy works," says the True Witness. Lukewarmness in the service of Christ will inevit-

ably betray the indifferent and slothful spirit from which it springs.

The counsel of the Faithful and True Witness will not go forth in vain, but will accomplish that whereto it is sent. Some will heed the counsel, and buy the gold, and come forth themselves as gold tried in the fire. They will secure the white raiment, and shine in the righteousness of Christ; and they will secure the heavenly anointing, the unction from on high, and understand the ways and work of the Lord more perfectly. They will profit by the rebukes and chastenings of the Lord, and open the door of their hearts to him, that he may come in and sup with them, and they with him.

And in the true church of our own day and generation all this great transformation is to be wrought out; for there is no other church to follow. Those who can not, or will not, endure the test will be shaken out and fall by the way; but the overcomers will soon sit down with Christ in his throne. Rev. 3: 21.

U. S.

IS YOUR MONEY SAFE?

THROUGH lack of consideration, some of our folks are puzzling themselves somewhat over a statement or two in Brother Magan's article on Denominational Debts, in the REVIEW of April 11. There is no need, however, of anything of the kind. What is there *said* is all right: it is what is not said that is the puzzle.

He said that "all our institutions have been in the borrowing business." Is not that the truth?—We all know that it is.

He said also, "It is now time for them all to quit." Would it not be a blessed thing if all our institutions *could* quit borrowing? or is debt such a blessed thing that it is forever to be courted and everlastingly nursed?

And above all, would it not be a blessed thing if all our institutions could just now quit borrowing, IN THE ONLY WAY that Brother Magan said or meant that they *could* quit; namely, "But let it have an *end* by *letting* GIVING have a BEGINNING"?

Would it not be a splendid thing if *to-day* every able-bodied Seventh-day Adventist who holds the note of any one of our institutions or organizations would send in such note *as a free gift* to such institution or organization, and would follow it up all the time with steady *giving* of his money? Or is it possible that there is any one who thinks that would be a bad thing? The undeniable truth is that it would be a blessed thing to all our institutions and organizations, and a far more blessed thing to all such persons.

It is *the truth* that our institutions and organizations "have been in the borrowing business because so many of our brethren have been in the lending business." Our institutions and organizations, and even individual missionaries in foreign lands, have borrowed, and indeed have been compelled to borrow, money, in order that the work of God and the progress of the third angel's message should not be retarded. This is not a reproach; it is not even a fault, on their part; but what a record it is on the part of those who have refused to *give* to the work of God and the progress of the third angel's message, and would only *lend* on a note at good, paying interest! Would it not have been better for the missionary work, and for these missionaries, to have had the needed

money *given* them, instead of being compelled to go into debt? Besides, where is the *missionary* work in lending *money* to missions or missionaries for missionary work? Is the making of debts true missionary work?

It is the settled truth that there is no place on earth where money is so secure as it is in institutions and organizations of the cause of God in the third angel's message. This is a notorious fact, recognized by the world, by worldly men, and worldly institutions. Now it is a recognized business principle everywhere, that "the greater the risk, the greater the interest." And as there is nothing of *this* world in which there is not at the very least *some* risk, so in loaning to the businesses of the world there is always at least *some* interest expected, and expected to be paid.

But this is not so with the cause of God in the third angel's message. In the Lord's business of the third angel's message there is absolutely no risk. It is impossible for this to fail. The Church of the Seventh-day Adventists is going to stand forever. The people and work of the third angel's message will continue until the day when God shall speak from heaven, "It is done," and the heaven shall depart as a scroll when it is rolled together, and every mountain and island shall be moved out of their places. And this church, this people, and this work of the third angel's message are not only going to continue till that time, but are going to continue to grow and prosper in numbers, in power, and in the possession of means, until the day when men cast their silver and their gold "to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 2:20, 21.

The only way in which there can be any supposition that any person could possibly lose any money that he puts into the cause and work of God in the third angel's message, is to think that the third angel's message is going to fail and come to naught; and *that* is to think that the Church of the Seventh-day Adventists is going to vanish, and there never be any more Seventh-day Adventists in the world; for as certainly as the third angel's message continues, so certainly there will be Seventh-day Adventists; for the third angel's message makes nothing in this world but Seventh-day Adventists.

Therefore as certainly as the third angel's message continues, so certainly the Seventh-day Adventist Church will continue. And as certainly as the Seventh-day Adventist Church continues, the institutions and organizations connected with that church and its work will continue; because these are but the instrumentalities by which the work of the church, the work of the third angel's message, is done.

Therefore it is literally impossible for any person to lose any money that he puts in any way in any institution or organization of the cause and work of God in the third angel's message. In this there is absolutely no risk whatever. Then upon the recognized principle of "the greater the risk, the greater the interest," where there is absolutely *no risk* whatever, *what follows upon that?*

We remarked above that the only way that Brother Magan *said* or *meant* that our institu-

tions *could* quit borrowing, is to let the *borrowing* "have an end by letting *GIVING* have a beginning." It is impossible for it to have an end any other way. For since they are thus in debt only because our people have *loaned*, instead of having *given*, the money, suppose that now nobody should *give*, and these who have loaned should want their money, then the institutions would still be obliged to borrow to pay this that is loaned, which the lenders would not give. There is, therefore, literally no way out but that our people shall learn to *GIVE*.

Yet there is more to this learning to *give* than simply the delivering our institutions and organizations from debt. Indeed that is the minor part of it. We asked once before in this paper, When the Lord comes and pays off all these notes, interest and all, where, in that day, will stand the holders of these notes?—Outside the kingdom, as certainly as they are there at all. And for that reason it can not be too often repeated that the very salvation of these people lies in their learning to *GIVE*.

We have also said before, and this can not be said too often, that there are widows, orphans, cripples, and old people whose little income from what money they may have is all their living. These put their money in our institutions as the perfectly safe place. This is the proper thing to do. And as an income from it is their support, it is only proper that they should receive interest on their money. There are also loyal souls who in times past have borrowed money to help in a crisis, and thus loaned to the institutions; these, of course, are justly entitled to interest. But after all this is said, there yet remains a large number who have *loaned* simply because they would not *give*.

Now let none say, "Well then, I will take my money out." Of course it is in your *power* to do this; but it is *NOT SAFE*. We have seen people do that, and there are too many of them (and they will tell you so) who could recite to you the lesson of severe experience in their having done so. We personally know a number of them. Some have drawn out a thousand, some two thousand, some five thousand, dollars, and lost it all. One drew out fifty thousand dollars, and it *WENT TO THE WINDS*, and he has been a poor man ever since. If he had let the fifty thousand remain in the institution where it was deposited, he would have been a rich man forever. And so it will continue to be with such; for there is now literally no cause nor any business on this earth where money can be safely invested, except in the cause and work of the third angel's message. Read again, in this connection, the two papers printed in last week's *REVIEW* from Professor Small and Judge Burke, of Chicago. We are pained, frequently too, as we see Seventh-day Adventists who have saved up some money, but would not *give* it to the Lord's work, nor *deposit* it in his institutions, where it would be perfectly safe; but instead, on glowing promises of big interest or dividends by smooth-tongued men, invest in perfectly "wildcat" schemes—schemes from which they will never receive a dollar of either principal or interest.

The institutions of the third angel's message are the only safe places in the world for your money. If your money is there now, be sure you keep it where it can not possibly be lost.

If it is not there, be sure to get it there as soon as possible. *Give* it to the cause and work of God if you possibly can. If in sacred honesty you *can not* give it, then deposit it *WITHOUT INTEREST* if you possibly can. If in sacred honesty you *can not* do that, if your support must come from it, then you are entitled to interest. But *whatever you do*, be sure you put the money which God has given you where it can not possibly be lost; that is, in the institutions that are the instrumentalities of the third angel's message.

TURKEY.

From the beginning of our work in this field, the laws have been against us. From the standpoint of the government, we had no right to preach at all, not being a *recognized* denomination. In consequence, the first laborer who, in 1888, entered this field was arrested soon after his initial effort in Constantinople. Our work was brought to the attention of the various Christian bodies, who had the power to save us from trouble with the government by recognizing us as Christians. This they refused to do, choosing rather to denounce us as disturbers of the peace. And from their standpoint this doubtless seemed really to be the case, as truth always disturbs error.

Arrest followed arrest, continually bringing our people and work to the attention of the government, till a high official investigated for himself, and found our cause to be just. From that time he was our friend, releasing without trial all who were arrested for preaching, and granting our people more liberty than was given to any other class of Christians in Turkey.

In consequence of the Armenian massacres, there was a sweeping change of officers, and our friend was removed. His successor knew nothing of us, and dealt with us strictly according to existing law; and when we were brought before him by repeated arrests, he circulated throughout the empire an order expressly forbidding Sabbatarians to preach or hold meetings. As a result, all our workers have been arrested, and imprisoned, or conducted to another locality, in the hope that in the new place they would keep quiet to avoid difficulty.

During our last General Conference, Brother Baharian closed a Bible school for workers in Nicomedia, and made a few visits in the vicinity to administer baptism, before going south to Cilicia to hold another school; but he had scarcely begun when he was again arrested, of which he speaks as follows in a private letter, February 22:—

"From Adapazar I was sent to Ismid, where I was allowed to walk in freedom under a guaranty [bail]. I went to Bardizag, and prayed together with the brethren. We presented two petitions to the pasha [governor]. He kindly received us, promising to do us no harm. I was with him four hours, talking on religious questions.

"Next day he called me again, also the representative of the Protestants of the locality. I was victorious in proclaiming the truth, but the Protestant representative boldly accused me of collecting money to send to America, etc. I was glad that the pasha paid no attention to his words; but the pasha was like Pilate, and sent me to Constantinople to the minister

of police [the officer who issued the special edict against us].

"The minister of police called me to appear before him, and forbade me to travel in the provinces without his special permission, and then asked me to furnish three guaranties. [In Turkey, *men*, instead of money, are required for bail.] I found three guaranties, but then another item was added,—that I would agree not to preach at all. This I could not accept, and so was retained in arrest."

According to the last news, Brother Baharian is still in prison. In the meantime, word of increasing persecution comes from the interior. In a distant village, where no laborer has yet been, six families, numbering twenty-five persons, have begun to keep the Sabbath. A letter from Sister Baharian speaks of these, as follows:—

"This week [February 28] we received a letter from —, saying that the government has arrested and imprisoned some of our brethren. The Protestant pastor sent them word into the prison that if they would promise to work on the Sabbath and keep the first day, he could free them.

"The pastor asked another brother not yet imprisoned to keep the first day; and as he would not promise this, he, too, was arrested the next day; then the three were exiled to —."

Sister Baharian then presented the case to the chief Protestant representative at Constantinople, to see if he would do anything. When Sister Baharian had read the letter to him, he replied: "The pastor did right; to let those men free is to let them preach. It is the same case as here. I can do nothing for you; if I can, I will myself let you be punished."

The legal machine in Turkey is just what the enemy would like to have it. The spirit to exalt Sunday and put down the Sabbath, now manifested so openly here, will doubtless soon reach a similar degree of development in other lands. Let us make the most of our time before the difficulties sure to come are upon us; and let us remember in prayer our brethren in Turkey, that their faith fail not in this time of severe trial.

H. P. H.

RIGHT PRINCIPLES.

THE Paris papers are telling stories of M. Bassinet, a new member of the French senate. Like many of his colleagues, he is a self-made man; and began life as a journeyman mason. In that capacity he was employed to renovate the sculptural façade of the Luxembourg Palace, when the architect, noticing his skill and industry, said to him, by way of encouragement: "Why, you could n't be making a better job of it if it were your own house." The young workman smiled, and is said to have answered: "One never knows what the future may bring forth." He had at the time no political aspirations, but he now sits as senator in the building he helped to adorn.

Instances like this often occur in which one does work for the benefit of others, which the changes of time turn to his own use. Measures and schemes may also be devised to apply to others which may be turned to bear upon the originator himself. Legislators have been known to help make laws by which they themselves were prosecuted and imprisoned. The

only safe course is to be right in all undertakings. If Haman had not cherished selfishness, but had followed out the principles of the golden rule, he would never have built the gallows on which he was hung. These things all illustrate the truthfulness of the words of the Saviour in that memorable sermon on the mount: "With what measure ye mete, it shall be measured to you again."

H. E. S.

THE TIMES OF NEHEMIAH.

In the days of Nehemiah, things were in bad shape in Israel. The men then in charge of God's work were not men of faith. They had worked on worldly plans and worldly policies. The calculations they had made concerning the cause entrusted to them were human calculations. They had drifted into a bad spiritual current, and it seemed impossible for them to get out of it. They were suffering from an acute attack of spiritual paralysis. While it was acute, it was also chronic. They had lost heart in everything, and everybody had lost courage and confidence in them. One disaster had followed upon another during their tenure of office. The trail of the history of their administration was strewn with nothing but defeat. Their boasted trust in the power of God had not brought victory, and therefore their name and the name of their Lord was only a reproach among the heathen.

When unpleasant and difficult things came up, they did not take a stiff stand for the right. Human fears and human sympathies biased and warped them. They forgot that they were ambassadors of the Most High, and that they must follow his commands and execute his judgments even though personal danger might stare them in the face.

This being their way of doing things, it followed, of course, that they tried to make themselves believe that the state of affairs was not nearly so bad as it really was, and as the word of God pointed it out as being. So, as a result of this, they "healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there *was* no peace."

Such a course as this can never help the people, and this case was no exception to the general rule. They fell into apostasy and wicked ways; that is, spiritually they became Babylon; and because spiritually they were Babylon, the great majority of them remained in Babylon itself. This, as Nehemiah says, allowed only "a remnant" in Judah and Jerusalem, and they were in great affliction and reproach because so many of their brethren were in Babylon, and so few of them in their own land and kingdom.

Because there were so many of them in Babylon and so few of them in Jerusalem, naturally enough it was very hard for the few to support the work of God and the institutions which he had planted there. The prisoners in Babylon could not make any money, and so they had nothing to give to the cause. And this is about the way it always is with those who are prisoners in Babylon, now as well as then.

Besides this, whenever money was called for, it was always wanted for some institution which had been paid for once already, and then, as now, nobody felt like paying on these "miserable old debts." There was the temple, for instance. There had been a wonderful

time in Israel when they first raised the money for it. People looked back to those days with pride, and longed for the good blessings which were then bestowed. But things were different now. Everybody felt it, but nobody knew the way out. The house of God was falling into ruin. It was terribly dilapidated. The decorations needed refurbishing, and the walls were broken down. There was no choir; and sacred song, once so sweet to the chosen people, was heard no more. The people felt themselves too poor to offer sacrifices; the service was a mere form in which no one could have any interest; consequently the meetings were not attended, and therefore drooped.

This was the state of affairs when God called Nehemiah to the front. He had nothing to do with the previous management; and at the time when God called him, he was only a cup-bearer in the palace of the king of Babylon. With no bombastic blast of trumpet did he herald his advent as a reformer. When he heard how bad things were, he sat down, and wept, and fasted, and prayed. "Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant," are his words.

There is something beautifully simple about this. God never sleeps, he ever waketh; why then ask him to be attentive? Nehemiah came close to God; and the nearer men come to God, the more of this personal element as of friend talking to friend there is in their prayers. His voice pleads on: "I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee, both I and my father's house have sinned. We have dealt very corruptly against thee."

But had Nehemiah been guilty personally of all these sins? Why does he plead and say, "We have sinned"? There is a principle here. Whenever a man takes the work of another who has failed in that work, he takes it with all the sin and stigma that is resting upon it. He takes the sins of his predecessor in office, just as Christ, when he came to this world, took upon him the weakness which the human family had inherited by four thousand years of sin.

And let all who expect to be reformers, who expect to take the battle-flag from fallen or defeated leaders, mark this well. Once we take their places, their sins are our sins, their mistakes are our mistakes. This is the only safe ground for young reformers to stand upon. Just as surely as any other position is taken, pride will be generated, and a fall will follow. When we step into the places of those who have been doing wrong, and whom God has passed by, we step into their places in the deepest and fullest meaning of the term. As it were, *we become them*—not in spirit nor in policy, but in *place*. And it is only when all their sins are acknowledged and confessed as *our* sins, that all the victories *which they might have had* can become *our* victories. This is true humility, this is genuine Christian leadership.

There were some people in the vicinity of Jerusalem who did not like it at all because "there was come a man to seek the welfare of the children of Israel." And of course, seeing they did not like it, they naturally enough tried to make out that Nehemiah had not come

to seek the welfare of the people at all; but that, on the contrary, his doctrines and the things which he was teaching would only lead to fanaticism, and get the people into trouble. The name of one of these men was Sanballat, a Horonite; another was Tobiah, an Ammonite; they posed, of course, as being the friends of the people, and as being "grieved."

Nehemiah told them: "The God of heaven, he will prosper us; therefore we his servants will arise and build." Now this was the characteristic of the administration of Nehemiah. He *did* something. There was something accomplished. Definite enterprises were undertaken and carried through. The record says that he came to seek the "welfare of the children of Israel." And how did he seek it?—He set them all to work to build up and put in healthy condition what there was. He did not start in with a lot of new ideas; but he called upon every one, both young and old, to help build the old waste places, to support the institutions which were falling into decay. No one was exempt. The third chapter of his book shows this. He got them all to giving their money and their work to build up an old thing which everybody had lost heart in; but there was life and spirit in the work, and all took hold with a will.

At first those who took hold in this way were despised. Then they were ridiculed. Nobody thought that they would ever make this succeed. No one ever believed that they could build up the place, and pay off the debts. But they did both; for God was in it. All their plans and policies were those of faith, so the others, of course, could not understand them, therefore they thought that the work would go to pieces. So said Sanballat: "What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?" And while Sanballat was saying this, Tobiah was standing by, and he put in, "Even that which they build, if a fox go up, he shall even break down their stone wall." That was all they knew about it. It looked ridiculous to them because it was a work of faith. But faith is the substance of things hoped for, the evidence of things not seen. They did not have any faith, consequently they could not realize that the work which was being accomplished was a substantial one.

"But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it." Now Ammonites, Ashdodites, and Arabians are not exactly brethren "in good and regular standing," but they had, even among Israel, a whole army of sympathizers to help them in their wicked work. There are members of these tribes alive yet. They still try to hinder everything that is done. The marginal reading for "to hinder it" is "to make an error to it." This is the most literal rendering. They tried to make out that what was being done was not orthodox. Nehemiah and those with him went on with their work just the same, and prayed to God, believing that he would hear them. And God did hear

them, and brought the counsel of Sanballat to naught.

Nehemiah and those with him saw that there was going to be trouble. They knew that the work in which they were engaged was of God, and they determined to prosecute it to the last. They buckled on swords, and took spears and shields, and did some other things which looked to Sanballat and his company as being very arbitrary and unfitting for Christians. The only thing about it was that Sanballat and his host were not the best judges of what constituted true Christianity. Nehemiah and those with him were doing their best to save things from wreck and ruin. They did not care about themselves, but they did want to save the institutions of the Lord. God knew this, and he stood by them.

And these things are written for our admonition upon whom the ends of the world are come.

PERCY T. MAGAN.

CREATED FOR, AND TAUGHT BY, THE LORD.

THIS world was made as a dwelling-place for man. It was necessary that he should have a home; and our world was created to supply this need. The prophet represents the Lord as measuring the heavens for a location, and computing the water in the hollow of his hand, and the number of tierce measures of dust that must be created for the composition of the earth. He weighed all the mountains in scales, and calculated the influence of the hills, and the proper poise of the whole vegetable kingdom, that all the details of nature might be perfectly adjusted.

This was all done before man was created from the ground. The Lord would not bring man into being until his home was prepared. It was man who was in the Creator's mind in the making of every grain of the dust of the earth, and in every leaf and blade which sprang from the ground.

In the great scheme of the universe, man was regarded as an everlasting necessity to fill the complement; and the love of God can not be satisfied without man. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." God's purpose was to make man lovely, and then enable him to reciprocate the love which in the great scheme was to be bestowed upon him.

The Father and the Son united in saying, "Let us make man in our image, after our likeness." Their purpose was to have this world peopled with persons whose faculties should serve as a medium through which the divine mind could manifest its glory and display its attributes. The mind of God wished to connect with the mind of man, and use it as an instrument of blessing to itself, and a thing of joy to him who so used it. The design was that man should understand all this, and knowingly cooperate with the Lord in it all. He says, "I have created him for my glory." The intention was that man should be so enveloped and surcharged with the Holy Spirit, that he would think the thoughts and know the mind of God.

Mind was to spring into being through the development of the faculties of every person; but this was to be done through the responding of the faculties to the thoughts of God. Thus God was to be the teacher of all. As these faculties were exercised day by day, and matured in strength, they would be ready to receive more and more of the infinite mind, and so manifest more and more of its glory.

In case of an unbroken connection with the divine mind, the perfect image of the Creator would have been perpetually maintained, and eternal life, with unalloyed happiness, would have resulted.

In creation the minds of Adam and Eve were constituted so perfectly clear that light emitted from their countenances. And that they might the more fully understand, and the more clearly see the truth in everything they studied, the Lord put the light of his glory upon every object which served to teach them a lesson. The wonderful beauty of the flowers and the multiplicity of forms and colors brought God's thoughts, in ten thousand ways, to their minds through the sense of sight. The fragrance sent forth by every plant and bloom in the garden made them understand the pleasure which the Lord was taking in his works. The sweetness and deliciousness of the food they ate made them sensible of how much the Creator desired them to enjoy his life. The exquisite music which greeted their ears was intended to make them know how blessed it would be for them if they would constantly listen to the infinite harmony of his Word. Every nerve and fiber of their being was to be so filled with life from the Lord as even to make them comprehend his thoughts, and respond to his will. As the members in a man's body obey the mind controlling that body, so were the faculties of all men to be the faculties of the infinite mind, and to respond to it in all things.

WM. COVERT.

Progress of the Cause.

TURKEY.

Our Bible school in Bardizag was ended, and next I had to go to Adana, Cilicia, to begin our second school, March 17. But it was necessary to make short visits to Adapazar and Sari Dogan, in the Province of Nicomedia. Accordingly, I went to Adapazar, and the next day to Sari Dogan, spending the Sabbath there. Sunday evening I returned to Adapazar, and found that Protestants were stirred against me, because one of our brethren was going to marry, and the ceremony would be performed by me. This would take from the Protestants a good opportunity of robbing the Sabbath-keepers. Seeing that some Protestants unite with our church, and pay tithes, while their people don't pay enough to support their preacher, even collecting the money as an obligatory tax, they would have our people also pay their preacher, so our brethren could be taxed. They protested against this injustice, and would not pay, though many times they were threatened with collecting the tax through the police. Now this marriage question opened an opportunity for them to draw some money, because they were thinking that the church ceremony would be done by them, and for this they would ask about ten dollars. But when they found that I had come to do it, they were disappointed, and at once stirred the government against me, as if I was not a lawful preacher, but was teaching a religion which has not been recognized by the government. In this they were successful, because the circular issued two years ago by the minister of the interior was lying dormant to be awakened by such an occasion.

Soon I was called by the police, who took my passport, and let me go free until next day evening. This gave me an opportunity to perform the ceremony of the marriage, and to baptize three brethren. Next day at evening I called on the police, was arrested, and sent to Nicomedia. At once I was presented before the pasha, who after reading my journal sent from Adapazar, took a guaranty from me that I would call again six days later, and freed

me. This gave me an opportunity to go to Bardizag, and together with the church seek the Lord with fasting and prayer. Two petitions were written—one by the church and the other by me—that the pasha might have an opportunity to learn about our work before giving a decision.

He accepted us cordially. I spent about four hours in his office talking about religious questions. That day also I was left free, but the next day he was a changed man. He had already decided to send me to the minister of the police at Constantinople, and had commanded his clerk to write a paper of accusation against me. I think this hurried change was of God; because we learned that that day the Protestants of Bardizag and Nicomedia were holding a conference to accuse me before the pasha through their representative. Surely their accusation would be added to that of Adapazar, and I would be presented before the pasha as an anarchist. But while they were consulting, he was preparing my paper of accusation, based on the paper sent from Adapazar.

While the clerk was writing the paper, I was called by the pasha into his office; he had called the Protestant representative also. I was asked to prove the Sabbath from the gospel, which I did at once. Then the representative of the Protestants was asked to prove his Sunday. Poor man! he feared even to hold the Bible; but he had courage in doing another thing—accusing me falsely. I was glad that the pasha could see his position; and when he was asked by the representative to write his accusations also to Constantinople, the pasha answered: "No, I can't write such false reports." The representative was too late to convince him against us. But the pasha was of the same character as Pilate. So I was not let go free.

Next day (February 17) I was sent to Constantinople in company with a soldier. I could see by faith that God had a good purpose in this thing. Perhaps Satan did it to prevent our Bible school at Adana; and he was successful, because I was in the iron hands of the government, which had already twice judged against our message. But God turned his works into our good, presenting the question once more before the civil ministers. In my next I will write how it was done.

Z. G. BAHARIAN.

MISSOURI.

The last six months have been among the best that the Conference has ever experienced. After our excellent camp-meeting last August, all the laborers went to their respective fields, in which they were blessed of the Lord. All have been permitted to see fruits of their labor. The Clinton church, of twenty-three members, has been organized; and we hope to organize the company at Midway soon. Some of the oldest churches have been enlarged by the addition of new members till they are again strong. Members have been added to more than two thirds of our churches, while it has been necessary to remove only a few names from the records. Several new church buildings are about completed. A series of meetings is now being held in the building at Fayette; four persons united with the church there last Sabbath, and several others are expecting to do so soon. Debts on some of our older church buildings have been canceled, and money is being raised for the erection of other places in which to worship.

A Sabbath-school at Steffenville and one at Tolona have recently been organized. Last Sabbath nine persons expressed a desire to become members of the Kansas City church.

The work in our mission has been going steadily forward. Some good work has been

done. A successful institute is about to close; all the laborers present are of good courage, and feel that they are better prepared to represent the Lord than they have ever been in the past.

The financial condition of the Conference is better than it has ever been. Plans have been made to send out additional laborers this spring. All things considered, we have reason to be of good courage. W. A. HENNIG.

THE GUADALAJARA SANITARIUM.

The Guadalajara Sanitarium is two months old, and is certainly prospering beyond our most sanguine expectations. We experienced some anxiety during the month of December; for our furniture cars did not come, and we could not move in without furniture; and, moreover, our plumbing outfit was in the car, so nothing whatever could be done in that work. The house was advertised to be opened January 1; but we felt that all was for the best, and that in God's own good time our furniture would arrive, and the building be furnished. At last it came, and we moved in at the appointed time.

Even now we are working under great disadvantages, not having our bath-rooms finished, no call-bell system, few helpers, and scarcely sufficient linen made up to keep the house supplied, yet we are getting along well. True, we have not yet systematized everything, but all these things come by degrees, not at once. We certainly have a neat building, with the most excellent facilities for fresh air and sunlight.

At present, we have about fifteen house patients, with six or eight from the city. A short time ago, Dr. John had three severe cases of pneumonia in one family in the city. A full day- and a full night-nurse were provided, and the patients made remarkable recoveries. This at once made the doctor well known, and several cases have been brought to him since.

Altogether, we have eleven American workers here, besides Dr. John's family,—two lady nurses and two gentlemen nurses; the others are in other departments. Two nurses are in the kitchen; two are not well, and are unable to give much help. We really need a professional cook. We have Mexican servants to do the domestic work; but we do not find them so satisfactory as Americans would be, because they are not accustomed to American ways, and scarcely know what to do, or how to do it. I often wonder that they succeed as well as they do.

We all feel that this is the Lord's work, and we want to be so in harmony with the Spirit, that we may do our part to make it a success. We know it will succeed, and we want to succeed with it. MRS. L. MONNING.

ILLINOIS.

ST. JAMES.—I began meetings at this place, March 16, and continued them until Sabbath, April 1. Two Disciple ministers living here preached against us, but their efforts only confirmed those who had decided to obey the truth. The Disciples then sent for Clark Braden, their champion; and as Elder C. H. Bliss was holding meetings near here, it was thought best for him to come and assist me. As soon as Elder Braden learned that Brother Bliss was here and desired to have a hearing, he announced extra appointments so as to occupy all the time, saying that he must return home the next Monday morning.

This attack has proved to be a blessing to the work here. Twelve or fifteen adults have taken their stand for the Sabbath of the Lord, and many more are interested. We have or-

ganized a Sabbath-school of thirty members, fully equipped with helps, etc., and have taken several subscriptions for our periodicals. We give the Lord all the praise, and desire to continue in his work. J. W. SCOLES.

ALABAMA.

CARDIFF.—The writer began a series of meetings at this place over a year ago, which continued, from time to time, for several months. As a result, several have given themselves to the Lord. A church has also been built. A short series of meetings have just been held, in which the power of God came into the individual life. Elder Sanford was with us at this meeting. Five persons were baptized; and on the Sabbath, March 25, a church of eleven members was organized, and the ordinances were celebrated. Others will be baptized soon. W. WOODFORD.

News and Notes.

FOR WEEK ENDING APRIL 22, 1899.

—It is said that a well-known electrician in Austria has discovered a means of telegraphing 60,000 words an hour over a single wire.

—Spaniards who have just returned to Spain from the Philippines confirm the boast of the Filipinos that they hold a number of American prisoners.

—Two additional British war-ships have been ordered to Samoa, which will increase the English fleet there to five, a number that would seem to be enough for that little dot in the ocean.

—Justice Stephen J. Field, of the United States Supreme Court, retired, died at Washington, Sunday evening, April 9, after a short illness, of kidney trouble. This was the result of a cold contracted while taking a longer ride than usual on a cold day recently.

—For 1898 the total capitalization of trusts amounted to nearly \$1,000,000,000. But the trusts formed in January and February of 1899, a period of only two months, represent the enormous sum of \$1,048,800,000. At this rate, the total amount for 1899 will be about \$6,000,000,000. Does not James 5 apply here? Read the entire chapter carefully.

—Some of the leading Chicago pastors are planning publicly to protest against the further pursuit of war in the Philippines by the United States. In their opinion, this war is "uncalled for and becoming inhuman." Mass-meetings are to be held to learn the sentiment of the public. It is to be hoped that, by some means, this "war of conquest and carnage" may soon be stopped.

—A despatch from Manila, dated April 18, to the Secretary of the Navy, says that 15 United States naval men are prisoners in the hands of the Filipinos. The Americans were on their way to rescue Spaniards who had been surrounded by 400 insurgents, and were ambushed. This is the first capture of Americans by the Filipinos since hostilities began. It is feared the captured men may be tortured and then killed.

—The people in South Dakota and Nebraska have demanded that the soldiers now in the Philippines from those States be returned home at once. It is said that President McKinley contemplates making an appeal to them to continue in the service another six months if necessary. Their response will decide whether a call will be made for the provisional army of 35,000, for which sanction was given by the late Congress just before it closed. "The threatening attitude of Aguinaldo and his bands make it desirable to maintain a large army in the islands," is the reason given for adopting one of these alternatives.

—On account of the recent Russian decree concerning Finland, large numbers of the young Finns are coming to this country. The new governor-general from Russia has compelled the Finnish senate to send orders to all ministers throughout Finland forbidding even criticism of the imperial edict. Much sympathy for these people is shown throughout Scandinavia. The Swedish press calls upon the government to abstain from participation in the peace conference at The Hague, which it stigmatizes as hypocritical, in the face of decrees which contemplate an increase of armament, and would attain it by destroying all hope of perpetuating the Finnish nationality, which the czars are under the most solemn pledges to maintain.

—An Associated Press despatch from Berlin, brings the intelligence that Emperor William, fearing the unchecked growth of socialism in his realm, proposes the abolishment of Berlin self-government. His plan is to divide that city and its suburbs into subdistricts, a royal official to head the administration of affairs in each.

—One reason the Filipinos continue to resist "a violent and aggressive usurpation," has been said to be, "not because they expect a complete victory, but to emphasize their rights, and to protest against a ruthless invasion." Surely, if the death and disabling of American soldiers counts for anything, the Filipinos are entering an emphatic protest against the policy of the United States in the Philippines.

—President McKinley has just granted permission to a German corporation to lay a direct cable between Germany and the United States. The request for permission was made by the German government, through its ambassador in Washington. One of the arguments for the laying of this new cable, is that news from Germany may be transmitted direct from Berlin. It is also said that much of the ill-feeling in the United States toward the German government, is due to the "coloring" of news in Great Britain.

—A despatch from Auckland, New Zealand, April 12, gives an account of a battle which occurred in Samoa, April 1, in which seven whites were killed. A party of 214 English and American sailors and 150 friendly natives was caught in ambush by Mataafa's rebels, and forced to retreat, with the result previously mentioned. The German manager of the plantation on which the battle occurred was arrested, and taken on board one of the battle-ships, it being declared that he was seen urging the rebels to fight. The Samoans say that the rebel king has resolved on three occasions to surrender, but the German consul advised him not to do so. In this affair, the United States troops are now fighting side by side with those of Great Britain, and this country is daily becoming more and more involved in European complications.

—A glimpse of the corruption in municipal government in New York City was obtained last week by testimony before a commission, telling of the payment to a policeman of money to secure protection in various kinds of criminal transactions. The witness swore that he had paid \$100 a month to a police captain for this purpose, and also had agreed to divide the proceeds with the policeman if "anything came off" in his dive. This, interpreted from criminal slang into plain English, meant if robbery of any kind was accomplished. The officer of the law even arranged for such robberies, under this agreement. Just think of this revelation in connection with a newspaper item which reads, "Another shipload of guns and ammunition has arrived at Manila to be used in pursuing the work of leading the Filipino to the higher grades of civilization!"

Special Notices.

No PROVIDENCE hindering, Elder S. H. Lane will hold meetings at Charlotte, Mich., Sabbath, April 29; at Pottersville, Mich., Sabbath, May 6, 1899.

BATTLE CREEK COLLEGE.

We wish to call the attention of the readers of the REVIEW to the fact that Battle Creek College will have a summer school. One third of the spring term is now in the past. The summer term opens June 28. Extensive preparations are being made to insure the success of this work, and it will, in all probability, be the most important gathering of young people ever held by the denomination.

The principles of education as advocated by Seventh-day Adventists are already attracting the attention of the people of the world. When a daily paper published in one of the cities of Michigan sends to the College a request that information be given concerning the present attitude of the denomination toward the public-school system, and its object in starting church schools, the time has come for every young person professing to believe in present truth to ascertain his relation toward the educational phase of the message. Where do you stand? This is but an inkling of what may be expected, and soon too.

There is a reason that our children should be taken from the public schools. That reason is because they are preparing to be citizens of the kingdom of God, and the public schools are educating for earthly citizenship. As far as one object is higher than the other, by so much must the one system exceed the other. It is time for decisive moves, for telling strokes.

The institute to be conducted during the months of July and August must do more than has ever before been done to place the work on a firm foundation. Every earnest young person should now, to-day, ask himself what his relation is to this work, and what the voice of duty tells him he must do. One hundred and fifty teachers will scarcely fill the openings which will be ready next September. Churches are already writing to engage competent instructors for the fall.

It is proposed to make the work of the summer school decidedly practical in every particular. The May number of the Advocate will be the summer school number. If you are interested in the work for yourself, or if you know of young people who should be here, send the name for a copy of the announcement. The school is not open to everybody: certain qualifications must be possessed by applicants for admission. If you are interested in the advancement of the educational work, address E. A. Sutherland, Battle Creek College, Battle Creek, Mich.

CAMP-MEETINGS FOR 1899.

DISTRICT ONE.		
Quebec,	May 29 to	June 5
Maritime Provinces,	June	1-14
Pennsylvania, Warren,	"	8-18
DISTRICT TWO.		
Mississippi,	July	11-17
Louisiana,	"	19-24
Alabama, Gadsden,	"	27 to Aug. 6
DISTRICT THREE.		
Wisconsin (State), Marshfield,	June	7-19
DISTRICT FOUR.		
*Iowa (State), "Governor's Square," East Des Moines,	May 25 to	June 4
Minnesota (State),	June	4-11
North Dakota, Valley City,	"	13-18
*South Dakota, Sioux Falls,	"	27 to July 3
DISTRICT FIVE.		
Arkansas,	July	12-24
Texas, Waxahachie,	"	27 to Aug. 7
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.

WISCONSIN STATE INDUSTRIAL SCHOOL TO OPEN MAY 9.

ON account of the lateness of the season, the date of opening the spring term of the Wood County State School has been changed from April 19 to May 9. Those who come should buy their tickets to Marshfield or to Pittsville, and should plan to arrive here on Monday, May 8. WM. COVERT.

IOWA, NOTICE!

THE thirty-sixth annual session of the Iowa Conference will be held in connection with the Iowa camp-meeting, at Governor Square, Des Moines, Iowa. The first meeting will be called May 26 at 9 A. M., if the Lord wills. We hope that all delegates will be present at that time. We desire that all business to come before this body be out of the way at as early a date as possible, so that the time may be given to the spiritual interests of the meeting. The twenty-seventh annual session of the Iowa Tract Society will also be held in connection with this meeting. Every Seventh-day Adventist in good standing is a member of this society, and has an interest in the proceedings of this body. All business to come before the society for the year to come, will be considered at this time. Remember the meeting, May 25 to June 4.

CLARENCE SANTEE.

NOTICES.

WANTED.—Competent man to do general farm work; also woman or girl to do general housework, on farm. Address Lloyd H. Moore, Box 462, Charlotte, Mich.

AN OPPORTUNITY to do missionary work is afforded to Seventh-day Adventist farmers who would like to take up government land on Green River, Wy. Good soil, abundance of wood and water. Any such could support themselves, and be a help to the cause in a new field. For further particulars, address Clark Hamp, Fontenelle, Wy.

ADDRESSES.

THE address of A. J. Howard is now Kingfisher, O. T.

The home address of Elder N. W. Kauble is 4812 Wabash Ave.; office address, 324 Dearborn St., Chicago, Ill.

Obituaries.

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

NICHOLS.—Died at Granton, Wis., March 30, 1899, Brother Helon Nichols, aged 72 years. Words of comfort spoken by the writer. J. B. SCOTT.

WILLIAMS.—Jessie Williams was born in Laramore, N. D., Dec. 6, 1883, and died March 31, 1899. June 20, 1897, she was baptized by her father, and united with the church. A child witness, she stood for Jesus. Her schoolmates knew her as one prepared to meet the Master. Although she had been ill for about two months, on the morning before her death she passed from one room to another; in the evening she quietly fell asleep in Jesus. Elder J. E. Evans conducted the funeral services. Text, Rev. 14:13. C. D. M. WILLIAMS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected January 29, 1899.

EAST.	8	12	6	10	14	20	36
	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac m'n	*Atl'n'de Express.
Chicago.....	pm 9.35		am 6.50	am 10.30	pm 8.00		pm 11.30
Michigan City.....	11.25		8.45	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo.....	2.10	am 7.15	pm 12.01	2.08	6.52	pm 6.00	4.10
Battle Creek.....	8.00	7.50	12.50	2.42	7.28	6.43	6.00
Marshall.....		8.25	1.20	3.09	7.51	7.10	6.27
Albion.....	8.50	8.50	1.45	3.30	8.11	7.30	6.50
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.30
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.18		pm 4.13
Susp. Bridge.....					5.38		4.33
Niagara Falls.....					5.58		4.49
Buffalo.....				am 12.20	6.45		5.30
Rochester.....				3.13	9.55		6.40
Syracuse.....				5.15	pm 12.00		10.45
Albany.....				9.05	4.20		am 2.50
New York.....				pm 1.30	8.15		7.00
Springfield.....				12.15	8.34		7.40
Boston.....				8.00	11.35		10.34
WEST	7	15	3	5	23	13	37
*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*News Express.	*West'n Express.	†Kalam. Accom.	*Pacific Express.	
Boston.....	am 10.30				pm 8.00		pm 6.00
New York.....	pm 1.00				6.00		am 12.10
Syracuse.....	8.45				am 2.10		pm 12.25
Rochester.....	10.05				4.15		pm 2.25
Buffalo.....	am 1.05				5.35		pm 3.50
Niagara Falls.....					6.18		4.32
Falls View.....					6.45		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		1.38	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	3.30
Niles.....	3.15	1.22	3.15		6.00		6.35
Michigan City.....	4.25	2.17	4.30		7.00		6.01
Chicago.....	6.30	8.55	6.35		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

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect February 5, 1899.

C. & G. T. DIVISION.

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

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

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



THE TWO OFFERINGS.

ONLY TWO CLASSES.

“Cain and Abel represent two classes that will exist in the world till the close of time. One class avail themselves of the appointed Sacrifice for sin; the other venture to depend upon their own merits; theirs is a sacrifice without the virtue of divine mediation, and thus it is not able to bring man into favor with God. It is only through the merits of Jesus that our transgressions can be pardoned. Those who feel no need of the blood of Christ, who feel that without divine grace they can by their own works secure the approval of God, are making the same mistake as did Cain. If they do not accept the cleansing blood, they are under condemnation. There is no other provision made whereby they can be released from the thralldom of sin. The class of worshipers who follow the example of Cain includes by far the greater portion of the world; for nearly every false religion has been based on the same principle,—that man can depend upon his own efforts for salvation.—*Patriarchs and Prophets*, page 73.

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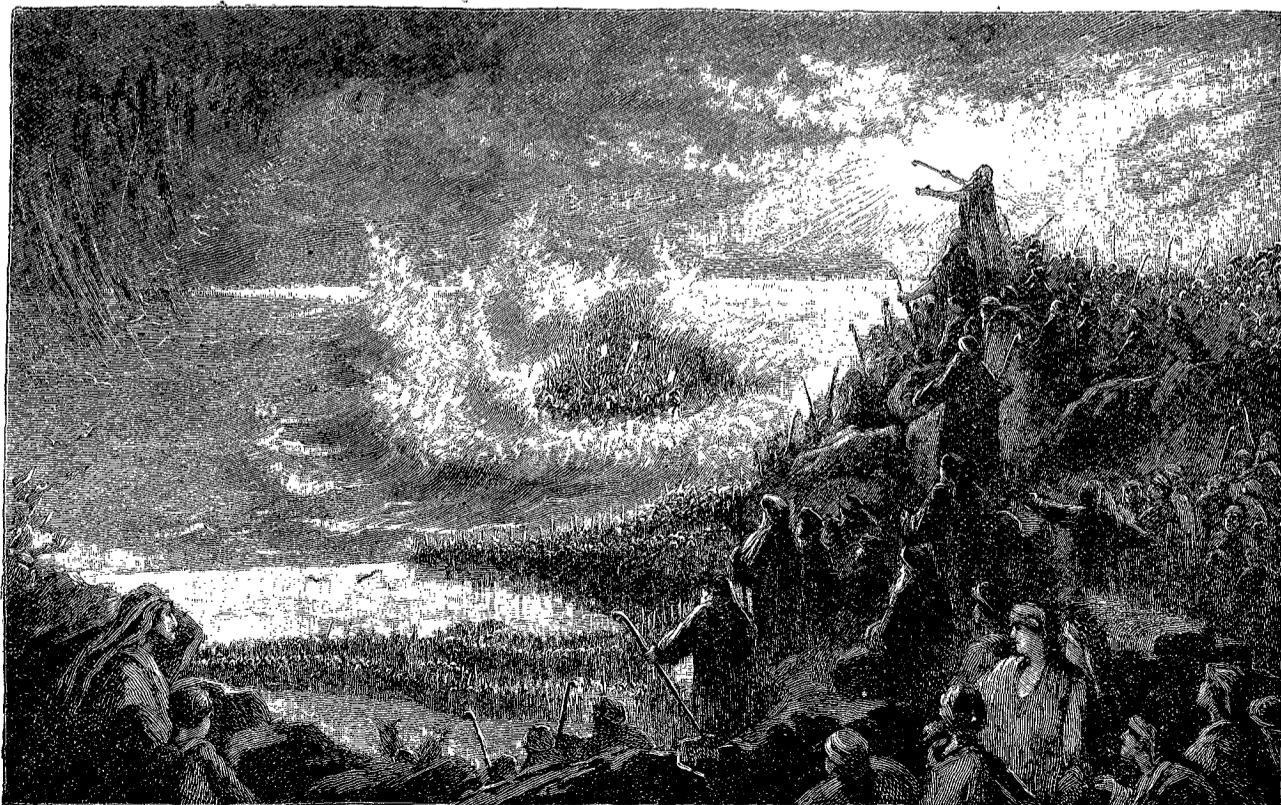
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are called for, who will devote time to preparation for this important phase of the gospel ministry. Who can preach such sermons as this book contains? —Not one person on earth; not even the author. How, then, can any one wishing to preach for the love of souls—not the love of prominence—do a greater work than by circulating this book? *Consecration* to that which is *best* never fails to receive divine support. Acting on the principle of doing the most good possible, investing talents to the very best advantage, as co-workers with Christ, no one ever failed to receive all things needful. It is only the half-hearted service, the impossible God-and-mammon effort that ends in disaster. Who would give his life to the ministry of the word of God were he eloquent? Every worker for this book is such a one. There should be hundreds where now there is one. When choosing what sermons you shall preach through the printed page, select the best.



DELIVERANCE OF ISRAEL AT THE RED SEA.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 25, 1899.

IN the matter of the Philippines, *Harper's Weekly* says that "the truth is that the nation has become involved in the most serious foreign complication ever known in our history."

APRIL 14 there was delivered to Archbishop Corrigan, of New York, by the acting Secretary of War, a license granting authority to build a Catholic church on the West Point military reservation. Thus again the Catholic Church shows herself stronger than all the country besides.

THE London correspondent of *Harper's Weekly* says that "almost everything commercial in Africa is now in the hands of trusts and powerful combinations of companies." Thus the power of the whole world is in the hands of about a half-dozen nations, and the commerce of the world in the hands of a few men.

THERE is a bill before the Legislature of Massachusetts, and it is thought that it will be passed, to revoke the sentence of banishment executed upon Roger Williams, in 1635. Do any who favor such a bill, really suppose that Roger Williams will come back to the jurisdiction of Massachusetts if that sentence shall be revoked? The truth is that if that sentence were revoked, and Roger Williams should come back, if he were to arrive on Sunday, and should preach the same doctrine he preached before, he would be in jail before night.

QUITE a ripple has been raised by the statement, of a Presbyterian minister of Chicago, that "our citizenship is in heaven; we are aliens and foreigners here. I have no more business to take a voice in affairs here than I would have to go to England and attempt to participate in their government. Heaven is my home." That such straight and true statement of Christian principle as that should so widely excite comment is only the more striking evidence of how little Christianity is understood in this boasted "Christian" country.

THE late Congress passed an act, one section of which declared "that no officer or private soldier shall be detailed to sell intoxicating drinks as a bartender or otherwise in any post exchange or canteen, nor shall any person be required or allowed to sell such liquors in any encampment or fort or on any premises used for military purposes by the United States; and the Secretary of War is hereby directed to issue such general order as may be necessary to carry the provisions of this section into full force and effect."

The italicized lines show as plainly as words could that the intent of the law was to prohibit the sale of intoxicating liquors in the forts or camps of the army. But the attorney-general of the United States interprets it to mean only that "no officer or private soldier shall be detailed to sell intoxicating drinks," etc; that is, he so interprets the law as to allow the sale of intoxicants in the forts and camps of the army, by anybody but an officer or private soldier; and so as to allow even these to do it,


if only they are not detailed to do it. It is difficult to see how a law could be more plainly disregarded or set aside, than is done in this case. And yet it is said that this interpretation must stand, and the law fail "because the attorney-general is the chief law officer of the government." If that be so, then plainly so long as this particular man holds that office, there is no further need of a Congress.

IT costs the REVIEW AND HERALD fully three hundred dollars a year to notify its subscribers that their subscriptions are about to expire, and to ask their renewal. Yet all this can be done with practically no cost at all. Now the query has arisen in this Office, Would not all the subscribers to the REVIEW rather have that money saved to the cause of God than to have it paid out to the United States government, especially when all that is done by the expenditure of the three hundred dollars can be done just as well without spending it? We believe you would rather have the money saved.

Accordingly, we have decided to print, the third and fourth weeks of each month, a notice, as follows, announcing the subscriptions that expire in the following month; and also to enclose in the REVIEW, blanks upon which the subscriptions can be renewed either through your tract society or direct to this Office. Now, brethren and sisters, will you not co-operate with us in this, and save that three hundred dollars? Here is the notice to all whose subscriptions expire in the month of May.

NOTICE!

IF the yellow address label on the first page of this REVIEW, or on the wrapper, reads "May, '99," like this,—

John Brown 

it indicates that the blank enclosed in this paper should be filled out by you NOW, and mailed to Review and Herald, Battle Creek, Mich., before the end of this month. As shown in the facsimile label above, the small figures indicate the exact day the subscription expires. How does your label read?

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REVIEW AND HERALD.

CERTAIN religious "orders" of the Catholic Church hold "an enormous amount of landed property." It was the exactions, oppressiveness, and tyranny of these orders, more than anything else, that caused the revolt of the Filipinos against Spanish authority. And now

the Catholic Church is concocting a scheme "to remove," as it is said, "this obstacle to the pacification of the islands under American rule." That scheme is to have all the holdings of these orders in the Philippines made over to the Catholic hierarchy of the United States. And so with the United States back of the Catholic Church of the United States, the Filipinos will be certainly robbed of their lands forever. Archbishop Corrigan, of New York, was in Washington, April 14, accompanied by ex-Postmaster-General Thomas L. James and John Van Wormer, of New York, to consult with President McKinley about it.

In a lecture the other day to the students of Johns Hopkins University, on the Medical and Hygienic Features of the Bible, Prof. Paul Haupt said: "Modern sanitary legislation is based on the sanitary rules laid down in the Mosaic law. Observance of the Mosaic hygienic regulations might have prevented much illness during the late war with Spain. A great deal has been said about 'embalmed beef,' and the process of preserving it. This is entirely at variance with the Mosaic law." That is the truth. According to Bible directions and Bible practise, flesh was not eaten after the second day from the killing, and mostly as soon after killing as it could be properly prepared.

WHEN it was finally decided a year ago that the United States would intervene in behalf of Cuba, the President of the United States, in his message, said: "Forcible annexation can not be thought of: that, by our code of morality, would be criminal aggression." Yet forcible annexation is precisely what has been made, and is being maintained, of the Philippines; and it is carried on and justified by the President and the government throughout; for in the official proclamation of the United States to the Filipinos it is declared that "the supremacy of the United States must and will be enforced throughout every part of the archipelago, and those who resist can accomplish nothing except their own ruin." Therefore, by all this, it is perfectly plain that within the last year the "code of morality" of the United States has decidedly changed; and the change is decidedly in the way of apostasy. And "national apostasy" will be followed by "national ruin."

AS NOTED recently, the president of the Delaware, Lackawanna, and Western Railroad was deposed. He had made himself quite famous by stopping all Sunday traffic on the line. The ministers are coming to his defense, and in a sermon one of them quoted Blackstone's saying, that the "profanation of the Sabbath is always followed by a corruption of the public morals." But that isn't so. The Sabbath can never be profaned by true Sabbath-keepers until their morals are corrupted. The corruption of the morals comes first; and with corrupt public, or any other kind of, morals; how much can human legislation do toward securing true Sabbath-keeping? The trouble with this statement, which is the theory of all Sabbath-reformers-by-legislation, is that it has the thing turned squarely about,—just the opposite of what the facts are. When the morals are corrupted, Sabbath desecration follows as a natural consequence; but never believe for a moment that Sabbath desecration can come before the morals are corrupted.