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

"WHO SHALL ROLL AWAY THE STONE?"

THAT which weeping ones were saying
 Eighteen hundred years ago,
 We, the same weak faith betraying,
 Say in our sad hours of woe.
 Looking at some trouble lying
 In the dark and dread unknown,
 We, too, often ask, with sighing,
 "Who shall roll away the stone?"

Thus with care our spirits crushing,
 When they might from care be free,
 And, in joyous song outgushing,
 Rise in rapture, Lord, to thee;
 For, before the way was ended,
 Oft we've had with joy to own,
 Angels have from heaven descended,
 And have rolled away the stone.

Many a storm-cloud, sweeping o'er us,
 Never pours on us its rain;
 Many a grief we see before us
 Never comes to cause us pain.
 Ofttimes, in the feared "to-morrow,"
 Sunshine comes, the cloud has flown.
 Ask not, then, in foolish sorrow,
 "Who shall roll away the stone?"

Burden not thy soul with sadness;
 Make a wiser, better choice;
 Drink the wine of life with gladness;
 God doth bid thee, man, "Rejoice!"
 In to-day's bright sunlight breaking,
 Leave to-morrow's cares alone;
 Spoil not present joys by asking,
 "Who shall roll away the stone?"
 —G. Washington Moon.

"NOT BY MIGHT, NOR BY POWER."

MRS. E. G. WHITE.

"UNTO the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

This figure, presented to John by Christ when he appeared to him on the Island of Patmos, is similar, in many respects, to the one shown to Zechariah. "The angel that talked

with me," writes Zechariah, "came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof. . . . Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

This chapter is full of encouragement for those who do the work of the Lord in these last days. Zerubbabel had gone to Jerusalem to build the house of the Lord. But he was compassed with difficulties. His adversaries "weakened the hands of the people of Judah, and troubled them in building," "and made them to cease by force and power." But the Lord interposed in their behalf, and the house was finished. "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. . . . For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."

The very same difficulties which were created to hinder the restoration and upbuilding of the work of God, the great mountains of difficulty which loomed in Zerubbabel's way, will be met by all who to-day are loyal to God and to his work. Many human inventions are used to carry out plans after the mind and will of men with whom God is not working. But it is not boastful words nor a multitude of ceremonies that show that the Lord is working with his people. The assumed power of the human agent does not decide this question. Those who place themselves in opposition to the Lord's work may hinder for a time, but the same Spirit that has guided the Lord's work all the way through will guide it to-day. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Through the golden pipes, the olive-branches empty the golden oil out of themselves. These olive-branches are the anointed ones that stand by the Lord of the whole earth. Through them the Holy Spirit is communicated to the churches. Thus heaven and earth are united. The power that is in heaven unites with human intelligences.

The Lord would have every soul strong in his strength. He would have us look to him, receiving our directions from him. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. 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."

We are to ask God for wisdom, believing that our prayers are heard. Thus we may brace ourselves against temptation. God would have us stand as firm as a rock to principle, working in harmony with him, that he may answer our prayers; for he can do nothing to help unless we co-operate with him. Unless we keep our souls in the love of God, unless we have firm, determined faith, we are like the waves of the sea, driven by the wind and tossed. Under favorable circumstances and good influences, we seem to make advancement, and we think we have faith. But when circumstances alter, when the waves of temptation beat strongly against us, we falter, and lose heart. God would have us advance always, trusting in his power. Angels of God minister to every believing child. Only believe the promises of God; and when temptation comes, set your face as a flint Zionward, and move forward.

God would ever have us witness for him, strengthened to do this by his Holy Spirit. As we do this, we may be called upon to suffer tribulation; but wherever we are, whatever we are called upon to suffer, Christ will be near us. The disciple John ever bore the most unflinching testimony for Christ. As long as he lived, he preached Christ as the word of life. "The Word was with God, and the Word was God," he declared. "The same was in the beginning with God. . . . And the Word was made flesh, and dwelt among us." "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." As John drew near the close of his life, his testimony was given with the power of the Spirit of God.

This living witness greatly disturbed those who had rejected Jesus. Kings and rulers could not bear to hear this name; for they deemed Christ a rival. The mention of his name, the incidents of his life, his death, and his resurrection, kindled their furious jealousy. They saw John the aged, honored and beloved, constantly referring to Jesus as the eternal Word, giving to him a power exceeding their power. His testimony was always the word of God and the testimony of Jesus Christ. And notwithstanding his age, his venerable appearance, his white locks, in their envy and jealousy they condemned the faithful apostle to what was then thought to be the most severe of all punishments. He was separated from his beloved people, and banished to Patmos. "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."

Christ's aged representative was exiled, that his testimony might no longer be heard; for it was a living power on the side of right. But though separated from his brethren, he was visited by Christ, whom he had not seen since the ascension. "I was in the Spirit on the Lord's day," he writes, "and heard behind

me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last. . . . I am he that liveth, and was dead; and, behold, I am alive forevermore."

Christ knew just where to find John; and there, on the lonely island, he gave him a view of the closing scenes of this earth's history. This has been recorded for us. The record is "the revelation of Jesus Christ." The revealer is the revealed. The living God is shown, superintending, day by day, the events connected with his church. John was shown the slain Lamb of God, the Lion of the tribe of Judah, the Conqueror, standing in the midst of the seven golden candlesticks, which are the seven churches.

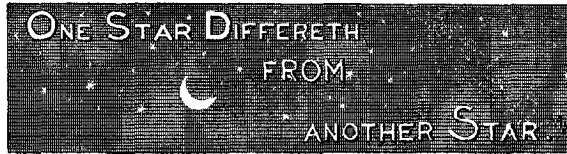
When the mother of Zebedee's children came to Christ with the request, "Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom," Christ said, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give." This baptism James had already experienced. John was now drinking of the cup of which Christ had partaken. He was being baptized with suffering for his name's sake.

God judges every man according to his work. Not only does he judge, but he sums up, day by day and hour by hour, our progress in well-doing. Should not this constrain us no longer to be children, but men, who are learning of Christ? Shall we not create such an atmosphere about our souls, through the grace given us by Christ, that we shall constantly advance heavenward? As the people of God, shall we not unite in seeking him with humble and contrite hearts? The Lord said to Jacob, "Let me go, for the day breaketh." But Jacob said, "I will not let thee go, except thou bless me." And there and then he was blessed. "Thy name shall be called no more Jacob, but Israel," God declared; "for as a prince hast thou power with God and with men, and hast prevailed." Even so will God's children be blessed if they wrestle with him for his Spirit.

We are living amid the closing scenes of this world's history, and our lives should not be as the life of a butterfly. As servants of God, we should quit us like men, and be strong. The contrast between a vain life and a life full of holy purpose can not fail to be seen. Let us remember that our citizenship is in heaven. Here we have no continuing city, but we seek one to come. Let us heed the call, "Come out from among them, and be ye separate." Do not mingle with the world from choice; but if you have a word of warning, of invitation, of entreaty, do not fear to speak it. Lose no opportunity of witnessing for Christ. He is the source of all grace, and he will send to his people the precious golden oil, enabling them to witness boldly for him. As we consecrate ourselves to God, the Holy Spirit will impart to us the holy oil, that our lamps may be kept bright and shining.

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

"THEY greatly dare who greatly trust."



L. A. REED.

But there are other differences in light; and by this difference, we learn of new differences in the heavenly bodies, one from another. In the passage under consideration, we are told that "there is one glory of the sun, and another glory of the moon." And then the reason follows, "For one star differeth from another star *in glory*."

We are here told that the glory of the moon is one glory, and that the glory of the sun is another glory. To demonstrate it, we gather up the light coming from each, and look for the difference in these; because the sun differs from the moon, *in its light*.

"If the direct light of the sun be received upon a plate of polished black glass, it can be reflected *in any direction* upon the walls of a room. The *character* of light thus reflected is *radically changed*. The properties of the reflected ray are *not now symmetrical* around the ray. There are *certain directions* in which it can *not* again be reflected."—*Appleton's "Physics."*

Light coming from the sun can be reflected in any direction by a mirror, or a plate of polished black glass. This is an essential of light coming from the sun, or, for that matter, from *any self-luminous* body; the light can be reflected *in any direction*.

But light which has once been reflected can not be again reflected in *any* direction. There is one plane in which it refuses to be again reflected. It is then said to be polarized. When two mirrors are set so that the light of each is incident at an angle of $54^{\circ} 35'$, *no light will be reflected* from the second mirror; a black spot will appear in the field of view. If the mirrors be kept at this angle, and the upper one revolved about a vertical axis, the light will grow brighter until the mirror has turned 90° ; then it begins to grow feeble continually until the mirror has turned another 90° , when it is again wholly extinguished.

To discover whether light is reflected, an instrument called the "polariscope" is used. By means of this instrument, we may examine a given ray of light, and know definitely whether the ray has come direct from some self-luminous body, or whether it has been reflected. Applying this investigation to the light which comes from the moon, we find that the moon shines by reflected, or borrowed, light; and by the same means, we can determine whether light from the heavenly bodies is reflected from planets and moons, or emitted by suns.

The Creator determined in the constitution of light that bodies reflecting light should not be mistaken for those which are self-luminous. The light of the moon is essentially different from that of the sun, otherwise—that is, if there were no difference in the light of the sun and the light of the moon—we should certainly have been deceived as to the character of these two heavenly bodies. But God will not deceive; he will not allow a deception even in the works of his hands.

But he who created light, and gave it all its properties, knew just what these properties are. He knew that the glory of the sun was not the glory of the moon; and he told us that "there is one glory of the sun, and *another* glory of the moon;" for one differs from the other *in glory*. We ought to have believed his word. He made light so that it would bring us the message of this difference in sun and moon, and then he sent us the same message in his word. Had we not been set in our

own way, we should have long ago received it; and receiving it, our science could not but have been better for it, and we honestly believe that astronomy would thus have been far in advance of what it is. God does not want us in ignorance. From every side he offers encouragement and inducement. He gives us most earnest invitation: "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it *shall be given him*."

THE FRUIT OF THE SPIRIT.

HAVE you known aught of pain or woe?
Does every morn new troubles bring?
This fair fruit of the Spirit show—
Long-suffering.

Do others labor to annoy,
Seeking to rouse your wrath at length?
Suffer ye long, this faith your joy—
God is your strength.

Do those around say things untrue,
Injure you quite beyond recall?
Suffer ye long, and comfort you:
God seeth all.

Do others taunt because your way
Leads up to heaven from earth below?
Suffer ye long, this thought your stay—
God wills it so.

Just like the martyrs in the past,
When harassed, tempted, or oppressed,
Suffer ye long, until, at last,
God bids you rest.
—George Weatherly, in the Quiver.

THE GIFT OF APOSTLES.

J. N. LOUGHBOROUGH.

IN Paul's enumeration of the gifts he places first in order, apostles, as in the following texts: To the Corinthians he writes: "And God hath set some in the church, *first* apostles, secondarily prophets, thirdly teachers," etc. 1 Cor. 12:28. To the Ephesians he says: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4:11.

As the gift of apostleship is placed *first* in the enumeration, we will notice that gift first. As the gift of apostleship is one of the direct gifts of the Spirit of God, those acting in such position must be placed there directly by the Lord, and not simply by the voice of human wisdom. We see from the Scriptures that the Lord's apostles recognized the fact that their appointment was from the Lord. Paul said of his commission that he was "called to be an apostle of Jesus Christ *through the will of God*." 1 Cor. 1:1. To the Galatians he said: "An apostle (not of man, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)." Gal. 1:1. To Timothy he said: "An apostle of Jesus Christ *by the commandment of God* our Saviour, and Lord Jesus Christ." 1 Tim. 1:1. An apostle, therefore, is one raised up of God, and sent forth to lead out in some new movement for the furtherance of the cause of truth in the earth.

Christ is called "the *Apostle* and High Priest of our profession." Heb. 3:1. Of his own dedication to his work, he said he was the one "whom the *Father* hath sanctified, and sent into the world." John 10:36. As he entered upon his public labors, he chose twelve, and sent them forth with a distinct message, as recorded in Matt. 10:1-8. He chose these twelve to be with him. These were to listen to his teachings, witness his miracles, and to be "*witnesses* of these things" "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Luke 24:48; Acts 1:8. They could say indeed, after his

ascension, "We are his *witnesses* of these things; and so is also the Holy Ghost." Acts 5:32; 2:32; 3:15. When commanded by the rulers to cease witnessing, they said, "We can not but speak the things which we have seen and heard." Acts 4:20. Of course they could not cease; for that was the very work to which they were called and sent forth by the Lord himself.

When Judas "by transgression fell," the apostles chose another to take his place, thus fulfilling the scripture, "his bishopric let another take." They said this substitute for Judas must be one who had "compared with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto the same day that he was taken up from among us." Acts 1:21, 22. Of this one they said he must "be ordained to be a witness with us of his resurrection." We see, then, that the apostleship of the twelve was to be comprised of those who had actually accompanied Christ in his work, and had actually seen and handled him after his resurrection.

There are persons who have said that the selecting of Matthias was not in the Lord's order, but was of human devising with the apostles while they were waiting for the outpouring of the Holy Spirit. We think it must have been as the Lord dictated in this *lot*; for Luke, in faithfully recording this incident in the Acts, thirty-two years after the event occurred, fails to give a hint of the slightest mistake in the matter, but emphatically concludes the record of Matthias by saying, "And he was numbered with the eleven apostles." Inspiration says he *was numbered* with them, and so let it stand.

A SUNDAY-KEEPER.

F. D. STARR.

ORPHAN children are generally taken into interested families, that the poor, homeless ones may be benefited by the opportunity,—that they may be fed, clothed, sheltered, and taught in a Christian manner. But while the object is to teach them, sometimes their benefactors find that they themselves are taught by the innocent, pointed sayings of the little ones. The unexpected outbursts of childish simplicity and honesty call to mind forcibly, by a practical, living illustration, the words of our Saviour, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3.

One of this number, a little girl less than five years old, received a present from a relative in a distant State,—a beautiful red hat, with a pretty red feather on it. Of course the child was much pleased with the gift, but said to her foster-mother: "I will have to take out that feather; I can not wear it in my hat; I would be a Sunday-keeper if I did."

The child's logic may seem very strange to us, but it is not so far out of the way, after all. "We see the world absorbed in vain amusements. The first and best thoughts of the larger portion are given to dress, and the culture of the mind and heart is neglected." "On Sunday many of the popular churches appear more like a theater than a place for the worship of God. Every style of fashionable dress is displayed there."—"Christian Temperance and Bible Hygiene," page 85. "The parading of bows and ribbons, ruffles and feathers, and gold and silver ornaments, is a species of idolatry."—"Testimony for the Church," No 33, page 27.

These facts make the reasoning of the little maiden very logical, after all. Judged by this criterion, how many Sunday-keepers might be found in our church services on the Sabbath? Let us receive the kingdom of heaven as a little child, and put away worldliness and pride.

The Sermon.

THE WORK OF GOD.*

O. A. OLSEN.

"THEN said they unto him, What shall we do, that we might work the works of God?" John 6:28. This is a remarkable question—one in which we all are much interested. I dare say that there is hardly one in this congregation to-day but who is minded to do "the works of God;" therefore, this is a question in which we can all place our individual selves. The question is, How can I "work the works of God"?

I am glad this morning that it was not left for us to answer this question by our own imaginings; for I am almost ready to say that if you did not know how our Saviour answered this question, there is hardly one here who would give the same answer that Jesus did. Would we not begin to think up many things that we would call "the works of God"? But the Saviour did not answer it that way. Let us once more notice the question and the answer given: "Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, *that ye believe on him whom he hath sent.*" What, then, is the work of God?—"This is the work of God, that ye BELIEVE." Well, is that what we should understand as an answer to that question?—Most emphatically.

There is not one thing, my friends, in which we, among all others, come so far short, as in the matter of believing God,—the matter of taking God at his word,—believing what God says, appropriating what God has said, bringing it home to our own selves, and acting upon it. That has been the evil, the great evil, in the human family from the very beginning to the present time. If man had believed God, he never would have sinned; he never *could* have sinned. Unbelief lies at the foundation of every sin and every transgression. It is *the* great sin spoken of, the besetting sin.

The object of all the scriptures is to teach man to believe God. Jesus labored to that end, to reveal the Father, that men might believe in him. Now one will ask, Will believing do for us what we need to have done for us? Will believing accomplish with us what God would have accomplished with us? Will believing make us what God would have us to be? I answer, *Yes*, decidedly. Believing God will accomplish all that God desires with us, and for us, and through us; for believing opens the way for God to do just what he desires to do.

Faith is the connecting link between the human and the divine, by which human weakness becomes clothed with divine power. There is much more to this than many of us have appreciated. I wish to call attention, in this connection, to the experience recorded in 2 Chronicles 20. When Moab invaded Judah, Jehoshaphat, seeing his helplessness before this great multitude of people, knew of no way except to turn to the Lord for help. Here is his prayer: "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee." Verse 12. Some time ago, while conducting a Bible study in —, I came to see for myself in this what I had never seen before, and said, That is my condition. I see all about me the evils of sin, and the powers of wickedness. What can I do?—Nothing. I know not what to do, neither have I any might.

*Preached in the Tabernacle, Sabbath, April 22, and stenographically reported for the REVIEW.

What can I do?—I can only look to God. That expresses my feelings.

What does the Lord answer to this prayer of Jehoshaphat that is encouraging to me? "Then upon Jahaziel, . . . a Levite of the sons of Asaph, came the Spirit of the Lord in the midst of the congregation; and he said, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." Verses 14, 15. That is what the Lord says to you; and he says the same thing to me. "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours *but* GOD'S." But you see the position it places me in before God and before all. The Lord takes the responsibility of the battle and of the whole situation, and says, You need not worry nor be anxious; you need not fret and worry over this matter; "for the battle is not yours, but God's." And my soul says, Amen.

Now that is what the Lord says to us this morning. What have I to do?—*Believe*. Then if I believe, comfort is mine; and God takes the battle, and will carry it through successfully to a glorious victory.

Then, having received this answer, what did Jehoshaphat and the people do?—Just what everybody else ought to do—what we ought to do. Notice. He told them: "To-morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the Lord will be with you." Verses 16, 17.

Then, in the 20th verse, we read: "And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." He caught the Lord's idea. I wish every one of us could enter into the very spirit of that truth and experience. Now, notice it: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." That is encouraging. Well, what about the battle?—"And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth forever." So they should go praising and singing. Praising the Lord for what?—Victory. Did they have it?—Yes. How?—In the word of the Lord. So they went on praising the Lord. Praise is an expression of faith and confidence in the word.

Now, just to illustrate: Suppose a friend comes and makes me a present of a fine Bible. I look at it, and say, O, how beautiful that is! Does my friend know by that that I will accept the Bible?—He does not know whether I will take it, or give it back to him. What shall I say that will seal the book as mine?—Why, when that friend presents that book to me, I say, Thank you. What then?—Then he knows that I have received it, and that I consider the book as mine; and he does not expect to get it back again. It is just so with the promises of God. God holds out to us his blessings and promises in profusion, and he invites us to partake of his riches freely. Then why not receive what God wants to give you, and thank him for it, and thus appropriate his gifts? God will not go back on his word. The trouble with us is that we do not appropriate God's gifts as we should. We say, O, how nice and fine that is! and use many other such expres-

sions. But here is a well-laden table filled with good things that the Lord is willing and waiting to give us; and yet we do not accept these good things, and thank him for them.

Let us now see the results. They thanked God for his promises of deliverance and salvation. "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten." Verse 22.

When did the Lord do it?—"When they began to sing and to praise." Just as quick as they appropriated the promise, then the Lord did as he said he would do. "The battle is not yours, but God's." This lesson enters into every part of our life, and into all our relations toward God and our fellow men.

Now, that which has made God's people weak, in every age of the world, is their *unbelief*. That which has been their degradation, their humiliation before the world, is their unbelief,—their not believing in God, and taking him at his word. How was it with Israel? The apostle says, "They . . . entered not in because of unbelief." Heb. 4:6. The Lord had promised them glorious things. Let me turn and read you what the Lord proposed to make of his people: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." Deut. 7:6. That is what the Lord said. They were to be a holy people, and a special people, "above all people that are upon the face of the earth." That was their privilege—to be just what God intended that they should be. But they failed: they never reached that point; never became such, and did not improve the opportunity God had held out to them. Why?—They did not believe God, and so they failed. That was the trouble. And all the way along the Lord expresses that thought, again and again.

Now turn to Num. 14:11, and see what the Lord says: "And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them?" Just think of it! What more could God have done for Israel?—He had done all that was possible. It is easy for us to see all these mistakes in the Israelites—their failures and their shortcomings; but, brethren and sisters, how is it with you, and with me, this morning? Are we doing as they did? Are we journeying in the same way? Are we going to have a like experience?—God forbid. But I tell you, though we are surrounded by many evils, there is not another thing that threatens us so seriously as this trouble—unbelief.

Now, God did great things for Israel; but just begin to recount what he has done for us,—the manner in which he has led us, and the way in which he has revealed himself unto us. There never was a people that has had such glorious light shining in their pathway as this very people. Stop, and think of it for a moment. Here we are in the closing work, and can see the fulfilment of all those wondrous prophecies that God has opened up to his people, "precept upon precept; line upon line, line upon line; here a little, and there a little." Isa. 28:10.

With us to-day these things are not matters of faith, but of sight. We see all about us the fulfilment of these predicted things. We have the example of the people of God before us—the example of Israel, written out for our learning. We have the example and the experience of the apostles, the early church, and the history of the church from that time to this, and the example of the Son of God, his life upon earth, his living among men, and exercising the very faith that God is teaching us to exercise. We have all this before us, all this light and truth.

Where is another people to whom God has come so near? To whom has God revealed himself in such glory as to us? To whom has God spoken in such words of earnest entreaty, of counsel, advice, instruction, and reproof, as to this people?

Brethren and friends, we bear tremendous responsibilities before God; for the Lord has been doing great things for us. And yet to-day, if we look out upon the situation, things are not as we would like to see them. To-day, the question comes to us again: "What shall we do, that we might work the works of God?" What shall we do, that we may act the part in this message and work, that God has called upon us to act; and that we may stand in the position before the world that God would have us occupy? Jesus' answer still holds good: "This is the *work* of God, that YE BELIEVE." Now, if we would take the word of the Lord just as given here in the scripture already quoted, we would see the mighty workings of the Lord in a wonderful manner.

We talk about the missionary work. Fields are open everywhere, and all things are ready from the Lord's standpoint—everything is ready. What great need there is for missionaries to be sent to all parts of the world. Destitute fields are crying out, pleading for help. Even the heathen of darkened Africa are reaching out their hands, pleading for help, and asking us to send them light. Yet we are doing so little, O so little. We think so much of ourselves, *our* comforts, pleasures, conveniences, and the care of ourselves, that our hearts seem to be shut up to the needs of these poor souls in darkness, who are waiting for crumbs from the Master's table.

Friends, how is this state of affairs to be remedied?—There is but one way,—to BELIEVE GOD and his *prophets*, and to heed every testimony that he has given us. We have been instructed sufficiently, and have received sufficient light. All has been laid out before us as clear as language can make it, and all that is necessary is just to believe the word and act upon it. Can we risk it? God has never gone back upon one of his promises; they will stand through all eternity. Risk them?—Yes, risk them, and believe God, and open the way for God to do mightily and gloriously. If we really believe him, then we will consecrate ourselves to him.

What is true conversion?—It is nothing more nor less than to acknowledge that we are the Lord's. I belong to the Lord; you belong to the Lord. All you have is the Lord's. Then leave yourselves there, and let him do with you what he will. God understands his own business, if we may use such a term; he understands his work. Then do not let us try to manage the work; but let him work as he pleases.

That God forces no one to do right, or to contribute to his cause, is a fact that we should not forget. God would not accept any one to be a missionary, a laborer, or to do this, that, or the other thing, *unless he is willing and anxious to work*. Whenever he invites us, let us accept the offer, and thank him that we may become laborers together with him—stand side by side with God to prosecute his work.

And how much capital have you or I to offer him? If he should ask us, we would be obliged to say, Nothing. But he says, I will furnish the capital and all the rest, if you will only give me yourself. "If ye be willing and obedient, ye shall eat the good of the land." Isa. 1:19. "For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. My soul says, Lord, work that in me and in the hearts of all the people.

Jesus himself, when here upon earth, came to a certain place where he could not do many mighty works "because of their unbelief." Matt. 13:58. Our unbelief circumscribes the

power of God; because of our unbelief the Lord can not do what he desires to do. Then let us *believe*.

Well now, what is there in this question of believing? It is something more than *profession*. Many profess to be Christians who do not really believe. When we come down to what believing really is, is it not a complete yielding up of ourselves to God, and just taking God at his word, in all simplicity, letting God's ways become ours?—Yes. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Now, the most prominent characteristic of a child is implicit faith and confidence in his parent. He believes implicitly. It must be so with us. When we become converted, as little children, then we shall have implicit confidence in the words of our Heavenly Father; we shall risk all upon his word, and trust him implicitly, opening the way for God to do just that which he desires to do with us. What a wonderful experience would then be ours! How we should see the mighty workings of God, and in so many ways!

Brethren and sisters and beloved friends, may God help us to see what it means to "work the works of God"—what it is to be connected with the Lord, and to be used of him for his glory. That is what we need in Battle Creek, that is what we need in America, and that is what we need throughout Europe and in all parts of the world. If this people would believe God, his prophets,—the word of the Lord and the Testimonies of his Spirit,—it would not be long before we should see the earth lightened with the glory of God, before we should see the message go forward with power, and the truth of the gospel go to every nation, kindred, tongue, and people. May God hasten the day, and dear brethren and friends, may it be that you and I shall have a part in it. But, if we do, it will be because we believe God, and take him at his word; because we believe the Testimonies of his Spirit; because we base our belief upon the instruction that he has given us, and act it out before the world and the universe. Then God will be glorified. May the Lord bless us, and help us to do this. Then we shall be able always to say: "Now thanks be unto God, which always causeth us to triumph in Christ." 2 Cor. 2:14.

CONSECRATION is not the act of our feelings, but of our will. Do not try to feel anything. Do not try to make yourself fit, or good, or earnest, enough for Christ. God is working in you to will, whether you feel it or not. He is giving you power at this moment to will and to do his good pleasure. Believe this, and act upon it at once; and say, "Lord Jesus, I am willing to be thine; or, if you can not say as much as that, say, "Lord Jesus, I am willing to be made willing to be thine forevermore." —*Meyer*.

In a late issue of a leading paper we find the following, which will answer the question why nations prepare for war. It is significant: "It is foolish to suppose that the responsible statesmen of modern Europe desire that dreadful competition to be maintained. It turns into vapor the resources of nations. It peoples every statesman's brain with nameless terrors. If the strain is continued much longer, or becomes much more intense, it may bring popular uprisings which will menace half the thrones of Europe. But the real explanation of these great armaments is found in mistrusts and jealousies, by which all the European nations are torn. They reflect accurately, that is, the general mind of Europe; beating with a pulse of unsatisfied greed, of fierce race-hatreds and jealousies, trembling with fear of wrongs which may be suffered, or great prizes that may be missed."

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.

STUDIES IN PRINCIPLES.

MERCY.

CLOSELY associated with patience is mercy. Mercy might almost be considered as the germ of patience, only that one is just as eternal as the other.

Like all other principles, these are correlated, like the features of the face or the members and organs of the body; each is distinct from the other, and yet dependent on all.

In coming up against a principle for the first time many act as if it might possibly be safely ignored, especially if it is going to prove too troublesome or expensive. A principle which is universally regarded as necessary to life and prosperity is liable to be treated as if it were a luxury,—a sort of embroidery to character,—that might be afforded by a few who have leisure to cultivate it and opportunity to display it, and who do not need to consider contingencies; but "for poor folks it can not be expected that they can be so particular in every little thing."

There is, however, no escaping the necessity which is upon every one of us to know and to obey, even in the smallest thing, as the Holy Spirit gives us light and strength, all that went to compose those perfections of Christ that made it possible for him to become the Saviour that he was sent to be.

Mercy is that which, while it has full power to avenge, yet renders tenderness in place of deserved punishment. Gen. 16:16, 19; Neh. 9:18, 31; Heb. 8:12.

Mercy is one of the all-round, "handy" principles which belong to every-day living, without which life would be intolerable. Ps. 40:11, 12.

Like a bag filled with air, God's own living breath at that, it is capable of accommodating itself comfortably to any hump or crookedness; of being tucked in where there is any jolt to ease, any weakness to bolster, any shock to steady, or a fall to break. It is like a self-regulating crutch,—always available where there is any sort of infirmity to help.

While mercy is one of the gentlest, it is also one of the most uncompromising (if such an expression can be allowed), of any of the principles. It never poses for effect as anything other than that which it is. It "makes no bones" of the fact that it is needed only by the guilty, that one who has called for it is far from perfect. Mercy has no message to perfection or virtue; for the perfect have no use for its favors or ministry, except to give them away to others.

For mercy to offer herself in any sort of ministry is in itself an impeachment of any claim to innocence. As the physician's carriage at the gate is equivalent to an announcement that there is sickness within the house, so mercy's offer says, in effect: There is wrongdoing here,—iniquity, such as calls for an inquisitor of the law,—but I come instead to see what I can do to alleviate deserved distress, and help in the endurance of necessary severity.

Every human being, no matter how slow he may himself be to show mercy, is instinctively on the outlook for it in others, because of a consciousness of deserved penalty that keeps the soul braced, like one who waits in expectation of a shock or thrust of some sort. Heb. 10:26-31.

Mercy is the "unexpected" that is always "happening," simply because our sinful, vindictive natures can not comprehend that tender forethought that has, through all these generations, been keeping mercy for the world's thousands of sinners. Ex. 20:6; 34:7; Num. 14:18; Deut. 5:10; 2 Sam. 7:15.

To have gone through a single day without having, consciously or unconsciously, been overtaken by some manifestation of mercy would be a most terrible experience. But it is impossible. We may run away from anything else; but the pursuing mercy of God will keep after us to the end, when, as a last act of supreme benevolence, it will utterly blot out all those who, through constant sinning, must come into constant misery. Isa. 43:25; Eze. 33:11; 2 Sam. 14:14.

Our need of mercy is like our need of air to breathe; so God has arranged to supply it upon the same grand scale, which is according to the measure of an unmeasurable supply for an infinite demand. He has accordingly filled with it the place where we live, and has given us a life lease of it. Ps. 119:64; 136.

Wherever Christ went, he was recognized and called upon by the distressed as the visible manifestation of mercy. Matt. 9:27; 15:22; 17:15; 20:30, 31; Mark 10:47; Luke 7:13.

Every representative of Christ must manifest this principle, and it is promised in special measure to all who will cultivate it in themselves for the benefit of others. Prov. 1:17; 21:21; Matt. 5:1; Luke 6:36; Col. 3:12, 13; 1 Tim. 1:16.

Mercy can not be grudgingly given, as if one were forced into it at a great sacrifice. Matt. 9:12, 13; 12:7; Hosea 6:6; Micah 6:6, 8.

To really be mercy, it must flow freely out of the fulness of the very being from us to others, as it does from God to us. James 5:11; Ps. 25:10; 86:5, 15; 94:18; 103:18; 108:4; Micah 7:18; James 12:8, 10.

It must not be spasmodic, but enduring. Prov. 3:3, 4; 14:21; Hosea 12:6.

We show our appreciation of the mercy of God by consecration to him, and the faithfulness with which we represent him. Rom. 12:1; Phil. 2:1, 2.

Mercy is a proof of Christian character. Ps. 37:21; 112:5.

It is the principle of mercy that requires—Prov. 25:21; Matt. 5:44; Luke 6:27; Rom. 12:20; 2 Thess. 3:14, 15.

But mercy requires no more of us than it does of God; for it was in harmony with this principle that the gospel was instituted for the purpose of winning back to God the friendship that enmity had destroyed. Rom. 5:8-10; 8:32.

This act of returning good for evil is merciful, inasmuch as the enmity is against all righteousness and truth, and the enemy a culprit, amenable to an unchangeable law and penalty, from which clemency alone can bring a reprieve.

S. M. I. H.

EXTRACTS FROM CORRESPONDENCE.

O SISTER HENRY! I have an unconverted husband, whom I do so want to see converted. I ask you to pray for him, that he may yet believe. I have known this truth for twelve years or more, yet I also have a son who is out of Christ, and my prayers ascend for him. Do not forget him at the throne of grace. When shall I see him converted? Is it because I have not done my duty? What is the reason so many of the Adventists' children are out in the world to-day?

Your letter was received, and I was somewhat surprised to receive such a communication from you; for I could not understand how you got my name and address; and besides, I have never been a really active worker for my dear Saviour, although I have often longed to be, and have earnestly prayed for opportunity. I can not help but feel that your dear letter was the answer; and the little mystery

that it seems to be wrapped in confirms my belief. How willing our Father is to let us help him if we are only ready. "For the work begun God sends the thread," is a quotation which has been ringing in my ears, and I hope it will keep on ringing until I have begun to work earnestly and efficiently for Jesus. I shall be happy to do all in my power to make this movement a success and blessing here.

As to the little mystery connected with my former letter to you, the secret of it is in the fact that I am fishing and hunting for those who ought to be used in this work, and trying to come into communication with every one, for the sake of that which God can do through them for others. There is a great wicked world lying all about us, in which hundreds of precious souls are struggling with the weakness and infirmity that sin has produced, longing for the light, longing for help and comfort; and every one of our sisters who has been brought into this precious truth ought to become a good and sympathetic helper to all such; and I hope that you will earnestly seek for the strength, knowledge, and wisdom by which you will be made such a helper. But remember that your work is, first of all, to begin with yourself in your own home, then in your neighborhood, reaching all souls with whom you come in contact from day to day with the kind and helpful influence that will make you a better representative of the gospel to them; and as you fill the narrower sphere with holy influence, it will begin to widen and widen until you will find yourself in a large place, filled with many precious opportunities.

There have been much sickness and many deaths this winter in our vicinity, so we have had many opportunities to point sorrowing hearts to the Lamb of God,—to bind the broken hearts, and give them light and comfort from above.

I had read the REVIEW SUPPLEMENT before receiving your letter, and it had awakened in my heart an earnest, yearning desire to do something in this work. I had thought about it, and prayed over it. Still I saw many obstacles in the way, and did not see how they could be removed; but as I read your letter, and then read again the SUPPLEMENT, I felt that if the Lord would lead me out to do any work for him, he would surely help me to do it. The words of Sister White, "Abiding in Christ, they would receive courage, and strength, and faith, for the work," helped me much; and also the words, "The desire to be a blessing discovers the weakness and inefficiency of the worker." I now consecrate myself wholly to God, willing to do anything or be anything if he will lead me by his Spirit. It is my heart's desire to glorify his name in all I do.

When I read of work other women had done, or were doing, I often thought I would like to do something too; but whenever I saw a way open, I had such a sense of my own weakness and need that I would let the opportunity go. My desire is now so strong to be among God's workers that, with his Holy Spirit to guide and strengthen me, I am determined to do all I can.

I am much interested in the woman's work, and I do most earnestly desire to prove my interest by my work. Oh, how necessary it is for us women to live right, in our homes! for if we are at fault there, how can we expect to work outside? Would it not be well for us to remember constantly that "the light that shines the farthest, shines the brightest near at home"? Perhaps some can do work which will never be reported, even by sending in the cards; yet our Heavenly Father will know all about it. I find such comfort in the thought that "the Lord knoweth them that are his." I am situated perhaps a little differently from what others may be, yet my circumstances must not be allowed to interfere with my work for the Master; and whether I send cards or not, I shall do all in my power for those about me. I want to give you my name as one who would be happy to write to other Sabbath-keepers whenever I know to whom to write.

Allow me to ask this sister and others not to confine this ministry of love to Sabbath-keepers. Sister White has especially enjoined that we should not confine our efforts to our own people, but go out with the same loving sympathy to all who need us, and who will receive us.

Home and Health.

THE HOUSE OF TOO MUCH TROUBLE.

IN the House of Too Much Trouble
Lived a lonely little boy;
He was eager for a playmate,
He was hungry for a toy:
But 't was always too much bother,
Too much dirt, and too much noise;
For the House of Too Much Trouble
Wasn't meant for little boys.

And sometimes the little fellow
Left a book upon the floor,
Or forgot and laughed too loudly,
Or he failed to close the door.
In a House of Too Much Trouble,
Things must be precise and trim;
In the House of Too Much Trouble
There was little room for him.

He must never scatter playthings,
He must never romp and play;
Every room must be in order
And kept quiet all the day.
He had never had companions,
He had never owned a pet.
In the House of Too Much Trouble
It is trim and quiet yet.

Every room is set in order,
Every book is in its place,
And the lonely little fellow
Wears a smile upon his face.
In the House of Too Much Trouble,
He is silent and at rest—
In the House of Too Much Trouble,
With a lily on his breast.

—Albert Bigelow Paine.

THE INTELLECTUAL LIFE OF THE CHILD.

MRS. S. M. I. HENRY.

THE intellect, with its five porches called the "senses," may be likened to the outer court of the temple, surrounding it on every side, so that everything that reaches the sanctuary, where life has its seat, must needs pass through it.

Every ray of light from without must be filtered through its atmosphere. All food for thought, all material for the building or adornment of character, whether it be gold, silver, and precious stones, or wood, hay, and stubble, must be carried in through one of the doorways of this one only entrance.

And hence is indicated a great responsibility, which no one who has the training and care of a child can escape; for something must be done at this entrance of the being to assure that, in spite of all the efforts of enemies to the contrary, all that passes over the threshold that leads inward shall be food and not poison, building material and not rubbish.

And yet no one can even reasonably hope in these days that any child can be kept from the knowledge of whatever is going on in the world about him; and all must admit that just as God has had to do, so must every man and woman who undertakes the office of parentage assume the risk in every child of exposing another soul to the contagion of corrupt intellectual decay which has filled the world of thought and knowledge with more of evil than of good.

In the world of material things it is manifestly impossible to construct a screen which, while it will still admit of the free circulation of air, can be so closely woven that no germ or microbe shall pass through it; and it is just as true that no strainer has ever yet been found for the moral atmosphere so finely woven of holy influences that it will entirely exclude everything from which the diseases of unbelief and impurity in thought may be developed.

The screens of education and good form may keep out the grosser pests, but there are microscopic germs that, floating in on every

current of influence, will find their way into, and infect with death, the very centers of thought and feeling. Something from some other personality, which in its own place may be not only right but necessary, and which, observing it amid its appropriate conditions, you would consider it beautiful and so desirable that you would never think of trying to fence against it; yet, copied by your child, it would bring deformity, if not destruction.

There is a sense in which, even in the things of God, that which is one man's meat is another man's poison.

The only protection from intellectual contagion must be the antiseptic power of light and truth, such as come by knowledge rightly applied, and such as inheres in the presence of the abiding Spirit. Give light and truth a chance, and they will take care of every germ and microbe; but they must have unobstructed access to every part of the being. Anything that will bar the light, and so cast a shadow anywhere upon the soul, will make a breeding-place for some foul thing of thought and imagination, and bring mental mildew and decay.

In the matter of eating, we are taught that more depends upon proper combinations of food than upon any prescribed varieties; so in intellectual supplies, combination is everything. The great Chemist took all poisons into account when he assumed the risk of the possible deterioration of life on every plane.

As Satan is simply a fallen angel, so evil is only a perversion of good, and poison is the product of misplaced, misused, and misproportioned combinations of food elements, all so out of harmony with the good order and systematic benevolence of God that it can not be tolerated for one instant longer than is required to teach all intelligences the lesson that must be learned to prevent a repetition of the evil: therefore Satan must come to his end, and all his works must follow him in his destruction. Every form of perversion must be cut off in its resources to produce evil, and the last grain of poison must find its antidote in the restoration of the true measure and combination of all things, just as it was in the beginning, before the alembic had been disturbed.

And when shall all this come to pass in the life of the child in your home? If he is to remain until our Lord comes, and if he is found among the living in Jerusalem at that time, he must have learned how to take anything, however poisonous, which the enemy of all righteousness can throw into his mind, and so mix it with faith that it shall be, even if poison, changed into food upon which the whole being may thrive just as truly as if only the finest of the wheat, and honey from the rock, had ever been measured out to it.

The almost despairing efforts of conscientious parents in these days are directed toward keeping the mental atmosphere about their children free from anything that can possibly contain a germ of error. And this is right; that is, such conscientious efforts are right; but the *despair* is not; for despair is poison to faith, and anything that is not of faith is sin, which means that it falls short of being sufficient.

To attempt to do the impossible is to lay one's self open to despair without remedy: and in this case the danger lies in the fact that parents have been reaching over and neglecting their own part of this protective work, and have concerned themselves about that part which belongs alone to God. With the wisdom of the ostrich, who buries her head in the sand, and thinks herself hidden from the hunter, many parents have determinedly closed their eyes to the fact that every child is in himself a little *ROME*, to which all roads lead, and that this open outer court of his intelligence will certainly be made the dumping-ground of all

sorts of mental merchandise, both wise and foolish, pure and impure, true and false; and that the one best and only safe thing is to prepare him to receive, to discriminate wisely, to assort, and either appropriate or reject whatever comes his way.

It shall be the purpose of the articles to which this is the introduction, to discover the secret of a pure intellectual life in the midst of a world of thought, where there seems to be no place clean.

A SCIENTIFIC GRANDPA.

"SEE, grandpa, my flower!" she cried,
"I found it in the grasses!"
And with a kindly smile the sage
Surveyed it through his glasses.

"Ah, yes," he said, "involucrate,
And all the florets, ligulate,
Corolla gamopetalous,
Composite, exogenous—
A pretty specimen it is,
Terracum dens-leonis!"

She took the blossom back again,
His face her wistful eye on.
"I thought," she said, with quivering lip,
"It was a dandelion."

—Selected.

THE NEW WAY.

Mary Wood-Allen, M. D., in Union Signal.

CLARA was having a very enjoyable time. She had tied her mother's best bonnet on Fido's head, and he was making the most comical efforts to remove it. While Clara was laughing immoderately at his annoyance, her mother came in, and the aspect of the scene suddenly changed. Mrs. Ford did not seem to be amused. On the contrary, she looked vexed as she took the bonnet from the dog's head, and said, reproachfully: "O Clara! how could you be so naughty?"

"But, mama, he looked so funny I could n't help it."

"I am sure you would not have laughed if it had been your bonnet. You would n't want your little girl to be so unkind to you, would you?"

Quickly flashed the question from Clara's lips; "What kind of little girl were you, mama?"

The thrust went home, and Mrs. Ford drew a long breath as she said, with candid sadness, "Very much such a little girl as you are, I fear."

"Well, did your being naughty make me naughty?"

"It certainly made it easier for you to be naughty."

"Then I'm not to blame, am I? You ought not to scold or punish me, I think, if you are the one who made me naughty."

The child's logic was apparently irrefutable. How could the mother make the little girl understand the irresponsibility of receiving an inheritance, and the responsibility of transmitting it? After a moment's hesitation, she drew the little daughter to her knee, and said, gently: "When I was a child, no one told me that what I did would in any way affect my children, and so I never thought that I ought to be good for their sakes; but if I had known, I might have made it much easier for you to be good, by doing always just what I would have known I would like you to do."

"Yes, mama, but you did not know that I would ever be, and I don't know that I'll ever have any little girl."

"That is true. Still, if I had thought of a possible daughter, and had behaved always as I would have wanted her to behave, and she had never existed, I should have been a better girl and a better woman; and now that she

does exist, she would be better and happier because I had been good for her sake."

"I see, mama, and you think it would be a good thing for me always to think how I'd want my little girl to do, don't you? I guess I wouldn't do lots of things that vex you if I thought that way. I believe I'll try it."

No more was said, and Mrs. Ford imagined Clara had forgotten the conversation. But not so; she was pondering the thought in her little brain, and it was to bear much fruit in her own life. And not only that, she sowed the seed in other fertile soil. A little friend came to play with her, and in the course of the afternoon did that which offended Clara's sense of justice, and she rebuked him, saying: "You would not want your little boy to do that way, and my mama says we make it easy for our children to be naughty if we are naughty."

"Oh, I don't believe that," said Harold.

"But it's true; for my mama always tells the truth, and she's sorry she didn't know it when she was little, so she could have helped me to be good. And I'm going to try it, and always do just as I'd want my little girl to do."

"Well, I'll try it, too, and do as I'd want my little boy to do. I guess I can tell about that." And so the play was resumed on this new basis of conduct.

A few nights later, as Harold's mother put him to bed, he requested that the door of his room might be left open, so that he could hear when his father came home, as he had something to say to him. As the sound of his father's foot was heard in the hall, a clear voice piped out, "Come here, papa. I want to tell you something."

Mr. Grey and his boy were great friends, and he hastened gladly to have a word with the child, who too often was asleep when he returned from business.

"Well, my boy," he said, as he stooped to kiss the little face lifted to meet his own, "how has the world gone to-day? Have you been a good boy?"

"Papa," said Harold, with serious earnestness, "I've found out the way to be good, and I want to tell you: it's always to do as you'd want your little boy to do. I've been trying it. May be you have noticed that I have been more than usually careful to shut the door without slamming lately." Harold liked to talk maturely when holding confidential converse with his father.

"Perhaps I have not noticed that; but I remember that I have not had to correct you so often."

"Well, that's the reason. I thought if I came home tired, I wouldn't want my little boy to slam the doors, and make my head ache. And I've brought your slippers every night before I went to bed, but you did not know that. And I've tried to mind mama, 'cause I know that's what I'd want my little boy to do. It's been so easy to know what to do since I began this way, and I remembered hearing you say that it was hard for you to know what to do sometimes, so I thought it would help you to know this way, too."

Mr. Grey was greatly amused, but kissed the child good-night very tenderly, and went down-stairs thinking what a queer little boy he was. But somehow he could not banish from his mind the tender eagerness of his son to help father understand this new, easy way to be good; and as the remembrance of some of his youthful follies flashed across his mind, he wished he had known the way sooner.

The next morning, however, he had forgotten the talk and the new rule of conduct until, as he was about leaving home, he put his hand into his pocket to take out his morning cigar. Just at that moment, Harold came running out on the porch to wave his hand in farewell, and to call out, cheerily: "You won't forget, papa? you'll try the new way to-day?"

The cigar remained untouched; for he well knew he wouldn't want his little boy to smoke. As he passed down the street, he was greeted heartily by an old friend.

"Hello, Grey; how are you? I haven't seen you for a month of Sundays. Come in and take a drink for the sake of auld lang syne."

"Thank you," responded Grey, preparing to accept the invitation; but the memory of Harold's sweet face rose before him, and the thought, "I wouldn't want my little boy to drink," checked the words of acceptance. His first impulse then was to excuse himself through subterfuge; and again the thought, "I would want my boy to be brave," came to help him say, frankly: "Thank you, Hartley, but as business men we can't afford to go to work with alcohol-poisoned nerves. Give me your real self for a few minutes, instead of offering me the devil that steals away men's brains."

"You're right, Grey. I wish I had stamina to refuse to drink. I'd be far better off, and my children too."

During the day the cares of business drove the thought of Harold's new way from his father's mind, but late in the afternoon there came to him a terrible temptation. By a few strokes of his pen he could secure thousands of dollars for himself, and no one be any the wiser. He needed the money. Not for selfish aims, oh, no! but for his family,—to obtain comforts for the dear wife; to educate his boy, his beautiful, noble boy; and then came flashing through his mind the thought: "I wouldn't want my boy to do this, not even to secure the greatest material advantage the world could offer." He dropped the pen, the temptation vanished, and, the cold sweat beading his forehead at the narrowness of his escape from crime, he thanked God for Harold's new way.

Again that night the little eager ears were listening, and the sweet voice called, "Papa," as soon as he opened the door.

"Did you try it to-day?" he asked.

"Yes, dear," whispered the father, kissing his child with thankful lips.

"It's a nice way, isn't it?"

"It's a beautiful way, dear boy."

AN OPPORTUNITY FOR ALL.

MRS. C. O. RECORD.

THE most important field of labor is our own home, where every word and act is watched by those we love. One unkind word or neglected duty may be used by Satan to keep some loved one from the Saviour. Let us watch and pray that we may show the fruits of the Spirit in everything we say and do.

I have a suggestion for the young girls who desire a field of usefulness. Haven't you a neighbor who has a large family of small children? How could you reach her better than through her children? She leads a very busy life; the baby is often cross, and the other children mischievous. She has no time for anything but the cares of her home, and often gets so worn that she does not know which way to turn. (I speak from experience.)

You could get her to let you mind the children while she takes a rest, or does some important piece of work. Then tell them the story of Jesus, and use your opportunity, in every possible way to teach them those truths that will lead to their salvation. Avoid doctrinal subjects, as they might arouse prejudice. The children will doubtless tell their mother what you tell them, and thus open the way for you to talk with her.

Then there may be some one confined to the house by the care of an invalid; you could take her place for a little time, occasionally giving her a chance to get out, and thus minister to the needs of both. Above all, strive to be like Jesus.

A LETTER.

MRS. BELLE VINSON.

(Keene, Tex.)

I DESIRE to call attention to the letter, "To Our Boys," in the REVIEW of Dec. 27, 1898, by Sister Ida Carmichael, of Keene, Tex. My son Willie, who is seventeen years of age, says this letter has been of great interest and benefit to him. I feel sure that it is deeply appreciated by many others, and I wish that every family in the land could have the privilege of reading it.

I have brothers and sisters who have boys, and I am determined that they, too, shall have the good of that letter, although they are not all in the truth; but the wandering ones need the most help.

We have been readers of the REVIEW nearly nineteen years; but have never appreciated an article more than the one "To Our Boys."

Let all reread the article, and join in inviting Sister Carmichael to give us more from her pen.

[We have received several letters to this same effect.—ED. REVIEW AND HERALD.]

A MODERN CONDITION.

At a woman's club feast in New York City, April 26, the following adaptation of the poem, "Seven Ages of Man," was read by Miss Howes. There is more in it than simply adaptation and pleasantry. Especially in the last line there is sober, solid, solemn truth. And yet it is only the climax of what is before:—

All the world's a club,
And all the girls and women merely joiners:
They have their fancies and their favorites;
And one woman in her time joins many clubs,
Throughout her seven stages. At first, she's timid,
Draws back and nestles in her quiet home:
And then, the charming young girl with her notebook,
And sunny, beaming face, walking, like Eve,
Unwittingly to doom: and then, the zealot,
Talking like magpie, with a joyful ballot
Made for her chairman's glory: then, a speaker,
Full of strange words, and flurried like a club,
Zealous in instinct, rapid and sure in method,
Seeking the bubble reputation
Ev'n in the enemy's glare: and then, the matron,
Her fair round figure, cloth outside and silk lin'd,
With eyes severe and face of normal strength,
Full of witty quips and modern instances,
And thus she reads her paper: the sixth age leads
Into the gray and silvered devotee,
With lorgnette in hand, and bag at side;
Her youthful gown, well covered, a world too small
For her decorations; and her many badges,
Shining in all their gorgeous array, show
Allegiance to her clubs: last scene of all,
That ends this strange, eventful history,
Is daily attendance at each society —
Sans aim, sans love, sans home, sans everything.

It is said that Jews *do not have cancers*,—that is, unless in rare cases where *pork* is eaten. Among all the diseases that the Saviour cured, there is no record of *cancers*; nor is cancer mentioned in the Bible. Cancers are caused, doubtless, by some impurities or poisons or malignant germs in the blood, and then they are *localized* in the lips by the tobacco poison of a vile old pipe, in the throat by the smoke of cigars, in the stomach probably by the irritation caused by highly seasoned foods, and in the *liver* by the pressure of women's corsets. Women never have cancer of the mouth unless they smoke, but three women have cancers in the liver to one man. Gross, foul feeding may load the system with a cancerous taint, and then the pipe, the cigar, the bottle, the corset, or some little injury may do the rest. Clean-bodied people do not have cancers.—*The Safeguard.*

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 16, 1899.

ALONZO T. JONES, }
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JESUS said that "because iniquity shall abound, the love of many shall wax cold."

Notice that this about the love waxing cold, applies not to the wicked world, but to the professed people of God.

The wicked world do not love the Lord or his ways; they do not profess to. These, therefore, have no love to grow cold. But Christians, church-members, do profess to love the Lord and his ways; these, therefore, are the only ones whose love can grow cold.

But Christianity is righteousness. The love of Christians is the love of righteousness,—perfect righteousness,—even the righteousness of God, and this "by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Only this is Christianity.

Isn't it strange, then, that because iniquity abounds, love grows cold in many of those whose profession is that they love only righteousness? Are iniquity and righteousness so close together, so much of the like substance, that the growth of the one naturally draws from the other?—No; nothing can be farther apart than righteousness and iniquity.

How can it be, then, why is it that the love of righteousness grows cold in those who profess it, only because iniquity abounds?—Ah! the real secret of that is that though they profess to love only righteousness, and really do love righteousness in a measure, yet, after all, there is a lingering sympathy with iniquity; there is some personal pleasure loved, some individual indulgence cherished, so that consecration is not clear-cut and complete. And as certainly as there is in any heart the slightest root of sin that is spared, iniquity in some phase will find countenance; and the root will grow, and will choke out the love of righteousness, simply because that love is not complete and sincere. Iniquity was allowed in that heart. As certainly as it was allowed, it abounded; and as certainly as it abounded, the love of righteousness grew cold.

But all in whom the love of righteousness is sincere, all in whom the consecration is complete, will not be at all affected by the abundance of iniquity—unless it be to make them more zealous in the love of righteousness. When Noah saw the earth filling with violence, iniquity abounding, he "walked with God:" the Hebrew word is an intensive, He determined, he set himself, to walk with God. And as iniquity grew more rife all around him, he grew stronger in God. The iniquity was all outside of him, and only the love of righteousness was within; then, though iniquity so abounded as to destroy the earth by the flood, Noah's love also so abounded as to overcome all, and he saved from the flood. And "as the days of Noe were, so shall also the coming of the Son of man be." Thank the Lord.

LAYING its strictures on the United States attorney-general's interpretation, which set aside a plain law of the United States prohibiting the sale of intoxicating drinks at army posts, the *Christian Work* says that in the law "there is no doubtful phrasing; the language is as plain as that of any commandment in the decalogue. Yet in the face of this fact the Secretary of War, as if determined not to enforce the law, flies for refuge to the attorney-general, and the latter interprets the law in the very opposite sense of its explicit declaration." Yes, the language of that law is as plain as that of any commandment of the decalogue; and it has been interpreted in a sense its very opposite to the plain declaration; but does not the *Christian Work* know well that that is exactly what is done all over this land with the fourth commandment of the decalogue, by the preachers who are supposed to be the expounders

of the divine law? The divine law, plainly written in the decalogue, says, "The seventh day is the Sabbath of the Lord thy God;" yet by the professed ministers of Christ and of God that law is interpreted in a sense the very opposite to that of the explicit declaration, and so made to mean that the first day is the sabbath. The *Christian Work* says that the action of the attorney-general is "indefensible and shocking." True; and by the same token, what is the conduct of the ministers?

THE *Christian Work* touches the point in things today, and truly touches the point, when it says: "We indulge in no *ad captandum* criticism of the church; but it is the simple truth, and a very painful one, that the church is neglecting the family. . . . We lament the absence of a revival. We mourn over what is called 'the decline of piety,' and we ascribe it to the Sunday newspapers, to cheap, worthless literature, to the Sunday bicycle, to the theater, to dancing, to the rage for excessive amusement: it never occurs to some to trace the effectiveness of these agencies of deterioration to their one efficient cause,—the decadence of the family and the home life." Thank the Lord that he is calling the attention of his people to the home life; and may every one heartily co-operate with Sister Henry in the work which the Lord has given her to do in behalf of the home.

PRESENT TRUTH.

THE spirit of imperialism is fast growing and strengthening in these United States of America and Asia. Accordingly, "treason" is promptly attributed now to those who cite the principles of the Declaration of Independence. Still, in spite of this from the apparently overwhelming majority, there are a good many persons who continue to cite those principles.

This question, however, has not yet become a matter of politics. But it is almost certain that next year, in the presidential campaign, it will be one of the most important of the matters of politics.

Now this very question of imperialism—the question of the United States' maintaining or abandoning the principles of the Declaration—is an important matter to every Seventh-day Adventist: not as a matter of politics; for true Seventh-day Adventists have nothing at all to do with politics; but as a matter of prophecy, as a matter pertaining to our message to the world. And it becomes a very important matter for consideration by every one who would be a true Seventh-day Adventist, to know how, in giving the message of God in faithfulness, he can do this, and at the same time keep clear of politics; and this especially when that question becomes one of the chief points in the political issues of a national campaign.

Yet important though this matter be, there need be no difficulty about it, provided we make good and proper use of the time and opportunities given us before the question becomes distinctly a political issue. By not making the proper and timely use of the truth and opportunities given by the Lord more than a year before the latest national campaign, one of the greatest occasions that was ever offered to this people for exalting and spreading the principles of the third angel's message was utterly lost. Instead of being ready and well-equipped with the principles of the message of the Lord; and instead of seizing and using for all that it was worth, that national occasion to proclaim the message; scores of our people let all this slip, and then actually entered into party politics, and grabbed up issues that were wholly political, and that had no connection whatever with the message and work given to this people for the world.

Shall this be repeated? Shall another such great occasion be wholly lost, when next the whole nation is stirred? It is not true that the year of a national campaign is unfavorable for our work, because people's minds are so occupied. Instead of being unfavorable for our work, it offers the grandest of opportunities, if only our people are prepared to seize the true key-points in the public attention, and to open up to the minds of men the real questions of importance involved, as shown in the Scriptures of truth and proclaimed in the third angel's message.

Seventh-day Adventists all profess to believe in the United States in prophecy. Indeed, this is one of the principal things that causes people to be Seventh-day Adventists. The United States in prophecy in the book of Revelation is the source of this faith.

In that prophecy,—Rev. 13:11–18,—there was seen "another beast coming up out of the earth; and he had two horns like a lamb." We have always said, and it is the truth, that these two horns represent the two great principles that from the beginning characterized this nation; namely, Protestantism and republicanism.

Then this beast, in spite of these lamblike principles, speaks "as a dragon," and becomes oppressive, cruel, and persecuting. This shows apostasy from the principles which at first are the characteristics of the nation. For several years we said much, never half enough, about the apostasy of the nation from its fundamental principle of Protestantism. But very little has been said about the apostasy of the nation from its fundamental principle of republicanism. Yet this is a truth, as really as is the other. And now, JUST NOW, the fact pointed out in that truth is being worked out before the eyes of all people: and for months past it has been so. This apostasy is going steadily on in the presence of all. All people are interested in, and are discussing daily, the national movements that mark this apostasy. But how many of them see it in the word of God? How many of them see it in the prophecy? How many of them know that there is any word of God in prophecy on the subject? Yea, how many Seventh-day Adventists are telling them of this, and showing them the word of the prophecy?

Yet Seventh-day Adventists are here for that very purpose. Seventh-day Adventists profess to know these things: our very profession proclaims that we know these things. Are you telling the people? Are you pointing out to them the true significance of the things which they all see passing as the days go by?

If not, why? Is it possible that you yourself—a Seventh-day Adventist—do not know this? Is it possible that you yourself do not see in the word of God the prophecy which points out this apostasy from the principle of republicanism in this nation? And are you thus letting pass by, to be lost forever, this great time and mighty opportunity to deliver the message which God has given to you for just such a time as this, and which is the very substance of your name and profession as a Seventh-day Adventist?

The national apostasy from the principle of Protestantism is revealed in the prophecy in the book of Revelation. But the apostasy from the principle of republicanism as such is not revealed in Revelation; this is in the book of Daniel. Have you found it there? Do you see it there? Can you show it there, to other people? Are you studying the books of Daniel AND Revelation on this present truth? It is high time to awake out of sleep. The time is important. Get ready, get ready, get ready.

EXPANSION.

How wild men are getting on the subject of the expansion of the United States is well illustrated in a speech made by United States Senator Frye, of Maine, in New York City, April 27, 1899. He declared that in expansion "our especial field will be the Orient, and particularly the Philippines, the most fertile and productive land under the sun."

Now just about how much room there is in the Philippines for the expansion of the United States can be estimated from the fact that in the whole field of the Philippines there is less than two thirds as much land as there is in the State of Texas; and that land has already a population of seventy to the square mile, while Texas has less than ten to the square mile, while even the whole United States has but twenty to the square mile. In other words, there is one third more area in Texas than in the Philippines; and there is six times as much space in Texas as there is in the Philippines; so that there is six times as much space for the expansion of the United States in the State of Texas as there is in the Philippines.

Yet even the Philippines, though the "most fertile and productive land under the sun," is not sufficient to satisfy the expansive imagination of the senator. Nothing short of heaven meets the requirement. And the United States is expanded into heaven itself in the following style: "The advantages to be derived by us commercially will compensate us a hundredfold for all the cost; while the war waged for humanity's sake will, if we are faithful, lay up for the republic treasures in heaven."

With the politicians carrying the republic into heaven, and the National Reformers bringing the kingdom of God into the republic, surely it can not be very long before the image of the papacy shall stand forth here in full, living, acting size.

SHOULD NOT CHRISTIANS KEEP THE SABBATH?

THE third angel's message is prospering in Chicago. Its work is becoming specially impressive. This we know from the fact that it has become necessary for the head of the Moody training-school there to make special efforts to counteract it.

Mr. R. A. Torrey is, and has long been, the head instructor and manager of the Moody school. This school is devoted especially to the training of Christian workers. Lately Mr. Torrey has become considerably stirred up, and has launched out about as strongly as he knows how, it would seem, against the Sabbath of the Lord and the Seventh-day Adventists. What he had to say has been printed in a little forty-five-page pamphlet, published by the Revell Company, of Chicago, and is being distributed quite freely there. The title of it is "Ought Christians to Keep the Sabbath?"

Two copies of this pamphlet have been sent to this Office; and in consideration of the circumstances, and the standing of the author of the tract, we shall take pleasure in giving some attention to it. This we do in the hope that what we shall say may reach friend Torrey, and help him to understand some things better than he does now; for we feel sure that if he understood some things better than he does, he would never have said some things that he has said.

He begins his pamphlet by saying:—

Before reading this tract upon one of the burning questions of the day, the reader is earnestly requested to go to God in prayer, and covenant with him that he will take his stand upon what the word of God teaches, whether it may agree with his previous notions or not. Let us, at all cost, be true to the word of God.

We willingly comply with this request; and as we follow along, bringing to the test of the Bible the statements that Mr. Torrey has made, we hope that he will stick to his proposition.

The first important statement that we find is the one that is quite common with those who speak or write with the purpose that Mr. Torrey does; namely, to prove that the Sabbath has been changed from the seventh day to the first day of the week. Mr. Torrey puts it thus, at the end of his second paragraph:—

The Son of Man—Jesus Christ—is Lord even of the Sabbath, and therefore has authority to modify it, change it, or abrogate it, as he will.

Now, admitting, for the occasion, that the Lord has authority to do all this, in *this case* the claim is good for nothing unless the Sabbath has been changed from the seventh to the first day of the week. And right there the claim fails utterly; that is to say, the claim fails in the very thing in behalf of which the claim is made; for in very truth the Lord could not change the Sabbath from the seventh day to the first day of the week. This for the reason that it is not a question of authority or power, but of *principle*. And Christ being God, he can not disregard principle: it is impossible for God to lie; he can not contradict himself.

Let us examine, then, upon *principle*, this claim so lightly, and with such superiority, made as to a change of the Sabbath from the seventh day to the first day of the week.

Sabbath means "rest." The Sabbath day is the *rest* day; and "God did rest the seventh day from all his works." Heb. 4:4. As, therefore, the seventh day is the day upon which God rested, that is the only day that can be the *rest* day. God rested

no other day of the week: therefore no other day of the week can be the *rest* day. And so long as it remains a fact that "God did rest the seventh day from all his works," so long will it be the truth that the seventh day is the Sabbath.

This discovers the utter absurdity of the idea that the Sabbath has been changed. To speak of a real change of the Sabbath, is but to say that the rest of God has been changed from the day upon which he rested to one upon which he did not rest. In other words, it is to say that the Lord rested upon a day upon which he did *not* rest. But that it is impossible for even the Lord to do; for to call that a *rest* day upon which he *worked* would not be the truth, and it is "impossible for God to lie."

The seventh day, the Sabbath of the Lord, rests upon facts; and it is impossible to change facts. Fact is from *factum*—that which is done. When a thing has been done, it will remain a fact to all eternity. To all eternity it will remain the truth that it was done. It may be undone, yet the fact remains that it *was done*. No power in the universe can change a fact.

It is a fact that in six days God created the heavens and the earth, and all things that are therein. This can never cease to be a fact. This earth might be relegated again to chaos, yet the fact would remain that in six days God *did create it*. It would likewise remain a fact that the Lord *worked* each of the *six days*. And as long as this world stands, which was created in those six days, so long will it remain impossible truthfully to call any of these six days the Sabbath; that is, the rest day; because there stands the *fact* that the Lord worked all of those six days: and, we repeat, he himself can not call that a *rest* day in which he *worked*.

It is likewise a fact that "God did rest the seventh day." That can never cease to be the truth. Though the whole creation which God created should be blotted out, it would still remain the fact—that which was done—that God did rest the seventh day. And as long as the creation stands, so long the truth stands that the seventh day is the rest day, the Sabbath, of the Creator, and that none other can be. Therefore it is the simple, plain, demonstrated truth that the seventh day of the week, and that day only of all in the week, is the Sabbath of the Lord; and that while creation stands, it **CAN NOT BE CHANGED**.

There is, however, a way, and only one conceivable way, in which the Sabbath could be changed; that is, as suggested by Alexander Campbell, *by creation being gone through with again*. Let us take Mr. Campbell's conception, and suppose that creation is to be gone through with again, for the purpose of changing the Sabbath; and suppose that the present creation is turned once more to chaos. In creating again, the Lord could of course employ as many, or as few, days as he should please, according to the day which he designed to make the Sabbath. If he should employ *nine* days in the work of creation, and rest the *tenth* day, then the tenth day would be of course the rest day—the Sabbath. Or, if he should employ *eight* days or *seven* days in creation, and rest the *ninth* or *eighth*, as the case might be, that day would be the rest day—the Sabbath. Or he might employ *five* days in creation, and rest the *sixth*, then the *sixth* day would be the Sabbath; or employ *four* days, and rest the *fifth*; or *three* days, and rest the *fourth*; or *two* days, and rest the *third*; or *one* day, and rest the *second*. Then the fifth, the fourth, the third, or the second day, as the case might be, would be the Sabbath.

But suppose it should be designed to make the *first day* the Sabbath. Could it be done?—Not possibly. For suppose all things were created in *one day*: the day on which creation was performed would necessarily, and of itself, be the *first day*: therefore the rest day, the Sabbath, could not possibly be earlier than the *second day*. The *first day* could not possibly be both a *working day* and a *rest day*. It matters not though only a *portion* of the day should be employed in the *work*, it would effectually destroy the possibility of its being a *rest day*. So upon the hypothesis of a new creation, and upon that hypothesis alone, it is conceivable that the Sabbath, the *rest day*, could be changed; but even upon that hypothesis, it would be literally **IMPOSSIBLE** to change the Sabbath, the *rest day*, from the seventh day to the *first day*.

People will talk and write glibly about "the change of the Sabbath," never pausing to consider what is involved in the idea; never considering that heaven and earth would have to be removed before such a thing could be done: even as Christ said, "It is easier for heaven and earth to pass, than one tittle of the law to fail:" and, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law."

In the prophecy which foretold the attempt of "the man of sin" to change the Sabbath, the *rest day*, the word is not that he should change the law, but that he should "*think to change times and laws*" of the Most High. This might be expected of the power that would oppose and exalt himself above all that is called God, or that is worshiped (2 Thess. 2:3, 4); and it is perfectly in keeping with his character that in his thought to change the Sabbath of the Lord, he should select the very day—the first day—to which, above all others, it would be impossible for even the Lord himself to change the Sabbath.

And the Sabbath—the *rest*—of the Lord, having been, with creation, established by the Lord; and having been commanded by the Lord in a law of which *one tittle* can not fail as easily as heaven and earth can pass away; then, so long as Christians propose to respect the institutions of the Lord, and profess to conform to his will, ought not Christians to keep the Sabbath?

WHERE ARE YOUR CAPTIVES?

It is the glory of the soldier to take captives from the ranks of the enemy, and make them prisoners of war. The Christian is a soldier, in the militant camp of the Captain of his salvation; and hence, in both stirring song and inspired prose, much is said about the soldier of the cross, and the conflicts, and the battle-fields, in and on which he is so often engaged contending for the faith. Therefore if the Christian is a successful soldier, he, too, should take some captives, and bring them in as prisoners of war.

Are these anywhere brought to view, in what the Bible reveals concerning the conflicts and experiences through which the faithful Christian soldier is constantly passing?—There is, perhaps, one passage where reference may be made to them. That passage is 2 Tim. 2:24-26. As it stands in the common version, the whole matter of making captives and bringing in prisoners, is attributed to the devil; but possibly this is a wrong idea.

The passage reads: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

As thus expressed, the passage presents the not very encouraging or comforting picture of the devil having power to throw his influence over his victims in such a way that he can at his own will and pleasure lead them wherever he would have them go, regardless of their own purpose or desire in the matter. Now the devil's will would be to take captive the whole human family, if he had power to do so, to lead them to destruction. But he can have no power over any one, till such a one yields his own will, and gives himself over to the control of the enemy. "Resist the devil, and he will flee from you," is the apostle's instruction.

The Revised Version gives a remarkable turn to this passage in Timothy, by which the position of the parties is completely reversed. It reads: "And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant unto the will of God."

Here, then, are the captives of the soldier of the Lord. They are those whom the servant of the Lord wakes up (for such is the meaning of the word) out of the snare of the devil, and takes them captive to the will of God. The work of the Lord's

servants, therefore, is to bring men to be subjects of the Lord by taking them as captives to his will, waking them up out of the snare of the devil for this very purpose. This presents a more consoling thought than giving the devil so much power as is implied in the common version.

But will the passage bear such a construction? It is simply a question as to what constitutes the antecedent of the two pronouns, "him" and "his," in the last clause. These, in the Greek, are two different words; and the first, *autou*, may legitimately refer back to the Lord's "servant" of verse 24, and the second, *ekeinou*, may refer to "God," mentioned in verse 25. And when the sense of the passage is taken into consideration, it would seem to favor such an application; for the immediate cause why those who are spoken of awake out of the snare of the devil, is because they are taken captive to something else. But that can not be a captivity that comes from, or is actuated by, the devil. He certainly would not aid nor abet any movement that would awake them from his snare. This must therefore be a captivity that comes from the Lord, or the servants of the Lord.

Patrick Fairbairn, in his "Pastoral Epistles," makes the following remark on this scripture: "The whole passage might be read, pointed, and slightly paraphrased, thus: In meekness correcting those who oppose themselves, if peradventure God may give them repentance [to come] unto the full knowledge of the truth; and that they may return to soberness [and so escape] out of the snare of the devil, . . . according to the will of him [God], who for this end seconds the efforts of his servant, by giving the spirit of repentance and true enlightenment."

There are many poor souls in the snare of the devil to-day; and the call to all is to employ all efforts, and use all diligence, to awaken them out of that snare, or recover them from it, by making them captives to the will of God, so that they can enter into the spirit of the apostle's exclamation, when he says, "I, Paul, the *bond-servant* of the Lord." U. S.

PERFECT COMMANDMENT-KEEPING.

Of the remnant church it is said: "Here are they that keep the commandments of God, and the faith of Jesus." Those who are translated, who meet their Lord without seeing death, do actually keep the commandments. More than this, they keep the commandments *perfectly*. It is written: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

There have been persons who have served the Lord, but who have not served him perfectly; for it is written of Amaziah, one of the kings of Judah: "He did that which was right in the sight of the Lord, but not with a perfect heart." Those who live to meet the Lord when he comes in the clouds of glory, must be perfect in the truest sense of the term. What, then, is perfect commandment-keeping? and what will be required of those who will be reckoned as perfect commandment-keepers? These are questions which vitally concern every one of us.

When the Saviour was on earth, there was one who came unto him and said: "Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments." This, then, is the one and only condition of life in the world to come. Those who enter into life must be commandment-keepers. "He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself." But this was not enough for the young man. He honestly believed that he had been keeping all these precepts. He was sincere in wanting to know of the Saviour what would constitute perfect commandment-keeping. Hence, he said to the Lord: "All these things have I kept from my youth up: what lack I yet?" Jesus said unto him, *If thou wilt be perfect*, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

This, then, is perfect commandment-keeping,—to sell what we have, and give to the poor, and follow Christ. This is absolute perfection in commandment-keeping. This will yet be a final test to Sev-

enth-day Adventists. In the day when the decree goes forth that none may buy or sell save only those who have the mark, or the name of the beast, or the number of his name, it will be a blessed experience for those of God's people who have nothing to sell, and no money with which to buy.

In the days of the 1844 movement, there were those who kept their property till it was too late. They kept it until the first angel's message had been given; then they brought it, and laid it at the feet of those whom God had chosen to carry on the work. This is fully recorded by Elder J. N. Loughborough, in his book, "The Rise and Progress of Seventh-day Adventists." He says:—

"There were, however, men who held on to their means, struggling all the while under the conviction that they would use it to advance the work, until it was too late to invest it. Such came to those engaged in printing the message, urging them, with tears, to accept their money; but the reply was, 'You are too late! we have paid for all the printing-matter we can possibly circulate before the end. We have hired several power presses to run night and day; we do not want any more money.' An eye-witness testified to me that he saw men lay thousands of dollars on the desk before the publisher of the *Voice of Truth*, and in anguish of spirit beg of him to take it and use it. His reply was, 'You are too late! We don't want your money now! We can't use it!' Then they asked, 'Can not it be given to the poor?' The answer was the same, 'We have made provision for the immediate wants of all such that we can reach.' In distress of mind, the men took away their money, declaring that the frown of God was upon them for their lack of faith, and for the covetousness which led them to withhold means from the cause of God when it was needed, and would have been gladly used."

All this will yet again be true in the history of the third angel's message. There will be those who will hold on to all that they have until it is too late. Then, in anguish, they will bring it, and will beg that it be used in the work, for the advancement of the third angel's message. But in that day there will be no third angel's message,—no cause, no work. The third angel's message will have ceased to be. It will be a thing of the past. There will be no cause to which to give; and therefore, in the very nature of things, it will be absolutely impossible to make gifts to the Lord or to his work. What an awful thing it will be for me to wake, and find that there is no cause to which to give!

And yet again, How much safer are those who, when the decree goes forth that we may not buy nor sell,—how much safer are those who have nothing to sell, and no money with which to buy, than are those who have to sell and wherewithal to buy! The man who refuses the voice of mercy pleading with him to sell and give to God, will be all ready to accept the mark of the beast, in order that he may sell to some one else.

When the young man heard the saying of Jesus, he went away sorrowful; for he had great possessions. "Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible."

Why did the disciples say, "Who then can be saved?" Why did not they say, "How then can rich men be saved?" Their question is as broad as broad can be; and by his answer, Jesus recognized that it was a correct question. The disciples saw, in the talk of the Master, that all men, whether rich or poor in this world's goods, are in the sight of God as this rich young man; that is, all men, whether rich or poor, without the saving grace of Christ, naturally have the love of money. The wrong in the case of the rich young man was not in his being rich; but in his loving his riches, and in his being loth to part with them.

Money is not the root of all evil. The Bible does not say that it is. It is the *love* of money that is the root of all evil. The tramp in the gutter, who has not a cent to his name, but who longs for money, is in the sight of God as the rich young man. The man who has ten dollars, and who loves that, and hangs on to it, is as bad as the man who has his millions, and hangs on to it. There are scores of people who hold on to their little, but who think that if they had millions, they would be liberal with it. They would be just as liberal with their millions, with their *much*, as they are with their *little*; that is, they would not be liberal at all.

In the book of Isaiah it is written of the church: "And her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing." Isa. 23:18.

Property and wages are not to be treasured nor laid up. We are to make no provision for the time of trouble. This we have been told upon the very highest authority. We are not even promised a home. Christ, who was in himself the acme of commandment-keeping, had no home. Said he, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Homes in this world are not promised nor assured to the people of God. Sufficient food and durable clothing are guaranteed, but nothing beyond this; and of the remnant it is written: "He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his water shall be sure." P. T. MAGAN.

QUESTIONS CONCERNING THE CHILDREN.

At various times the Lord has used the voices of children in the accomplishment of his work, and he will doubtless do the same in the last days of this message.

When Jesus rode into Jerusalem, and received the adoration of the multitude, the Pharisees complained of the demonstration; and when they would have stopped the shouting of the older people, the children took up the strain. In the temple they shouted loud the Master's praises. In response to the complaints of the priests, Jesus, referring to Ps. 8:2, said, "Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" On this occasion the little children in their mothers' arms sang the sweetest hosannas to Jesus, while the rulers complained that the decorum of the place was disturbed by the outcry.

Many little children but two years old and under, shed their blood as martyrs for the sake of the infant Saviour. Every one of these will be remembered by Jesus, and will be brought from the land of the enemy when the dead shall be raised.

In coming forth from bondage, it was the younger generation of Israel, with but two exceptions, who were made free from the reproach of Egypt, and who crossed over the Jordan into the land of Canaan. Caleb and Joshua were permitted to receive an inheritance in the promised land because they had faith in God, and did not lose courage when in the presence of giants and fortified cities.

Modern Israel will doubtless have a larger number of fathers whose hearts will be turned unto the children, and who will be delivered fully from Egypt, to go directly into the promised land when Jesus comes.

The word of the Lord through Joel, speaking of the care that will be taken of the children in the last days, says, "Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen ["nations," R. V.] should rule over them." Joel 2:16, 17. "Children are an heritage of the Lord." Ps. 127:3.

It appears from this reading that there is coming a sharp trial over the question as to whether or not the children among God's people are to be left under the control of the civil powers, and be educated by them. This is just where they are to a large extent. But the question is, Shall they be allowed to remain there? It seems that they will be wholly delivered from the rule of the world, yet it will be after much fasting and prayer.

In times of persecution, the enemy of the Lord's work has always wanted either to kill or to educate the children of God's people. These trials are not all in the past. There are some sharp conflicts ahead of us; but we can be sure that God is able to care for his cause, and that he will do it. When there shall be a decisive movement made to train all the children for the Lord and his work, it may be expected that Satan will oppose it with all his might; but we should be united in the right, and go forward.

There came a time, in some countries in Europe, when the preaching of the first angel's message was greatly agitating the minds of the people, so that the courts said men must refrain from preaching the message, when in several instances the Lord spoke by the mouths of children, and proclaimed the things which men were forbidden to teach. But the work which our schools are now designed to accomplish for the children will prepare them to teach the third angel's message intelligently to the people. It will also impart to them the true missionary spirit; and the Lord will use them as teachers of the truth, although decrees of magistrates and courts may be used to prevent them.

In speaking of the church-school work, a Testimony says: "Small as well as older children may be benefited by this instruction; and in thus simplifying the plan of salvation, the teachers will receive

as great blessings as those who are taught. The Holy Spirit of God will impress the lessons upon the receptive minds of the children, that they may grasp the ideas of Bible truths in their simplicity. And the Lord will give an experience to these children in missionary lines: he will suggest to them lines of thought which the teachers themselves did not have. The children who are properly instructed will be witnesses for the truth."

It is a sacred work to teach the younger members of the Lord's family how to fulfil the great purpose of their creation. Properly followed, it is a most precious calling. One in this work is actually co-operating with the Lord in the establishment of the everlasting kingdom. He can therefore depend on the blessing and approval of heaven in that which he is doing.

WILLIAM COVERT.

Progress of the Cause.

TURKEY.

WHEN my last report from this field was written, Brother Baharian was still in prison, with little prospect of release. Soon after mailing that report, word came of his conditional release. Some items in connection with his liberation are so significant that I quote liberally from his letter. The church did what it could to secure his release; but the more they worked, the less hope there was of success; then they decided to drop every effort but prayer, and watch to see how the Lord would manage the case; and they had not long to wait for results.

Writing from Constantinople, under date of March 9, Brother Baharian says:—

"I am glad to write you again out of prison. The Lord helped again in a marvelous way. I prepared two plain statements to the minister of the police and the minister of the interior. They were presented. Soon I was called by the minister of police. It was at midnight. He began to read over my statement and to criticize. In it I had written: 'You demand guaranty from me that I will not preach the gospel.' He said he did not demand such a thing, but demanded that I should not preach the Sabbatarian religion. I told him that the gospel and our religion are the same; to preach one is to preach the other. He replied, 'You are free to preach the gospel, but you must not teach the Sabbatarian religion.' For twenty minutes I tried in vain to convince him that both are the same.

"After much talk, he again urged me to give a guaranty not to preach this religion, saying that if I would not, within twenty-four hours I must be banished to Aintab. I told him that I could not compromise, and that I leave the matter in the hands of God, who sees us all. Then his heart was changed. He dropped his proposition, and demanded a guaranty of three persons that I would not go out of Constantinople without his permission. This I accepted; and next day, March 2, I was released."

This illustrates how the Lord can work on the hearts of high officials when we are firm, and ready to suffer anything rather than compromise principle or the rights which God confers on us. It also shows the inevitable result of having church and state united; here is a clear case where the minister of police was under the necessity of deciding what the gospel is. Turkish law permits the preaching of the gospel; we declare that we preach nothing but the gospel, while the general representative of Protestantism in Turkey denies that we preach the gospel; hence the Turkish officials are under the necessity of deciding between us. In state or political affairs, there are few men who regard principles more than majorities; therefore we may expect that where the state decides church questions, it will, as a rule, decide in favor of the majority; and as the Lord's people are the "little flock," the decisions of the state will be almost invariably against them.

When in Turkey last autumn, I had several interviews with the representative of Protestantism; and he proposed to bring our question before the Protestant assembly to see if that body would acknowledge us as Protestants. This step has been taken, and the response of the representative is that we are refused on the ground that we reject the *sign* of Christianity,—the Sunday. Other doctrinal differences are of little importance; if we would only drop the Sabbath and keep Sunday, matters could easily be adjusted. The same spirit is manifested in the interior of Asia Minor, where our brethren are now suffering much persecution. Thus in Turkey we see in full bloom the very condition predicted in Rev. 13:11-18. Here the issue is squarely drawn. Is not this an indication that the end is very near?

Let us continue to remember, at the throne of grace, the brethren in Turkey, that their faith and firmness fail not in the time of fiery trial.

H. P. H.

AFFAIRS IN SAMOA.

[ELDER G. K. OWEN has again favored us with a letter from his brother in Samoa, which gives a description of things there of more interest to the readers of the REVIEW than the average newspaper reports, because the writer and those mentioned by him are connected with our mission and sanitarium in those islands.—Ed.]

MULINU'U POINT, SAMOA, March 19, 1899.

DEAR BROTHER: We are now living in a native house, situated on Mulinu'u Point, about two miles from the medical mission. March 13 Mataafa, the rebel king, declared war, and before night his native warriors were filling in above us in large numbers. After dark, as Emily McCoy did not return from Smith's, where she was attending the sick, Dr. Braucht drove up there, and had difficulty in returning on account of crowds of native warriors. The next morning three native advance guards headed for Apia were halted by Brother Lake, who obtained permission to take their pictures.

Wednesday morning the natives seemed more bold; some were about to come in at the front gate. They wanted to take our washerwoman and her children. The previous day, Dr. Braucht brought her away from her own house, where the enemy were gathered in large numbers, and were detaining her. The doctor pushed them back, shutting the gate, and telling them to go away. About ten o'clock Brother Lake and Dr. Braucht, with an interpreter, went to the rebel chief and his staff, whom he found seated on the ground, with guns in their hands. Dr. Braucht set before them the object of our mission, telling them that we would put up a mission flag, and each member of the family would wear a red cross on the arm, and any of their people, sick or wounded, could come to the hospital and be safe, as no white man would molest them while under our care. The doctor requested the chief to send Mataafa word. He seemed pleased, and promised to do so, telling us not to be afraid, as our place would not be molested.

Soon after returning to the house, while our dinner was cooking, we received the startling news that the place would be shelled at two o'clock. Placing tubs of water above and below, we retreated in haste. Mrs. Braucht and the children, with the wife of the American consul, went on board the "Philadelphia," and were assigned quarters in the room of the admiral, who was very kind and obliging.

About one o'clock, rebels were seen crossing over to Mulinu'u Point. A shell was dropped there to drive them back. At ten minutes after two the shelling began, one shell bursting near our home. Mr. Reid's house was badly shaken, all the glass on one side being broken. We were afterward told that our flag saved our house.

After a few hours' bombardment, a shell was dropped here and there at intervals of twenty or thirty minutes. A body of marines, with Gatling guns, marched past our house. I followed, and found everything safe. Another body of marines went up the Tively road, and routed a band of rebels from a trench. A shell burst in the trench a little later, and the rebels quickly disappeared in the bush. Just about an hour after Mrs. Braucht left the American consulate to go on board the "Philadelphia," a shell burst so near the building as to do considerable damage, wounding an American soldier. Through earnest request, Dr. Braucht remained to look after the wounded. An attack on the consulate was expected. It was nearly dark when the rest of our party went on board the "Philadelphia," and received a hearty welcome by the admiral. There are about three hundred and fifty men on board. We were allowed to occupy the comfortable bunks of some officers who were on shore. At seven in the morning the band played the three national airs, closing with that of the Germans, who are supposed to be helping the enemy all they can with war supplies.

Thursday we remained on board all day, and the deafening sound of cannon, as they belched forth shells at intervals, was very trying to ears and nerves. An attack around the Tively hotel resulted in the capture of a Gatling gun by the enemy, and the recapturing of it cost the lives of three English soldiers, two of whom were buried at sea, the wounded one, who died later on, being buried on land. An American soldier was shot at the American consulate. He is supposed to have been shot by a German, who was sent to protect German property. Shots came from a tree. Brother Lake, Willie, and I were up late, seeking the Lord and counseling together. We concluded that if the way should open the next day, and the doctor thought best, we would all go back to the mission, raise a hospital flag, put on our badges, and trust in the Lord for protection. Friday morning, when the doctor came on board, we consulted the admiral, and on his as-

suring us of safety from shelling, we decided to go; but on reaching land, we found strict martial law in force, and the British officers refused to let us take up our abode at the hospital, saying that the hospital flag would only make a hovering-place for the rebels, and they wanted nothing in the way, as an attack was expected from that quarter. Soon all was in a hustle, preparing to resist the attack. Sister McCoy was asked to help the English doctor. Dr. Braucht, Willie, and Brother and Sister Lake stayed on shore. The English sailors took the rest of us, six in number, back to the "Philadelphia," and just as we reached the ship, our little boat filled with water, and there we hung to a rope, keeping our heads out of water till the sailors came and fished us out. They were very kind in supplying us with such dry clothing as they were able to furnish.

As the Sabbath came on, we were disappointed that our company were so scattered. Brother and Sister Lake and Willie were at Mulinu'u Point, and Dr. Braucht was staying at the court-house, which was turned into a receiving hospital. The "Philadelphia" was crowded, and provisions were running low. After dinner the admiral came to us, assuring us of perfect safety in going to the hospital. A boat was ready, and we hurried off, passing guard after guard until we reached the receiving hospital; but when we had collected our company, we were again refused permission to go to our hospital. The English seem determined that no hindering cause shall come between them and the rebels, and they said their guns were continually pointing up our way in case of an attack; so we all went to Mulinu'u Point, and held Sabbath service, in which some of the natives took part. Thus closed an eventful Sabbath.

We found Mulinu'u Point, being a native village about a mile long, containing about one hundred and twenty-five houses, a good camping-ground. Plenty of coconuts and bananas were growing near by on each side of the road. This place is now guarded by thirty or forty American soldiers and a number of loyal native soldiers.

SUNDAY.—The loyal natives have been out to-day, headed by Toma Sice, who has been so long on the English man-of-war with the loyal king, Malietoa. The English gave him leave to come off, and lead his people in war. We learn they had an engagement to-day, killing three of the native rebels. One of the wounded natives came here to see Dr. Braucht. Shelling has begun again. Dr. Braucht slept at the mission last night. Nothing has been molested there, so far. German, English, American, and Samoan blood is heating up. We know not what will happen, but we know that God can care for his own. We will trust in him. The Germans refuse to sell food to either Americans or English. We want the prayers of God's people in our behalf.

MARCH 23.—As mail did not go out as soon as usual, I will add that a band of loyal natives went back in the bush again, and food is coming in. We hear some firing yet.

THREE O'CLOCK.—Malietoa was crowned king to-day. The ceremonies were interesting. The houses of all the other white families were looted, but we see no evidence of any native having set his foot in our yard.

THE WORK IN NEW YORK CITY.

WHILE in New York, I had an opportunity of learning something of the work there. It is generally known that for about three months, meetings have been held in Chickering Hall by Elder E. E. Franke. This was an experiment in every way, as nothing of the kind has heretofore been attempted in this country. The regular price of the hall is one hundred dollars a night, but it was obtained for fifty dollars. The advertising was also a heavy expense, and the work of distributing circulars, invitation cards, etc., was large, but by a combined effort of the churches of New York, Brooklyn, and Jersey City, together with money advanced by the Atlantic Conference, these bills have been met.

From the first the meetings have been a success. The attendance has been large, the hall being filled almost every night, and the encouraging feature is that largely the same people came regularly.

The financial condition of the Conference and of our people generally here is such that they were unable to do much more than give the work their moral support, which was done with a will. The hall rent has come almost entirely from contributions and collections from the outside; and it is really remarkable how the people, especially of the better classes, have supported the work. The daily papers have given generous reports of the meetings, and their influence is felt all over the city. As an illustration of this, it may be said that connected with the Methodist churches of New York is what is known as the "Forward Movement," the principal feature of which is to encourage Bible study. Not long ago the leader came to Elder Franke, and

said: "The people are calling for what our preachers can not give them, and we want to know if you would be willing to give us some of your time." This was agreed to, and for one whole week, Brother Franke spoke in one of the largest Methodist churches in the city, and many became so interested that they attended the meetings in the hall. Is not the time near at hand when all our ministers will be Daniels — ones on whom the great men will call when their own wise men can not meet the emergency?

And it may be said that there has been no compromise of the truth or the principles of the truth as we hold them. No minister ever spoke more fearlessly than does Elder Franke, and it is this fearlessness that attracts the people.

I attended the Sabbath meeting, when those who have accepted the truth were present. Between fifty and seventy-five have begun the observance of the Sabbath, and their ringing testimonies were a source of much rejoicing. The work in Chickering Hall will continue through April, and then it will be carried on in a large tent.

If the interest awakened in this great city is properly followed up during the summer, it will still demand considerable outlay of money, which the Atlantic Conference is not financially able to furnish. Are there not some of our brethren who read these lines who are able to give a helping hand in such a work, and who would be glad to assist the faithful, earnest, and, thus far, successful, work in the great metropolis of America? I understand that some of our brethren have sent in about twenty or twenty-five dollars thus far. The work is worthy of our consideration and prayers. Let those desiring to help, correspond with the president of the Atlantic Conference, Elder A. E. Place, 814 Macon St., Brooklyn, N. Y. W. E. CORNELL.

CAMP-MEETING WORK.

THE camp-meeting season will soon be here; and as we think of these meetings, we think of the good they may do. It has been my privilege to have some part in camp-meeting work for a quarter of a century; and, while much good has come from these gatherings, we have usually felt that the mind of the Lord had not been fully met, and that the results were far from what they might have been.

Usually many of the campers come with a sense of sin resting upon the soul, and time and labor are spent in helping such; then toward the close of the meeting, light begins to break through the darkness. Why will not all our people seek the Lord before coming to camp-meeting? Let all sin be put away; let the strong help the weak; let each church see to it that all its members shall go up to the camp prepared to meet the Lord. Do not go there to settle differences and difficulties, but put them away first; and come to the meeting burdened for the salvation of sinners, and not loaded with your own sin. Our brethren must first be free before they can help others. A man can not stand in quicksand, and lift another out. The effort will only cause him to sink deeper.

Brethren, place your feet on the solid Rock, and attend your camp-meeting prepared to help some one out of the quicksands of error and the mire of sin. It seems to me that the lay members do not feel, as they should, that the work of helping sinners rests on them. There is a disposition to place this on the ministry. Sometimes the people are not alone responsible for this condition. A few men have charge of the meeting, and, aided by committees of their own appointing, guide the business, shape the plans, control the election of officers; in brief, give the people little to do but to approve, by vote, what they have done. These brethren may think that the meeting and Conference matters must be guided by them, or disaster will follow. These should remember that when the ark was being moved, and was jostled by the cattle, Uzza feared for its safety, and doubtless felt it was necessary for him to put his hand to it, to avoid its destruction. But the trouble came because they were not moving according to God's plan.

Let a meeting be held where a goodly number of those not of our faith can attend. Let it be a means of warning cities and villages. Let the burden be for sinners, and let our people come prepared to work, and to learn how to work. Hold the meeting for weeks, or even months, and let our people remain what time they can, giving them time to go out among the people, to invite them to the meeting, and to talk and pray with them, or give Bible readings, as the Lord may direct.

In the North Pacific Conference I tried this plan, in a limited degree, but with excellent results. We held one meeting in a large city, which was considered a hard place. We had a small church there. Our people had done missionary work, held a tent-meeting, and put forth considerable effort, but could not awaken much interest. We appointed a camp-meeting to be held three weeks, and at the end of that time realized that the time was too short; so

we left the large tent up for the fourth week. When the meeting closed, we could see that something had been accomplished. Some precious souls were gathered in, and an interest was awakened in the place, which afterward brought forth fruit.

May the Lord of the harvest direct those who are to plan for the coming camp-meetings. Wisdom is needed. W. M. HEALEY.

TRIP AMONG THE FRENCH.

An Interesting Case.

MARCH 27, having spent some time at Battle Creek, Mich., writing for the French and corresponding with those of my nationality and with others, I started for the Northwest. I especially desired to meet a professor of French and other tongues who, by reading, had become interested in the views of Seventh-day Adventists. After two days of nearly continuous travel by rail, I found myself in the heart of Manitoba, at a distance from the point for which I had started. The only way I could reach my destination was by private conveyance through intense cold and deep snow, across the wilds of Manitoba. The monotony of the journey was broken by prairie-chickens and roving wolves.

Because of a delay in the mail, the man whom I expected to meet at the station failed to make his appearance. I found a man, however, who took me to the professor for whom I was searching. I found him deeply anxious to see me, and to be instructed more fully in the way of present truth. I gave him and his wife, an intelligent Catholic woman, four readings a day, besides visiting much. This I did four days in succession, including one Sabbath, which the professor kept with me after the Bible way. He readily received the Bible views on Sabbath observance, cheerfully resolving to conform thereto. This brother is a Belgian by birth, but is of French extraction. He is thirty-five years of age, has taught the French, Holland, German, Spanish, Italian, Latin, and English languages in a Catholic college in the capital of Belgium. He wishes to connect with our people, to teach while being taught; and thus learn more of our faith and manner of labor, with a view to laboring for his people.

April 3 I rode twenty miles by private conveyance, to the Canadian Pacific Railway station. The cold was as intense as it is in the Northern States in the month of January. The driver, a strong Canadian Frenchman, who sat by my side, had all he could do to keep warm, though he had on a deerskin coat with a wolfskin collar. He told me he once froze his ears on the fourteenth day of April. But, thank God, I escaped this time. I am jogging along on a Canadian Pacific train as I write; and in reply to the question propounded to me by some of my friends before I left Battle Creek, "How can you endure the weather in that cold climate?" I can say, By the power that strengthens the weak and raises the dead, and by the inward warmth and enjoyment resulting from seeing eager souls rejoicing in present truth. D. T. BOURDEAU.

SANITARIUM TRAINING-SCHOOL.

THURSDAY evening, May 4, was the occasion of the opening of another class of nurses at the Battle Creek Sanitarium; and the memory of it will no doubt linger long in the hearts of the eighty young people who began this class. The services were held in the sanitarium chapel, which was beautifully decorated with flowers. It was an inspiring sight to look into the earnest faces of these men and women, which give evidence of consecration and attention, and the willingness to meet difficulties and trials, even at the risk of life itself, if only they may go forth to heal the sick and preach the gospel.

Prayer was offered by Elder Breed. Then appropriate remarks were made by Elder Jones, Mrs. Henry, Elder Hibbard, Professor Sutherland, Sister Allison, and Dr. Winegar.

The leading thought in Brother Jones's remarks was a warning to the new class not to make the mistake of trying to get into an easy place, but to seek to eliminate all thought of sentimentalism from their work; to be ambitious and anxious to do the hardest and most faithful work in the world, and then they will be sure to have both the easiest and nicest time that could possibly be secured; and ever to keep before them the text, "My Father worketh hitherto, and I work," showing that there is no way in which we can walk with Christ and be free from work.

Sister Henry pointed out to the class how they would all hear the same words, be surrounded by the same environments, have the same opportunities, and yet every individual would get something different from any one else. To illustrate this, she called attention to the flowers around the platform. They had had the same sun, the showers and the earth had produced them all; but what a beautiful

diversity! She exhorted the class to stand true to their convictions, even if they might be situated where it would seem as if there was not another person in the world to stand with them.

Professor Sutherland called attention to the glorious age in which we are living,—the age of reform,—and spoke of how true educational reform includes instruction in caring for the body and ministering to the sick. He spoke of the harmony that exists between the college and the sanitarium, which are sister institutions, fitting people to go out and give to the world the everlasting gospel.

Elder Hibbard pointed out some of the grand openings that this class would have before them in the way of soul-saving work. He spoke particularly of the various openings in Chicago, where he himself has recently been working.

Sister Allison spoke of the duty of happiness,—the happiness that can spring only from duty.

What a wonderful opening there is now for those who are prepared to go out and give instruction to the world! What a responsibility rests upon the instructors of the training-school, when it is borne in mind that nearly two hundred and fifty young men and women have been admitted into our various classes during the last year!

We trust we have the sustaining power of the prayers of God's people everywhere, that God may bless the work, and that these young people may not become cold and indifferent, but finally go forth and give the trumpet a certain sound, and thus hasten the Lord's coming. DAVID PAULSON.

WASHINGTON, D. C.

A MOST interesting series of meetings, under the direction of Elder A. F. Ballenger, closed last week, having continued for three weeks. The church has received a great blessing. Confession of sin was general; and many have received a new spiritual life, which was so much beyond what they had ever experienced before that it seemed to them like a new conversion. Others were greatly encouraged and strengthened in the Christian life; many claimed complete victory over sin, and some the reception of the Holy Ghost.

The genuineness of the work is seen in the desire of those who have been so greatly blessed, to engage more fully, or wholly, in work for the Master, in whatever way he may direct them.

Some have been healed. One sister, a member of a Presbyterian church, who, through Bible readings, had accepted the truth, had been confined to her bed for more than two years. She had given away her clothes, expecting to die; but in faith that she could be healed, prayers were offered for her; she arose from her bed healed, much to the astonishment of her friends and neighbors, and in a short time was at church.

The presentation of the message of the times, by Brother Ballenger, was in the power of the Spirit. The absolute necessity of a cleansing from sin, in order to receive the Holy Ghost, was forcibly shown. This must be accomplished by faith in Christ, confessing each sin, and then asking for victory over it, believing we have it (Mark 11:24), not waiting for feeling or the visible evidences of victory,—for that would not be faith, but sight,—but simply taking God at his word, which alone is faith. The Holy Spirit is also to be received the same way.

In view of the nearness of the end, the necessity of this work among our people must be apparent to all. May all our churches gain the victory over sin, and receive the Holy Spirit, and thereby be prepared to do the last work God has for them to do.

GEO. B. WHEELER.

BRITISH COLUMBIA.

I ARRIVED at Vancouver, April 6, where I found a church of about fifteen members, who gave me a hearty welcome. For some time, Elder Wilson has labored in this vicinity, with some success. The next Sabbath after my arrival was the time appointed for the quarterly meeting. Two were received into the church at this time. Vancouver is a busy seaport town of about thirty thousand inhabitants. Several years ago it was entirely destroyed by fire, but has since been built up, so it is now one of the finest cities of the Northwest. Large vessels leave here for Japan, China, Australia, and the Klondike, besides the Pacific Coast steamers.

The week following my arrival, I visited New Westminster, where Elder Wilson has been holding meetings. There are a few Sabbath-keepers there, but not a sufficient number to organize a church. This city was nearly destroyed by fire last September, but is building up again. It is supported by the fishing and the lumbering business.

April 20-23 I spent with the church at Victoria, on Vancouver Island. This church has about the same membership as the one at Vancouver. They have had but little ministerial labor for the last year

or two; but the brethren seem to be of good courage. Five united with the church while I was there. I expect to return in a few weeks, and attend to baptism. Victoria is about eighty miles from Vancouver, and is the capital of the province. It is situated at the southern end of Vancouver Island, and has a population of about twenty-five thousand, supported by the mining and lumbering interests. There are extensive coal-mines on the island, which give employment to a large number of men. Vancouver Island, with its cities, is a large field for the message, and should be worked more energetically than it has been in the past. I hope to spend a part of the present summer in that part of the province.

I feel well pleased with my new field, and expect to see souls brought to know the Lord. I ask my friends to pray for me, that I may have wisdom and consecration to enable me to find those who want light. My address for the present is 932 Smithe St., Vancouver, British Columbia.

J. H. DURLAND.

NEBRASKA.

BEATRICE AND LIBERTY.—I have just closed a two weeks' meeting at Beatrice. The interest was good from the first. One person took a stand for the truth, and two others were added to the church. An elder was ordained. The outside interest was said to be the best ever known in the town. The Lord gave freedom in presenting his word, and the last meeting was the best of all. Present privileges and duties were dwelt upon, also reasons for our faith and hope. Brother W. J. Wilson was with me the last few days. We are now at Liberty, where we hope to organize a church.

W. B. HILL.

THE SOUTHERN FIELD.

TWO WEEKS ago the Battle Creek College invited the readers of the REVIEW to join with them in praying for the Southern field. We come now to share with you some of the results of our united prayers.

Friday, the day preceding the Sabbath appointed for special prayer, the school gathered for a short consecration service. In a season of prayer those who were to go out to visit the neighboring churches were especially commended to God's grace; and after a few words of courage and good cheer, these prepared for their short journeys, while the rest of the school went on with its usual work.

Sabbath, May 6, was a good day in the college. At sunset, Friday, we gathered for a short meeting in the chapel; earnest prayers were offered for the Southern field, and for those who had gone out in its behalf; many of them were mentioned by name, and probably not one but was remembered at the throne of grace in some one's silent prayer.

Sabbath dawned bright and fair, a beautiful day for those who started away that morning. By Monday most of our number had returned, and at five in the afternoon we assembled to hear their report. Every one had enjoyed a blessed two days; and even those who had gone out in weakness and some fear witnessed to the help and guidance of our Father. We wish all our churches who so kindly received our messengers and their message might have heard the words of appreciation and good cheer that they brought back.

In several cases, God's guiding hand was clearly seen. Two young ladies had expected to take the morning train; but thinking the matter over, they decided that since they could go Friday afternoon, they would do so; and when Sabbath came, they found that if they had waited, they would have been too late for the Sabbath meeting. One young man felt impressed that he should visit a second church after his first meeting, but the way was farther than he could walk. Returning from a little word with the Lord about it, he found a team waiting to take him to the desired place. These instances help us to realize that God has a care for the little things of our lives, and orders every footstep.

By Tuesday morning all the contributions and pledges were in,—enough to start the work in the South. On the following day we bade Brother and Sister Struble, Godspeed to their Southern field in Calmar, Miss., where they expect to live among the people, teaching them, by example and precept, how to farm the soil, and how to live aright in their own homes. This work will open the way for Christian teachers, ministers, and other workers.

There is no field, says the Spirit of prophecy, so difficult as our own Southern field. And now we come again to you whose hearts God has opened in behalf of that field, with the request that you remember Brother and Sister Struble often at the throne of grace. Will you not pray that as needed, more workers and more money may be sent to their assistance, that God's work in that destitute field may go speedily forward?

ROSMA M. WHALEN.

News and Notes.

—The Transvaal gold output for 1898 was \$81,000,000.
—In 1898 Spain exported to the United States 3,000,000 pounds of raisins.

—Cuban planters have asked the United States to protect them from lawless Americans.

—Fifty years ago there were but 620 Roman Catholic priests in England. To-day there are 2,500.

—Serious student riots have occurred at the University of Kieff, Russia, and 400 rioters have been arrested.

—The French government is making inquiries as to American coal, with a view to adopting it for the use of the French navy.

—A fire broke out in Krupp's dockyard, Kiel, Prussia, May 2, in which a German war-ship narrowly escaped. Loss, \$500,000.

—It is said that at the coming disarmament conference of the czar, England will stand with the United States, for international arbitration.

—The British cruiser "Galatea" has been ordered to Iceland, owing to recent seizures of English fishing boats acting contrary to Danish regulations.

—The passage of the Ford franchise tax bill will increase the revenue from taxes in New York City \$15,000,000 a year. This ought to reduce the tax rate.

—The jury in the case of Mrs. George, tried for the murder of Wm. Saxton (President Mc Kinley's brother-in-law), at Canton, Ohio, rendered a verdict of not guilty.

—The latest development in the way of advertising, has appeared in Sweden. It is said that the advertisers have captured the space on the back of the Swedish national bank-note.

—American manufacturers made the highest record ever known in exportations, during the month of March, \$36,025,733, or 25 per cent. greater than that of any preceding month.

—By an explosion of benzine in a chewing-gum factory in Philadelphia, Pa., nearly a block of buildings was blown up. Two men were killed outright, and many others seriously injured.

—Bishop Potter advanced Rev. Charles A. Briggs, D. D., late of the Presbyterian Church, to the priesthood of the Episcopal Church, on Sunday, May 14, at St. Peter's church, Westchester, N. Y.

—Several of the ministers concerned in the formation of the Parliament of Religions at Chicago, in 1893, are anxious for a concerted expression from Chicago pulpits on the czar's disarmament movement.

—April 28 two companies of the Second United States Regulars marched in the Confederate memorial-day procession, at Savannah, Ga. They fired a salute at the site of the Confederate monument.

—British forces under Colonel Evatt, defeated and captured Chief Kabarega on the east bank of the Nile (Egypt), the 9th inst. King Inwanga was also taken prisoner, and 300 of his followers were killed.

—The total amount of appropriations granted at the final, or third, session of the Fifty-fifth Congress of the United States, was \$674,981,022. This includes the \$20,000,000 appropriated to carry out treaty obligations with Spain.

—Arthur Sherburne Hardy, now United States minister to Persia, has been promoted to succeed W. W. Rockhill, resigned, as minister to Greece. William P. Lord, ex-governor of Oregon, has been appointed minister to Persia.

—Plow manufacturers have formed a trust, the capitalization of which will be over \$65,000,000. The combination will take in all the leading plow-makers in the country. A secret meeting was held in Chicago, May 8, to perfect the deal.

—A despatch from Boise, Idaho, dated May 6, states that 400 strikers at that place have been arrested, and are now under guard. The sheriff, a sympathizer with the strikers, has been arrested and placed in jail by order of General Merriam.

—The British war-ship "Pearl" will arrive at Port Tampa, Fla., May 20, and remain until May 25, to accept an invitation extended by the citizens of Tampa, who will hold a celebration on the 24th inst., in honor of Queen Victoria's birthday.

—A despatch from Tangier, Morocco, dated May 9, states that the claims of the United States against the government of Morocco have been settled, and that the United States cruiser "Chicago" sailed from that port the same day, to resume her voyage around Africa.

—The United States delegates to the Peace Conference at The Hague have instructions to advance these leading principles: The institution of courts of arbitration, and the extension of the declaration of Paris of 1856 to the non-confiscation of all cargoes not contraband of war.

—The report of the army beef investigative court declares that General Miles's charges of "embalmed" beef were not sustained, but that his statements as to the unsuitableness of canned roast beef under "the conditions existing," were justified. Thus the court lays no blame whatever on the beef packers.

—A street-car employees' strike is on at Duluth, Minn., and the 9th inst. sympathizers with the strikers attempted to blow up a street-car with dynamite. The car was lifted from the ground, and thrown on its side, and one passenger was injured. Mobs in various parts of the city attacked the cars, and some shooting has been done. Though the mayor put on thirty extra policemen, the force seemed unable to cope with the mob. The militia may have to be called out.

—Lowell, Mass., has voted for no-license, and on May 1 all the liquor stores went out of business. The nearest place where drinks may lawfully be bought at retail, is Lawrence, ten miles away. Cambridge also sticks to no-license, but Cambridge is near Boston; hence the test at Lowell will be more severe.

—Formal orders were issued May 8, by Secretary Long, of the Navy Department of the United States, directing Rear-Admiral John C. Watson to proceed to Manila to relieve Admiral Dewey as commander-in-chief of the Asiatic station. Dewey will remain in Manila until the Philippine Commission work is completed.

—In opening Imre Kiralfy's "Greater Britain Exhibition" at Earl's Court, London, May 8, the Duke of Cambridge deplored the fact that while the nations talked of peace, they still kept on increasing their armaments. He said that England was prepared for emergencies, and that the country had faith in the loyalty of the colonies.

—The revenues of England, though steadily increasing, have not kept pace with her expenditures. In 1894 the yearly expenditure was about \$450,000,000; but for 1899 the estimate for the yearly budget is \$560,000,000. This increase, due to the enlargement of the British navy, will cause a yearly deficit of more than \$10,000,000, unless taxation be increased.

—The Chicago *Times-Herald* for Monday, May 8, devoted nearly three pages (besides editorial comments) to a report of the meeting of those favoring "expansion" for the United States, which was held in that city, Sunday, the 7th inst. Two great mass-meetings were held,—one at the Auditorium, the other at Central Music Hall,—the speakers at both places defending the policy of the present administration in the Philippines.

—Señor Perfecto La Coste, mayor of Havana, with the approval of General Ludlow, will issue a decree prohibiting the wearing of undershirts exposed—that is, uncovered by outer shirts or coats—in public places, doorways, windows, or balconies, under penalty of imprisonment at hard labor. As teamsters, mechanics, and most laborers there are accustomed to work in undershirts, with short sleeves, the decree will doubtless cause much dissatisfaction.

—A despatch from Manila, dated May 8, states that the Nebraska regiment has asked for a temporary relief from duty. Only 375 men of the regiment are left, at the front. This news has created not a little discontent in Nebraska over the alleged mistreatment of its regiment—keeping it at the front longer than necessary, with the number of United States regulars on the island. Unless a change is made, open protests are to be made to the War Department at Washington.

—China has granted concession to American capitalists to build a railroad from Canton to Hankow. Other railroad lines are also contemplated, being backed by Russian, British, Belgian, French, and German capital. However, it is China's intention finally and absolutely to control all these lines herself, as evinced by the terms of the agreement made. Yet at the rate at which all these nations are taking claims there, it is certain that by the time China gets ready to take possession on the expiration of charter, etc., there will be no China to do it.

—May 8 the city of Orleans, France, celebrated, with great ceremony, its deliverance by Joan of Arc. Archbishop Ireland was the orator of the occasion. He spoke in French, speaking, among other things, of "his unspeakable affection for France, which was the land of his youth and the school of his soul." Joan of Arc was born in Lorraine about the beginning of the fifteenth century; delivered her country from the English; and on a charge of sorcery at the instance of the University of Paris, she was convicted and burned at the stake, in Rouen, France, May 31, 1431.

—May 3 the postmaster-general directed the postmaster at San Francisco to take out of the mails for Manila, three pamphlets issued by Edward Atkinson, of Boston, vice-president of the Anti-Imperialistic League. The government regards Atkinson's acts as treasonable. The three pamphlets include statistical documents, entitled "The Hell of War," "Criminal Aggression," and copies of speeches delivered by Senator Hoar, ex-Governor Boutwell, and ex-Senator Edmunds. The pamphlets that were removed from the mails, were addressed respectively to Admiral Dewey, General Otis, General Miller, Dr. Schurman, and Professor Worcester, all at Manila.

—The Dreyfus affair is still unsettled. The Paris paper, the *Figaro*, still violates French newspaper laws by publishing the government secrets in the case. Now the question arises as to what shall be done with this paper. It was recently fined 500 francs (about \$100), which sum it promptly paid; but it still continues to publish the prohibited matter, though the law required a fine for each offense. The anti-Dreyfusite parties are apparently afraid of pushing their case until they have more evidence. In the meantime, Dreyfus, apparently innocent, is the sufferer. So much for so-called justice in a country where the military element has the reins.

—Charles S. Thomas, governor of Colorado, wants the Colorado volunteers, now in the Philippines, sent home. It is said that he proposes to find out by what authority President Mc Kinley employs State troops in what he terms "a war of conquest." Mr. Thomas is one of the foremost attorneys of the country, and asserts that the President is without authority in the present premises. It appears he has petitioned the President, in the name of several hundred citizens of Colorado, and has also demanded from the War Department an order for the return of the volunteers, both without avail. He may appeal to the Supreme Court against the administration.

Special Notices.

THE IOWA CAMP-MEETING.

THE Iowa State camp-meeting will be held in East Des Moines, six blocks from the Conference Home and tract society office. The camp-meeting will be held in "Governor Square." Street-car lines run past the grounds. All coming from a distance should inquire for the street-cars running past Governor Square, East Des Moines, unless they see the brethren who will be in waiting at the stations. Elders Morrison, Ballenger, Westphal (German), and other laborers from abroad are expected. The location is beautiful, and we hope to see a general attendance. The Des Moines Sanitarium will be dedicated at this time, if the Lord wills. The credentials of all delegates should be sent to Mrs. L. Flora Plummer.

CLARENCE SANTEE.

CAMP-MEETINGS FOR 1899.

Table listing camp-meetings for 1899, organized by district (District One to District Six). Each entry includes the location, dates, and time.

If any corrections should be made in this list, kindly notify us. As soon as arrangements are perfected for holding camp-meetings not mentioned above, please send in particulars, that we may publish them. L. A. HOOPES, Sec. Gen. Conf.

*Preceded by workers' meeting.

NOTICES.

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

FOR SALE.—Any parties wishing to purchase blacksmithing and horseshoeing shop address Cobb & Riggs, 9 E. Jackson St., Battle Creek, Mich.

FOR SALE.—Eight-room house near Tabernacle, furnace, bath-room, hot and cold water, good sanitary arrangements. Also forty-acre farm sixteen miles from Grand Rapids, new buildings, plenty of fruit; schoolhouse, church (S. D. A.), and post-office half a mile distant. Good terms. Address, 342 Van Buren St., Battle Creek, Mich.

PUBLICATIONS WANTED.

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

- A. C. Allen, Ellsworth, Ohio.
Mary I. Gourley, Neaga, Cal.
Mrs. Lou Young, Frisco, Mo.
E. W. Rockwell, Iron Hill, Quebec.
Mrs. Mary Boaz, Erna, Polk Co., Mo.
L. Trowbridge, 1513 Burt St., Omaha, Neb., Signs.
Charles Mills, Waterville, Ohio, Signs and Review.
Mrs. J. A. Burdoin, Box 33, Clio, Iowa, Review, Signs, Sentinel.
John N. Daniel, 1 Gashouse St., Chattanooga, Tenn., Medical Missionary.
E. W. Carey, 210 Broadway, Frankfort, Ky., Instructor, Little Friend.
E. J. Popplewell, Albany, Mo., Sentinel, Signs, Religious Liberty Library publications, health literature.
Clara Mittelstetter, 2017 Jones St., St. Joseph, Mo., Gospel of Health, Good Health, Gospel Worker, Medical Missionary.
Mrs. C. B. Webb, box 563, Fulton, Mo., Review, Signs, Sentinel, Instructor, Little Friend, Apples of Gold, and Words of Truth Series. Can use a large and regular supply for some time.
Henry Alfred Davis, medical missionary, Chunar, N. W. P., via Mirzapur, India. Review, Signs, Sentinel. Postage on papers to India is the same as in the United States,—one cent for two ounces or fraction thereof.

CORRECTION.—Mrs. Serena Edwards's address for publications in the REVIEW of April 18, should have been Johnsonville, I. T., instead of Indiana.

ADDRESSES.

THE address of Elder W. H. White is Holdrege, Neb., instead of Edmond, O. T.

The address of Elder G. C. Tenney is Petrie Terrace, Brisbane, Queensland, Australia.

The post-office address of Elder H. M. and Mrs. M. C. Kenyon, is 426 Trumhul Ave., Detroit, Mich. Those sending fruit, etc., to the mission, please omit street and number, as it is desired to avoid delivery charges.

The address of the Australasian Union Conference and the New South Wales Conference is 25 Sloane St., Summer Hill, N. S. W., Australia; and of the Central Australian Conference, 214 Chapel St., Prahran, Victoria, Australia. These changes of addresses were received too late for insertion in the directory recently issued in the General Conference Bulletin, and hence are given here for the benefit of those who may have occasion to write to the officers or ministers connected with these organizations. L. A. HOOPES, Sec. Gen. Conf.

Obituaries.

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

PEARSON.—Died in Grand Rapids, Mich., April 8, 1899, John D. Pearson, aged 67 years, 1 month, 22 days.

SALLY F. PEARSON.

FRISBIE.—Died at Oakland, Cal., Oct. 18, 1898, of tuberculosis, Hattie E. McEntaffer Frisbie, aged 28 years, 9 months, 6 days. She sleeps in hope.

M. C. WILCOX.

GREEN.—Died at Cedarvale, Mich., Feb. 27, 1899, of consumption, Mrs. Anna Green, aged 31 years. She accepted the Sabbath twelve years ago, and ever lived a consistent Christian life.

JOSHUA SPENCER.

KELLY.—Died near Eaton Rapids, Mich., April 8, 1899, of pneumonia, Brother William Kelly, aged 65 years. The funeral services were conducted by the writer at the residence.

F. D. STARR.

RANDAL.—Died at Sauk Center, Minn., April 17, 1899, of old age, Morrell Randal, aged 89 years. He was converted in early life, and had kept the Sabbath for many years. Text, "At evening time it shall be light." Zech. 14: 7.

A. M. EMMERSON.

HIATT.—Died at Kingman, Ill., April 6, 1899, George W. Hiatt. His house was a home for God's ministers as they passed from place to place. Funeral services were conducted by Elders Gaskell and Williams at the Methodist church.

MRS. L. H. HIATT.

KNAPP.—Died at Coleville, Wash., April 9, 1899, of typhoid pneumonia, Frank W. Knapp, aged 17 years, 10 months, 29 days. Shortly before his death he gave evidence of a desire to become a worker in the Master's vineyard. Services were conducted by the writer.

I. C. COLCORD.

SHEFFIELD.—Died at Allendale, Mich., Dec. 30, 1898, of paralysis, Brother H. H. Sheffield, aged 72 years, 1 month, 2 days. He was a believer in the soon coming of Christ, and assisted in advancing the message. Remarks were made at the funeral by F. Ayers, using Job 14: 14.

I. D. VAN HORN.

FITCH.—Died at Toledo, Ohio, Feb. 5, 1899, Mrs. Ruth A. Fitch. She was buried on her eighty-third birthday, at Anita, Iowa. Sister Fitch, with her husband, who is also asleep in the Lord, accepted the truth in 1848, and together they labored in the cause, faithful to the last.

NICHOLS.—Died in Corunna, Mich., April 19, 1899, of consumption, Sister U. A. Nichols, aged 44 years, 10 months, 27 days. From early life she was a zealous Christian, the last eight years having been an acceptable and worthy member of the Seventh-day Adventist church at Owosso. Funeral service conducted by the writer.

I. D. VAN HORN.

MOHLER.—Died at Harrisville, Ohio, April 16, 1899, of spinal meningitis, Clarence D. Mohler, aged 21 years. He was preparing himself for usefulness in the Master's cause, having entered the medical missionary class at Battle Creek; but on account of failing health, he was obliged to return to his home. He passed away with a bright hope of being raised in the first resurrection. Comforting words were spoken at the funeral by the writer, from John 14: 1. The remains were taken to his home near Grafton, Ohio, for interment.

J. W. COLLIE.

FLANDERS.—Died at Cornville, Me., April 12, 1899, Sister Sarah B. Flanders, aged 85 years. Remarks were made at the funeral by the writer, from Rev. 14: 13.

P. B. OSBORNE.

VIETCH.—Died at Burt, Mich., April 20, 1899, Sister Harriet Vietch, aged 84 years, 3 months, 25 days. She accepted the third angel's message about eighteen months ago. Texts, Eph. 3: 13, 14; Rev. 14: 13.

W. C. HEBNER.

BLACKBURN.—Died at Tupelo, Miss., April 19, 1899, Mrs. Desire Blackburn, aged 65 years. Unselfish devotion to the good of others, patience under affliction, and resignation to the will of God were marked characteristics of this Christian mother. Funeral text, Rev. 14: 13.

R. S. OWEN.

HILL.—Died at Half Rock, Mo., of consumption, Sister Sarah Hill, wife of Brother Daniel Hill, in the sixty-eighth year of her age. She was a sincere Christian, and always had a good word for every one. Remarks at the funeral by the writer, from Titus 2: 11-19.

R. O. PORTER.

NELSON.—Died at Brushville, Wis., April 5, 1899, of consumption, Mary Nelson, aged 32 years, 10 days. At the age of fourteen she was baptized, and joined the Poy Sippi church, of which she has since been a member. Words of comfort were spoken by the writer, assisted by Elder A. G. Christianson.

N. P. NIELSEN.

MC ELROY.—Died at East Bolton, Quebec, March 26, 1899, of catarrh of the stomach, Sister Emma Elizabeth McElroy, aged 29 years, 8 months, 6 days. She had been a faithful member of the South Stukely church for a number of years. Services were conducted by the writer, using John 5: 25, 29, as a basis for remarks.

W. J. BLAKE.

HAM.—Died at Vashon, Wash., April 20, 1899, of apoplexy, my mother, aged nearly 74 years. She had been a Christian since childhood, and an adherent to the third angel's message since 1878. She was a member of the church at Irving, Minn. Funeral services were conducted by Elder S. W. Beaven (Baptist). Text, Rev. 14: 13.

HOWARD B. HAM.

DAVIS.—Died near Colfax, Wash., April 4, 1899, Sister S. M. Davis, aged 67 years, 2 months. She first heard the third angel's message in 1883, and it was a great comfort to her to have one of her sons, Elder W. Steward, proclaiming it to the world. Words of comfort were spoken at the funeral by the writer, from Isa. 61: 1.

G. W. REASER.

GARRETT.—Died at Benton Harbor, Mich., Feb. 1, 1899, of la grippe, Brother Lawrence Garrett, aged 70 years, 4 months, 22 days. He accepted the third angel's message seven years ago. His life has been a bright example of earnest, loving service for the Master. Funeral discourse was given by the writer, from Luke 11: 21, 22.

W. H. FALCONER.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected January 29, 1899.

Table showing train schedules for Michigan Central, including routes to East and West, with times and express options.

Daily. tDaily 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.

Table showing West-bound train schedules from Battle Creek, including destinations like Chicago and Saginaw.

Table showing East-bound train schedules from Battle Creek, including destinations like Pt. Huron and Detroit.

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

PERSONS desiring to become efficient ministers of the word of God will be interested, and we hope directed into their field of usefulness, by carefully considering the convincing facts in the following letter:—

CARLETON PLACE, ONTARIO, May 6, 1899.

Mr. F. E. Belden, Battle Creek, Mich.

DEAR BROTHER: After reading your article addressed to canvassers and ex-canvassers for "Patriarchs and Prophets," found in REVIEW AND HERALD SUPPLEMENT, May 2, I thought perhaps I ought to say a few words in reference to that book; for I do not see how it could be possible for any person to be more interested in it than I am. I thought so three years ago; but I find myself more interested in it now than I was then. If I were at home, I am sure I could find, if they have not been destroyed, at least a score of letters, from persons who have bought the book, speaking of it in the highest terms. A few of the expressions I will quote from memory:—

One person wrote: "I have read the book, and think it *grand*." Another thought it "the most *wonderful* book he has ever read," still another said that they read fourteen chapters aloud in their family the evening after they received the book, and were then loath to leave it. They pronounced it the best book they had ever read, the husband remarking that he wished their ministers (Methodists) could explain the Bible as it was explained in that book. A poor woman, who had been disappointed in getting the money she expected to pay for the book, regretted so much that she was not able to take it, that I left her the book, with my address, so she could send me the money at her convenience. I am very sorry that I have not her letter to send you, in which she enclosed the amount due, with her expressions of gratitude to me for my kindness in leaving the book. She said that the entire family had read it through, and that some of the children were then reading it the second time, and they had received so much good from it that she could scarcely find words to express her gratitude.

One village I canvassed the second time, and received more than *three times* as many orders for the book as I did the first time. Last winter I canvassed this place for *Good Health*, where I had previously delivered about seventy-five copies of "Patriarchs and Prophets," and the cordial reception I received from the people proved, to my mind, more emphatically than anything else, the favorable impression that the books had made; and I wish I had written down the many favorable remarks made in reference to that book, so I could now send them to you. The best recommendation I had for *Good Health* was the remark, "This is the lady who canvassed for 'Patriarchs and Prophets.'"

I have sold nine hundred and thirty-four copies of "Patriarchs." At one time, in a country place, I sold in two weeks, working four days in each week, two hundred and eleven dollars' worth of this book. I will enclose copies of two recommendations that I received from ministers where I have canvassed.

John B. Warnicker, pastor of the Baptist church at Point St. Charles, Montreal, Quebec, wrote, as follows: "I have examined 'Patriarchs and Prophets,' and find it sound in doctrine, helpful in spiritual tone, and lucid in style. It is peculiarly helpful to parents as a medium through which Biblical knowledge may be imparted to their children."

H. S. Osborne, pastor of the Methodist church at East Hatley, Quebec, wrote, as follows: "This note is simply to say that I have hurriedly glanced through the work, 'Patriarchs and Prophets,' and have been favorably impressed with its plan and evident excellence. Many of the passages are very entertaining and instructive in their suggestion as well as in their style. I am sure it covers its ground well."

I have always taken small books in connection with "Patriarchs,"—"Christ Our Saviour," "Steps to Christ," etc.,—and have probably sold two or three times as many of them as I have of "Patriarchs." It has been hard for me to be convinced that this is not the best way, as I find so many persons who would willingly pay fifty or seventy-five cents for a book who would not pay two or three dollars; but I am thinking seriously of taking "Patriarchs" alone this season, although I did not begin that way; for I do not see any other means of *knowing* how I can do best,—by using the small books with "Patriarchs," or by taking "Patriarchs" alone.

I always make my first and best efforts with "Patriarchs and Prophets," and in no case do I present another book until I am positive I can secure no order for "Patriarchs." I have found that when carrying "Christ Our Saviour" and "Steps to Christ" as helps, about all I need to say to secure an order for them after canvassing for "Patriarchs" is that "these books are by the same author," and then tell the price. [The best way to use helps.—F. E. B.] But perhaps I may be mistaken; if I am, I want to be set right; for I am sure I wish to do my work in the best, which is of course the right, way.

Sincerely yours in the interests of "Patriarchs and Prophets,"

LAURA E. CUSHING.

The request in SUPPLEMENT which called forth the foregoing letter, read as follows, and we still invite workers to respond:—

Canvassers and ex-canvassers for "Patriarchs and Prophets," will aid the cause of truth by immediately sending us interesting facts concerning the good accomplished by this book. What is your own opinion of it? And what do others say? If you have or can get one or more written recommendations for it, please send them along *now* to Review and Herald, Battle Creek, Mich.

How many copies of this book have you sold? How long did it take you to do it? Are you preaching the most solemn and eloquent of sermons now by circulating this volume? If not, why did you stop? Do you know of any book which, like "Patriarchs and Prophets," *applies to the present time* the often misapplied and misunderstood lessons of the Old Testament, in this age when popular critics are making the strongest attack ever made upon this part of God's word since it was written?

"Patriarchs and Prophets" is God's own refutation of modern infidel arguments under the subtle guise of "Higher Christian Criticism." We want the best sales-records ever made, with the stated reason why such good work can not now be done on this best of Old Testament companions.

The Review and Herald.

BATTLE CREEK, MICH., MAY 16, 1899.

THE prison number of the *Life Boat* is a fine one. Have you seen it? If not, be sure to get a copy, and then be sure to have some prisoner see it.

THE Sanitarium Summer School will begin July 1, and will continue eight weeks. This offers an excellent opportunity, and we hope it will be used to the fullest extent by many.

FRANCE is now demanding a great slice of China, as indemnity for the imprisonment of a French missionary. What would those "powers" do for excuses to grab territory if there were no missionaries there?

CAPITALISTS of the United States of America and Asia have secured a concession from the Chinese government for the building of a railroad from Canton to Hankow, a distance of six hundred miles. This will present a good opening for this "power" to demand a share in the partition of China.

THE Chicago, Burlington, and Quincy Railroad Company is in debt \$85,000,000, which just now it is refunding, payable in fifty years, at *three and a half* per cent. interest. Why should not the Lord's own acknowledged cause be able to get money even on a loan, payable in a year or two, at a lower rate than a railroad company gets it for fifty years? Isn't it queer that men of the world have more confidence in business of the world, than Christians have in the business of Christ?

THE London correspondent of *Harper's Weekly* says that the natives of India "now perceive that the elaborate legal machinery of the civilized West benefits the rich and intelligent at the expense of the poor and untaught. What the latter require is cheap equity and rapid finality: what they get is costly and unintelligible law, which ruins them before finality is attained." And the "civilized West" here referred to, extends, we know, as far westward from England as to San Francisco.

A GOOD article in the *Outlook* of May 13, on "The Spread of Socialism," after showing how the vast combinations of trusts are "simply a method of levying tribute," and "are thus a bold advertisement of a purpose to compel the army of consumers to contribute to the rapid enrichment of their promoters," says: "I do not pretend to know exactly how it is coming out, but I know that the seeds of madness and violence are being sown broadcast every day, and the harvest is coming sure and soon." Don't you know exactly how it is coming out? If not, read James 5:1-8 and Hab. 2:2-14.

A SHORT time ago in a session of the Newark (N. J.) Conference of the M. E. Church, a motion was made to invite the evangelists Moody and Munhall "to conduct religious services at the next conference." This was met by a prominent presiding elder, with the ringing words: "We do not need outsiders to come in and stir us up. If we have not the

Spirit of God, it is about time to get to the altar. What are we coming to? Where are the good old days of Methodism?" "The sentiment was strong and nearly unanimous against the proposition to invite the evangelists." What a forsaking it would proclaim indeed, if it were really so that of all people the Methodists were reduced to the calling in of outsiders to preach to them conversion and the power of the Holy Ghost!

SUNDAY evening, May 7, there was a praise service in music in the Tabernacle in this place. A chorus of two hundred and fifty voices, accompanied by about a dozen players on instruments, sang several grand anthems, and led the whole congregation of about two thousand in singing an opening hymn and the doxology.

As the Scripture lesson, the following texts were read: 1 Chron. 23:1-3, 5; 25:1-7; 2 Chron. 5:11-14; Col. 3:16, 17; Eph. 5:18, 19; Ps. 150:1-6. Prayer was offered by Elder E. J. Hibbard. The following from one of our aged ministers we are sure speaks for the entire congregation:—

"The praise service celebrated last night at the Tabernacle was truly a success, whether we view it from a religious or scientific standpoint; it was elevating and holy in its influence.

"The hymn with tune America, by the congregation, was a remarkable specimen and proof that a large congregation might, by using the talent at hand, glorify God by a correct method of praising him. I have passed the eightieth year of life; and last night was the first time I ever heard a large congregation keep accurate time and tune in singing the doxology.

"There are three parts to be used in divine worship: First, preaching, which includes all kinds of Bible work in teaching the truth; second, prayer; and third, music, which includes both vocal and instrumental music combined.

"All of these properly cultivated must call for three departments of education in the church; not one can be neglected without serious loss in divine worship,—loss of vital elements, which includes loss of power, loss of vitality, loss of symmetry.

"But I am getting away from my report. I hope that the Battle Creek church will press on in this effort for perfection in the department of musical education as well as medical, theological, etc., thus attaining higher, holier, grander heights of knowledge."

WE really believe that if all our people knew what is in that beautiful little book, "The Coming King," they would spread among the people thousands upon thousands of copies, as surely they ought to. The book is not all devoted to the *second* coming of the Lord: it treats of Jesus, the coming King, in both his comings. First it treats of him as "The Creator," then of him as "The Redeemer." It presents "The Gospel in the Old Testament;" then Christ as "The Leader of Israel." It then treats of him in his first coming as "The Great Teacher;" "The Man of Sorrows;" "Our Sacrifice." It then tells of his "Resurrection;" his "Ascension;" and of him as now "Our Advocate." Then after all this gospel instruction (78 pages), beautifully taught, the truth of his glorious second coming is taken up

and studied in the promises of his coming, "When Shall these Things Be?" the signs of his coming, and his actual coming in glory; then "The King's Reward," and "The New Jerusalem." It can not fail to do good to every person who will read it; and surely every one ought to have a chance to read it. Another and most valuable thing in the circulation of this book is that all the income to the author goes to the work for the colored people in the South. Thus a double good is done by every copy sold—good to every one who buys, and good to the mission work in the South by a proportion of what is paid for the book by each one who buys. A goodly number have indeed been sold, but merely a beginning as to what ought to be sold. Address Review and Herald, or your tract society.

SELECTIONS FROM "CHRIST IN SONG,"

For use in tent-meetings, will be ready early in June (of this year). The committee (Elders L. A. Hoopes, A. T. Jones, and S. H. Lane) appointed by the General Conference Committee, to whom this matter was referred at the last annual meeting of the Publishing Association, have practically completed their work, and the plates are nearly all made. The book will contain about one hundred pages of the choicest selections, nearly half of which are old hymns and tunes, the others are the brightest and best of new and popular songs; bound in the strongest cover possible for a *fifteen-cent* book—much better than what was on the old collection.

These songs and hymns are the best from the 260-page book, "Christ in Song," which will contain the best from other books in addition to many excellent new songs by Brother Belden, who has had this work in preparation during the last five years. The full book will sell at thirty cents in flexible, heavy art-canvas cloth, and fifty cents in regular stiff cloth-covered boards, both bound so they will *last*, the art-canvas being stronger than ordinary book cloth, and the back fastening as nearly everlasting as can be devised at those prices.

We believe that both the full and the abridged editions will give satisfaction, the songs and hymns being identical in numbering, as far as they go in the small book, so that both the large and the small collections may be used together; that is to say, the one in charge of the meetings will use the small book, yet all who buy the full book can join in the singing, since the hymns in the small book will bear the same numbering as in the large. The large book should not be used by the person conducting the singing unless *all* have it.

The plates are nearly completed for the large collection as well as for the small one, so that within two weeks after the small book is issued, the other will be ready. In the REVIEW of next week will appear one of the new songs from the collection for tent-meeting use.

Orders may be forwarded to your tract society, or to the Review and Herald. Price, 15 cents.

L. A. HOOPES, *Chairman.*

WANTED.—A good Christian home for a baby girl four weeks old. The child's mother is unable to support herself and take care of the baby. The child is well, and has brown eyes and hair. Address *Medical Missionary, Relief Department, Battle Creek, Mich.*