

# The Adventist REVIEW AND HERALD And Sabbath

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

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### GROWTH.

BROTHER, has thy heart been longing  
That some trial be withdrawn,  
Almost doubting that the storm-cloud  
Is preceding His sweet dawn?  
Ah! the Spirit heard thy cry,  
Yet his love gave no reply.

At the pruning-knife thou'rt looking,  
At the wounds, and then the scar;  
At thy heart-growth he is looking,  
Which less trial would but mar;  
And 't was just his love that gave  
Added purging, life to save.

Art thou bearing some rich fruitage?  
Thou wilt know the Pruner's knife;  
For our Husbandman best knoweth  
How to bring us his full life:  
In his touch that seals our troth  
Lies the secret of our growth.

Wouldst thou have his richest flavors  
In the fruits thy life shall bear?  
Thou must give him sole selection  
Of the way to make them fair.  
Wouldst thou have the sweetest bloom?  
Give the Spirit thy heart's room.

That which seemeth but destroying,  
Is a blessing in his hand;  
While his alchemy makes trial  
For some hidden joy to stand.  
When we see the garnered fruit,  
Praise will fill the lips once mute.  
— Carrie Merrill.

### THE TRUTH AS IT IS IN JESUS.—NO. 2.

MRS. E. G. WHITE.

God gives to every man his work, and with the imparted commission he gives to his messengers a measure of power proportionate to their faith. He is constantly unfolding to the heart the riches of his grace. Light will shine forth in clear rays from those who receive light from the word of God. Converted messengers are needed, to give the words of the Most High to the people.

The teacher of the truth must practise the truth he communicates to the people, else his labor will be in vain. Those who support the truth, not only by argument, but in their lives, range themselves on the side of righteousness. By a converted life they give evidence that they bear a solemn message of warning, which is a savor of life unto life, or of death unto death. When men are really converted, controversy and debate will be ended. The plain, searching truth will be proclaimed by lips touched with a live coal from the altar of God.

The true minister of the gospel will not stand before the people to speak smooth words; to cry, Peace and safety. He realizes the dangers that threaten the soul, and he presents the truth as it is in Jesus. The truth comes from his lips clear, plain, and decided, as if he fully believed the words spoken to be a savor of life unto life, or of death unto death. He knows that he has the Spirit and power of God, and his words awaken the consciences of his hearers.

The lessons given by the greatest Teacher the world has ever known were given in plain, simple language. Christ's words were explicit and direct. His instruction was given line upon line, precept upon precept. Christ reproached his disciples with their slowness of comprehension. Why did they not understand his lessons? — Because his words did not agree with what they had been taught, or with their hopes and expectations. Christ tried to impress his disciples that he had left in their possession truths of which they did not realize the value.

The Old Testament is the ground where the seeds of practical godliness were first sown. This was repeated in Christ's words to his disciples. We have yet to learn that the whole Jewish economy is a compacted prophecy of the gospel. It is the gospel in figures. From the pillar of cloud, Christ presented man's duty to God and to his fellow men. His words to his appointed agencies, both in the Old Testament and in the New, point out plainly the Christian virtues. Through all his teaching he scattered the precious grains of truth. All will find these to be as precious pearls, rich in value, if they will practise the principles laid down.

We have the truth. Shall we not practise it? Selfishness is the great evil that makes of none effect the preaching of the cross of Christ. Preach the word. Do not drown the voice of Christ by your own interpretation of the Scriptures. Do not make the word of God mean what he never meant it to mean. Make a practical application of the truth. Urge the truth home with sanctified assurance and directness, presenting the high standard God sets before his people. Truth must become truth to the receiver to all intents and purposes. It must be stamped upon the heart. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." This is the service that God requires. Nothing short of this is pure and undefiled religion. The heart is the citadel of the being; and until that is wholly on the Lord's side, the enemy will gain constant victories over us by his subtle temptations.

If the life is given into its control, the power of the truth is unlimited. The thoughts are brought into captivity to Christ. From the treasure of the heart are brought forth appropriate and fitting words. Especially will our words be guarded. Writing to Timothy, Paul says: "Hold fast the form of sound words, which thou hast heard of me, in faith and love

which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."

The Holy Spirit must work on the hearts of the teachers of God's word, that they may give the truth to the people in the clear, pure way that Christ himself gave the truth. He revealed it, not only in his words, but in his life. If God's messengers realize the necessity of the Holy Spirit's working, this Spirit will speak through them to the hearers, who will understand the meaning of the truth spoken.

Men in this age of the world act as if they were at liberty to question the words of the Infinite, to review his decisions and statutes, indorsing, revising, reshaping, and annulling, at their pleasure. If they can not misconstrue, misinterpret, or alter God's plain decision, or bend it to please the multitude and themselves, they break it. We are never safe while we are guided by human opinions; but we are safe when we are guided by a "Thus saith the Lord." We can not trust the salvation of our souls to any lower standard than the decision of an infallible Judge. Those who make God their guide, and his word their counselor, follow the lamp of life. God's living oracles guide their feet in straight paths. Those who are thus led do not dare judge the word of God, but ever hold that his word judges them. They get their faith and religion from his word. It is the guide that directs their path. It is a light to their feet, and a lamp to their path. They walk under the direction of the Father of light, with whom is no variableness, neither shadow of turning. He whose tender mercies are over all his works makes the path of the just as a shining light, which shines more and more unto the perfect day.

### NO SCHISM IN THE BODY.—NO. 1.

J. N. LOUGHBOROUGH.

"God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." 1 Cor. 12:24-27.

Of the union and harmony that should exist in the church, "Testimony for the Church," No. 31, published in 1882, says:—

Union is strength; division is weakness. When those who believe present truth are united, they exert a telling influence. Satan well understands this. Never was he more determined than now to make of none effect the truth of God, by causing bitterness and dissension among the Lord's people. The world is against us, the popular churches are against us, the laws of the land will soon be against us. If there was ever a time when the people of God should press together, it is now. . . .

With what care should we seek so to present the truth that others, by beholding its beauty and simplicity, may be led to receive it! If our characters testify of its sanctifying power, we shall be a contin-

ual light to others,—living epistles, known and read of all men. We can not afford now to give place to Satan by cherishing disunion, discord, and strife.

That union and love might exist among his disciples, was the burden of our Saviour's last prayer for them prior to his crucifixion. . . . "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—*Pages 232, 233.*

Paul writes to the Galatians: "I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh."—*Id., page 239.*

The apostle adds a caution to the independent and self-confident: "If a man think himself to be something, when he is nothing, he deceiveth himself. . . . Every man shall bear his own burden." He who considers himself superior in judgment and experience to his brethren, and despises their counsel and admonition, evinces that he is in a dangerous delusion. The heart is deceitful. He should test his character and life by the Bible standard. God's word sheds an unerring light upon the pathway of man's life. Notwithstanding the many influences which arise to divert and distract the mind, those who honestly seek God for wisdom will be guided into the right course.—*Id., page 243.*

Instruction given in 1885 says:—

Organization and discipline are essential, but there is now very great danger of a departure from the simplicity of the gospel of Christ. What we need is less dependence upon mere form and ceremony, and far more of the power of true godliness.—*Id., No. 32, page 217.*

#### SATAN'S DECEPTIONS.

MRS. A. VINCENT.

"THEN shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

This text has come to me with particular force lately because of my connection with the work of trying to help a poor soul to the kingdom of heaven. About four years ago I became acquainted with a woman in Pennsylvania, whose father had been a preacher, and died a believer in the Sabbath of the Lord. The daughter had thus had her attention called to this subject; but although she professed to be a Christian, she had never observed the true Sabbath. Before I knew her, she had at one time been very ill, and had so far yielded to Spiritualistic influences as to be "healed," as she believed, by a medium. She was continually talking of this experience, and telling others about it.

Not long after I became acquainted with her, she began to keep the Sabbath, and continued to do so until a short time ago, although meeting with great opposition from her relatives. One Sunday, as she was ironing, she says the Lord appeared to her; and pinching her arm very hard, said to her, "Do not work any more on Sunday, for it is the Sabbath," or words to that effect. She was much frightened, and said that her arm ached terribly where she was pinched, until she promised never to work any more on Sunday; then the pains in her arm ceased immediately, and he disappeared.

This poor soul has been deceived by the lying spirit. Although she professed not to be a believer in Spiritualism, any one could

see that she did believe. That was the crowning deception with her.

The time has come when Seventh-day Adventists ought to know which they are going to believe,—“their own senses, or the word of God.” “Would they in such a crisis cling to the Bible and the Bible only?” See “Great Controversy,” page 625, second paragraph.

This is not the last we shall hear from the great deceiver. I am frequently asked by our *own people* if I think it is wrong to employ Spiritualist doctors; and to my knowledge there are many of our people who have employed them. I am sure that the time is not far distant when many *who have done so will receive visitants from the prince of darkness, and many may fall.*

#### HEALING.

*The King's Messenger.*

LAST days! Wonderful promises for these times,—all flesh to receive the outpouring; signs to follow the reception of the Holy Spirit; power to be received when the Holy Ghost comes upon us; he is to heal them all. We are only in the infant class. Our brightest and best are but in the kindergarten. We are playing healing. Hit or miss, success or failure, as the case may be. According to our faith it is done.—“O thou of little faith!”

We are to go on to know the Lord. Go on—not stand still, not move in ruts, but *go on*. The subject of divine healing is attracting the attention of God's people as never before. This is the lesson that the Holy Ghost is teaching at this time. If these signs should follow them that believe, how the empty churches would be filled, the assemblages of the saints be thronged, the waste places of Zion be restored! What a blessing such a salvation would be!

“The age of miracles has passed,” says the church. Sadly true; but the time of restoration is at hand. The last days' outpouring has come. The Comforter is here; the work of the coming kingdom has begun; the gospel of healing is beginning to be proclaimed; a new era, the dispensation of the Holy Ghost, is dawning; the set time to favor Zion has come. Let him that hath ears to hear listen to what the Spirit saith unto the churches.

#### NOT FOR THY RIGHTEOUSNESS.

T. E. BOWEN.

(Newburg, W. Va.)

ISRAEL's forty years' wandering in the wilderness was over. They were encamped before Jericho, in the plains of Moab, east of Jordan. Moses was about to die, and in rehearsing all the wonderful dealings of God, both to the Egyptians and to Israel, he said, among many other things: “Speak not thou in thine heart, after that the Lord thy God hath cast them [the nations of Canaan] out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: . . . not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord swore unto thy fathers, Abraham, Isaac, and Jacob.” Deut. 9:4, 5.

This certainly must have been a humiliating statement to Israel. They did not really deserve to enter the land; yet because of the extreme wickedness of the nations of Canaan, and because of his oath to Abraham, God permitted them to go in. “Remember, and forget not,” said Moses, “how thou provokedst the Lord thy God to wrath in the wilderness.” That these nations were exceedingly wicked, is

shown by turning to Leviticus 18. There the Lord enumerates a long list of revolting sins, against which he warns Israel, and says: “Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you.” Verse 24.

The lesson comes to us with the same humiliating force as it did to ancient Israel. We have been wandering around in unbelief and hardness of heart for many years. The heavenly Canaan might have been in the possession of God's people, had we lived out the light he has shed upon us. We certainly are nearing the time when remnant Israel is to go in to possess the heavenly Canaan, or kingdom of Christ. Let none say in his heart, “Because of my righteousness this is given to me.” Ah! were it not for the righteousness of our Saviour, none could ever hope to go in. We are stiff-necked and rebellious. No credit is due us. Let the glory be given to Jesus Christ, to whom it belongs. But the nations are exceedingly wicked, and are becoming worse each year. Their sins are reaching to heaven, and the time of God's wrath is fast approaching. The end of all things, which brings the kingdom of God, will not come speedily because of our righteousness, but because of the wickedness of the nations that must be blotted out.

Some who are classed among the remnant will think they deserve an inheritance because of their own righteousness. This class is well represented in the parable by the man who entered the marriage feast without change of raiment. He thought he looked all right. His righteousness appeared to him to be genuine. But had he compared it with Christ's, he would have been humbled. Let us humble ourselves now before God, and obtain a change of raiment; then we shall know the possession is not given us for our righteousness, but because of Christ's righteousness, loving-kindness, tender mercies, and his promise to our forefathers.

#### NOT FICTION, BUT FACT.

Moody.

THE Bible does not say, “Except ye join the church, ye shall not see the kingdom of God.” To be born again in the Spirit is a new birth in itself, and is an act of God. It is something outside of ourselves. God is the author of life, and it comes direct from God. It is not, in its nature, the turning over of a new leaf and the forming of a new resolution. How many in this congregation, at the first of the year said they were going to turn over a new leaf,—said this at the beginning of this year, this new year? But you didn't keep the resolution for three days. A friend of mine told me that he had made certain resolutions, and after three days he was back into the old leaf which he thought he had turned. I will venture to say if all the good resolutions, intentions, and resolves made at the first of the year and already broken, were written on parchment, a good many horses would be required to draw them all.

You did not keep them. We have not power to keep them ourselves. That power does not come of our own wish. It is not coming here and having your feelings wrought up, or going to a funeral and having your feelings wrought upon by the burial service held over a dear friend, and promising the minister that you are going to live a different life. How many ministers can tell you of resolutions and promises of this kind made at the funeral services of some loved friend, and who knows that within three or four months they are back to their old life.

Perhaps you say, “What is it? And how can you prove I need this new life?” How

many times have you promised yourself and your friends you would never do certain things, and then gone out and done them?

"He that ruleth his spirit is better than he that taketh a city." It's a great thing to get self-control, but I do not think there is any self-control coming out of ourselves.

Now listen to this, in the seventh chapter of Mark, twenty-first verse: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man."

My dear friends, don't you see that you have a bad stream if you have a bad fountain? Christ's own illustration is: Make the tree good, and the fruit will be good. If I have an apple-tree that does not bear good apples, and I prune and dig around it, I have bad apples when I pick them off. That tree needs to be cut off, and a new life, or graft, put in. It has to have the God life, the divine life, put in. This was taught to Nicodemus: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." When I was born of my parents, I got a fleshly nature from them; and when I was born in the Spirit, I got another nature from God. The Bible puts it, "the first man Adam" and "the last Adam." In Galatians you will find the fruits of the flesh and the fruits of the Spirit. How vile those of the flesh are!

My friends, pray anoint your eyes with eye-salve, so that you may see. I have often had women come to me and say, "Mr. Moody, please pray for my husband. He is all right at heart; he has a good heart." I pity them; and I tell them that I pity him, and will pray for him. But the trouble is with the heart. Let the heart be right, and the eye will be right, the hand and the arm and the lips and our lives will be right. Let the heart be right, and you will have self-control; you can then control your temper, because God will give you control of your temper.

You want to get control of your lusts and appetites: Christ gives that power. The reason so many have lost the victory is because they are fighting the battle with *their* powers, and with nothing else. Now, if you really want it above everything else, listen: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." "Born of God." Now the old remedy for sin in this world is to be born again, and I do not believe man has ever found any other way. If Christ will come into his heart and dwell there, and become his Saviour and his Redeemer, he will give him power over sin; and I do not believe the reign of sin will be broken until Christ comes into the heart of man and takes possession.

This is not, mark you, a dogma or a creed. It is "As many as received him." As Paul said, "when it pleased God . . . to reveal his Son in me." You say it is a mystery. Of course it is a mystery. There is a mystery about the Bible to this day. You see a tree running up into its branches and leaves, and there also is a mystery. Wherever there is life, there is mystery. I am not talking fiction, but fact. You can become an heir of glory by partaking of this life.

To keep in close touch with God in the secret chamber of his presence is the great underlying purpose of prayer. To speak with God is a priceless privilege; but what shall be said of having and hearing him speak with us! We can tell him nothing he does not know; but *he can tell us* what no imagination has ever conceived, no research ever unveiled.—*Pierson.*

#### OUR DAILY BREAD.

MAN does not live by bread alone;  
Yet the dear Christ, this word who said,  
In whose pure eyes God's great love shone,  
Bade us to pray for daily bread.

And what do we, who ask it, want,  
When lowly kneeling, this we say,  
"Lord, though our strength is spent and scant,  
Give us our daily bread this day?"

"Not bread to last the weary march  
Of toilsome weeks, or months, or years;  
The prayer upbuilds its rainbow arch  
Above our trials and our tears."

We crave but loaf and cup to last  
The one day's need, the one day's task;  
And by the memory of our past,  
We may expect the gift we ask.

And not alone for mortal bread  
We pray, since thy dear children, Lord,  
Are on the road by angels led,  
And oft they hear the living word.

And in the darkness oft they see  
Thy stars come out to light their way,  
And never are they far from thee,  
Jehovah God! their strength and stay.  
—Margaret E. Sangster.

#### "HERE AM I, SEND ME."

HUBERT FLETCHER.  
(St. Ann, Jamaica.)

"YE are a chosen generation, a royal priesthood, a holy nation, a peculiar [“purchased,” margin] people." 1 Peter 2:9.

As the Lord gathered ancient Israel from Egyptian darkness to be a separate people, through whom the light of his truth was to be promulgated on earth, so is he gathering out a people in these last days, through whom the last message is to be carried to the uttermost parts of the earth.

Who are they?—They were in time past not a people (verse 10), being aliens from the commonwealth of Israel (Eph. 2:12); but now they are called "out of darkness into his marvelous light." And "as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. Therefore as many as have renounced, or will renounce, the old man of sin, and put on Christ, having the commandments of God and the testimony of Jesus, are numbered among them.

What is first required in fulfilling this mission?—Those who take this step must enter the school of Christ as learners, or disciples (Matt. 11:29), where they remain until their probation closes. But in order to learn, what must be given up?—"If any man come to me, and hate not his father, and mother, and wife, . . . yea, and his own life also, he can not be my disciple" (Luke 14:26); that is, love for God must be supreme. The dearest ties on earth must be severed when they come between the soul and God. Notice, too, that it is not "will not" or "shall not," but "can not," be my disciple. "So likewise, whosoever he be of you that forsaketh not all that he hath, *can not* be my disciple."

Sharp and trying will be the conflict between the disciple and the enemy. Christ says, "I came not to send peace. . . . A man's foes shall be they of his own household." Matt. 10:34-36. But he also says, "I have chosen you out of the world." John 15:19. A full surrender is required, a thorough consecration. The followers of Jesus are in the world, but not of the world. The pleasures, fashions, and things of the world do not allure them; for "the friendship of the world is enmity with God." James 4:4.

Being united to Christ, the True Vine, the fruits of the Spirit—love, joy, peace, etc.—will be manifested. Gal. 5:22, 23. "We have the mind of Christ," who "made himself of no reputation, and took upon him the form of a servant. . . . And being found in fashion

as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:7, 8.

Both body and soul must be consecrated. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:20. It is the Lord's desire that his people preserve their bodies in a healthy state; hence he is sending light in the way of health reform: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

When all is yielded, then as the voice of the Lord is heard, saying, "Whom shall I send, and who will go for us?" each can gladly respond, "Here am I; send me."

LEAVING everything with Him, and allowing him his way without murmuring or criticism, is not fatalism, is not fanaticism. Entering into God's plan for us, yielding ourselves fully to him, does not make us lose our individuality, but it merges our personality in his. It makes us workers together. He made us, not we ourselves; and not unto us, but to him, be all the honor and glory. He made us, and has a plan for us; and if we let him work his plan, it will be for his glory and our good. We need to be in touch with him. His will and ours must run on parallel rails; we must not continually urge him to alter his plan to suit our ways; but his will is to be our will, and our prayer must be, from the heart, "Thy will be done."—*Selected.*

## The Sermon.

### CREATION OR EVOLUTION, WHICH?\*

A. T. JONES.

I AM going to speak this afternoon on the subject of Evolution. I want you to pay close attention, and find out for yourselves whether or not you are evolutionists. First of all, I will read to you what evolution is; then as we follow along, you can see whether or not you are an evolutionist. These statements are all copied from a treatise on evolution, written by one of the chief evolutionists; therefore they are all correct, so far as they go, as definitions:—

"Evolution is the theory that represents the course of the world as a gradual transition from the indeterminate to the determinate, from the uniform to the varied, and which assumes the cause of these processes to be immanent in the world itself that is to be thus transformed."

"Evolution is thus almost synonymous with progress. It is a transition from the lower to the higher, from the worse to the better. Thus progress points to an increased value in existence, as judged by our feelings."

Now notice the particular points in these three sentences: evolution represents the course of the world as a gradual transition from the lower to the higher, from the worse to the better; and assumes that this process is immanent in the world itself thus to be transformed. That is to say, the thing gets better of itself; and that which causes it to get better is *itself*. And this progress marks "an increased value in existence, as judged by our feelings." That is to say, you know you are better, because you feel better. You know there has been progress, because you feel it. Your feelings regulate your standing. Your knowledge of your feelings regulates your progress from worse to better.

Now in this matter of progress from worse to better, have *your* feelings anything to do

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



with it? If they have, what are you? Every one here this afternoon who measures his progress, the value of his experience, by his *feelings*, is an evolutionist: I care not if he has been a Seventh-day Adventist for forty years, he is an evolutionist just the same. And all his Christianity, all his religion, is a mere profession without the fact, simply a form without the power.

Now I read what evolution is, in another way; so that you can see that it is infidelity. Then, if you find yourself an evolutionist, you know at once that you are an infidel: "The hypothesis of evolution aims at answering a number of questions respecting the *beginning*, or *genesis*, of things." It "helps to restore the ancient sentiment toward nature as our parent, and the source of our life."

One of the branches of this sort of science, that has done most toward the establishment of the doctrine of evolution, is the new science of geology, which has instituted the conception of vast and unimaginable periods of time in the past history of our globe. These vast and unimaginable periods, as another one of the chief writers on this subject—the author of it indeed—says, "is the indispensable basis for understanding man's origin" in the process of evolution. So that the progress that has been made, has been through countless ages. Yet this progress has not been steady and straight forward from its inception until its present condition. It has been through many ups and downs. There have been many times of great beauty and symmetry; then there would come a cataclysm, or an eruption, and all would go to pieces, as it were. Again the process would start from that condition of things, and build up again. Many, many times this process has been gone through; and that is the process of evolution,—the transition from the lower to a higher, from the worse to the better.

Now, what has been the process of *your* progress from the worse to the better? Has it been through "many ups and downs"? Has your acquiring of the power to do the good—the good works which are of God—been through a long process of ups and downs from the time of your first profession of Christianity until now? Has it appeared sometimes that you had apparently made great progress, that you were doing well, and that everything was nice and pleasant; and then, without a moment's warning there would come a cataclysm, or an eruption, and all be spoiled? Nevertheless, in spite of all the ups and downs, you start in for another effort: and so through this process, long-continued, you have come to where you are to-day; and in "looking back" over it all, you can mark some progress, you *think*, as judged by your feelings,—is that your experience? Is that the way you have made progress?

In other words, are you an evolutionist? Don't dodge; confess the honest truth; for I want to get you out of evolutionism this afternoon. There is a way to get out of it: and every one who came into this house an evolutionist can go out a Christian. So if, when I am describing an evolutionist, so plainly that you see yourself, just say so,—admit that it is yourself,—and then follow along the steps that God will give you, and that will bring you out of it all. But I say plainly to you that, if that which I have described has been your experience, if that has been the kind of progress that you have made in your Christian life, then you are an evolutionist, whether you admit it or not. The best way, however, is to admit it, then quit it, and be a Christian.

Another phase of it: "Evolution, so far as it goes, looks upon matter as eternal." And "by assuming" this, "the notion of *creation* is eliminated from those regions of existence to which it is applied." Now if you look to yourself for the principle which would assure that

progress that must be made in you as certainly as ever you reach the kingdom of God; if you suppose that that is immanent in yourself, and that if you could get it rightly to work, and superintend it properly when it had been thus got to work, it would come out all right;—if thus you have been expecting, watching, and marking your progress, you are an evolutionist. For I read further what evolution is: "It is clear that the doctrine of evolution is directly antagonistic to that of creation. . . . The idea of evolution, as applied to the formation of the world as a whole, is opposed to that of a direct creative volition."

That is evolution, as defined by those who made it,—that the world came, and all there is of it, of itself; and that the principle that has brought it to the condition in which it is, is immanent in itself, and is adequate to produce all that is. This being so, in the nature of things "evolution is directly antagonistic to creation."

Now as to the world and all there is of it, you do not believe that it all came of itself. You know that you are not an evolutionist as to that; because you believe that God created all things. Every one of you here this afternoon would say that you believe that God *created* all things,—the world and all there is in it. Evolution does not admit that: it has no place for creation.

There is, however, another phase of evolution that professedly is not absolutely antagonistic to creation. Those who made this evolution that I have read to you did not pretend to be anything but infidels,—men without faith,—for an infidel simply is a man without faith. Even though a person pretends to have faith, and does not actually have it, he is an infidel. Of course the word "infidel" is more narrowly confined than that nowadays. The men who made this evolution that I have read to you were that kind of men; but when they spread that kind of doctrine abroad, there were a great number of people who professed to be Christians, who professed to be men of faith, who professed to believe the word of God, which teaches creation. These men, not knowing the word of God for themselves, not knowing it to be the word of God, but their faith being a mere form of faith without the power—these men, I say, being charmed with this new thing that had sprung up, and wanting to be popular along with the new science, and really not wanting to forsake altogether the word of God and the ways of faith, were not ready to say that they could get along without God, without creation somewhere, so they formed a sort of evolution with the Creator in it. That phase of it is called theistic evolution; that is, *God started the thing*, whenever that was; but since that, it has been going on of itself. He started it, and after that it was able of itself to accomplish all that has been done. This, however, is but a makeshift,—a contrivance to save appearances;—and is plainly declared by the true evolutionists to be but "a phase of transition from the creational to the evolutionary hypothesis." It is evolution only; because there is no half-way ground between creation and evolution.

Whether you are one of this kind or not, there are many of them, even among Seventh-day Adventists,—not so many as there used to be, thank the Lord!—who believe that we must have God forgive our sins, and so *start* us on the way all right; but after that we are to work out *our own* salvation with fear and trembling. Accordingly, they do fear, and they do tremble, all the time; but they do not work out any salvation, because they do not have God constantly working *in them*, "both to will and to do of his good pleasure." Phil. 2:12, 13.

Now in Heb. 11:3 it is recorded that it is through faith that we understand that the worlds were *framed*—put together, arranged, built—

"by the word of God; so that things which are seen were not made of things which do appear." The earth which we have was not made of rocks; men were not made of monkeys, apes, and "the missing link;" and apes and monkeys and "the missing link" were not made of tadpoles; and tadpoles were not made of protoplasm originally away back at the beginning. No! "the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Now why is it that things which are seen were not made of things which do appear?—Simply because the things of which these are made did not appear. And the reason those things did not appear is because they *were not* at all. They did not exist. The worlds were framed by the word of God; and the word of God is of that quality, it has that property about it, which, when the word is spoken, not only causes the *thing* to be, but causes to exist the material out of which the thing is made, and of which the thing consists.

You know also the other scripture, that "by the word of the Lord were the heavens made; and all the host of them by the breath of his mouth; . . . for he spake, and it was." Ps. 33:6-9. Upon this I will ask you a question: How long after he spoke, before the things were? How much time passed, after he spoke, before the thing was? [Voice: "No time."] Not a week?—No. Not six long periods of time?—No. Evolution, even that which recognizes a Creator, holds that indefinite countless ages, or "six long, indefinite periods of time," passed in the formation of the things which are seen, *after he spoke*. But that is evolution, not creation: evolution is by long processes. Creation is by the word spoken.

When God, by speaking the word, had created the worlds, for this one he said, "Let there be light." Now how much time passed between the words, "Let there be light," and the time when the light came? I want you to understand this matter aright, so that you can find out whether you are an evolutionist or a creationist. Let me ask this again. Were there not six long periods of time between the time when the word was spoken and the accomplishment of the fact? You say No. Was it not a week?—No. Not a day?—No. Not an hour?—No. Not a minute?—No. Nor even a second?—No, indeed. There was not a second between the time when God said, "Let there be light," and the existence of the light. [Voice: "Just as soon as the word was spoken, the light was."] Yes, that is the way it was. I go over it thus minutely, so as to get it firmly fixed in your mind, for fear you will let it go presently, when I ask you something further. Now is it settled that when God said, "Let there be light," there was not a second of time between that and the shining of the light? [Voice: "Yes."] All right. Then the man who allows that any time at all passed between God's speaking and the appearing of the thing, is an evolutionist. If he makes it countless ages upon countless ages, he is simply more of an evolutionist than the one who thinks it took a day; he is the same thing, but more of it.

Next, God said, "Let there be a firmament." And what then?—It was so. Then from the time that God spoke, "Let there be a firmament, . . . and let it divide the waters from the waters," how long before a firmament was there? Was that done instantly?—Yes. Then the man who holds that there was an indefinite, a very long, period of time between the speaking of the word and the existence of the fact,—what is he?—An evolutionist. If he allows that there was a day, or an hour, or a minute, between the speaking of the word, and the existence of the thing itself, that man does not recognize creation.

(To be continued.)

## 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.

STRONG Son of God, immortal love,  
 Whom we, that have not seen thy face,  
 By faith, and faith alone, embrace,  
 Believing where we can not prove;

Thine are these orbs of light and shade;  
 Thou madest life in man and brute;  
 Thou madest death; and lo, thy foot  
 Is on the skull which thou hast made.

Thou wilt not leave us in the dust:  
 Thou madest man, he knows not why;  
 He thinks he was not made to die.  
 And thou hast made him: thou art just.

Thou seemest human and divine,  
 The highest, holiest manhood, thou:  
 Our wills are ours, we know not how,—  
 Our wills are ours, to make them thine.  
 —Alfred Tennyson.

### STUDIES IN PRINCIPLES.—NO. 4.

#### LOYALTY.

To BE loyal, says Webster, is (1) "to be devoted to the maintenance of law; disposed to uphold the constituted authority; faithful to the lawful government, whether parental, civil, or divine; (2) faithful to the sovereign, either as the maker of the law, or the personal representative of the government; (3) faithful to a lover or friend, especially under trying circumstances." Loyalty is therefore the "state or quality of being loyal; fidelity to a superior, to duty or love."

In this definition the great lexicographer has given us a sermon in a nutshell, and has illuminated his dictionary with the "glory of God in the face of Jesus Christ."

Loyalty is the gauge of honor,—honor of greatness,—and God has revealed his greatness in the fact that in Jesus Christ he recognized, and bowed to, the superiority of law, as he regarded even his own personality subject to it.

Loyalty is the spring of obedience, and may exist under a surface of *seeming* disobedience; for obedience is the external expression of intelligent, well-educated loyalty. Loyalty may be so ignorant of the terms in which law has spoken as not to know just how to express itself so as to be understood as obedience.

Obedience may be hypocritical, but loyalty, never. Obedience is transferable; that is, it may give itself to one matter to-day, and to another to-morrow, for money or favor: but loyalty stands by, through thick and thin. Money can not touch it; neither can favor find its scent.

Obedience is the vine; loyalty, the root. The vine may be cut off, and used as a decoration of character, until its sap dries up, and it withers: but the root lives, and produces other vines and branches, and it is true of these branches that they can not bear fruit except they abide.

The test of obedience is endurance: loyalty is its own test.

Loyalty does not regard any person, *as such*, but that which he represents. It adheres to the throne, instead of the kings that come and go,—to the law, instead of the executor of it,—to the love, instead of the character that *might* prove itself so false that to love it still would be to *forfeit* love.

Jesus gave expression to the principle of loyalty, by all that he was as a son, as a citizen (subject) of the kingdom, and as a friend.

As a son, he consented to whatever was the will of the Father. Matt. 11:26; 26:39, 42; Luke 22:42; John 8:28; 10:18, 37; 14:13; Rom. 8:3; 1 Cor. 15:28; Heb. 5:8; 2 Peter 1:17; 1 John 4:14; 5:20.

He unhesitatingly submitted to the conditions of the embassy to which he was appointed, and in fulfilling which he must become the Son of man. We can not believe that this was done without intelligent processes. He considered carefully, decided, and knew just what he was doing. The whole scheme bears the marks of mature and discriminating forethought. The Scriptures abound in expressions that confirm this truth. Dan. 9:26; Matt. 26:24; Mark 9:12; Luke 22:22; 24:25, 26, 46, 47; 1 Cor. 15:3; 1 Peter 3:18.

Loyalty to law led to his humiliation under it. Its author, he yet took to himself no honor nor authority on that account, but bowed his head to its yoke, just as any other subject of the kingdom must do; and this, in turn, led to his immunity from the judgment that must otherwise have been visited upon the sins that he bore for all the world. Ps. 113:5, 8; Isa. 57:15-19; Matt. 22:21; Mark 12:17; Acts 8:33; Phil. 2:8.

Loyalty to his brethren and friends according to the Spirit as well as the flesh, led him to take the infinite risk of coming under that judgment, from which, under the circumstances, only loyalty could save him. Isa. 40:11; 46:4; 53:4; 63:9; Ezekiel 34; Matt. 8:17; John 6:70; 14:1-3; 15:13-16; Rom. 5:6-8; Heb. 9:28; 1 Peter 2:24. And this is all left on record for our example.

#### PRACTICAL SUGGESTION.

THE following suggestion is from Mrs. J. H. Kellogg, and is of especial value. I hope it will be acted upon at once. S. M. I. H.

"Recognizing the good that may accrue from the reading of good literature, it is suggested that our sisters might establish *traveling libraries* as a missionary enterprise, or, in other words, gather together collections of good books and pamphlets, which could be sent by mail to persons longing for reading-matter, but unable for various reasons to procure it,—books on child culture, which could be lent to mothers seeking for help in bringing up their children; books about nature and nature study, suitable for parents to read with their children; books for girls and for boys, uplifting and ennobling in character, to crowd out the desire for the cheap literature which abounds; books to bring sunshine to invalids and the aged; in short, books of every description, that would help make men, women, and children more like Christ in every-day life.

"Many sisters could spare one, two, or even more, books for this purpose,—not such books as they no longer care for, but those which they themselves prize,—the books which they have found most helpful, and which it might be no little sacrifice to lend. There are many more who could, by a little self-denial, purchase a larger or smaller collection of new books to lend, thus making of the library an individual missionary enterprise. Those to whom books were sent, if able to do so, might perhaps pay the return postage; but there are many lonely ones, widows and poor, on farms and ranches, in desert places, in country villages, and even in large cities, too poor in this world's goods to pay the few cents required for mailing. To such, the literature must needs be prepaid both ways.

"Again: there are those who take several magazines and periodicals, in which they read many articles and items that inspire them to better living. Why not make clippings of such helpful things, sorting and classifying,

and when several of a kind have been collected, fastening them together in some readable manner and placing in envelopes to circulate in the same way as books, whenever and wherever they can serve as silent messengers of good to a fellow mortal."

#### EXTRACTS FROM CORRESPONDENCE.

"I HAVE long prayed to the Lord to open a way by which I might do something toward helping to spread this glorious truth, which is so dear to my heart. Last Sunday some friends came to see me, and I held a Bible reading with them."

"I think the work that you have undertaken is a grand and noble one, and believe there certainly needs to be more work done by our women. As for myself, I feel that my work will have to begin in my own home. I would be very glad to correspond with any of the sisters who desire to correspond with a lonely Sabbath-keeper."

"While reading the 'Practical Suggestions' in last week's REVIEW, I could hardly hold my peace. I had to stop and thank God; for it was just what I had been praying for. God gave you that suggestion for me. How mysteriously God is working. Praise the Lord for his Holy Spirit! I should be glad to receive letters from sisters of like precious faith. I feel that their sympathy and teaching would give me new courage; for I am very lonely, being shut in most of the time, as my husband is very infirm. None of my family have accepted the truth, and there are no Adventists in town that I know of. God is my All. I will, with the help of the Lord, do all I can; but I feel that I need to be taught. It is now almost twenty years since I have met with the children of like precious faith."

"I am a mother, and realize the great responsibility resting upon mothers, and my great desire is to train my son in the way he should go. He has been attending the public school; but we found he was learning so much that he should not learn, that we have taken him out, and are teaching him at home. I would much rather he should have no education than have him attend the public schools. I have for some time been wondering what I could do for my Master, and have had a great desire to do more. I am so pleased with the plans you have suggested, and may God's richest blessing ever attend you and all who engage in this grand work. I send my name as one who will be glad to write letters."

I WOULD like to say to our sisters that these studies in principles are only intended to be a little help to those busy women who, without much time for study, are trying to take up the personal work which has been laid upon us. They may also serve as suggestions in conducting a meeting. They must not be considered as in the least official or arbitrary. They must not be allowed to close up the way for the pre-operation of the Spirit in leading any mind along any other line in conducting a meeting or helping a soul. S. M. I. H.

I WILL answer the question that is being repeated in the letters which I receive concerning what to do with the cards, a discrepancy having appeared in the first call to women. Many are puzzled about it. The cards are to be sent to me. I do not know how the contradiction occurred; but I desire the cards sent to me for record. One card is practically a request for prayer and help, the other is an assurance of willingness to work in the way indicated. I wish to keep a record of both. I would also ask that every letter be accompanied by a return stamp. This correspondence involves a large amount of postage; and if it can be shared between us, it will be a good thing. S. M. I. H.

## Home and Health.

### OUT OF TOUCH.

ONLY a smile, yes, only a smile,  
That a woman o'erburdened with grief  
Expected from you: 't would have given her relief,  
For her heart ached sore the while;  
But weary and cheerless, she went away;  
Because, as it happened, that very day,  
You were "out of touch" with your Lord.

Only a word, yes, only a word,  
That the Spirit's small voice whispered "Speak;"  
But the worker passed onward, unblessed and weak,  
Whom you were meant to have stirred  
To courage, devotion, and love anew,  
Because, when the message came to you,  
You were "out of touch" with your Lord.

Only a day, yes, only a day;  
But ah, can you guess, my friend,  
Where the influence reaches, and where it will end,  
Of the hours you have frittered away?  
The Master's command is, "Abide in me;"  
And fruitless and vain will your service be  
If you're "out of touch" with your Lord.  
—Jean H. Watson.

### GOOD FORM.—NO. 12.

MRS. S. M. I. HENRY.

I MUST believe that the parents who fail, from carelessness or from "lack of ambition,"—the holy sort, which is equivalent to consecration and diligence,—to give the child the best possible preparation for a good work, will be held responsible for the failure that would have resulted if God had not stepped in with some special helps, and prevented it.

Love for God will cover a multitude of social sins; but those who are responsible for the sins will sometime have their reproach to bear. God does not like to have to cover sins: he only does it so as to keep things looking as tidy as possible, until they can be put entirely out of the way. Covet the best gifts for your child, give him the best possible social habits, and then turn him over to God for work; and God will find rare service for him.

There are many teachings as to what constitutes good form at table. It would be impossible for the ordinary mortal so to acquaint himself with them as to become a "social success," and this is far from my purpose. All we need care about is to see that the habits formed are free from anything offensive. Society is kind to one who is not ambitious for position,—one who has something to say that is worth hearing; who represents a principle, or something new, the discussion of which may possibly furnish an agreeable diversion,—very much after the manner of the Athenians in Paul's time; so that even if one does not "know all the ropes," like one to the manner born, he will be received and heard, provided he does not blunder into the few things that good form has decreed he must not do under any circumstances.

Among these prohibited things are thrusting out the elbows from the side so as to push his neighbor at table; resting the elbows on the table; and extending the legs under the table, so as to bring the feet in the way of those belonging to the guest opposite. If any guest does these things, he may be sure that there will be at least three people over whom the best and truest things that he can say will have no influence whatever.

The eyes of those looking his way will be seriously offended if he should take up even a half-slice of bread, butter it, and bite into it. "Good form" says that bread must be broken off in small bits, just when needed, not spread, but with a small lump of butter placed upon it, provided one uses butter, and conveyed to the mouth with the thumb and finger of the left hand. Under no circumstances must anything,

such as fruit-pits, etc., be rejected from the mouth into a spoon, fork, or plate; but must be taken from the lips with the left thumb and finger, and placed on the plate. Neither bread nor any refuse is ever to be placed on the cloth, but on the side-dishes provided; or, lacking them, on the plate that is being used.

Food should not be conveyed to the mouth with a knife, but with a fork, always excepting soup, and such sauce as must be handled with a spoon. Do teach your children not to thrust the point of the spoon into the mouth, but to take its contents with the lips from that part of the bowl nearest the handle, without the least possible sound. Teach them not to take up the spoon so full that it will drip; and as your boy grows up into mustaches, he will need to learn how to take soup and sauce without causing those manly ornaments to drip, or else to let soup alone at the banquet. But you can teach him from childhood to handle his napkin so deftly as to keep his lips clean, even after they have put on their thatch.

As to the napkin: by all means habituate the child to its use, even if it can be nothing more than a square of old calico or flour-sacking, hemmed, or even *unhemmed*. He can learn how to use the fine linen of the king's banqueting hall on a piece of his mother's old apron, and to do it so neatly that the apron and the mother who wore it down to napkin dimensions will confer honor on the king's damask.

O my sisters, in the scattered, humble homes of our dear truth-loving people, has it seemed to you that any of these things that I have written are trivial or burdensome,—wholly out of the sphere of life in which you and your children will ever move? Are you so overburdened with many cares that you feel, when the food is cooked and placed "anyhow" on the table, that your part is done, and that the family may come "just as it happens" and eat, simply to satisfy hunger, as do the cattle in the field, without any thought beyond? You may have thought that if you could but get through the day just anyhow, your duty was done; but let me entreat you to consider for a little while, the *certainities* that are before us,—the part which your children must play in the closing scenes of the world's history,—and to ask yourself if there is not reason in these things that I have written for you. They have been written with a most solemn sense of their importance. Believe me, *they are a part of the message*, because they concern the preparation of your child for the work which some child now growing and in training must do before the Lord can come.

### FRINGES.

MRS. R. T. FOSTER.

(Johnson, Vt.)

TO WIND fringe, take a smooth piece of board wide enough to make the fringe of the desired length; and, holding the end of the yarn firmly with the left thumb, wind carefully toward the right, placing each thread close to the preceding one.

When the end of the board is reached, or a sufficient quantity is wound, lay down the board, still holding the ends firmly, and draw a sharp knife across the threads. Then separate the number of threads required for each knot of fringe, double carefully in the center, insert the crochet-hook through the place for the fringe, and draw through the loop, holding the ends firmly. When the loop is drawn out far enough, pull through the ends, and draw carefully and snugly into position.

The fringe should be drawn in upon the wrong side, as this leaves it smooth on the right side.

### CLOUDY DAYS.

THERE will always be cloudy days. No one can live without meeting discomforts, disappointments, and hardships. No wisdom, no industry of ours, can eliminate from our experience all that is disagreeable and painful. But shall we allow the one discordant note in the grand symphony to mar for us all the noble music? Shall we permit the one discomfort in our home to cast a cloud over all the home life? A traveler over the bleak desert watched the wind-swept sand. It saved him from despair and from death, and filled his soul with joy and hope. There is no lot in life so dreary that it has not at least its one little patch of beauty, or its one wee flower looking up out of the dreariness, like a smile of God.—Rev. J. R. Miller.

### KEZIAH'S KINDERGARTEN.

LAURA C. HUTCHINS.

(Fennville, Mich.)

KEZIAH was the wife of one of Michigan's pioneers fifty years ago. Neighbors and schools were few and distant. The thought occurred to her that the active minds of her two little boys would as readily appropriate the alphabet, and the "abs" of the old elementary spelling-book, as the vagaries of Mother Goose, Bluebeard, or Cinderella.

While the little fellows followed her about, as she was busied with the innumerable cares of her household, or as, sitting with her needle, they played beside her, she repeated the simplest combinations of the alphabet. The little fellows were interested immediately. When teaching the eldest, only three years old, his little brother, aged two, would lisp, "Mama, I want to say a letter, I want to say a letter," so she showed him a letter, as she had to his brother. Only one letter at a time,—but soon both babies had learned the twenty-six letters of the alphabet, with, one might say, no time nor labor expended. They had simply been amused. Both boys knew the letters at sight, both knew their simplest combination of sounds. In the same way they were taught to spell, and to read their first little primers. On the same principle, they were taught truthful stories, Bible stories,—something instructive as well as amusing. A still younger son would climb upon her lap, and, in lisping baby accents, ask for the song of Moses in the ark of bulrushes.

In after-years the seed so easily sown bore fruit. Though the eldest died at twenty, his brief life was a useful one. Alas, that his parents were not able to instruct him in the principles of healthful living, so familiar to the readers of the REVIEW. The younger brother, as later he occupied the editorial chair of a city newspaper, remarked: "I have no recollection of ever learning to read: it seems as if I always knew how."

It is quite as easy to teach sense as nonsense. In teaching religion and truthful stories and good sense, you preoccupy just so much ground in the heart's garden, leaving less room for the tangling tares of falsehood and evil. Thus the mother of Moses so impressed her son, in his early years, with love and reverence for God, that in after-life he chose the reproach of Christ as of greater value than the treasures and honors of Egypt.

In the children committed to her care, every mother has a sacred charge from the Heavenly Father; and it is her privilege, through the grace of Christ, to mold their characters after the divine pattern, to shed an influence over their lives that will draw them toward God and heaven.—Mrs. E. G. White.



## MOTHER'S PRAYERS.

MRS. FLORENCE BOOTH MILLER.

(Sidney, N. Y.)

"ALBERT, my son, where are you going?" It was the low, sweet voice of a Christian mother, speaking to the son of many prayers. "It's no matter to you where I'm going," he answered, as he moved toward the door.

With a sob, his mother threw her arms around his neck, and said, "None of *mother's* matter, Albert?"

"No, 't isn't. I'm tired of this praying talk, and forever being asked, 'Where are you going, Albert?' and so on; and now I'm going out in the world for myself, where no one's prayers will be forever following me. You and father can pray for some one else, and think no more about me. I'm going to forget the whole thing." Thus speaking, he quickly opened the door, and went out on the street.

Once more Mrs. Morris spoke to him, while he was within hearing: "Albert, my boy, *mother's prayers will follow you*. When you are tired of sin, come home, and walk in *mother's ways*."

Albert Morris was the son of a retired Baptist clergyman and a gentle Christian woman. At this time he was about twenty years of age. Naturally of a hasty disposition, he had lately taken to drink, and grown tired of his uneventful life in a country home. While his father was deeply concerned in his son's salvation, he did not urge the matter upon him, but his mother tried in every way to win him to the Saviour. After watching him out of sight on the day he left home, she went to her room, and poured out her soul to God.

After three years of dissipation in a large city, the wandering boy had but one aim,—to end his life. Reduced so low that hardly a spark of manhood remained, begging a crust of bread here and there, he seldom thought of home or mother; and although during the first months of his wanderings he had been at times disturbed with thoughts of his mother's prayers, the voice of conscience grew fainter and fainter as he continued in sin. On a bitterly cold night we find him walking rapidly toward the river, where he intended to end his troubles. As he passed a mission, the sound of music influenced him to enter. A pleasant-faced young man stepped upon the platform, seated himself at the organ, and after a low, sweet prelude, began to sing,—

"Can a boy forget his mother's prayer,  
Though he has wandered, God knows where?  
'Tis down the path of sin and shame,  
But mother's prayers are heard the same."

Love for the Master and for the souls for whom he died surely gave inspiration to the singer; and with a voice that melted the hearts of wicked men present, he sang on:—

"Can a boy forget his mother's face,  
Whose heart was kind and full of grace?  
Her loving voice, it echoes sweet:  
She waits, she longs, her boy to meet."

Pen can not describe the emotions that passed through the heart of Albert Morris. For the first time in many weary months the familiar scenes of home passed, in imagination, before him; and a deep longing for the sight of his mother's face took possession of him; but as he thought how rudely he had left her, and of the low condition into which he had fallen, he said to himself, "Mother would not own such a creature as I am, and I will go at once, and do what I had resolved, and forget the whole of it." At that moment, in tones of earnest entreaty, the singer continued,—

"Come back, my boy; come back, I say,  
And walk, yes, in your mother's way."

Albert rushed from the room; but he was closely followed by a Christian mission worker,

who had watched him during the singing. Keenest remorse took hold of the sinful boy, and he sobbed, in agony, "Mother, O mother! forgive me for bringing more disgrace upon you, and ending my life, but I can endure it no longer."

"Come back, my boy, come back, I say,  
And walk, yes, in your mother's way."

It was the voice of the mission worker who softly repeated the words. As Albert hesitated, he said, "Come back, my boy, come back;" and putting his arm in Albert's, walked with him back to the mission, and persuaded him to enter. There earnest Christian workers pleaded with Albert until he fell upon his knees, and asked God for forgiveness. Then turning to the mission workers, he said: "When I was leaving home, my mother called to me, 'Albert, my boy, mother's prayers will follow you. When you are tired of sin, come home, and walk in mother's ways.' I want to go home, and tell my mother I mean to lead a better life."

He started home the next day, and in a few hours came to the familiar place of his birth. It was nearly dusk, and he was recognized by no one as he walked rapidly up the path that led to his home. As he stepped up to the door, he heard his mother's voice in prayer for her wandering boy. With a sob, Albert opened the door, and softly exclaimed, "Mother!"

He found that his father had been laid away to rest several months before, but the lonely mother was still praying and watching for her boy's return. Albert soon obtained employment, and he thanks God daily for his rescue from a life of sin; for the influence of a godly mother; and for the help and sympathy of the noble mission workers. Tired, patient mother, pray on: *God hears you*. Weary mission worker, labor and sing on. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

"WITH patience that is infinite,  
Beside the furnace waiting,  
There sitteth One whose heart's desire  
Hath never an abating.  
If thou consent, he'll not leave thee,  
Until his image he can see."

You are desirous of having a clear complexion? It is not enough that you simply treat yourself externally. The complexion is the thermometer that tells, by its sallowness, that the liver is out of order; by the red spots upon it, that the stomach needs attention; and by its dull, heavy look, that the kidneys demand treatment. Water externally and internally makes woman good to look upon. Taken internally it flushes several important organs, and acts upon them as a rinsing; carrying away all the poisonous matter that so rapidly accumulates. When your digestion is out of order, a simple medicine recommended by a Southern mammy, and found efficacious, is a glass of hot water,—not tepid, for that may cause sickness,—into which has been dissolved a pinch of fine table salt. It is possible that, just at first, when taken before breakfast, you may not care for this medicinal drink, and can take only half of it; but hoping on, and hoping ever, you will get so that a gobletful of it will be looked forward to with pleasure, while its effect will be seen in the absence of pimples or spots, and in the smoothness of the skin and the brightness of the eyes. If you find yourself growing weak from your work, take, on a day when you have plenty of time, a tepid bath, into which plenty of rock-salt has been thrown, and rub yourself dry with a coarse towel.—*Ruth Ashmore*.

## THE LITTLE AUTOCRAT.

THREE years ago you could not find,  
Upon our pleasant street,  
Another little home like ours,  
So orderly and neat.  
Our baby boy has changed all that,  
But we are quite resigned,  
If but the little autocrat  
Is easy in his mind.

It may indeed seem rather strange  
To unaccustomed eyes,  
To see the parlor chairs o'erturned  
(A railroad enterprise);  
But when we see, within the cab,  
A curly head appear,  
We can but throw a kiss to him,  
The roguish engineer.

And oft in military zeal  
The sofa he'll invade,  
And with the downy cushions build  
A silken barricade.  
Then if at times within the room  
The silence settles deep,  
We find upon the fortress walls  
The general—asleep.

For him we bend the willing knee  
In lowly sports and gay,  
Content if by our loving wiles  
He has a happy day.  
And lightly do we count the care  
Or work of any kind,  
If but the little autocrat  
Is easy in his mind.

—Anna E. Treat.

## KEEP YOUR TEETH CLEAN.

Dio Lewis.

CLEAN teeth do not decay. Look at that man's front teeth. See how clean and white! How long before that front, flat, white surface will decay?—Never, you say? You are right. Let me ask another question: How long before the surface between the teeth will decay, if kept equally clean?—I answer for you, Not in a hundred years.

*The decomposing bits of food between the teeth produce disease in the gums and teeth.*

How should the teeth be kept clean? You say, With a tooth-brush. Yes; a tooth-brush is a good thing; it keeps the flat side of the tooth clean, but on that flat side the food does not stick, and so there is no decay.

In our warmest summer weather a piece of meat soon spoils. The mouth is warmer than our warmest weather; so the bits of meat between our teeth soon decompose. The teeth and gums must suffer. I am astonished that they are not sooner in trouble.

A tooth-brush will not go between the teeth, especially the double teeth. The brush keeps the teeth clean on the flat sides, but the means of preservation must be something which goes *between* the teeth, and removes the particles of food.

## RULES FOR KEEPING THE TEETH CLEAN.

1. On rising from the table, use the goose-quill toothpick thoroughly, and rinse the mouth with salt water, so as to remove such particles as the toothpick may have left.

2. Before lying down at night, use a tooth-brush, broad and soft, with pulverized soap and very fine chalk. A good formula is one part soap and ten parts chalk, with a little camphor and orris root, or wintergreen, to give a pleasant taste.

3. As often as you discover any tartar about the neck of a tooth, go to your dentist, have the tartar carefully removed, and then scour away with the brush and the dentifrice.

Parents should see that their children attend to their teeth. Ah, what would I give to restore some which I lost before I knew what I am telling you!

"NOTHING is to be got without pains, except poverty and dirt."

## The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 21, 1899.

ALONZO T. JONES,  
URIAH SMITH.

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FAITH is complete dependence upon the word of God *only*, for the accomplishment of what that word says.

This being so, it must never for a moment be forgotten that where there is no word of God, there can not be any faith.

This is shown also in the truth that "faith cometh by hearing, and hearing by the word of God." Rom. 10:17. Since faith thus comes indeed by the very word of God itself, it is perfectly plain that where there is no word of God, there can be no faith.

This is beautifully illustrated by an instance in the life of David: because David had it in his heart to build a house unto the Lord, the Lord spoke to him by the prophet Nathan, saying, "The Lord telleth thee that he will make thee an house. . . . And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever."

Then David prayed and said, "Now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, *establish it forever*, and do as thou hast said. And let thy name be magnified forever, saying, The Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee."

"For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: *therefore hath thy servant found in his heart to pray this prayer unto thee.*"

"And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant: *therefore now* let it please thee to bless the house of thy servant, that it may continue forever before thee: *for thou, O Lord God, hast spoken it:* and with thy blessing let the house of thy servant be blessed forever." 2 Sam. 7:11-29.

This prayer was altogether of faith, because it was altogether of the word of God: the word of God was the *cause* of it; the word of God was the *basis* of it; and the word of God was *all the hope* of David that the prayer would ever be answered.

He asked according to the will of God, because the will of God was expressed in the word of God. Having asked according to the plainly stated will of God, David *knew* that his prayer was heard. And knowing that his prayer was heard, David knew that *he had the petition* which he desired of him. 1 John 5:14. Therefore he said, So let it be. And therefore also the answer to that prayer was, and is, and forevermore shall be, sure unto David.

And this was written for *our learning*: that we might know how to pray in faith, and how in prayer to cultivate faith. Therefore, Go and do thou likewise. Because "the knowledge of what the Scripture means when urging upon us the necessity of cultivating faith is more essential than any other knowledge that can be acquired."

THE receiving of the Holy Ghost has always been the one great and chief essential to the carrying forward of the work of God in the world.

It was "by the Spirit" that Noah preached the message of God "while the ark was a preparing."

It was by the Spirit that the Lord led the people out of Egypt, and it was his Holy Spirit that was grieved by their rebellion.

And "as it was in the days of Noah, so shall it be also in the days of the Son of man;" and those days are *now*. As these days are like those of Noah in the wickedness and violence on the earth, so must these days be like those of Noah in the devotion and integrity of the servants of God. And as, by the power of the Spirit of God, the preaching of Noah so convinced the world that they were all without excuse when the flood came and took them all away, so must it be, and so *will* it be, also in the day when the Son of man shall be revealed.

God has set his hand the second time to gather the remnant of his people from Egypt, and from Cush, and from Pathros, and from Shinar, and from the islands of the sea. And as it was by his Holy Spirit that he led them all the days of old, so shall it be now. It is too bad that also it is so now in that they grieve his Holy Spirit. But O, let every soul "grieve not" but "*receive*" "the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

It is by faith that the Holy Spirit is received. Faith is complete dependence upon the word of God *only*, for the accomplishment of what that word says. Only where the word of God is can there be faith.

Have men the word of God upon which true faith can rest to receive the Holy Spirit?—Certainly we have—the plain word of God and the whole word of God.

Over and over, he calls, exhorts, and commands us to receive the Holy Ghost. Therefore every person can find it truly in his heart to pray the prayer unto him, Lord give to me thy Holy Spirit. Baptize me with the Holy Ghost. Be it unto me according to thy word.

He says, "Ask, and it shall be given you." Then he immediately follows this *promise* with the statement of the blessed *fact*, "every one that asketh *receiveth*."

Note that: he does not say, Every one that asketh *shall* receive. No. Before you ask, he tells you, "Ask, and it *shall* be given you:" the *receiving* is contingent on the *asking*. But when you *have* asked, then there is no *shall* receive about it. You *have* received. "Every one that asketh *receiveth*."

As certainly as you have *asked*, on the Lord's part you have received; the Holy Spirit has been given to you: and if on your own part you have not received him, it is because you do not believe the Lord. As certainly as you *have* asked, he says you *have* received; "every one that asketh *receiveth*." And if you say you have *not* received, you make him a liar, and grieve the Holy Spirit.

Do not do so. Thank him that you receive the Holy Spirit even while you ask. "Every one that asketh [present tense] *receiveth* [present tense]." Thank him that you *have* received the Holy Spirit, as certainly as you *have* asked.

That is receiving the promise of the Spirit through faith. Having the word of God for it, faith comes by that word. In asking according to the word, you ask according to his plainly expressed will. You know that he hears you; and knowing *that*, you *know* that you *have* the petition that you desired of him. In depending solely upon the word, that it shall be to you even as it is spoken, you know that you have received, because he says you have. That is faith.

"Ask, and it shall be given you." Then, "Every one that asketh *receiveth*." "Receive ye the Holy Ghost." "Be filled with" "the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

### A QUESTION AND THE ANSWER.

A SISTER writes: "I come so far short, it seems as if I am groping in terrible darkness. How are we to get the victory? I must overcome, or give up the truth, and I can not do that. What shall I do to obtain the victory? How are 'the fires of Vesuvius' quenched? and can they be so completely subdued that there will be no more explosions?"

It may be that others would be helped by the answer; so here it is:—

DEAR SISTER: You ask, "How are we to get the victory?" Answer: By getting Christ. He fought the battle, and gained the victory over everything that besets any human being. It is only *in him* that anybody can have the victory; and it is only *Christ's victory* that anybody has when he gets the victory. So, when Christ is all in all to any person, that person has life, and righteousness, and wisdom, and sanctification, and redemption, and victory—all in him. That settles every question,—have you *him*?

He "gave himself for our sins." Gal. 1:4. He gave himself for *your* sins. He gave himself for you wholly, sins and all. Thus, he paid the price, bought you, so that "ye are not your own." What have you rightly to do with what does not belong to you,—with what belongs to your neighbor? You say, "Nothing at all; no right." Very good; that is true; but the Lord tells you that *you* are not your own; but that he has bought you, and therefore you belong to him. Then, what can you rightfully have to do with yourself?—No more than you have to do with anything else that does not belong to you, but belongs to somebody else.

Therefore, as you do not belong to yourself, but belong to him who has bought you, so now just pass over to him who has bought you, the whole matter, all there is of you, and all that concerns you; and *let yourself alone*. And do this just for the reason that you have no right to do anything with that which does not belong to you. And as you belong to him, and as anybody has full right to do what he chooses with what belongs to him, so he alone has to do with you; because you belong to him. Do you not remember that scripture, "Is it not lawful for me to do what I will with mine own?" You let him, will you?

You are not your own; you are his own, sins and all. Therefore, just pass all over to him, and tell him, "Lord, do what you will with your own." And do you not believe that he could do a great deal better with you than you



could do with yourself? From your letter it is plain that you have tried for a long time to deal with yourself, and have failed, and are about ready to give up. Well, that is all right. Now just *give up* fully, and be done with it. Let the whole thing go. Never undertake again to do anything with yourself. Let him attend to you.

Now, on the other hand, what did he give for you? What did he give for your sins? He gave HIMSELF. Very good then. *He* belongs to *you*, *he* is *your own*, just as certainly as *you* are *his own*, by the purchase; for he is the price paid, and the price was paid for you and to you. Then, as he is your own, you deal with him. He being your own, you have just as much right to do with *him* as he has to do with you. Do not try to have anything to do with anybody but him. And do you not see it will be much easier for you to get along with him than it ever was for you to get along with yourself? You can see that plainly enough.

Now just do that, and you will have a fine time. That is what will quench the fires. *He*, dwelling in you, can keep that Vesuvius from exploding. You deal only with him, and you will have no such trouble as that; for there is no Vesuvius in him. He is all right in all things; he is righteous; he is holy, pure, true, gentle, meek, lowly,—O, he is everything that is good and true. And do you not see that when you have only to do with him, you are certain to get along all right? And when he has only to deal with you, and you let yourself alone, he will get along all right with you. And so by this means it will be better, easier, and nicer for both of you.

And still do you say, "How shall I do it?" and, "I don't know how"? *Do it*, and you will know how. It is by *experience* that these things are known, not by theory.

Now, do you want to know how to know by experience?—Just tell him all that I have told you here, and *stick to it*. Tell it to him all the time. Tell him that you pass over to him all of yourself and all that concerns you; that you just abandon it all utterly, never to have anything to do with it again; and that if there is ever anything good to do in you, by you, or about you, *he will have to do it himself*; for you have tried long enough to find out that you can not do it. And tell him that you take *him* now altogether; you are not going to have anything to do with anybody or anything but him. Then you talk with him, think of him, just *dwell with him* as heretofore you have been dwelling all the time with your own old wicked self; and you will find it so much nicer to dwell with him than you have ever found it in dwelling with yourself, that you will be happy all the day. You will be just as happy as a Christian all the time.

Now, do not *try* to see how it will work. DO IT; and do it at once, once for all, and for all eternity.

THE reason so many are in perplexity is, they take their case into their own finite hands, and manufacture yokes that are not pleasant for them to wear. They suppose they understand their own case, and will worry and plan and devise, when Christ stands inviting, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto

your souls. For my yoke is easy, and my burden is light." If you have not found the rest that Christ has offered to give you upon condition that you learn of him who is meek and lowly of heart, would you not better without delay yoke up with Christ, bear only his burdens, and not pile upon yourselves burdens that weigh you down to the earth? All your trouble is because you are so anxious to run things yourselves that you do not wear the yoke of Christ, which he declares is easy. The yokes of your own manufacture gall the neck that wears them. Christ says, Try my yoke; it is easy: lift my burdens; for they are light.

Will these hearers before me hear to a purpose? A Paul may plant, an Apollos water, but God gives the increase. Christ gives rest to all who receive him by faith. You are not to conjure up a variety of objects that you must enter into in order to find rest, assurance, confidence. Just leave that work, which none of the wisest of the human family can do, and put your trust in One who has promised rest to your souls. Do just what he has told you to do, and be assured that God will do all that he has engaged to do. The invitation is, "Come unto me, . . . and I will give you rest." Have you come to him, renouncing all your make-shifts, all your unbelief, all your self-righteousness? Come, just as you are, weak, helpless, and ready to die. What is the "rest"?—It is the consciousness that God is true, that he never disappoints a soul who comes to him. His pardon is full and free, and his acceptance of you means rest to your soul, rest in his love. —Mrs. E. G. White, Dec. 26, 1898.

#### THEY BOTH RAN.

"But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." Luke 15:20. While the father took this course, what had the prodigal son done?—He had run from the foreign country, the husks, and the swine, to make his way back to his father's house. His feelings were evidently like those of the demoniac (Mark 5:6), who saw Jesus afar off, and feeling that from him he could receive help, ran to him and worshiped him. So the poor prodigal, coming to himself, and beginning to realize the blessings and attractions of his father's house, and the help which he, even yet, might perhaps find there, left his low lot, and his undone estate, and ran back to the blessings and privileges he had so foolishly thrown away.

The great truth illustrated in these instances is that the sinner, though he is required to run, is not left to do all the running himself. As he runs for help, help runs for him. It is an illustration of the declaration of James: "Draw nigh to God, and he will draw nigh to you." In the physical world, bodies attract one another. Not a weight falls by the power of gravitation to the earth, but the earth is drawn by a proportionate power to meet that body. The same law holds in the spiritual world. As the sinner moves toward God, God moves toward him. Only in this case, God has taken the initiative. He first moved toward a sinful world, that that world might be drawn to move toward him. And when a sinful soul does move toward him, that still further quickens his divine impulse to run to that sinner's relief.

Thus it is with God and the sinner: both run; the one to seek relief; the other to give it.

In the sinner's relation to another and far different being, the devil, it may be also that both run; but he should be made to run from us, and not toward us. This he may easily be made to do; for just preceding the declaration, "Draw nigh to God, and he will draw nigh to you," we read, "Resist the devil, and he will flee from you." Run at the devil in an attitude of resistance and hostility, and he will run in the opposite direction. A Christian may keep the devil on the full run away from him, if he will.

Love is the attractive power between God and the sinner, moving God toward the sinner, in his lost and hapless state, and the sinner toward God, in gratitude for his loving-kindness and great condescension in delivering him from his sin and its consequences. The "Preachers' Commentary" gives, as an illustrative instance, the following:—

A man of wealth mourned over the course of a reckless son, whose conduct brought shame and reproach upon himself and family. From home the son at length went to another country; and for years his whereabouts were unknown to his relatives. At length a friend of the father took a journey to the land where the son was supposed to be. The father, conceiving the possibility that his son might be found, seized the opportunity, and entreated his friend to search for his son, and if he found him, to deliver to him this message from his father: "*Your father loves you still.*" The friend long searched in vain; but at length he found the son, as he was about entering a den of infamy and shame. He called him, procured his wished-for interview, and delivered his message. The dissolute gambler's heart was touched. The thought that his father still loved him and wished to forgive him broke the spell of Satan. He abandoned his profligacy, and returned to his father.

And such is the message, which, notwithstanding all our waywardness and unfaithfulness, God sends to us: "Your Father loves you still." Can we do otherwise than respond by returning, like the prodigal, to our Father's heart and house? U. S.

#### INANE UTTERANCES.

THE *Banner of Light*, the leading organ of Spiritualism, is still engaged in its efforts to bring Spiritualism up from the low plane on which many are apparently willing it should still operate. Endeavoring to dissuade the friends of Spiritualism from being satisfied with such a standing, the *Banner* of February 4 says: "Many Spiritualists profess to be perfectly satisfied with the present standing of Spiritualism before the world, and see fit to censure, with great severity, every one who entertains a contrary opinion. Such ones listen, with a seraphic smile on their faces, to the most inane utterances from speakers and mediums, claiming to be under spirit control." The *Banner* believes in the phenomena of Spiritualism, but insists that they should be "presented to the public in a dignified, educational manner, at an appropriate time and place." As it now is, it says, they are frequently "made to appear ridiculous, and the movement they represent is thereby held up to caricature and denunciation;" and they are such as "to turn many Spiritualistic meetings into worse than vaudeville shows," so that numbers of intelligent people leave, and "never return, fearing a repetition of the evening's burlesque."

So the paper pleads that Spiritualists should place intelligent speakers and mediums before the public, if they would cater to the tastes of intelligent people. It complains that oftentimes their meetings are characterized by talking, loud laughing, and boisterous behavior, which turn the occasion into a veritable pandemonium.

In the same paper is another significant article, headed, "School for Mediums," in which it is urged that "collegiate institutes" should be established for the instruction and training of mediums; that certain standards of proficiency should be fixed, and examinations of mediums be made in accordance therewith, to determine what mediums and lecturers should be recognized as proper persons to go before the world as recognized and authorized exponents of the principles of Spiritualism, to give that work a more respectable standing before the people.

The reader certainly will not fail to see the significance of this move, and what it means for the future of Spiritualism. It will increase its influence, and contribute to its greater spread among the masses. Hence those who are thoroughly informed as to the nature of Spiritualism, as tested by the truths of God's word, will see the evil there is in it. It calls for renewed efforts on the part of all such to enlighten the public as to the nature of this great deception, which by this shrewd stroke of policy on the part of its deceitful author, is now calculated to do more mischief than ever among the better classes of the community. To those to whom the Lord has revealed his word, he says that he has set them as watchmen to the house of Israel; and that when they see evil coming, they are to lift up the trumpet, and give the people warning.

U. S.

THE Montreal Witness of Jan. 29, 1899, says, "The *Semaine Religieuse* reports that a French bishop having a short time ago complained to the pope of the increase of Sabbath desecration in his diocese, Leo XIII said:—

"Sabbath desecration is the presage of all kinds of calamities; it means the extinction of faith, the abandonment of prayer, the forgetting of eternity; it is a suppression of God in man's life. If a nation made common such desecration, it would be a nation without religion. Is France inclined to try such a terrible experience? Is it disposed to stand against common sense and the experience of forty centuries? Is it disposed to defy the justice of God?"

"The *Semaine Religieuse* also quotes the following words from Pope Pius IX, on the same subject:—

"Sunday desecration, when it becomes general in a nation, is a 'national mortal sin,' which calls down the vengeance of God upon the whole country. A country where Sunday observance does not flourish, rapidly proceeds to ruin."

What Leo XIII says as to Sabbath desecration meaning the extinction of faith, and the suppression of God in a man's life, is true. And when the Sabbath is desecrated in order to substitute Sunday for it, and to exalt Sunday as the Sabbath in the place of the Sabbath, then it means the putting in the place of God the power that has instituted the Sunday and substituted it for the Sabbath. And that power is the papacy, inspired by Satan. It is bad

enough for men to forsake and forget God; but when the papacy and Satan are substituted for him, that is worse. And that is just what is done in the desecrating of the Sabbath, and the substituting of Sunday for it.

#### GOOD FOR A FEELER.

THE Chicago Record of January 30 presents a suggestive article, called "The Church in Politics." From this it appears that it is proposed to hold a great church political convention, some ten days before the party political conventions in the spring, at which they will give expression of their views in regard to what moves and candidates the church people will favor. This will give the politicians a pointer. Each of the six hundred and fifty churches of Chicago will be asked to send to this convention three delegates, and each of the five hundred young peoples' societies, the same, and the clubs, to the number of one hundred, a like number of delegates. This will make a convention of twenty-five hundred members. After this convention has declared itself, it will adjourn to meet ten days after nominations have been made by the political conventions; and from their candidates they will, on reassembling, select a ticket of their own, which will stand for law and order, and put forth all their efforts to win.

The reason assigned for the move is because corruption and vice of every kind are becoming so rampant in the city, that the Christian part of the community must take it in hand. This is a good rallying cry to call to their movement the largest amount of support; and if they should succeed in carrying their point, how long before they would claim, having found their strength, that there are some religious views and practises which it would be more important for them to reform, than anything else?

U. S.

#### CHRISTIAN PERSISTENCY.

Success in any undertaking does not come unearned and unsought. "You can not get something for nothing," is a proverb as extensive in its application as the desires of humanity. A little boy wishes to be a man; but he must eat and sleep, work and study, a long time before the object of his wish is realized. A man is not made a printer by coming into possession of a supply of type; neither does a doctor obtain his title and practise by hanging out a sign. The former must serve years of apprenticeship and persistent application to the details of the trade before he becomes master of it; and the latter must spend much time in study before he is allowed to begin the work of building up a practise. The fact that continual effort is required to obtain real worth, is wisely recognized by the world in connection with almost everything that man seeks to acquire.

But there is one profession in which many lose sight of this doctrine. Because salvation it offered free to all, no qualifications of mind or possessions being required, beginners in the Christian life often forget that unceasing work and untiring efforts heavenward always accompany the ultimately successful disciple of Christ. Unpleasant and entirely unnecessary features of revival efforts are seen in the subsequent lack of persistency, and the turning backward, of

many who start out well in the good way; but who, not realizing the necessity of constant diligence, thoughtlessly fall out by the way.

It is written that the gospel is "the power of God unto salvation to every one that believeth." The word is "believeth," present tense; but it does not say that having believed once will do for all time. It is the *continual* believing, the everlasting present tense, that wins. Again it is written, "To them who by *patient continuance in well-doing* seek for glory and honor and immortality," God will give eternal life. This is the reward of constancy in the service of the Lord.

H. E. S.

#### SUNDAY STILL IN DIFFICULTY.

THE International Sunday-school lesson for February 12 was concerning the healing of the impotent man on the Sabbath day. Mr. Crafts says, in an article that he is sending to papers in sympathy with his ideas, that "the Sabbath . . . is in such peril that all its friends ought to make the most of the re-enforcement afforded by the international lesson on this subject." He therefore regards this as a most opportune time to "build a strong dike of prevention against the flood of Sabbath desecration that comes with spring." Then he says that "Sabbathless nations, the world over, are either dying or are despotic or anarchistic, while Sabbath-keeping peoples are better off every way,—physically, mentally, morally, financially, politically."

Now the difficulty with the theories of Mr. Crafts, and those akin to his, on this subject, is this: they apparently overlook the fact that true Sabbath-keeping is a spiritual relation existing only between God and man; and that unless it comes from the heart, unless it is fully of faith, it will count for nothing to any one. So, granted that Sabbathless nations are all he says they are, they would not be one whit different, unless the Sabbath-keeping came from the heart. But these nations are not converted; and if they keep the day at all, it is because they are compelled to do so by civil enactments, and therefore the act has no virtue whatever in it. In this country there is no doubt a growing laxness in regard to Sunday observance, yet the moral status of the people will not be improved by Sunday observance when it is secured in obedience to civil law. All such observers of Sunday would doubtless feel as did the little boy whose father thought to teach him true reverence for the Sabbath, by tying him to the bedpost, and compelling him to sing—

"Thine earthly Sabbaths, Lord, we love."

W. E. C.

MANY murmur and complain because of their hard lot. But do you not know that trials and troubles are a part of our inheritance? Did you never read, "I will give . . . the valley of Achor [trouble] for a door of hope"? Then welcome these "light afflictions;" for they will, if you only let them, work out for you "a far more exceeding and eternal weight of glory."

"THE law is the reflex action of the righteousness of Christ,—a photograph of the character of the mind of Christ. If we do not reverence the law, we grieve the Spirit of God; and if we grieve the Spirit, our lives can not be covered with the righteousness of Christ."

## OPPOSITION TO A UNION OF CHURCH AND STATE.

SUNDAY night, December 11, Dr. Robert S. MacArthur, in Calvary Baptist Church, New York City, appealed to "Christians and Americans" to thwart any attempt to continue the domination of the Roman Catholic Church in the territory newly acquired from Spain. He declared that the principle of keeping the church and the state separate should be followed in this new territory; and that the political party that dares to violate that principle will sign its death-warrant as soon as the people have a chance to register their votes at the polls. After speaking of the duty of Christians in the United States to carry the gospel to these islands, and also of the efforts of Romanism to secure governmental support for their church in these lands, he says:—

I am informed that a representative has taken up a residence in Washington, where he will be near at hand to urge the question. Our patriotic people should resist this. No one should have an advantage over another. There should be an absolute separation of church and state. It is a fundamental principle of the American government, and should be maintained. Romanism and Mormonism are the only two menaces to this principle. Every one, no matter what his faith may be, should oppose these two bodies.

The Scottish alertness and energy of the speaker are commendable; and all true lovers of liberty will be glad to see a prominent clergyman in a leading denomination thus fearlessly express himself concerning national dangers; but all will not agree that Romanism and Mormonism are the *only* menaces to the keeping apart of ecclesiastical and civil governments in the United States. A mistaken idea concerning the duties of Christians, and of Christianity as a whole, is what leads to a union of church and state; and an attempt by any earthly power to use force in matters that pertain alone to man and his God, is a step in that direction. Efforts on the part of religionists to use the civil power to compel one to keep Sunday, or to punish men for keeping the Sabbath, as the recent imprisonment of Rhodes and Curlett at Centerville, Md., really does, are greater menaces to this principle than are the teachings of Romanism or the doctrines of the polygamous community in the far West.

Then, too, "Christians and Americans," instead of opposing "these two bodies," should direct their opposition against wrong *principles* in all movements, and not against any "ism." In this course they will be on the side of right, and against evil, wherever found; and will not be so likely to be blinded with the beam in their own eyes, while beholding the mote in the eyes of their brethren. H. E. S.

"THE world has a controversy with the commandments because it knows them only as commandments, not as promises. As commandments alone, they can never be kept by mortal man; but when they have been transposed into promises by the Spirit that breathes through them, and that gives them life, they are easily kept. And God requires that every one of them shall be kept."

"If giving were as systematic as getting, the religious and benevolent needs of the world would be readily met."

## Progress of the Cause.

### AFRICA.

By request of the Foreign Mission Board, I left Kimberley for Buluwayo, Nov. 8, 1898, returning to Kimberley, December 11. The rains set in about the time I reached Buluwayo, and the brethren were busy putting in their crops; but we spent some time looking about and visiting the surrounding country. It was my privilege to drive an ox team for a time. The brethren had a piece of new land which they desired to break up, but did not know how it could be done with their team. Just at this time, five stray oxen came in. These, with one on the farm, made a good team; so we inspanned them, and found that we were well provided for.

We visited the farm that our brethren had secured from Brother Burton. There are some eight or ten kraals on this farm, and several others near by. Quite a prominent chief lives on the place, and is very anxious for a school. This would be a good place for an out-station, and one on which I think the workers could support themselves without any difficulty. The buildings on the place have been rented to a man who is running a little store. The profits on what he has sold to the natives during the last four months are sufficient to keep a mission family a year. It is the opinion of the brethren that an out-station should be started on this farm at once, and a school be opened for the boys and girls. I certainly think they are right in their conclusions. When I reached the farm, Brother Armitage had already laid plans to go to this place, but he will now wait until Brother Mead arrives, and the work is properly divided among the brethren.

It was my privilege to visit a mission station that is located about fifteen miles from our mission farm. Mr. Carnegie has been a missionary in this country for sixteen years, but has only recently started the work at this place. He has a good brick house, and a school building near by, and expects to build a chapel soon. He is starting three out-stations, where there will be teachers, who will carry on school work. The chief is an influential man; in fact, he was one of the three principal chiefs in the days of Lobengula. This man begged our people to do something for his people; but as nothing was done, he turned his eyes in another direction, and the opportunity is now lost for the present.

There is another important place near the farm, where the brethren had hoped to begin work soon. They have been invited again and again, and have promised to send help as soon as they could. This place is also now taken up by others. I am sorry that we are not established at these two important places. It seems that it can be said that "the Amalekites and the Canaanites are there before you." I am truly thankful to God that help is now being provided, so that some of the good places in that section can be entered.

Our people have taken in thirty starving children. On the Sabbath they hold a meeting, which the natives attend. Sister Tripp had a burden to begin missionary work among the kraals. From kraal to kraal she planned to teach the women to sew, possibly a little in the line of cooking, holding prayer and song services, and giving short lessons from the Scriptures. In this way a good work could be done.

At the same time there should be a school for the children. It is the opinion of all that more work should be done for the young men and young women. The last Sabbath I was at the farm, eight or ten young men came to us

and begged us to teach them to read and talk the English language. This class of persons have for a long time been asking for help. I am glad that a teacher is to be provided for the children on the farm. There are twenty-five of them that are old enough to attend. They have been taught the native tongue until recently, so they can speak but little English. Still, some of them understand everything said, so the teacher who does not understand the native language can work with them very well, and at the same time it will be a good help to the teacher in learning their tongue. It will take but a short time for the children to learn English. They learn very quickly. I taught them a number of English gospel songs while there, which they enjoyed much. Some of the children are old enough to act as helper to one who goes out among the kraals to work, or even in school work among the children.

Some of the natives attend the morning service, and our workers spend some time in laboring for them after the meeting. We planned that in the afternoon they should divide up the children among themselves, and each go out and visit a kraal, spending an hour or so talking and singing with the natives. The last Sabbath I was there, we spent a long time, first singing a stanza of some good hymn, then having it explained to the natives. We would sing until they had learned it. In this way we taught them several stanzas of different hymns, and at the same time explain to them the meaning of what they were singing. We found this a good way to instruct them. Every morning the workers have a short service of song, Scripture reading, and prayer, at which they not only gather in their own children, but also all of the native children that are about. In this way the workers hope to do a little every day.

Letters received since returning to Cape Town say that they are having good attendance at the Sabbath meetings. The natives show more interest than at any time before. On the Sabbath the natives said that the service was too short, they were not full yet. The workers have begun visiting among the kraals, and the people listen attentively, and are glad to have them come to their homes. Another young man is going to school and working for his board. Frequently new ones come, asking to be allowed to attend school. The children are all delighted with the kraal work and visits. They take part in the work, and sing with all their might, and some also pray with the people.

I regard this as a most remarkable field for labor. The great demand of the mission is consecrated men and women who will go into that country and teach the people.

W. S. HYATT.

### A VISIT TO THE CHURCH SCHOOLS OF WISCONSIN.

LEAVING Battle Creek on January 12, I joined Elder Wm. Covert at Poysippi, Wis., where a general meeting was in progress. One of our church schools had recently been started there by Brother S. Parker Smith; and in the standard it set and the decision of principles it caused, the church had been brought to a place where they might well consider the message, "Train up a child in the way he should go; and when he is old, he will not depart from it." We must train our children to be Adventists from the start, train them to be missionaries, feed them with the Word upon which they must grow; and by this natural process, given through the medium of the church school and the home, there will be the natural product of Christian children.

At Green Bay, where Miss May Saxby is teaching our church school, I was especially impressed with the work which the people are doing in gathering in orphans and children



whose parents are unable to care for them, and sending them to the church school. Around the dinner table of one of our brethren I counted eighteen, including the regular members of the family. "The sons of the Gentiles shall come unto us," and in their attendance at the church school they are being taught in the principles of the truth, and trained for the work of God. This is opening up another branch of our church schools, pointed out by the Testimonies,—the work of caring for the orphans and friendless. The result of the work of these outposts is beginning to tell upon our people everywhere, and the work will grow.

I visited the church school at Loyal, which is conducted by Miss Emily Brazier. This school is rather small, and the people of the church are poor; yet, as they gained a knowledge of the principles underlying the work, they responded liberally with gifts, and the cause was strengthened there.

At Baraboo I found Miss Lulu Goodrich engaged in the church school work. As in all the other schools, there is here among the children a live missionary society, and the children are beginning their missionary career during their earliest years. Although only about twenty children are in the school, they have taken four hundred copies of the quarter-centennial number of the *Signs*, which they have themselves sold.

The Milton Junction church has had a blessing which can not be forgotten. The church school at that place, under Brother Kenneth Haughey, has done no little work. God is using the children. Here, too, the school took four hundred *Signs*, and has been canvassing for and selling them. One little boy walked over thirty miles in one day, selling *Signs*, and returned at night tired, but rejoicing. In the meeting on Friday, every member of the school, about twenty-eight in all, took part. Who can estimate the influence which our church schools exert? Is there any comparison to be made between the results of an education in the public schools and the education received in our own schools? The children everywhere appreciate these advantages and what they mean to them, and shall the parents do less? One boy, who at first declared he would not attend the church school, went back to the public school, but in two days returned of his own accord, believing the Lord is in the church school.

One other experience I will relate, to show something of the way in which the Lord can use our sacrifices to give the truth to the world. When I left Battle Creek, one of our sisters gave me a quantity of valuable jewelry, which I was to try to dispose of, the proceeds to be given to the work of God. Now of course to dispose of this jewelry in the ordinary way would bring not a tithe of its value; but when in Chicago, I spoke of the matter to one of my friends, a business man, and that evening, at his request, took the cases up to his house. There I told how I came into possession of the articles, and why the owner wished to dispose of them. He and those with him showed the greatest interest in this phase of the question; and one of the young men offered to take the jewelry to the wife of one of Chicago's most prominent business men, feeling sure that she, on learning the circumstances, would take it; or if she should not, he would take the jewelry to another woman. He was as greatly interested in the matter as I myself could have been, and said that the only way in which he could hope to dispose of it profitably would be to tell its story, and why it was for sale. Thus influential and wealthy people, who could not be reached by any ordinary effort, will hear the truth through our sacrifice of the things of earth, and by our actions we will teach eternal truth with a force no other method could attain.

P. T. MAGAN.

#### GRATEFUL ACKNOWLEDGMENT.

BRETHREN A. G. SMITH and Matthew Hill, the Indians from the Six Nations in Canada who have been in attendance at the Battle Creek College, and were mentioned by Professor Sutherland in last week's *REVIEW*, make the following grateful acknowledgment for what the American brethren have done for them:—

We, A. G. Smith and Matthew Hill, desire to return our sincere and warmest thanks to the kind friends who have so liberally provided for our training as traveling missionaries to the Indians of Canada and the United States.

Over two years ago, when we accepted the truth, we realized that the harvest, even in this field alone, was very great; but if in other fields the laborers were few, they were more so in this. And as we understood that this gospel of the kingdom is to go "to every nation, and kindred, and tongue, and people," it at once became a question as to whether we were not called to this field of labor; and the more we thought about it, the more we were convinced that God had called us to that work.

When we considered our qualifications for the work, we were still more convinced that God had called us. Brother Hill has a fair common-school education, and was, moreover, a Methodist missionary interpreter, and a local preacher for that denomination; and Brother Smith had a year's collegiate course, and afterward a commercial course, was for many years an Episcopal missionary interpreter, as well as a licentiate for that church, for seven years was government interpreter for the Six Nations, was clerk in the Indian office, and speaker of the Six Nations' Council. In the face of all these facts, we felt that we should not be at a loss as to who is to bear this glorious message to the Indians of Canada and the United States, our "kinsmen according to the flesh." Certainly our advantages pointed to us as the messengers, and we gladly accepted, yea, and esteem it a great privilege.

Realizing the necessity of a better preparation for the great work before us, we became anxious to obtain the needful preparation; but having no money, we were unable to do so until God raised up kind friends, at the Owosso camp-meeting last August, who came forward to our assistance by providing money for our training at Battle Creek College. We expected to stay at the College for some time, so as to get a thorough preparation for our work; but to our agreeable surprise we found that a new order of things had taken hold of the College at Battle Creek, and that the Lord was the acknowledged Teacher there; and by getting hold of general principles, we found that God can use us much sooner than we had any idea of. We feel that he is now sending us into the field; and we realize that although we are but poor instruments, still God, in calling us, knew just what he could do with us. We therefore have no misgivings, but can confidently go forward in his strength, with the full assurance that his grace will be sufficient for us.

And although we are both poor men, with families of six and five, respectively, depending upon us, we have no anxiety in going into the work. Since God has called us, as we think he has, he will take care of us; and if he has not called us, then the sooner we are out of it, the better for us and for the people. So we leave it all with God. We are heartily in accord with each other; and while we desire to have no pet plans of our own, yet we think the Lord will be pleased to have us plan, and to spread our plans before him for his approval, that he may make our duties plain to us. We believe he is pleased with our plan of going from one reservation to another, proclaiming a full message of the "present truth," until all

the peoples whose languages we can speak have heard the truth as it is in Jesus.

The following are some of the most important Canadian reservations in which one or other of the Six Nations' dialects is spoken: Six Nations Reservation, Bay of Quinté Reservation, Caughnawaga Reservation, Oneida Reservation, St. Regis Reservation, Oka Reservation. The population is about fifteen thousand, besides many times as many more in the States of New York, Wisconsin, and Michigan, and Indian Territory. We believe that all these peoples must hear the message, and no doubt many able messengers will be raised up, but we feel that it is our privilege to carry this message now.

Again we would tender our heartfelt thanks to those friends who have contributed to our necessities, and may God abundantly bless them.

A. G. SMITH,  
MATTHEW HILL.

#### FLORIDA.

NOCATEE AND FORT MYERS.—After our good camp-meeting at Nocatee, which was held from December 25 to January 1, I remained eight or ten days to follow up the interest. God wonderfully blessed in the presentation of his truth during the camp-meeting. The burden of the message was, "Prepare to meet thy God;" "Receive ye the Holy Ghost." It was good to be there, and I thank the Lord for the blessings I received. Fifteen were baptized; and many left the camp-ground for their homes, claiming victory over besetting sins.

Brethren A. C. Bird and C. P. Whitford and I came to Fort Myers, pitched our tents, and began meetings the night of January 20 with about one hundred present. The interest has been good from the first, and some have already begun the observance of the true Sabbath. From time to time, many have expressed a desire to be Christians, and asked to be remembered in our prayers.

We have received \$17.69 in contributions, although we have been here but a little over two weeks. The people are kindly looking after our temporal wants. We hope, by God's help, to be able so to labor that a good and lasting work may be done; to this end we ask the prayers of all lovers of truth. We are of good courage in the Lord.

M. G. HUFFMAN,  
A. C. BIRD,  
C. P. WHITFORD.

#### THE JACKSON (MICH.) MISSION.

AS TIME goes by, and the end draws near, the message is doing its work, and drawing from all classes those who will be saved.

There are many needy fields; wherever we look, the fields "are white already to harvest." The need of work in the cities is especially pressing. Notwithstanding the fact that there are many religious organizations in these densely populated districts, vice and wickedness of every sort abound.

God is waiting for his people to let their light shine into these darkened places. Time and again has God revealed to us our duty in this particular. The time when this work can be done will soon be in the past. We were told that when the government should repudiate the principles of republicanism on which it was established, and should join hands with the papacy to further its deceptive influence, that Satan would work with wonderful power, and the Sabbath test would soon follow. When this test comes, we are told that all work in the cities must cease. Now prophecy will be rapidly fulfilled. Should we not be very active just now? Let us work with all our strength while it is day, and God will bless our efforts.

The first of February a mission was opened in Jackson, Mich., by the Battle Creek College. The training of young men and women for work in the cities is the primary object of this mission. The mission is under the direction of the faculty of the college. Provision has been made whereby ten or twelve students may engage in this work at one time; thus, by sending different students at intervals, many can gain valuable experience in a short time. These students will carry the truth to many cities, and thus the message will go rapidly and with power.

Now, brethren and sisters, do you want a part in this important work? The college has no permanent fund to enable it to carry on this work. There are, certainly, many calls for money; and we should be thankful that this is so, as we are thus given an opportunity of laying up our treasures in heaven. Thus will our hearts and affections be weaned from earthly things, and placed on those above. Do you want the blessing that will come to you through assisting in this work in Jackson? Whether the sum be great or small, the Lord will bless you in proportion to the sacrifice you make. Send your offerings to Prof. E. A. Sutherland, Battle Creek, Mich. J. E. TENNEY.

#### MISSISSIPPI.

CORINTH.—The missionary work being done here is most encouraging. Two besides myself are keeping the Sabbath. I have the best opportunities to use our literature. Many come and ask for papers and other reading-matter. I wish to thank, through the REVIEW, all who responded to my appeal for matter to supply this demand. I need a constant supply, and can use a thousand papers each week if I can get them. *Signs, Youth's Instructors*, health literature in particular, and help to erect paper racks, are all needed. Aid in this way will be gratefully received, and judiciously used.

The people here are very willing, and many are anxious, to investigate. The Lord is preparing hearts to receive the truth.

E. P. AUGER.

#### SOUTH CAROLINA.

THE work in this State is increasing, both in numbers and in interest. The general meeting recently held at Spartanburg was a great help and encouragement to all who were privileged to attend. The Spirit of God was present to reprove of sin, and lead to righteousness. Many precious victories were claimed by faith in the cleansing blood of Jesus, and power was obtained to subdue evil appetites and habits. The labors of Elder A. F. Ballenger among us were greatly appreciated. The Spirit witnessed to the word, as spoken by the servant of the Lord, and the message, "Receive ye the Holy Ghost," was received with gladness by many hungry and thirsty souls. Besides Elder Ballenger, Elder R. D. Hottel and the writer were present and assisted in the meetings. Brother W. L. Killen, canvassing agent for North and South Carolina; Brother M. H. Johnston, of Asheville, N. C., representing the health and temperance work; and Sister Margaret Kessler, district secretary of the tract and missionary society, were also present.

We are of good courage in the Lord, and expect great things of him. B. F. GOWDY.

#### MICHIGAN.

Nov. 10, 1898, I left Battle Creek to join Elder Hebner and others in a general meeting at St. Charles. This church was under a cloud, but the Lord gave us a signal victory. From there we went to Saginaw, and held two meetings, in which the Lord blessed. Then I joined Elder Day and others at Hazelton. The

Lord came in by his Spirit to lift his people to a higher life.

Fenton, Flint, Lapeer, Memphis, and Vassar were the churches in Brother Day's district where we held meetings, and the Lord gave victory at each place. Finding the church at Flint in darkness, we went to work by faith, and the hosts of darkness gave way. When we reached Lapeer, it was evident that God had gone out before us. It was grand to have a victory without a fight. The Lord knew we needed it for a change, and so he gave it to us. I was at Memphis only one day, being impressed to return to Detroit, where the brethren were greatly encouraged and helped. At Vassar seven churches were represented. Here the Lord's power was manifested in a most wonderful manner. I then joined Elder Hebner again in his district, holding meetings at Bay City and Freeland.

Elder Matthews and I held meetings at Lyons, where the Lord met with us. From there I went to Grand Rapids, where I held three meetings at the Soldiers' Home. Twenty-three of the old soldiers made a start to be Christians. Meetings were also held evenings at the mission.

On my way to join Elder Goodrich, I spent three days at Allegan. Several gave their hearts to God, while others took by faith the keeping power of God. Our first meeting in Elder Goodrich's district was at Kalamazoo. I remained there ten days, and a good work was done. From there I went to Decatur, Benton Harbor, and Covert. We had a feast at Benton Harbor. Satan attempted to throw around us the powers of darkness, but by the help of God, we gained a signal victory.

Since the 10th of November I have seen more than a score of souls converted to God, and over a hundred accept the keeping power of God.

WM. OSTRANDER.

DETROIT.—For the last two weeks it has been my privilege to work in connection with Brethren Fitzgerald and Harris in the Star of Hope Mission in Detroit, and I have received much of the blessing of God in this work. I have seen some wonderful conversions. Some who came to the place under the influence of strong drink went away rejoicing in the saving power of God.

I do not understand that a man is converted at all times when he holds up his hand for prayers; but it has been my privilege to see these men to whom I refer come to the mission, night after night, and praise the Lord for his keeping power. If you could see them, you would not have to wait for them to tell that the Lord had saved them: you could see it in their faces.

We find more work in this place than can possibly be done by the few workers who are here. The nurses are doing a good work, and find plenty to do. I have reason to believe this work is opening doors that could not be opened in any other way. Truly the Lord has planned the work so all can have a part in the last message.

It has been my privilege to call on many people while here. Some are wealthy, and some are very poor. I found one family in a small room on the second floor, with nothing to eat but bean soup and bread, but they were thankful for what they had. And as we knelt together to praise God for his blessing, they were happy in the Lord.

Now, brethren and sisters, you that have never labored for this class of people, go out and try it, and you will receive much of the blessing of God. B. HAGLE.

TRAVERSE CITY.—I began a series of meetings here January 13. Much of the time the weather has been unfavorable. We have raised money, with which to buy lamps and

an organ for the church. Seven have started to serve the Lord. We are visiting and holding meetings with the aged, the infirm, and the sick. We hope to see a spirit of work take hold of, and remain with, the church here until Traverse City is warned. O. SOULE.

### News and Notes.

FOR WEEK ENDING FEBRUARY 18, 1899.

—A combine of baking-powder manufacturers, with a capital of \$250,000,000, is reported in New York.

—The ritualistic controversy in England is being drawn into politics, and is constantly increasing in importance.

—The fight in the Philippines, instead of being a "struggle for humanity," seems to be an exhibition of cruel inhumanity.

—A petition favoring the closing of all saloons on Sunday in England has been signed by 4,000 clergymen of that country.

—It is said that in Cuba "the number of illegitimate children exceeds that of the legitimate." This state of things seems to indicate that Protestant missionaries may be needed there, Bishop Ireland to the contrary notwithstanding.

—A "pure beer bill" (!) is before the New York Legislature. Among other limitations, it provides that no fermented liquors shall be sold within three months after its manufacture. The time is not long enough. Three centuries would be better.

—In the severe cold last week, the New York and Brooklyn bridge contracted fourteen and a half feet, lifting it thirty inches in the center from its standing in July, at 99° F. in the shade. In building it, allowance was made for a contraction of fifteen feet.

—A plan to connect all parts of the British Empire by telegraphs and cables that shall have their landings everywhere on British territory is being proposed by that government. The foreseen necessities of war produced the conception of the scheme.

—M. Felix Faure, president of the French Republic, died of apoplexy after an illness of only three hours, Thursday evening, February 16. He had presided as usual at the public council during the day. As yet no national complications have been reported as a result of his death.

—The steamer "Empress of Japan" has just started for the Philippines, with more than 1,000,000 bottles of beer on board. Kipling's advice to "take up the white man's burden" is certainly being carried out, as there is no greater burden known to Anglo-Saxons than the liquor traffic.

—A company has been incorporated in Cleveland, Ohio, says the New York *Tribune*, with a capital of \$1,000,000, to conduct a new system of "sign wave" telegraphy, by which it is claimed that 4,000 words a minute can be sent. The process is not yet made known, but it is claimed that it will revolutionize the business.

—Now that annexation of the Philippines is practically assured, the need of direct communication with them is seen. The President has recommended Congress to lay plans at once for a cable entirely under the jurisdiction of this country. The immense cost of this is only one item among many that must be met by adding to the public taxes as "expansion" expands.

—Intense interest was caused in the House of Representatives, February 9, by the speech of Chairman Cannon, of the Appropriations Committee. It presented an estimated deficiency of \$179,000,000 for the present fiscal year. It is said that other enterprises, including the ship subsidy bill and the Nicaragua Canal bill, must wait, as a result of the vast expenditures of the late war.

—In the terrible storm of last week, Nathan Straus, of New York City, who, at wholesale price, supplies pure milk in summer, and coal in winter, to the poor, suggested that the churches of the city open their vestries for shelter to the poor; but there was no response. Churches that are too good to be the shelter of the poor at such a time, are not good enough to be Christian churches.

—The New York *Herald* speaks of Cuba as "our latest and most valuable acquisition;" and says that it "should in time become as great a gold-mine to the United States, under just and equitable rule, as it was to Spain, under conditions which sapped the very life and substance of the people." And that is another token of the truth of the declaration of Congress that Cuba is, and of right ought to be, free and independent!

—There are now 51,578 Christian Endeavor societies in the world with a membership of 3,000,000. It is stated that almost one hundred new societies report each week to Secretary Baer.

—Eight girl students, of Hebrew extraction, have recently been dismissed from the Roman Catholic convent school in Omaha, Neb. The action is said to have been brought about by an order of a mother general who has lived in Paris so long that she has imbibed the French prejudice against the Jews.

—“Alexander Macdonald, known as the king of the Klondike, who was married in London a few days ago, has wealth variously estimated from \$10,000,000 to five times that sum.” This item reveals a “heaping together” of riches entirely unknown and utterly impossible previous to the present generation.

—The relations between the officials of the Russian government in Finland and the people of that province are becoming more and more strained. The czar demands that all Finnish pupils receive their education in the Russian language. Against this decree both teachers and parents are in open revolt, fearing ultimate loss of their mother tongue. The compulsory service in the Russian army is also resisted.

—The third load of Doukhobors, the Quaker emigrants from Russia who have previously been mentioned in these columns, has arrived in Halifax. The Canadian government has provided supplies in Winnipeg, to make sure that they get through the winter. *Harper's Weekly* says that this problem is much simplified by the fact that “many of them are vegetarians.” Does not this statement, connected with the many complimentary accounts of these people, contain a lesson for others?

—In the wake of the battle-ships “Colonization,” “Expansion,” and “Imperialism,” comes a demand, from the New York *Tribune*, an ardent supporter of that fleet, for the launching of an additional cruiser, “Military Drill in Schools.” This natural result of the present war policy in this country, it is said, “will work for the good of the military service by affecting the value of the boys as citizen soldiers.” But the most surprising thing in the article is the statement that “the tendency of such instruction for our youth would not be toward war, but toward peace.” This restaurant trick of trying to fill different orders from the same dish must be detected by the eaters.

—Lincoln's birthday was celebrated Sunday, February 12, in Chicago, by patriotic services in the churches all over the city. A few extracts from the words of different pastors show the general character of the meetings: “Were Lincoln living on earth to-day, he would plead with his party and his country to be generously good to the Filipinos.” “He sprang, like Christ, from the intelligent poor, to make the poor intelligent.” “An unselfish patriot, not thinking of Lincoln, but America. He hated human slavery.” “It took the whole of the distinguished emancipator's life to bring out the meaning of the Declaration of Independence.” “Militarism has proved the bane of France. . . . Were Lincoln alive to-day, he would say, ‘Beware!’”

## Special Notices.

### REVIEW AND HERALD STOCKHOLDERS, ATTENTION!

It will greatly facilitate the work of the secretary, and save the time and patience of the stockholders who meet on March 10, if all those who purpose issuing proxies will kindly do so in good season, and forward them to the undersigned, so that they can be duly registered.

Please note that religious corporations are exempt from the war tax of ten cents levied on proxies.

JOHN I. GIBSON,  
Sec. S. D. A. Publishing Association.

### MICHIGAN SANITARIUM AND BENEVOLENT ASSOCIATION.

THE regular annual meeting of the Michigan Sanitarium and Benevolent Association will be held in the Seventh-day Adventist Tabernacle in Battle Creek, Mich., on March 9, 1899, at 3 P. M., standard time, for the election of trustees and the transaction of any other business which may properly come before the meeting.

C. M. CHRISTIANSEN,  
L. McCOY,  
WM. H. HALL,  
G. A. IRWIN,  
J. H. KELLOGG,  
H. F. RAND,  
J. S. COMINGS,  
D. H. KRESS,  
DAVID PAULSON,  
G. H. MURPHY.

### INTERNATIONAL MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

THE regular annual meeting of the International Medical Missionary and Benevolent Association will be held in the Seventh-day Adventist Tabernacle in Battle Creek, Mich., on March 14, 1899, at 10 A. M., standard time, for the election of trustees and the transaction of any other business which may properly come before the meeting.

J. H. KELLOGG,

A. B. OLSEN,  
G. A. IRWIN,  
J. H. MORRISON,  
S. N. HASKELL,

A. R. HENRY,  
DAVID PAULSON,  
H. F. RAND,  
D. H. KRESS.

### SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

THE thirty-ninth annual stockholders' meeting of the Seventh-day Adventist Publishing Association (eighth annual session under the new charter) will be held in the Tabernacle at Battle Creek, Mich., on Friday, March 10, 1899, at 10 A. M., local time, for the election of a Board of Directors for the ensuing year, and for the transaction of any other business that may properly come before the meeting.

W. C. SISLEY,  
I. H. EVANS,  
C. D. RHODES,  
U. SMITH,  
J. H. MORRISON,  
S. H. LANE,  
J. I. GIBSON, } Directors.

### MICHIGAN, NOTICE!

A CANVASSERS' institute will be held at Cedar Lake, Mich., from March 20 to April 10, 1899, for those desiring to canvass in Michigan or Ontario. Brother A. J. Olsen, who will have charge of the work in Ontario, will be with us. Those who attend should bring bedding, and the following books if possible: “Gospel Workers,” “The Coming King,” “Patriarchs and Prophets,” “Great Controversy,” and “Thoughts on Daniel and the Revelation.” Two and one-half hours' work each day will be required of each person, otherwise the institute will be free to those who desire to canvass the coming season.

We expect a good attendance and much of the Lord's blessing. We ask the prayers of all our people, that the Lord will raise up laborers for this important branch of the work, and that the canvassers may be prospered in their labors this year. Those desiring to attend the Cedar Lake institute should write at once to M. C. Guild, 198 Washington St., Battle Creek, Mich.

### NOTICES.

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

WANTED.—A No. 1, up-to-date sign-painter and buggy-finisher. Seventh-day Adventist preferred. Address Geo. E. Prindle, Muskogee, I. T.

HOME OFFERED.—We offer a home for a good boy twelve or fourteen years old, a Sabbath-keeper. For particulars address D. Glunt, Nevada, Mo.

FOR SALE OR TRADE FOR LAND.—A good business or residence property in College View, Neb. Call on, or address, F. A. Dewolf, College View, Neb.

A BROTHER in Battle Creek wishes to take a farm, with team and tools, on shares, from some isolated brother who desires help in general missionary work. Address H. L. Titus, Review and Herald, Battle Creek, Mich.

FOR SALE.—Five-room house, good well of water, two large lots, situated near the academy. Price, four hundred dollars. Payments easy. Address W. H. Shough, Mt. Vernon Academy, Mt. Vernon, Ohio.

### IMPORTANT!

TO ALL our brethren and sisters who will send us their addresses, stating that they are Seventh-day Adventists, we will send circulars and price-lists, and give a specially low price on our equipments for making nut butter and nut foods. In order to get this specially low price-list, it will be necessary for you to comply with the above request. We have secured one thousand bags of No. 1, fine, shelled Spanish peanuts. The prospects are that peanuts will be high this year. Get your summer stock at once. Be sure to write your name and address plainly. Address Joseph Lambert, Battle Creek, Mich.

### HALF-RATES TO DETROIT.

THE Grand Trunk Railway System will issue excursion tickets from all its stations in Michigan to Detroit and return at a single fare for the round trip on account of the Michigan Club annual meeting and banquet at Detroit, February 22. Tickets will be sold for all trains on February 21, and for the morning trains of February 22, and will be valid to return on all trains up to and including Feb. 23, 1899. This gives a good opportunity to visit Detroit at a cheap rate this season of the year, and the public should avail themselves of this opportunity.

### PUBLICATIONS WANTED.

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

Mrs. J. F. Woods, Box 875, Warsaw, Ind.

L. A. Spring, Silver Cliff, Colo., *Signs and Instructor*.

Grant Priddy, Bastrop, La., *REVIEW, Signs, and Instructor*.

Mrs. W. H. Devoe, Box 48, Silver Creek, N. Y., *REVIEW and tracts*.

Geo. E. Hollister, Clare, Assa., N. W. T., *Signs, health literature, and Life Boat*.

Mrs. Hattie Alderman, G. D. Youngstown, Ohio, *Signs, Sentinel, and health publications*.

Maggie E. McDonald, Seward, Kan., *REVIEW, Signs, Sentinel, Instructor, Little Friend, and health publications*.

## Obituaries.

“I am the resurrection and the life.”—Jesus.

ERSKIN.—Died at Panama, Mo., Jan. 27, 1899, of consumption, Agnes Erskin, aged 31 years. She fell asleep in the blessed hope. L. W. FELTER.

FLINT.—Died at Trinity Mills, Tex., Feb. 1, 1899, Sister Flint, in her twenty-sixth year. She united with the church in Springtown in 1897. J. W. HAGGARD.

FURBUGH.—Died at Presque Isle, Me., Dec. 17, 1898, of measles, Delbert G., son of Freeman and Sarah Furbugh, aged 3 years, 1 month. J. B. GOODRICH.

COMPTON.—Died at Parker, S. Dak., Jan. 22, 1899, of spinal fever, Orin Compton, aged 14 years. Discourse by Elder W. T. Millman, from Job 14:14. J. H. ROGERS.

MISSILT.—Died at Boise City, Idaho, Dec. 15, 1898, Sister Agatha Missilt, aged 73 years. Funeral services were conducted by Brother E. D. Sharpe. M. E. HAYES.

TEFFT.—Died at Belmont, N. Y., Jan. 24, 1899, of pneumonia, my wife, Mary J. Tefft, in her sixty-sixth year. Discourse by Elder Conrad (Baptist). E. H. TEFFT.

BLANCHARD.—Died at Joplin, Mo., Feb. 3, 1899, Sister Kezia Blanchard, aged 43 years, 6 days. She was a devoted Christian and a faithful wife and mother. WM. H. BROWN.

TROWBRIDGE.—Died at Montavilla, Ore., Dec. 26, 1898, of tuberculosis, Sister Susan F. Trowbridge, aged 62 years. Funeral services were conducted by the writer. W. W. SHARP.

ROWE.—Died at Madison, Me., Dec. 20, 1898, of old age, Amos Rowe, aged 81 years. He had been a faithful adherent to the third angel's message for over forty years. J. B. GOODRICH.

MOON.—Died near Springville, Tenn., Jan. 31, 1899, Brother Jeremiah Moon, in the sixty-sixth year of his age. For nineteen years he was a consistent Seventh-day Adventist. C. P. BOLLMAN.

GROOM.—Died at Reno, Nev., Jan. 27, 1899, Miss Emily Groom, aged 89 years, 6 months. She ever lived a consistent Christian life. Funeral services were conducted by the writer. S. THURSTON.

GURRIER.—Died in Mapleton, Me., Dec. 4, 1898, of dropsy, Eliza H., wife of John H. Gurrier, aged 81 years, 7 months, 18 days. Remarks were made by the writer, from John 11:23. J. B. GOODRICH.

RICHI.—Died Feb. 7, 1899, at Lakeview, Mich., Brother Charles Richi, aged 36 years, 10 months, 18 days. For more than seven years he was a faithful member of the Seventh-day Adventist church. Words of comfort were spoken by the writer, from John 11:25, 26. L. N. LANE.



## Publishers' Department.

## IF YOU WISH

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

## "SPIRITUAL GIFTS."

By Elder J. N. Loughborough. This is the title of No. 156 of the *Bible Students' Library*, issue for January, 1899. It contains forty pages, and sells for \$2.50 a hundred; or 2½ cents a copy. Each package contains 25 copies of this tract.

This is an especially good pamphlet for general distribution, as it deals with principles only, and does not refer to Sister White nor the Seventh-day Adventists. It explains what the Spirit of prophecy is, and how it is manifested. It contrasts true and false manifestations, and tells how to distinguish them. It gives the meaning of "Open Visions" and "Night Visions," and speaks of "Women as Prophets," of "Prophecy in the Early Church," the reason for its discontinuance, etc., etc. The main object of the tract, however, is to show from the Scriptures that this gift will be prominently connected with the remnant church. It is the best publication ever issued with which to introduce the Spirit of prophecy as manifested among us as a people. Order of your State tract society, or of the Review and Herald Pub. Co., Battle Creek, Mich.; Atlanta, Ga.; or Toronto, Ont.

## ANOTHER PRECIOUS TREASURE.

AFTER preparing the way for it by messages on the necessity of our having faith, and telling us that faith is founded on a knowledge of the character of God, the Lord sends us "The Desire of Ages," which reveals more of the character than was ever made known before, outside of Holy Writ.

Two special points are most clearly and touchingly brought out,—the compassion and benevolence of Jesus, and his perfect separation from even the excuse for wrong,—traits that we need to possess so largely ourselves. At the same time, the descriptions of his human feelings bring him very tenderly and wondrously into our lives.

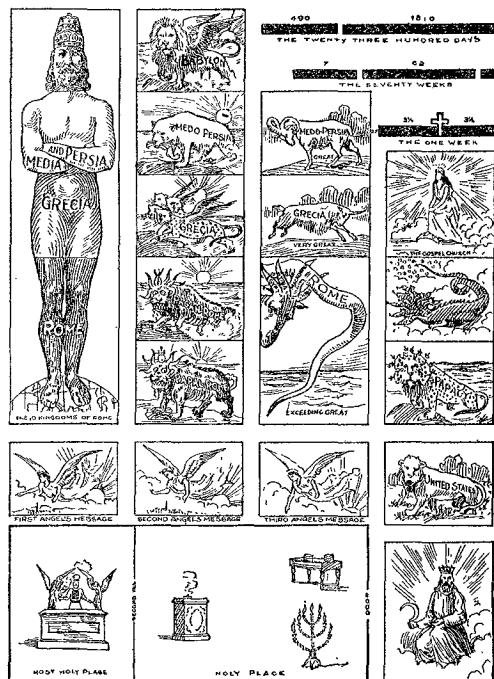
"The Desire of Ages" is a most marvelous book. Not one can afford to be without it. It is not only meat in due season, but it is the richest feast of fat things that has been brought out in these last days. The soul is enraptured and filled with love and adoration as it takes in the wonderful thoughts.

I never could love our Lord so much, or trust him so confidently, before reading this book, because I did not know him so well. This volume comes at just the right time to the people of God to fit them for the work that has opened before them, and make them "complete in him." None will ever regret procuring it, even if he does so at a great sacrifice.

MRS. M. E. STEWARD.

THOSE of the REVIEW readers who have not as yet seen a copy of the Premium Number of the *Youth's Instructor*, may obtain the same, free of charge, by dropping the publishers a card. Address the *Youth's Instructor*, Battle Creek, Mich.

## THE NEW PROPHETIC CHART.



(Exact size, 30 x 40 inches.)

We have just issued a new prophetic chart, which by far excels anything of its kind heretofore published. The engravings represent the highest skill of the best artists, and are more in accordance with the Biblical descriptions than any previous designs. The chart is beautifully lithographed in five colors, and printed on extra quality of cloth. It is of great help in the study of the prophecies. Every minister, colporteur, Bible worker, canvasser, and church school teacher should have it. Sold, post-paid, for only \$1. Address your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

## GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect February 5, 1899.

C. & G. T. DIVISION.

## WEST-BOUND FROM BATTLE CREEK.

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

## EAST-BOUND FROM BATTLE CREEK.

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

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

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected August 14, 1898.

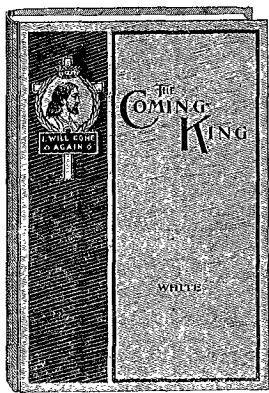
	8	12	6	10	14	20	36
EAST.	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Atl'ntic Express.
Chicago.....	9.35	11.25	8.45	12.08	3.00	pm 11.30	am 1.30
Michigan City.....	12.40	2.10	11.55	1.00	5.47	pm 2.30	am 4.30
Niles.....	3.00	7.15	12.50	2.42	7.28	pm 6.00	am 4.10
Kalamazoo.....	8.25	1.20	3.09	7.51	7.10	pm 5.27	am 3.30
Battle Creek.....	8.50	1.45	3.30	8.11	7.30	pm 5.50	am 3.50
Marshall.....	4.40	10.05	2.35	4.05	8.50	pm 8.30	am 6.40
Albion.....	5.55	11.10	3.47	4.58	9.45	pm 9.15	am 7.15
Jackson.....	7.15	pm 12.25	5.30	6.00	10.45	pm 10.15	am 8.15
Ann Arbor.....					am 5.23	pm 4.13	am 4.38
Falls Bridge.....					5.38	pm 4.43	am 4.43
Susp. Bridge.....					5.53	pm 4.58	am 4.58
Niagara Falls.....					am 12.20	pm 5.30	am 5.30
Buffalo.....					3.13	pm 5.45	am 5.45
Rochester.....					5.15	pm 5.55	am 5.55
Syracuse.....					9.05	pm 12.15	am 10.45
Albany.....					pm 3.25	pm 8.15	am 2.50
New York.....					12.18	pm 8.34	am 7.00
Springfield.....					3.00	pm 11.35	am 7.40
Boston.....							10.45
WEST	*Night Express.	*N.Y. & Bos. & Chi. Sp.	Mail & Express.	*News Express.	*Western Express.	*Kalam. Accom.	*Pacific Express.
Rochester.....	am 10.30				pm 8.00		pm 7.15
New York.....	pm 1.00				6.00		am 12.10
Syracuse.....	8.35				am 2.10		pm 12.25
Rochester.....	10.37				4.15		pm 2.25
Buffalo.....	11.50				5.35		pm 3.50
Niagara Falls.....					6.25		pm 4.32
Falls View.....					6.54		pm 5.12
Detroit.....	pm 8.20	am 7.15	am 7.50		pm 12.40	pm 4.35	am 11.25
Ann Arbor.....	10.00	8.13	9.18		1.38	pm 4.45	am 12.30
Jackson.....	11.15	9.15	11.10	am 3.00	2.40	7.30	pm 1.35
Battle Creek.....	am 12.40	10.30	pm 12.55	5.05	3.50	9.08	pm 3.00
Kalamazoo.....	1.35	11.05	2.13	5.40	4.25	10.00	pm 3.40
Niles.....	3.15	12.31	4.00		5.05		pm 4.08
Michigan City.....	4.25	pm 1.28	5.20		6.05		pm 4.08
Chicago.....	6.30	8.00	7.15		8.50		pm 7.50

\*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 8.05 a. m. and 4.15 p. m., and arrive at 12.40 p. m. and 6.20 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.

R. T. R. WHEELER, Ticket Agent, Battle Creek.



## The Coming King

## THE LIVE ISSUES OF OUR TIMES,

as foretold by the prophecies of Christ and his apostles, point to the Second Coming of Christ. Large type and short chapters. Each subject given a separate chapter, which can be read and understood in a few moments. This meets the demands of busy people.



## Some of the Live Issues Considered.

Wars, Distress of Nations, The Recent War with Spain and the earth made new. — the coming King, the King's reward, and the earth made new. 200 large octavo pages, 130 illustrations. Illustrations in bronze brown inks, text in blue, giving fine contrast. Standard edition, \$1. Presentation edition, \$1.50.

## 46,000 Copies Sold in Eleven Months.

season. Its popularity and easy selling qualities make it possible to introduce important truths for these times into the homes of thousands.

## SOME TESTIMONIALS.

From ELDER GEO. A. IRWIN, President Seventh-day Adventist General Conference:—

"I have just finished reading the book, 'The Coming King,' by Elder J. E. White. As the title implies, it treats upon the thrillingly interesting and, to every living soul, important subject of the Saviour's return to this earth the second time, without sin unto salvation.

"The Scriptures, historical facts, and current happenings bearing upon this event are considered in thirty-nine short chapters, in which the subject is unfolded in a clear, entertaining, and convincing style. A new chapter has been recently added, which brings the book right up to date, giving, among other things, the significant bearing of the Spanish-American war upon the subject under consideration.

"This book should have a large sale, not only because of its intrinsic merit and the importance of the subject considered, but because all the profits accruing to the author are to be devoted to the education and Christianization of the colored people of the South."

From DR. J. H. KELLOGG, Superintendent Battle Creek, Mich., Sanitarium, etc.:—

"'The Coming King' is the title of a recent work by J. E. White, the subject-matter of which is well indicated by its title. In a most graphic, interesting, and instructive manner it presents the whole subject of Christ's second coming and events connected therewith, and is written in an attractive and popular style. It is profusely and most appropriately illustrated, and can not fail to meet with appreciation. Popular works of this kind which are free from lengthy and prosy dissertations are the special needs of the time. The writer knows of no work which contains so much information upon the subject in so small a space, and presented in so attractive and readable form. The author of this work has for years been engaged in an extensive missionary work in the South, which has been almost wholly self-supporting. The entire proceeds from the sale of this book are devoted to the promotion and support of missionary work among the colored people. This fact, together with the intrinsic merits of the work, ought to

enlist the interest of Christian people everywhere to aid in the circulation of this valuable book."

From ELDER J. N. LOUGHBOROUGH:—

"I have just completed a careful reading of the book, 'The Coming King,' from the pen of Brother J. E. White. It gives a view of the plan of salvation as wrought out through Christ, from the fall of man to the final possession of the kingdom by the saints of God. Many and instructive illustrations are interspersed through the book. It emphasizes, with clearness, the many signs of the near approach of our coming King. It is written in a manner to rivet the attention of the reader; and is one of those books that, when you begin to read, you are not satisfied until you have read it all. It is a book the mass of the people need at this very time, and it should have a wide circulation."

From DR. E. J. WAGGONER, of London, England:—

"I have given your book, 'The Coming King,' as careful an examination as I ever give to any book, and can honestly say that, taken as a whole, I am pleased with it. I like the plan of the book; it is simple, direct, easy to be understood, and, without evangelical. Of the attractive appearance of the book, I need not speak; for it speaks for itself; but I have felt moved to congratulate you on your success in breaking away from stiff conventionalism in illustration; it is really a pleasure to look through the pages. The book is one that every lover of truth will rejoice to see have a large circulation, for it can not do good."

From W. W. PRESCOTT, of London, England, President Seventh-day Adventist British Conference:—

"I have examined the book, 'The Coming King,' and am much pleased both with the character of the matter and its typographical appearance. The subject is presented from such a standpoint, and is handled in such a manner, that it will be sure to command attention; and as a specimen of attractive book-making, the book ranks high. I hope it will have a large circulation, and that it will inspire many hearts with the blessed hope."

Sold only by subscription. However, if there is no agent in your vicinity, the book will be sent to you, post-paid, upon receipt of price. Complete canvassing outfit, only 60 cents, post-paid. Address your State tract society, for terms, territory, and outfit.

PUBLISHED BY

REVIEW & HERALD PUB. CO., Atlanta, Ga. BATTLE CREEK, MICH. Toronto, Ont.

PACIFIC PRESS PUB. CO., New York City. OAKLAND, CAL. Kansas City, Mo.

## The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 21, 1899.

### NOTES FROM THE GENERAL CONFERENCE.

GENERAL CONFERENCE was compelled to begin a day late because about seven eighths of the delegation got stuck in the snow, and so arrived a day late.

Promptly at 10 A. M., February 16, the General Conference was opened by the president. The hymn, "All hail the power of Jesus' name," was sung with spirit and devotion. Psalm 107 was read by Elder O. A. Olsen. After the fearful storms upon sea or land through which the whole delegation had passed to the Conference, this precious psalm was peculiarly appropriate and impressive. Prayer was offered by Elder Loughborough, in which every heart joined in approaching to God, then hymn 767, "God of love that hearest prayer," was sung.

Elder H. W. Cottrell, president of the New England Conference, in a few remarks welcomed the General Conference. He mentioned the interesting fact that the first two churches of the denomination were organized in what is now the New England Conference,—one at Washington, N. H., the other at Dartmouth, Mass., both of which are still existing, and are strong in the faith.

The session was then turned into a praise meeting. Elder Loughborough, remembering the time when there were but two tracts to distribute, and the REVIEW, when money could be had to print it, thanked God for what he has wrought, as seen in the standing of the cause to-day embracing the world. He remarked that the first preacher of the third angel's message, Elder Joseph Bates, lived in Massachusetts. About this time in the year of 1864 the South Lancaster church was organized, with a membership of eight. The Lord has done great things for New England since then. Let us continue to seek the Lord, and we shall have a glorious time in this Conference.

Elder O. A. Olsen praised God for what he has done and is doing. He called to mind the time when the truth reached him in Oakland, Wis., in 1858, which has been a joy to him ever since. When he went on the steamship at Southampton to cross the ocean to come to the Conference, an envelope was there addressed to him, in which was a card with the words written on it, "My presence shall go with thee, and I will give thee rest;" and, "Jesus himself drew near, and went with them." And it had been so. His heart was full of gratitude and praise.

Many others spoke, and all in gratitude and praise. And as the older brethren spoke of thirty, forty, and fifty years' experience, and then of seeking a deeper consecration to God, the younger brethren were impressed with the desire for yet a deeper consecration than that, if possible, that they might push the work that comes to each of them, and also help bear the burdens of the aged, and bring blessing and cheer to those who have been so many years in the work.

Time and space alike fail us to reproduce all that was said. It was "good for us to be here." It was a most excellent meeting, and a grand opening for the Conference.

In the storm in New England, near Clinton, Mass., five engines pulling a train of three cars, were stalled in the snow, and had to stay all night. Seven engines, however, pulling two cars, succeeded in getting through its trip to Worcester.

Through a storm of eight days' continuance, Elders Lewis Johnson, M. M. Olsen, and L. Conradi arrived at Boston by the steamship "Canada," Sunday, February 12. In the Boston *Globe* of February 13 the captain of the ship, who has been in the business twenty years, said: "In all my experience on the Atlantic, I must say that this last was the roughest passage I ever made." The *Globe* says that "the decks and outside works of the steamer were encased in ice, varying in thickness from three inches to more than a foot;" and that all this was "deposited there by the storm and spray since she left the Newfoundland banks." She was covered with ice the same way on the other side of the "banks;" but in crossing the Gulf Stream, it was melted off. Then after leaving the Gulf Stream, the ship was covered again.

Just after the paper was made up last week, an editorial item came from South Lancaster, telling of the safe arrival of Elders O. A. Olsen and H. P. Holser. They crossed the ocean on the "St. Louis," which, says the New York *Herald*, "encountered a hurricane unequalled in violence within the experience of the officers," the wind one day reaching "a velocity of ninety miles an hour."

ANOTHER phase of the Eastern question has now been brought to the United States. Lord Beresford, an admiral of the British navy and special commissioner from London, has arrived in this country from Japan, in the interests of "the integrity of China." He proposes a union of powers to prevent Russian encroachments. He says: "If this union between Germany, the United States, Japan, and Great Britain is not consummated, it means war." How his proposal will be received remains to be seen; but being right in line with the present policy of this nation, it will doubtless be heartily welcomed.

In a speech in the United States Senate a short time ago, Senator Hoar showed that the new national policy of expansion of the United States, will make "a permanent increase" of governmental expenditures, amounting to \$150,000,000 annually; "which we can not avoid, and from which we can not withdraw;" and then forcibly showed what that meant, by saying that "it is precisely the same thing as adding to our national debt \$5,000,000,000, capitalized at three per cent., which is more than the government is now paying; and that a permanent increase in our expenditures of \$300,000,000 a year is the same as increasing our annual national debt \$10,000,000,000, capitalized at three per cent. I think it can easily be demonstrated that the policies in which we are asked to embark involve a national expenditure much larger than the amount I have named." And some idea of what *this* means may be gathered from the fact that the national debt incurred by the War of the Rebellion was only about \$3,000,000,000, and only about two thirds of it has been paid in the thirty-five years since. Expansion and imperialism will prove exceedingly costly in more than principles.

### THE INTERNATIONAL HEALTH ASSOCIATION.

STEPS have been taken toward the organization of an International Health Association. We give below the substance of a circular which is being sent out by the promoters of this movement to many who are likely to be interested in the new organization:—

The friends of hygienic, sanitary, and temperance reform are hereby invited to join hands in the promotion of the interests of these reforms by the organization of a society to be known as the International Health Association. Its objects are:—

1. To promulgate the principles of physical righteousness in relation to human life, as revealed by the Bible and science, and confirmed by experience.
2. To associate together for mutual encouragement and assistance those whose aim is the most perfect obedience to the requirements of the divine order of life and conduct.

Each member will be expected to pay an annual due of one dollar, and will sign a declaration of principles. The work of the association will be largely carried on by standing committees and bureaux. It is proposed to have standing committees for the consideration of the following subjects:—

Foods, with subcommittees on vegetarianism, cookery, adulteration of foods, and food inspection; dress reform; health reform; literature; drug habits, with subcommittees on alcoholism, tea, coffee, and tobacco-using, opium and morphine habits; home sanitation; chemistry; pathology; economics; climatology; habits in relation to health; patent medicines and nostrums; suppression of contagious diseases; race deterioration; Bible hygiene; comparative hygiene; and promulgation of principles.

The standing committees will prepare reports annually, or more frequently; and these reports will be put before the public by means of newspapers, tracts, and pamphlets, and in other ways. It is proposed to urge upon the attention of the people, through State legislatures, town councils, and other avenues, the various practical health questions which demand their attention. Among the questions which will be agitated, is the need of laws against the sale and use of cigarettes on the streets and in other public places; and of laws requiring the inspection of foods, to prevent their adulteration and the sale and use of diseased animals.

Laws are also needed for the suppression of the patent-medicine business and other frauds which are constantly perpetrated upon the public. There should be a wide-spread agitation of the evils of tobacco-using, necessity of reform in dress, diet, etc.

The association might wisely maintain bureaux especially devoted to food reform, dress reform, and general health educational work. The Food Reform Bureau would undertake to furnish all kinds of health foods at about half the ordinary retail price, and other foods useful for the encouragement of food reform, at the lowest wholesale rates. The Dress Reform Bureau would undertake to furnish everything needed for dress reform at the minimum price. The Educational Bureau would furnish books at wholesale rates, and likewise promote a wide-spread educational work through schools of health, cooking schools, public lectures, etc.

#### THE PRIVILEGES OF MEMBERS.

Some of the advantages of membership in an association of this sort may be stated as follows:—

1. Each member whose annual dues are paid will receive, each month, one copy of *Good Health*, which it is proposed to make the organ of this association.
2. Members may, by the payment of an additional dollar, become subscribers to any one of the bureaux named, and enjoy the advantages afforded by the bureau. For example, a subscriber to the Food Reform Bureau will receive health and nut foods at one half the regular price; a subscriber to the Dress Reform Bureau will be able to obtain dress goods, patterns, etc., on equally advantageous terms; a subscriber to the Educational Bureau will obtain books and other publications at wholesale prices. The great advantage which will accrue to the members of the association through these bureaux will be apparent at once. For example, suppose a person uses, each week in his family, one dollar's worth of health foods of various kinds,—a small estimate. The saving will be fifty cents each week, or twenty-six dollars a year; in other words, by the investment of one dollar, a person will save twenty-six dollars, and thus have twenty-five dollars left to use for beneficent purposes.

It is expected that a convention will be called some time within the next thirty days for perfecting the details of this association. We shall be glad to hear from those who are interested in the enterprise. Address International Health Association, Battle Creek, Mich.

J. H. KELLOGG.