

The Advent HOLY BIBLE **REVIEW** Emma E. Craig, 37 1/2 box 449 IS THE FIELD OF THE WORLD **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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A PRAYER.

MRS. L. D. AVERY-STUTTLE.

HOW GREAT Thou art! before thy throne
 The hosts of heaven bow the knee;
 Thou guidst the mighty worlds alone,
 And all things live and move in thee.
 The blazing suns, which roll in space,
 Are all directed by thy hand;
 Each rushing planet knows its place,
 Its circuit by thy wisdom planned.

And yet how wondrous KIND thou art,
 Thy whispering voice so soft and mild,
 As when, in visions of the night,
 Thou speakest to the prophet child!
 How WISE thou art! thou knowest best
 The pathway good for me and mine;
 Then let me in thy wisdom rest,
 Nor ever take my hand from thine.

How STRONG thou art, my glorious Shield,—
 A mighty tower of strength indeed!
 What consolation in the thought
 Thou canst supply my every need!
 How GOOD thou art! the weakest child
 May trust thy mercy and thy love.
 O Saviour, let me trust thee here,
 Then take me to thyself above!

A LESSON FROM ISRAEL'S SIN.—NO. 2.

MRS. E. G. WHITE.

LET us follow the history of Israel further. Moses returned from the mount to find the children of Israel eating and drinking, and dancing and singing around the golden calf. "And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it." This was their god.

Then Moses turned to Aaron and said, "What did this people unto thee, that thou hast brought so great a sin upon them?" The man who might have saved the Hebrews in the hour of their peril is calm. He does not show indignation because of the sins of the people; neither does he reproach himself, nor manifest remorse under the sense of his wrong; but he seeks to justify himself in a grievous sin. He makes the people accountable for his weakness in yielding to their request.

Aaron's course, in permitting such a condition of things, was displeasing to God. Notwithstanding the defiant attitude of the people, Aaron should have stood firm as a rock to duty. Had he stood with true moral courage, and in boldness rebuked the leaders in their shameful request, his timely words would have prevented that terrible apostasy. True,

noble decision for the right in the hour of Israel's peril would have balanced their minds in the right direction. But his desire to be popular with the congregation, and his fear of incurring their displeasure, led Aaron to sacrifice the allegiance of the Hebrews in that decisive moment.

This instance should teach us that in every place the church needs faithful sentinels. God's servants are to be very careful lest they encourage anything savoring of idolatry; for the Lord will charge the sin upon them. The church claiming to believe the truth will have all kinds of temptations to enter into a course of action that will divorce the soul from God; and in all our churches, faithful men should be appointed, who will bear responsibilities nobly for God. Firm barriers should be erected to prevent disaffection and corruption from entering the church.

The apostle declares: "A bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped."

"Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men."

Before this action was taken, opportunity was given for all who would to take sides against idolatry and for God. But when the people stood in sullen stubbornness, God saw that he must punish the transgressors, that there might not be rebellion in the camp of Israel.

In the prayer of Moses we may learn something of the burden brought upon him because of the weakness of Aaron in not standing firm for that which he knew to be right: "And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sins. And Moses returned unto the Lord, and said, O, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go

before thee; nevertheless in the day when I visit I will visit their sin upon them."

If the people so mercifully spared by God would repent with that repentance which needs not to be repented of; if they would serve God and honor his name, their sin on this occasion would no more be remembered against them. But if, when tempted, they pursued a similar course; if they showed no strength to resist temptation, but repeated their evil work; if they murmured and complained against Moses, these former sins would be placed to their account as unforgiven.

The Lord did not look favorably upon his people because of their sin. He said: "I will send an Angel before thee; . . . unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way. And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount Horeb. And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp."

The apostle Paul plainly says that the experiences of the Israelites in their travels have been recorded for the benefit of those who live in this age of the world. He says: "With many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."

Our dangers are not less, but greater, than were those of the Hebrews. There will be temptations to jealousies and murmurings, and there will be outspoken rebellion, as are recorded of ancient Israel. The Hebrews were not willing to submit to the directions and restrictions of the Lord. They wanted to have their own way, to follow the leadings of their own minds, and to be controlled by their own judgment. But God would have his people disciplined, and brought into harmony of action, that they may be of the same mind and of the same judgment.

Peter exhorts his brethren: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." The apostle Paul also exhorts his Philippian brethren to love and unity: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any

bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." Again he says, "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another."

God designs that his people shall be a unit,—that they shall be of the same mind and of the same judgment. The prayer of Christ for his disciples was that they might be one, as he is one with the Father. "Neither pray I for these alone," he said, "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. And the glory which thou gavest me I have given them; that they may be one; even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

LET YOUR MODERATION BE KNOWN.—NO. 2.

J. N. LOUGHBOROUGH.

THE question may arise, Why this plain talk, as if some one was objecting to church order? Who has tried to tear it down?—Some one has, for before me is a Testimony upon this subject, which reads:—

E—has entertained ideas; and without waiting to bring his ideas before a council of brethren, he has advocated strange theories. He has brought before some of the people, ideas in regard to organization that ought never to have had expression. I supposed that the question of organization was settled forever, with those who believe the Testimonies given through Sister White. Now if they believe these matters, why do they work contrary to them? Why should not my brethren be prudent enough to place these matters before me, or at least to inquire if I had any light upon these subjects? Why is it that these things start up at this time when we have canvassed the matter in previous histories, and God has spoken upon these subjects? Should not that be enough? Why not keep steadily at work in the lines that God has given us? Why not walk in the clear light he has revealed; and in place of tearing to pieces that which God has built up, work on the side of Jesus Christ?

My soul is much burdened; for I know what is before us. Every conceivable deception will be brought to bear upon those who have not a daily, living connection with God. In our work, no side-issues must be advanced until there has been a thorough examination of the ideas entertained, that it may be ascertained from what source they have originated. Satan's angels are wise to do evil; and they will create that which some will claim to be advanced light, and proclaim as new and wonderful things; and yet while in some respects the message is truth, it will be mingled with men's inventions, and will teach for doctrine the commandments of men. If there was ever a time when we should watch and pray in real earnest, it is now. There may be supposable things that appear as good things, and yet they need to be carefully considered with much prayer; for they are specious devices of the enemy to lead souls in a path which lies so close to the path of truth that it will be scarcely distinguishable from the path which leads to holiness and heaven. But the eye of faith may discern that it is diverging from the right path, though almost imperceptibly. At first it may be thought positively right; but after a while it is seen to be widely divergent from the path of safety, the path that leads to holiness and heaven.—*Dated, Jan. 14, 1894.*

In the light of such instruction relative to dangers as we near the end, we can surely see the force of the apostle's admonition to let our "moderation be known;" also that of Solomon, "Ponder the path of thy feet, and let all thy ways be established." Prov. 4:26.

CURE FOR DESPAIR.

I. D. VAN HORN.
(Battle Creek, Mich.)

DESPAIR, in the line of religion, is that state of mind in which a man has given up all hope of being saved. He is under such a cloud of gloom and darkness that he sees no mercy for him. Peace is driven away from his soul, and he often weeps bitterly. At times God seems to him a tyrant, ready to crush him for the least sin or mistake. Satan pushes him so far that he believes he has committed the unpardonable sin.

What a dreadful condition! What a fearful deception! It is the devil's work, and not the Lord's work. There is no comparison between such work and the great truth that "God is love." God governs his kingdom by the great principle of love. He "is long-suffering to us ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

I once read the life of John Bunyan, and it did me much good. This man was so devoted that God gave him power to produce to the world that good book, "The Pilgrim's Progress." And yet, according to his life, he was often in deep despair. When brooding over his sins, the shadows became so dark that every ray of hope seemed lost in the gloom.

But he found a remedy. On page 101 of the volume I read, there occurs one of the most wonderful expressions of God's love for sinners that a man ever penned. In one of Bunyan's deepest trials and darkest seasons of despair, he gives the most valued experience: "Then was I as one awakened out of some troublesome dream, and I heard this heavenly sentence spoken unto me: Sinner, thou thinkest that because of thy sins I can not save thy soul. But my Son is by me, and on him I look, and not on thee, and shall deal with thee as I am well pleased with him."

Here is the cure for every despairing soul. It shines like the brightness of the Lord's glory from his throne. Wonderful indeed is the mercy of God toward sinful men! Who can fathom the depths of his love? And yet so clearly has he revealed himself in his works and Word that no one need doubt or sink into despair. Sinner, come and see what the Lord can do for your soul.

THE HOLY SPIRIT VERSUS INIQUITY.

WATSON ZIEGLER.
(Denver, Colo.)

"AND because iniquity shall abound the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24:12, 13. It will be good for us to consider the word "abound." It means to be, or to have, in great plenty. The Saviour is here talking to his people, because he says it will take *endurance* to stand unto the end; but he promises to save the one that does endure. Why write upon this subject?—The Lord did it to keep the love of those who study from waxing cold.

The Laodicean message admonishes us to buy gold tried in the fire, and white raiment, that we may be clothed. Rev. 3:20 shows that Christ enters only the heart of the man who recognizes his voice, and opens his heart because the Lord speaks. Then the Saviour and the man thus receiving the word will begin to sup together. To the one gaining this experience, the riches of the Father's glory becomes his own, and the Saviour bears the

bitterness and disappointments in exchange therefor.

Will this come to us as a body?—If it did, iniquity could not *abound*. If it did, the Laodicean message would not point out our true condition, then tell us that Christ stands at the heart's door and knocks, being admitted only by those who recognize his voice.

Now let us consider the cause of this iniquity and coldness, as foretold by the prophets. God, through the majesty of his word and the glory of his power, shows the cause, and gives the remedy: "But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men: they lay wait [or, "they pry as fowlers lie in wait," margin], as he that setteth snares; they set a trap, they catch men." Jer. 5:23-26. The twenty-eighth verse tells us that their deeds overpass the deeds of the wicked, yet they prosper. The thirty-first verse plainly says, "My people love to have it so." Then the Lord asks the question, "What will ye do in the end thereof?"

What is the result of all this?—It keeps away the early and the latter rain, and the appointed weeks of the harvest. Verse 24. This causes the Lord to withhold these good things from us. But what about the one who by faith opens his heart because God speaks, and lets the word dwell in him richly by faith? Let the Lord again answer. Read verses 30, 31, and Micah 3:1-7, contrasted with Micah 3:8. This shows the two classes of people,—those who profit by the Laodicean message, and those who do not. "But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin."

Reader, this shows that we must have the power, the judgment, and the might to declare unto Jacob his transgression, and to Israel his sin. This is what the Spirit of God will do for those who have it, when the latter rain is being withheld with the appointed weeks of the harvest.

TRANSFORMING FAITH.

B. W. MARSH.
(Cripple Creek, Colo.)

"I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." All grace and every privilege have been extended to the human family by the One ordained to accomplish the work of salvation. From the entrance of sin till this day, legalism has frustrated the grace of God; and the deceiver has convinced men that the merit of dead works is sufficient atonement for soul-corrupting sins; and thus many are led to regard themselves and their efforts as of greater importance than the "free gift," which is richly bestowed upon all.

The finer senses of charity, truth, virtue, and meekness are stunted; and the character of God is buried beneath a mass of lifeless forms. Thus walking in the sparks of their own kindling, men call evil good, and good evil. Before the glorious plan of salvation could be completed, the universe must witness the futility of man's every effort. It must be seen that every thought of man is vain, and the imagination of his heart only evil continually. So when the mystery of iniquity should sit a queen, and the iron hand of Rome should so effectually rule the world that the church should be held an unwilling prisoner; and in the midnight blackness of Rome's cruel sway, men

should sit in darkness, and mourn their exile fate, then may we look for great light to break through the clouds of darkness, and drive from the throne of supremacy the iniquitous power that would frustrate the grace of God by legalizing his boundless mercy.

And so it was when the world had reached the climax for which Satan had labored four thousand years, and the "mystery of iniquity" was universally revealed in the supremacy of Rome. Then, in the language of the inspired prophet, "I [the Lord] looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me." And the world was startled out of its deadly sleep by the voice of the sent of God, crying: "Repent ye: for the kingdom of heaven is at hand." "Behold the Lamb of God, which taketh [beareth," John 1:29, margin] away the sin of the world."

Satan had wrapped the world in carnal security, making men believe that the supremacy of self was the highest attainment possible. But one ambassador from heaven was sufficient to overturn the throne of hell, set quaking all the power of darkness, and pave the way for the King of earth and heaven. How?—Simply by being a voice for the Spirit of God to use in proclaiming, "Behold the Lamb of God, which beareth away the sin of the world."

Once again that mysterious power is to be heard proclaiming, "I sit a queen, and am no widow, and shall see no sorrow." But, praise the Lord! while this is heard, the voice of the sent of God will roll throughout the land, and every listening ear will hear that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Have you heard the voice of the sent of God? Has it laid bare the secrets of your life; and under the banner of Immanuel are you ready, in battle for the Lord's supremacy, to have self forever slain, which means eternal death to the mystery of iniquity? "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." And "behold, the judge standeth before the door." Amen.

THE TWO KINDS OF HEART FAILURE.

Signs of the Times.

WE often read of men dropping dead from "heart failure." This is occasioned by the physical organ that we call the heart, ceasing to beat. But there is another kind of "heart failure," in which the individual still lives. The Saviour tells of a time when "men's hearts" will be "failing them for fear, and for looking after those things which are coming on the earth."

In the time of this failing of the heart for fear, all will be afflicted with the malady, unless they are hidden in the Rock of Ages. Do you not see the premonitions of the calamities that will soon and surely overspread this whole world? If you do, you need not give yourself up to "heart failure." The Master says, "Come unto me." And to all who will come, he says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

How good it is that the strength of our Father is not only all-powerful, but *everlasting!* He will never weaken through weariness in protecting us.

ARE WE READY?

"Be ye also ready; for in such an hour as ye think not the Son of man cometh."

When to our hearts a message comes
From some beloved friend,
That after absence long and sad,
His step doth toward us tend,
Love quickly shows by willing feet
Her longing for the meeting sweet.

Each preference, each fond desire,
Remembered to be met;
The hardest task by love performed,
Devoid of care or fret.
And every hour, to lighten care,
Some breath of song doth fill the air.

But far beyond earth's dearest ones,
The Holy Spirit's love,
Who fain would act upon our life
Like gentle, brooding dove;
Yet who would make for him a home
Must ne'er for sin make any room.

Should morning's dawn bring to our ears
The looked-for Bridegroom's voice,
Would there be cause within our hearts
To sorrow, or rejoice?
O, would the Spirit find in us
Our own or Jesus' righteousness?

Our earthly work should be so marked,
And stamped with heaven's seal,
That each inspection by his eye
Would bring us only weal.
All labor that is done for him,
By this doth lose its worldly film.

O, let our hold to earth be slight,
Our heart-strings loosely bound,
That we may give one glad some cry
When his dear voice shall sound!
May every hour some service bring,—
An added wreath to crown our King.

—Carrie Merrill.

GRACE AND GLORY.

Christian Work.

AND yet if we do not glory in that cross, we have nothing to glory in at all. We know that we can not fulfil the broken law, so there is no ground for glorying there. We know that we can offer no atonement or excuse for one of our myriad transgressions, so there is no glory there. We must look elsewhere. We read that the Lord will give glory; so we ask him for it. And yet we do not obtain it. Why?—Because we have forgotten the other part of the promise,—"The Lord will give *grace* and glory." In our eagerness to receive the glory, we have forgotten our need of the grace. Grace for what?—Grace to look to Christ.

Is that all? I am looking to him now. And what do I see?—I see him hanging on the cross, and then rising to heaven, and pleading before the Father's throne. Do you not see something to glory in, in that cross?—No, I see nothing but what reminds me of my own weakness, and how debased I am; nothing but what calls for humiliation; if I glory in that cross, I glory in my shame; for it was my sins which reared it, and which nailed the Redeemer upon it.

There must be a mistake somewhere. Let us go back to the Word and to the testimony. The Lord will give grace and glory. First the grace, then the glory. Then, sinner, we need grace for something. For what?—Grace to look to Christ. You found that your looking only exposed you to shame, and prevented your glorying at all. You want grace for something more than that,—grace not only to look to him, but to come to him.

Let us advance together. Look up, you can see the cross already. No; do not turn back; let us go on. The face, though wrung with pain, seems kind; and even as we advance, I think I hear a voice, above the outcry of the mocking throng, exclaim, in tender accents, "Father, forgive them; for they know not what they do." Ah, you would not turn back

now. Let us draw nearer still. See, the victim bows his head. He cries, "It is finished," and he gives up the ghost.

Can you glory in that cross now? O, no; how can I, and feel that I have helped to drive those nails, and plat that thorny crown? But still I can not turn away, and here I will remain. But, see, they come to lay the Lord of glory in the grave; will you follow him there?—Yes. I will follow him through evil and through good report. But, see, the sealed stone of the tomb has been noiselessly rolled away. The frightened sentinels have fled. Look not down into the sepulcher, but up to the heavens. Watch him as he soars aloft, clothed afresh with "life and immortality," to his Father and your Father, to his God and your God.

Do you believe in him now? Not yet; unless I see the print of the nails, and thrust my finger into his side, I will not believe. See, then, he comes even to your side, and holds his hands before you. What can you say now?—"My Lord and my God." I know, I feel now that thou hast not only died, but died for me; that thou not only pleadest, but thou pleadest for me.

And as I cling closer to the cross, and leave all the sins it called to mind upon it, I will cry with all my heart, and soul, and mind, and strength, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

SELF-SURRENDER.

The King's Messenger.

WE surrender everything but self,—self-opinion, self-love, self-praise. The ego does not desire nor delight in extirpation, or extinction. We prefer our way, our thought, our manner, and cling to our selfhood. Our desire to be well thought of and well placed; to be honored, and respected, and loved; to be considered holy, and bright, and benevolent, and good, is not the desire implanted by the Holy Ghost.

Self must have no place. The Holy Spirit must displace self, and take his seat in the temple of the heart as the Ruler and Guide. It will not be *I*, nor *me*, nor *mine*. Our wishes, desires, prayers, and thoughts will not be centered on ourselves; but on him, and the extension of his kingdom, and the hastening of his coming. We shall be lost, swallowed up, in him. We shall not seek our own glory, but his.

No one can hurt, harm, nor hinder us; for there is nothing of us. We are no longer our own; we are his, and our all is devoted to him. We are his! Business, home, social surroundings, are not to minister to our ever-increasing desires; but ever and only they, and everything else in our lives, are tributary to him.

Self is the source of all our troubles. When we are self-surrendered, abnegated, destroyed, trouble flies; and his peace, love, and joy fill our lives, and through us he fills others. No wonder Jesus preached, "Blessed are the meek." No wonder he not only preached and taught humility, but lived it and died it,—the humility of giving himself for sinners,—the humility of unselfish love.

Beloved! let us put away all pharisaism; all self-exaltation; all seeking for honor, praise, or pelf; all asking for blessings, or benefits, or glorifications. *Self* out, the *Holy Spirit* in, to dethrone pride and enthrone *Love*.

"I HAVE no patience with those who poke their noses into every man's house to smell out his faults, and put on magnifying-glasses to discover their neighbor's flaws. Such would better look at home; they might see the devil where they little expected."

The Sermon.

THE SPIRIT OF FREEDOM.*

E. J. WAGGONER.

"FOR as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:14-17. The glorious truth every one of us ought to know is that God has given unto us the Holy Spirit, the Spirit of adoption, and that we are children of God. God has given unto us the Spirit, not of this world, but the Spirit which is of God, that we may know the things that are freely given to us of God.

Jesus Christ came to his own; and even to this day, his own receive him not; but O, what a glorious message there is, even in that reproof that they who did not receive him, but who mocked him, despised him, plotted against him, yea, helped to crucify him, even *they were his own*, they belonged to him! Is there not comfort in that for you and me? Can you and I ever doubt our acceptance with God? Can a shade of doubt ever come into our minds that we are the Lord's, when those who rejected him, who crucified him, were *his own*? He came to *his own*. They were all *his own*; all live unto him; all live only by his life.

Jesus was born, not of blood, nor of the will of man, nor of the flesh, but of God; so that every one who believes on his name, every spirit, every soul, that confesses that Jesus Christ is come in the flesh, is of God. So simple and so easy is it for us to step out of bondage into freedom, out of darkness into light, out of being sons of the wicked one to being the children of God. Every one who confesses the truth! O, how easy it is for people to be saved! How easy has the Lord made the way of life! It is not necessary to speculate and worry over some hard theory; all we need to do is simply to recognize the things that are, and to believe the truth. That which is, and the truth, is that we are living, not by ourselves, but by Jesus Christ, by the Spirit. This is the life of every man in the world. "That was the true Light, which lighteth every man that cometh into the world."

And what you and I, my friends, want to understand and know and remember is *our personal relationship with God*. We want to understand our personal relationship with our Lord Jesus Christ,—that he came in the flesh. He has come in the flesh; but the glory of this is not simply that which it brings to *him*. Our salvation does not end with the *individual*. Again and again I repeat that your salvation is only an incidental thing. It is easy for the Lord to save us: but the glorious thing is that God can take you and me, and make us a *means of salvation*. That is what brings out my gratitude more than anything else. When our minds are wholly absorbed in that, when we get that into our hearts, we do not stop half-way, we do not make the gospel as salvation end with our own individual cases: but we realize that God has given us light and truth, *in order that they may shine forth, through us, to others*; and that God has sent us into the world, even as he sent his only begotten Son; that as Christ was in the world reconciling the world unto himself, so has he put into *us* the message of salvation, as if God

were beseeching through us, as he did through Christ, "Be ye reconciled to God."

When you and I get that message into our hearts, there will never be any more doubt about our acceptance with God. There will be tribulation,—far more than we have dreamed of yet,—but in the midst of it all there will be joy with the Lord Jesus Christ. "If so be that we suffer with him." What a blessed assurance it is that we may go to every one who is suffering, downcast, and outcast, and assure him that he is suffering with the Lord Jesus Christ! He does not know it; and so the Lord in heaven said, "I will declare thy name unto"—whom?—To those miserable outcasts? I will go and stand afar off? I will speak to them, and tell them that if they will do as they ought to do, they will be saved? Is that it?—No, no! "I will declare thy name unto *my brethren*."

Thank the Lord that in heaven he did not act a part. He did not need to *condescend* to come down; for he *was* meek and lowly in heart. The mind that was in Christ—that mind which led him to take the part of a servant—was *there*. He *was* as a servant. All that was necessary was to change the *form*. He did not come down to lower himself; he called us his brethren. O, the blessedness of the thought that the Lord looks down upon every outcast, despised soul, and says, *He is my brother!* This is the message of salvation that you and I are commissioned to give to the world. We may say to every despondent soul, wherever we are: You have a glorious heritage. The Lord Jesus Christ claims you. God has not given you up; he is long-suffering; he loves with an everlasting love. There is an inexpressible joy in carrying to others the gospel of peace. When that is in our heart, we lose sight of our own salvation. We can not think of it: it is so certain. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ." Knowing this, we know that our own salvation is sure: it is the salvation of other people about which we are anxious.

But have you got these lessons learned so well that out of the depths you can find virtue? that whatever your distress, whatever the tribulation, yea, whatever the weakness of your own disposition, you can find strength and victory? Have you learned that? Have you learned the relationship of the Lord Jesus Christ to us,—that he is one with us,—so that you certainly know that there is no separation between him and us? Jesus Christ was tempted in all points like as we are, suffering with us, made in all points like unto his brethren, one with us, so that he is our life,—not simply your life and mine, but the life of all flesh. "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above)." Christ is the word, the manifestation of the word, that is *written* in the Old Testament. Moses was moved to write the word, saying, "For this commandment which I command thee this day,"—speaking to rebellious Israel, who had rejected the Lord, who had been stubborn,—"it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

So is the word to the soul who is not doing the word of God,—it is *there*, nevertheless, that he *may* do it.

The apostle, by the same Spirit, takes up the word: Say not in thine heart, Who shall go up to bring Christ down; for he is down, even in

the very depths. He descended into the very lowest place of human misery, and sin, and degradation. "Say not in thine heart, Who shall ascend into heaven?" He is there also: he has arisen from the dead, and is exalted far above all, that he might fulfil all things. "The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

Very well, then. He is our life: there is no sensation, even, but of him. In him we live, and move, and have our being. He is touched with the feeling of our infirmities. Not one thing touches a soul, but that it touches him. Think of it! We do not have the power to feel, to think, to act, except by the life that God has given to us, and that is in us. He is our life. Everything, whether it be physical pain, the blow that comes to us, or whether it be the pain that is in the body, the temptation,—there is not one phase of suffering, but that we feel it simply because Jesus Christ feels it. He is in us, *he* feels it; therefore *we* feel it. And this, in order that we may know the power that is within us, that we may overcome. Is not this a glorious gospel? Is it not glorious that the Lord Jesus Christ has given us the power, not only to become the sons of God, but to declare his name to his brethren—to declare a gospel of freedom?

We were bound. How Satan has bound us! You know the woman in the synagogue, who had been bowed together for eighteen years, and could in no wise lift herself up. But when Jesus saw her, he said to her, "Woman, thou art loosed from thine infirmity. . . . And immediately she was made straight, and glorified God." It may be that some of us have been bound twice eighteen years. O, how many of us have been bound, and have been unable to do the things that we should do! We were bound in chains which, it seemed to us, could not be broken,—inherited tendencies, dispositions, habits, appetites, whatever might hold us,—and we could not break the chain. We felt our slavery. We groaned under the lash, in bondage. But Christ has set us free. Glory to his name! And God hath not given us the spirit of bondage, but the Spirit of freedom, that "he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

Do you know what power the Lord Jesus Christ has given to us? God was with him, and he went about doing good, and healing all who were oppressed of the devil. "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs." By whom was this done?—By a man. God did by him miracles, and wonders, and signs. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" And not only to him, but the message is to all that hear. "Let him that heareth say, Come." So all of us who have heard the message confirmed to us by those who heard him, are equally commissioned with them to carry it onward; and God himself will bear witness with us, that we are the children of God, heirs of God, and joint heirs with Jesus Christ,—having everything that he has, and at the same time reigning with him.

"If so be that we suffer with him." These sufferings are his sufferings; this temptation that we endure is his temptation; these trials that come to us, these tribulations, are all his.

* Preached in the Tabernacle at Battle Creek, Jan. 14, 1899, and stenographically reported.

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.

"It is n't the thing you do, dear,
 'Tis the thing you leave undone,
 Which gives you a bit of heartache
 At the setting of the sun.
 The tender word forgotten,
 The letter you did not write,
 The flower you might have sent, dear,
 Are your haunting ghosts to-night.

"The stone you might have lifted
 Out of a brother's way,
 The bit of heartsome counsel
 You were hurried too much to say;
 The loving touch of the hand, dear,
 The gentle and winsome tone,
 That you had no time nor thought for,
 With troubles enough of your own.

"Those little acts of kindness,
 So easily out of mind;
 Those chances to be angels,
 Which even mortals find,—
 They come in the night and silence,
 Each chill, reproachful wraith,
 When hope is faint and flagging,
 And a blight has fallen on faith."

STUDIES IN PRINCIPLES.—NO. 7.

LIFE.

LIFE is not, as many suppose, a process, condition, or function, of nature; but it is *the* principle which, without beginning or ending, contains the germ of everything that is, that ever has been, or shall be.

Life is the great "mystery of godlikeness." It is the mystery over which the "wise men" of this world have puzzled their brains, and wasted more time and energy, in the vain effort to discover its secret, than over any other one thing, simply because they were not willing to accept the statements of Him who knows all that is knowable about it, and who has revealed, and will continue to reveal, within us, just as fast as we are able to *be* it, all that is revealable in it.

The trouble with man in the study of this principle is that he is not willing to accept the inevitable in his own relation to it. The wisdom of the world will not consider life as an indivisible unit, which fills all things,—a simple element, such as can not be separated into some certain "component parts"—into "higher" and "lower;" into "patrician" and "plebeian;" into human, animal, and vegetable—to suit its notion and satisfy its pride. Man is not willing to accept life as a universal capital, of which he has received a temporary loan, and for the use of which he is to be held responsible. He does not like to think that in his portion he has no pre-eminence over the beast (Eccl. 3:19); that his life is bound up in one bundle with that of every living thing, and held in the hand of One over whom he can have no influence whatever, whom, perhaps, he does not love nor choose to fear. Job 12:10. He is not disposed to admit that his life does not in any wise consist in the abundance of things that he may possess (Luke 12:15), that it is in no sense his own, and that he has no control over it to discharge or to retain it. Eccl. 8:8.

He would like to reason himself into a certainty that his life is his own to do with after his own will. He would be even willing to forfeit a few years, and so die the sooner, if he could only, by that means, purchase a quit claim deed to a stipulated remainder, over which he should be free from any outside control, so that he might be reasonably sure of

some amount of breath besides that which is actually passing through his nostrils.

The awful declaration that the great Custodian of his breath will not preserve the life of the wicked (Job 36:6),—that is, of any who do not please *him*,—that only in the "way of righteousness,"—that is, in this same Custodian's *own* way,—"is . . . there . . . no death" (Prov. 12:28), stares the sinner in the face, and offends him; for he does not love righteousness, and is therefore reduced to the condition of that "evil family," who would choose death rather than life. Jer. 8:3.

To us who will obey it, the "law of the Spirit of life in Christ Jesus hath made" us "free from the law of sin and death." Rom. 8:2.

The "mystery," the awfulness of the conditions upon which existence depends, is, for the believer, so seasoned by the tenderness out of the heart of the Infinite One that pervades it, that he can only rejoice all the more, that "we have this treasure in earthen vessels," which are in themselves so frail that they can not be set off alone with it, like casks of wine stored up in some dark cellar to ripen; but are, rather, like some vine-leaf cups that must be handled carefully, in order "that the excellency of the power may be [recognized as] of God, and not of us; . . . that the life also of Jesus might be made manifest in our body." 2 Cor. 4:7-10.

All of ambition that is healthy for us will be perfectly satisfied in the expectation that "when Christ, who is our life, shall appear, then shall ye also appear with him in glory," and "be like him; for we shall see him as he is." Col. 3:4; 1 John 3:2.

"And every man that hath this hope in him purifieth himself, even as he [Christ] is pure." 1 John 3:3.

"And not only so, but we glory in tribulations also" (Rom. 5:3-5); and also assent to any process by which life can be given a perfect manifestation in us. Matt. 19:16-21; Col. 3:5-14. To joy in such tribulation is perfectly philosophical; for everybody knows that the most refined self-indulgence is at best only honeyed bitterness and perfumed corruption.

David asked the universal question when he "said unto Saul, Who am I? and what is my life?" 1 Sam. 18:18. James repeats it. James 4:14. And the comprehensive answer is given in the words of Him only who knows and speaks with authority. John 11:25; 14:6.

Some have the idea that James intends to make little of life when he calls it a vapor, or breath; but this is by no means his intention; he is only referring it back to its source, just as Job did (Job 33:3, 4), just as we have been taught to do from the beginning. Gen. 2:7.

And we know that he who breathed that vapor into man, is he by whom all things were made. John 1:3, 4; 5:21; 6:47-53; 1 Cor. 15:45.

The most momentous of all the conditions of life is expressed in Deut. 30:15, 19; Jer. 21:8.

In this same connection the value of the law of God to man is forcibly expressed in Deut. 32:45-47.

This principle is subject to the same law of increase as any other seed. Before it can grow and produce, it must be *abandoned*. John 12:24, 25; Matt. 10:39; 16:24-26; Luke 17:32, 33; 1 Kings 3:11; 2 Chron. 1:11. To secure the best results, it must be hidden in the soil best adapted to it, and given its natural food or fertilizer. Col. 3:3.

As with the corn hidden and nourished in the earth, so with the hidden life.

Christ became sin, and went down into death, that he might become the food, the bread, the fertilizer, of life in man; and as the seed-corn hidden with its fertilizer in the earth

grows and brings forth more corn, so any life hidden with Christ in God shall grow and bring forth life more abundantly. Col. 3:4; John 10:10.
 S. M. I. H.

EXTRACTS FROM CORRESPONDENCE.

"AFTER reading the call in the SUPPLEMENT, and the interesting notes in later numbers of the REVIEW, I feel deeply impressed that it is my duty to join the ranks of workers for the Lord. I am striving for a *crown*, and it is too late to give up now. Although my duties are many in my home, this must not, and can not, exempt me from working for others."

"As I read in Ezekiel, the thirty-third chapter, beginning with the seventh verse, 'Son of man, I have set thee a watchman unto the house of Israel,' through to the twenty-first verse, I said, That means me. So with the help of the Lord, I will be more faithful."

The foregoing contains an expression that I wish might find the hearty indorsement of every woman who reads this page.

"I have wanted to write to you ever since reading the call in the REVIEW SUPPLEMENT. I think the work is just what we need, and I do want to have a part in it; yet I am afraid to begin, for fear I shall make some blunder, and do more harm than good. I need to be helped more than to be a helper, though I have been a Sabbath-keeper for nearly five years. Sometimes I think I am not a Christian at all, yet I know that the Lord does help me, and does answer my prayers. I want to be *full* of the Holy Spirit—dead indeed unto self. Then I shall feel that I can talk to others, and point them to the Lamb of God. I would rather be filled, *just now*, with the Holy Spirit than that anything else in the world should happen to me. 'Ask, and it shall be given you.' I have asked, but I seem to be the same as before. I think I understand the truth mentally, but I am not satisfied. There is something lacking; what is it? I have been putting off writing to you ever since this work started, but after reading Brother A. F. Ballenger's little report in the REVIEW just handed to me, I decided to make some kind of start, lest I be shaken out: that idea is fearful, and the end is so near."

I quote the following extract from a letter, as it raises a question in a manner which may come into the minds of others:—

"I am much gratified to know that the Lord has directed you to open up a work for the women. Up in this mission field we are in harmony with the work, and are trying to introduce it into the churches. When you make a call for the women to take up the work, is it your plan to have an organization? To illustrate: when a call is made for those who are willing to send their names in to you, with the prospect of receiving in return the name of a distant Sabbath-keeper with whom to correspond, is it not necessary to have a secretary to act as a medium? and if there is a secretary, would that not involve a president? These questions will lead you to see that we are in the dark with reference to your plan, but are willing to become learners."

No organization is anticipated. The work is a movement by and through the ranks of Seventh-day Adventist women touching every department of church work. The correspondence between Sabbath-keeping women is to be in no sense a public correspondence, but private and individual. The letters are held just as sacred as any letters between two intimate friends could be. They must never become a matter of common report or public gossip. The name of each individual woman is to be sent to me, that we here at headquarters may come in touch with every woman among us. Our headquarters will be the medium of communication between these individual women who are trying to help one another.

Home and Health.

PERSEVERANCE CONQUERS ALL.

GENIUS, that power which dazzles mortal eyes,
Is oft but perseverance in disguise.
Continuous effort, of itself, implies,
In spite of countless falls, the power to rise.
'Tis oft failure and success the point 's so fine
Men sometimes know not when they touch the line.
Just when the pearl was waiting one more plunge,
How many a struggler has thrown up the sponge!
As the tide goes clear out, it comes clear in;
In business, 't is at turns the wisest win.
O, how true, when shades of doubt dismay,
" 'T is often darkest just before the day " !
A little more persistence, courage, vim,
Success will dawn o'er fortune's cloudy rim.
Then take this honey for the bitterest cup:
There is no failure, save in giving up,—
No real fall, as long as one still tries,—
For seeming setbacks make the strong man wise.
There 's no defeat, in truth, save from within;
Unless you 're beaten there, you 're bound to win.

—Henry Austin.

THE SPIRITUAL LIFE OF THE CHILD.—NO. 2.

MRS. S. M. I. HENRY.

THE child is so full of life ("full of spirit" is the common expression; and for once, common expression is right) that he keeps you at your wit's end, and drives you, in despair of all your own wisdom, to God hour by hour, in order to know what to do with him,—he is the one to rejoice over; and not the least cause of your rejoicing should be because his fulness of spirit does drive you to be yourself filled with the full, overflowing, baptismal measure.

If, however, the blessed and beautiful fact that your child is too much for you does not drive you to the source of power for strength and wisdom; if the Spirit of life in your child is not met by the spirit of power in you; if your will has not been so subjected to the Holy Spirit that you can train the will of your child to the same subjection, then sad indeed will be the result: will will clash with will; the life given for holy uses, perverted, will be prostituted to unholy ends; and the end will be ruin.

The well-born, well-trained, happy, healthy child, whose hunger is satisfied, and whose sleeping and awaking and all other real needs are adjusted according to natural law, living the well-regulated animal life that God intended in the beginning for every child, and of which we do once in a while catch some faint but entrancing glimpses in the homes presided over by intelligent and conscientious parents, manifests in himself the nearest approach to the purely spiritual that has yet been reached in the history of man.

There is a natural life and a spiritual life; and in the innocence of childhood these two are one, and this is the life of the kingdom. It is for this reason that the old hardened sinner must be converted, and become as a little child, before he can enter the kingdom of heaven.

The common idea that a manifestation of the Spirit must be something so abnormal, and even fearful, that it needs to be watched and hedged about, else it will run away into fanaticism, is wholly of Satan's begetting. No manifestation of the Spirit can ever be unnatural, much less fanatical; these evils belong to *misrepresentations* of the Spirit,—to falsehood in living, such as results from an unwholesome *forcing* of the nature into a sort of religious sentimentalism. The Holy Spirit is pre-eminently natural in all his work, from that which keeps him busy in the garden, the vineyard, the orchard, the heavens, to the world of childhood, which preserves a hint of Eden still in this sad old world; and in nothing does he ex-

press himself more naturally than in the smiles and song and laughter, and the graceful, bounding steps, of innocent youth.

"But," you say, "the child is a sinner, and must be made to know it, to feel it, to repent, to confess, to seek God; he must be led to Christ, that he may be saved."

Granted; but by whom, by what power, is he to be made to know and feel and do all this? No pressure, no human influence, can produce conviction of sin in any one; but wherever sin exists, the abiding Spirit will be sure to keep his eye on it. He will witness to it, will make it a matter of record in both heaven and earth, and will make persistent war upon it: and whenever it touches the temple of God,—even the miniature temple, which the little child is,—then the Spirit will stand by with faithful, tender watchfulness; and if he can have his way, will see that sin is destroyed without injury to the budding life.

It is pitiful to see the efforts that are made by many anxious parents and teachers to "help" the Spirit of God in his work for the children,—efforts to lead to Christ souls who have never yet come out from under the shelter of his wing, and have never known a thought or an impulse that was not in accord with him. It would be just as necessary to try to bring to its home the child who had never left it for an hour. The thing to do is to *keep* him in the place where he is.

Perhaps you have made just such efforts before now. You have taken the little innocent, thoughtless lamb of the home fold, made him sit down before you, and begun to talk to him about his naughty ways,—his sins,—things in which he has doubtless copied you in some of your worst moments, just as a parrot or a monkey might do. You talk in a stern or solemnly impressive manner; and pretty soon, to your great joy, he "breaks down," cries bitterly, and says "yes" and "no" just as you suggest by look and tone. After a sufficient degree of such manifestation, you say that he has been converted, when if you but understood, you would know he had only been puzzled, frightened, filled with terror at the thought that he had offended you, if not God,—in what way he does not know. At any rate, he feels that nothing is left for him to do, in his helplessness, but to placate the great beings whose wrath he has brought upon his little head; and at the same time end a tiresome ordeal, which is to him just as unnatural and unendurable as would be a stone on the stalk of a lily, fastening it to the earth.

"Converted," did I say! Yes, he has been converted; but it is a conversion to death, not to life,—to a painful self-consciousness, from which he will never recover. He has been led *away* from Christ; he has become the victim of a slavish fear, instead of being helped to grow up without fear into Christ, his living Head. He is like a tender little branch of the vine, which has been ruthlessly broken off in bungling efforts to make it grow according to some satanic theory instead of according to the course of the divine nature that was flowing through its veins.

"VARIETY of exercise is healthful. Mr. Gladstone was noted for his outdoor life, and his enjoyment in felling trees in Hawarden Park. When asked the secret of his vigorous health at eighty-three, he replied: "There was once a road leading out of London, on which more horses died than on any other; and inquiry revealed the fact that it was perfectly level. Consequently the animals, in traveling over it, used only one set of muscles. Continuous employment of the same physical powers on the same lines results in physical exhaustion. It is varied and symmetrical exercise of the mind and all the muscles that lies at the base of any sound system of physical training."

TO MAKE HOME PLEASANT.

J. S. OLIVE.

(Battle Creek, Mich.)

SO MUCH has been said lately on this point that it seems useless to say more; yet we need to be stirred up often; we forget so soon. Nearly all the plans we read for making home pleasant need money, time, and careful thought to carry them out; and well do I know that many mothers are so busy that they have neither time nor strength to do more than prepare the daily food, and see that the little ones are properly clothed. But the cheapest, easiest, and only really essential thing in making home pleasant, is something that every one can have. It is pleasantness. Be pleasant yourself. Cheerfulness is contagious; like mercy, it is "twice blessed," blessing both him who gives and him who receives.

Children will leave a well-furnished home to enjoy themselves in a very poor place, if only they find kind, loving words there, and are made welcome, especially if they are made to feel that they add to the pleasure of others. How many a sweet young girl has left a luxurious home to marry a worthless man who has always been pleasant to her, making her believe that he loved her better than her parents did, because, while they gave time, money, and thought to make home pleasant, they forgot to be pleasant themselves. O the pity of it!

Dear tired mothers, I know you will say this is hard to do—almost impossible, in fact. Yes, with man it is impossible, but with God all things are possible. Of yourself you can not do it; no matter how hard you try, the failures will outnumber the successes. But help—ever-present help—is always at hand, full, free, and abundant. "The Spirit of God awaits our demand and reception." "O thou of little faith, wherefore didst thou doubt?" "My grace is sufficient for thee." "He that ruleth his spirit is better than he that taketh a city."

But when the morning work is not done, and when the baby wakes and cries, and Johnnie upsets the ink and spoils his clothes, and Tommie can't find his handkerchief, and Mollie tears her dress so it must be changed, and all want their dinner, and the sweeping is not done,—can I be pleasant then?—Yes, yes! "My grace is sufficient" now, and always will be. Any one of these things will destroy your happiness if you will let it; but call for help, and you will *get* it. "Uphold thou me, and I shall stand, and in thy strength prevail."

IS YOUR CHILD SAFE?

MRS. ADA. C. MALLETT.

(Lincoln, Neb.)

WHEN I read the Editor's stirring appeal to Seventh-day Adventist women, asking them to contribute to the Home department of the REVIEW, I said, "Thank God; now I can unburden my mind." What is my burden?—It is that my "little sisters"—the dear Adventist girls—may be saved from the cyclone of sensuality that is sweeping over the world. O, the terrible destruction it has wrought in many a happy home! The mangled remains of thousands of unfortunate girls are buried in the débris; others, maimed for life, are imprisoned beneath the ruins, and are crying for death to relieve them from their horrible agony. My heart is sick from hearing the piteous, despairing cries of these perishing souls.

Dear parents, is your daughter safe? Is she hedged about by the knowledge of God and his laws? Does she understand the law of nature, as revealed in her own body? or is she among the number who stand in danger of being "des-

troyed for lack of knowledge," and who will fall because they "do not understand"?

Adventist youth are lamentably ignorant of physiology. Why is this? Mother, have you deemed this science to be of minor importance? Is it unnecessary that your child should have a knowledge of the human physique, its functions, and its influence upon the awakening mind of young womanhood? The Judgment alone will reveal the multitude of girls and boys who were plunged into eternal ruin because father and mother neglected their duty; because some watchman on the walls of Zion, failed to give the trumpet a certain sound; because the first instruction received was given by the enemy of their souls. God pity the unfortunate youth poisoned by the virus of impurity. They are doomed to become victims of vice unless heroic treatment is speedily administered, and the Great Physician is immediately summoned. How precious in his sight are the pure, sweet girls just budding into womanhood! How he longs to carry them in his arms, and shelter them in his bosom, that they may not be exposed to the relentless fury of him who "as a roaring lion, walketh about, seeking whom he may devour." Is your daughter enfolded in the protecting arms of the great, loving Shepherd?

Has your child reached the critical period in her life, where she realizes — as Sister Henry aptly puts it — "that she is but one half of the human unit"? If so, as you value her welfare, physically, mentally, and morally, tell her the truth; as you value her soul, don't let a false idea of delicacy hinder you from tearing aside Satan's veil of ignorance with which he has enveloped the hideous form of sickly sentimentalism.

"Unto the pure all things are pure." Great possibilities for good or evil lie buried in that girlish organization. Everything depends on the seed sown in the mind and heart during the inexpressible years of childhood. Have the principles inculcated been true, exalted, and noble? What habits have become a part of her life? Has she been left to roam wherever she would, guided only by her own will? Then wonder not if some sad day she lies a faded, withered flower, bereft of all her loveliness. Scorn her not, nor cast her out; for blindly and alone, unwarned and unarmed, she struggled single-handed for a time, in dire distress, with the dreadful monster Vice, before her feeble strength gave way, and she fell a captive to his satanic wiles.

Her recording angel weeps as he wends his upward flight to heaven's pearly gate, and entering, casts off his golden crown, folds his snow-white wings, and reads to the assembled hosts: "A maiden fair exchanged a Saviour's love, a crown of life, a robe of purity, for the serpent's hate, a wreath of death, a scarlet robe of sin." At sight of the page, stained crimson red, and words so awful in import, heaven's hosts cast off their glittering crowns, hush their songs of joy, lay down their harps of gold, and weep in sympathy. But hark! through heaven's arches rings a melodious voice: "Speed back to earth, ye messenger of light, and whisper to the sinful maiden, 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' I love thee, forgive thee. 'Go, and sin no more.'"

"CONTRARY to the conditions obtaining in higher plants, sunlight is fatal to all disease germs; even the most resistant of them are killed after a few hours' exposure to the direct rays of the sun. The lesson from this should be obvious; but through fear of faded carpets we shut out the best of all disinfecting agents from our rooms, and make a condition favorable to the development of the germs of disease."

WASH-DAY IN THE SKY.

A LITTLE girl at the window stood,
With her nose against the pane,
And the tears were running down her face
Because of falling rain.

I thought I would try to comfort her,
But ere I could say a word,
With a hop, a twitter, a flutter,
Appeared a tiny bird.

It was but a common little thing,
With plumage of gray and brown,
And it did not seem to mind at all
The rain-drops tumbling down.

Quite close to the window-pane it perched
On the slender bough of a rose,
And sang such a pretty song indeed
The child forgot her woes.

"Don't cry, dear little one, don't," it sang;
"This is wash-day up in the sky,
The curtains of blue need doing up;
Don't cry, don't cry, don't cry!"

"The rain and the wind are busy at work,
The washing will soon be done;
You'll see a wonderful rainbow light
Before the setting sun.

"And the wet, wet clouds will all be stretched,
Like gauze, on the sky to dry;
They'll shine like silver and gold so bright;
Don't cry, don't cry, don't cry!"

The little girl listened, then she smiled,
And dried all her tears away;
The bird's sweet song had cheered her more
Than anything I could say.

It all turned out as the bird had said;
For before the day was gone,
The sun beamed out from the heavy clouds,
And a beautiful rainbow shone.

—Margaret Dooris.

CHILDREN.

MRS. EMMA M. HARRIS.

IS THERE any work more important than that of molding the impressible minds and hearts of children? Children are the Lord's heritage, and he has given instruction as to the best methods of training them. "Train up a child in the way he should go: and when he is old, he will not depart from it." What encouragement this is to parents, to whom the Lord has entrusted his heritage! Does not the fact that they will not depart from the way reveal how faithfully the work is done, when it is done as the Lord says it should be?

"Children are what their parents make them by their instruction, discipline, and example. Hence the overwhelming importance of parental faithfulness in training the young for the service of God. Children should early be taught the sacredness of religious obligations. This is a most important part of their education. Our duty to God should be performed before any other. The strict observance of God's law, from principle, should be taught and enforced."—"Testimony for the Church," No. 31, pages 33, 34.

Ancient Israel were shown what the Lord required of them in the training of their children. Every waking moment was included in the appropriate time in which they should diligently instruct their children in the principles of his holy law. Those who have had experience in teaching young children know how ready they are to receive, without cavil or question, stories from the Bible, and that they love "true stories" better than any others. Then how culpable are they who have charge of their education if they fail properly to teach them from the word of God!

Three dear children that I once knew, the oldest of whom was but eleven, studied the Bible with their mother, who was herself becoming acquainted for the first time with the

message which the Lord now gives to the world. They received into tender and honest hearts the commands of God, and willingly yielded themselves to obey him. When the subject of baptism was taken up, the three, with one voice, exclaimed, "Mama, I want to be baptized." Though so young, they were baptized, and gave evidence in their lives that they loved their Lord. In a few short years two of them were laid away to await the call of the Life-giver. Now, the moments which that mother spent in searching the Scriptures with her children are counted among the sweetest and dearest of her life. The treasures of earth could not give the comfort that she derives from the blessed hope of soon meeting them at the Lord's coming.

"Parents, it should be your first concern to obey the call of duty, and enter, heart and soul, into the work God has given you to do. If you fail in everything else, be thorough, be efficient here. If your children come forth from the home training pure and virtuous; if they fill the least and lowest place in God's great plan of good for the world, your life can never be called a failure, and can never be reviewed with remorse."—*Id.*, page 40.

AN INCIDENT TOO COMMON.

* * *

A FEW weeks ago my little girl impressed forcibly on my mind a lesson, which I trust I shall not soon forget; and thinking it may be of benefit to some other busy mother, I will pass it along.

Coming hastily into the room with some little thing in my hand, my little girl asked where it came from. I carelessly answered that I stole it from her uncle's table, in another room. The little four-year-old, fixing her large, earnest eyes on my face with a deeply pained expression said, in a reproachful tone, "Mama, did you steal?" My conscience smote me; for I saw what I had done by a moment's thoughtlessness. What should I do next?—There was just one thing to do. I told my child that I had done wrong; that I did not steal it, and should not have said such a thing. Then I told her what a terrible thing it is to steal, and that mama did not steal, and would not, and should not have spoken that way. [Why did you not tell her what a terrible thing it is to lie? Her sorrowful reproof of you showed that she did not need any instruction as to "what a terrible thing it is to steal." But your conduct did make it necessary for you to make plain to her what a terrible thing it is to lie.—EDITOR REVIEW AND HERALD.]

Then we had an earnest talk together, and I think she understood it. I know I learned a lesson about idle words. ["Idle words" does not fitly express it; lying is the word.—Ed.]

Surely if there are any who need to claim the promise in James 1:5, it is those who are mothers.

A LESSON FOR THE YOUNG.

NO STRAIN is harder upon the young than to be forced to do work which they feel is beneath their faculties, yet no discipline is more helpful. "The wise builder," says Bolton, "watches not the bricks which his journeyman lays, but the manner in which he lays them."

The man who is half-hearted and lagging as a private soldier will be half-hearted and lagging as a commander. Even in this world, he who uses his talents rightly as a servant is often given the control of many cities. "They also serve," said John Milton, "who only stand and wait."—*Youths' Companion*.

The Review and Herald.

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

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THE righteousness of God is revealed to faith. Rom. 1:17.

Faith is complete dependence upon the word of God, expecting that word to do what the word itself says.

Is there, then, righteousness spoken by the word of God, so that people can depend completely upon that word, that the word shall accomplish what the word says?

There is. Indeed, that is the very object of the gift of Christ. For him "God hath set forth . . . to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:25.

Seeing then that God hath set forth Christ expressly to declare, *to speak*, the righteousness of God, it is certain that the word of God has been spoken, upon which there can be complete dependence, expecting that word to do what that word says. In other words, there is righteousness that can be received by faith.

Wherein is this word spoken?—It is spoken in the word "forgiveness." "He is faithful and just to forgive us our sins;" "there is forgiveness with thee."

Now what is the meaning of "forgive"? The word "forgive" is composed of "for" and "give," which otherwise is give for. To forgive, therefore, is simply to give for. For the Lord to forgive sin, is to give for sin. But what does the Lord give for sin?—He declares "his *righteousness* for the remission of sins."

Therefore when the Lord forgives—gives for—sin, he gives righteousness for sin. And as the only righteousness that the Lord has is his own, it follows that the only righteousness that God gives, or can give, for sin is the righteousness of God.

This is the righteousness of God as a gift. As all men have only sinned, and, if they are ever clear, must have forgiveness entirely free; and as the forgiveness of sin—the righteousness of God given for sin—is entirely free,—this is the righteousness of God as a free gift "upon all men unto justification of life." Rom. 5:18.

Every soul, therefore, who ever asks God for forgiveness of sin, in that very thing asks God to give him righteousness for sin. Every soul who asks God for forgiveness, asks it solely upon the word of God, which speaks forgiveness. And faith is entire dependence upon the word for what the word speaks. Thus righteousness is altogether of faith.

"Every one that asketh receiveth." You have asked the Lord many a time to forgive your sins; that is, you have asked him to give for your sin. But when you ask the Lord to give for your sin, in that you ask him to give the only thing that he does or can give for sin, which is righteousness. That is what it is to ask forgiveness of the Lord.

And he does forgive—he does give for—your sins when you ask him. He *says* he does, and *he does*. "He is faithful"—that is, he will never fail—"and just to forgive us our sins." And the only thing he gives for sins is his righteousness.

Then why not thank him for the righteousness that he freely gives for your sins, when you ask him to?

Do you not see that righteousness by faith is just as plain and simple as the asking God for forgiveness of sin? Indeed, it is just that.

To believe that righteousness is given you for your sin, when you ask forgiveness; and thankfully to receive that righteousness as the gift of God,—this is what it is to exercise faith.

Yet how true it is that "we suffer much trouble and grief because of our unbelief, and of our ignorance of how to exercise faith."

"Hast thou faith?" Have the faith of God. "Here are they that keep . . . the faith of Jesus."

"WALK in the Spirit, and ye shall not fulfil the lust of the flesh." Gal. 5:16.

What a blessed promise! and as sure as it is blessed, to every one who believes.

Think of the lust of the flesh. How all-pervading it is! How stern are its dictates! How oppressive its rule! How dismal is the slavery that it lays upon man!

Everybody has experienced it,—longing to do the good that he would, yet doing only the evil that he hated; having ever a will to do better, but how to perform it, finding not; delighting in the law of God after the inward man, yet finding in his members another law, warring against the law of his mind, and bringing him into captivity to the law of sin which is in his members; and at last, crying out, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:14-24.

Thank the Lord, there is deliverance. It is found in Christ Jesus and in the Spirit of our God. Rom. 7:25; 8:1, 2. And the law of the Spirit of life in Christ Jesus having made you free from the law of sin and death, then "walk in the Spirit, and ye shall not fulfil the lust of the flesh." There is not only deliverance from the bondage of corruption: there is also the glorious liberty of the children of God for every soul who receives the Spirit, and walks in the Spirit.

"Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

See the list of the workings of the lust of the flesh: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." None of these shall you fulfil, over all these things you have the victory, when you walk in the Spirit. It is the faithful word of God.

Is not that a most desirable prospect? Is not such a thing as that worth having? And when it is had for the asking and the taking, then is it not worth asking for and taking?

Accept the deliverance that Christ has wrought out for you. Stand, and stand fast, in the liberty wherewith Christ has made us free.

"Ask, and it shall be given you." "For every one that asketh receiveth." "Receive

ye the Holy Ghost." "Be filled with the Spirit;" yea, "Walk in the" "Holy Spirit of God, whereby ye are sealed unto the day of redemption."

THE OUTLOOK ON ALL SIDES.

FROM whatever direction we take a glance at the social and political condition of the world, we see unrest and uncertainty, and an outlook ominous of confusion and trouble. The earth is about worn out, waxing "old like a garment," and is ready to be changed, while its inhabitants are frenzied with fears and forebodings. Looking nearest home, Governor Pingree, of Michigan, says: "There is no feature of our time that should so alarm the patriot as that which confronts us on all sides, in the rapid concentration of all the productive energies of the nation in the hands of overgrown corporations, or multiple corporations, called 'trusts.'" He sees the same cloud of centralized ownership and control spreading over the means of movement on our interior waters, "where float, and must float for years to come, the chief part of the American merchant marine." Look at the trusts formed so far the present year, surpassing in number those ever formed before in the same length of time, each one backed by multiplied millions of money. How plain a fulfilment of the prediction of the apostle James about "heaping up" treasures in the last days! The accumulations of individuals are comparatively slow, when measured by these great combines. Thus, if two or three corporations of, we will say, five millions each, unite and put their capital together, there we have ten or fifteen millions "heaped together" at one stroke, with all the power that such an accumulation of capital could exert. And all the more startling it is when the sums run up, as some do, to fifty, seventy-five, or a hundred millions. But while Governor Pingree regards this condition of things as so alarming, he sees no way, aside from one method that will not probably be employed, to lay hold on this evil and prevent its further growth. He says: "Short of government ownership and control of these quasi-public functions [referring to shipping and railroad transportation], no means are yet apparent, adequate to prevent their rapid concentration in a few hands, and at one great center of wealth. . . . It is only a question of time—and not so very long a time either—when the East shall have sopped up, as with a sponge, the whole surplus wealth of this nation. What discontent, what jealousy, may we not then expect to grow in the hearts of the population of the other sections, possibly to precipitate another civil war."

Looking abroad, the editor of the *Arena* points out that the trend of politics in Europe is toward the "Struggle for Absolutism;" and he says: "In no arrogant or self-sufficient spirit are we to judge the struggle abroad. We have not quite ended the same struggle on the American continent. The difference between absolutism in the robes of royalty, and absolutism in the guise of political parties dominated by the selfish interests of politicians and monopolists, is a difference only in name. We must awake to the dangers at home, if we would not see ourselves reduced to the condition of the masses of Europe."

But has not the czar issued a call for a peace congress, to urge disarmament? and is not the

era of peace about to dawn?—The answer is, that this is not taken seriously, even in Russia itself; and that it does not reflect the sentiments and feelings of the Russian people, few of whom, outside the shadow of the royal palace, know that such a call has been issued. The Czar Nicholas II, it is said, does not represent the traditions of the imperial house of which he is the head. Shortly before his father's death he committed the extraordinary indiscretion of publishing a book of original poems, breathing largely the spirit of nihilism. And while the peace proclamation was being penned and sent abroad, the warlike preparations of Russia were going forward on as broad and vigorous a scale as ever. S. Ivan Tonjoroff, in the February *Arena*, says: "It is recognized universally that if Russia, the greatest armed power in the world, begins the process of disarmament by modifying the scale of her own preparations for offense and defense, the coming peace conference will be productive of definite and beneficent results. Is the Russian government sincere, then, in its avowal of a purpose to bring about a diminution of the armed forces of the world?—There is not a single indication that such is the case. It is an extraordinary fact that in Russia itself, with the exception of favored persons who dwell in the shadow of royalty, people, as a rule, are unaware that his majesty the czar, has issued an appeal for international peace. The conscription this year is larger than ever before, and the number of soldiers who are being hurried on to the Asiatic frontiers of the empire has increased, if anything. Even while the ukase of peace was being penned in St. Petersburg, Russia was centering all her tremendous energies in adding another link to the iron chain that is to throttle the British Empire in India. The clank of sabers and the clash of bayonets was resounding throughout the length and breadth of the Slav Empire; and the American locomotives on the Trans-Siberian Railroad were puffing and snorting over the Mongolian steppes, freighted, not with the product of loom, factory, or field, but with Krupp guns and peasant recruits to be massed on the line of coming battle between Muscovite and Anglo-Saxon in the extreme East."

Mouravieff, the astute chancellor of the Russian Empire, and his equally capable coadjutor, Kouropatkine, who has worked out a plan in every detail for the conquest of India by the great northern power, conferred together privately, on this wise: "The czar, in his childish fancy, has designed a curious thing; but he must be humored because he is the czar." And so the proposition which has so stirred Christendom, and raised the cry of "peace and safety," was issued by the cynical chancellor in a spirit of bitter ribaldry. Nicholas II is considered the least Russian of the long line of the Romanoffs; and so his peace proclamation is taken, not as the word of Russia, but of his English governess. The beaureaucracy said, "The proclamation will do no harm. The nations will regard Russia in the rôle of an apostle of peace, and, in the meanwhile, everything will be as it has been."

In Austria-Hungary a great affliction fell upon the emperor, Franz Josef I, in the assassination of his queen, by an arch-anarchist, about the time he reached the important moment of his semicentenary. But sympathy and respect

for the aged king, served to check all indications of an outbreak.

Feudalism still exists in Hungary. Landlords can exact from their tenants fifty days' free labor, each year, at such time as they may designate. And this labor is generally demanded by the landlords at a time of special danger to the crops; so while the peasants are saving the crops of the landlord at their own expense, their own go to ruin. Such oppression they do not propose to submit to longer, peacefully.

The international congress held in Rome to devise methods to check the growth of anarchism in Europe has ended in definite and conspicuous failure. When the delegates compared notes, it was found that anarchists were so numerous in some of the countries represented, that to remove them would almost depopulate the lands, and was therefore impracticable, and it would require something more than police, sheriffs, and jail keepers to deal with them.

The recent revolts in Italy also opened the eyes of the rulers to read the situation in a new light. The Italian government had to call out the military, nearly to the limit of the national army, twice as many soldiers as the United States employed in the late war with Spain, before they could stifle the cry for bread, which the victims of governmental oppression could no longer restrain; while the insane lust for colonial possessions in Africa continues to add to the terrible load under which the Italian is barely able to totter.

Famine and starvation are rife again in Russia. Efforts have been made to conceal this state of things; but an official note from the chancellor, Count Mouravieff, by some means slipped by the censors, and let the secret out. This note says that "conditions of scarcity" are prevalent in seven provinces; that physicians there find hunger typhus bordering upon the epidemic, and that "the government is unable to cope with existing conditions." This famine ukase is the only official admission that the world has had of the grim fact that millions of people are starving in Russia. And while this is going on, troop-ship after troop-ship leaves Odessa, bearing thousands of recruits to the East to be deployed on the prospective battle-fields of Asia; and millions of rubles are being wrested, kopeck after kopeck, from the rigid fingers of the peasantry, that this power may carry out her schemes on the plains of China.

Everywhere distress of nations with perplexity; and how is it to end?—The prophet, in this case our Lord himself, answers: "And then . . . they shall see the Son of man coming in the clouds of heaven with power and great glory." U. S.

To EVERY soul of mankind God has given the glorious gift of the Holy Spirit. The promise of the Father is fulfilled,—the promise that the Spirit is to be poured out upon all flesh; all flesh may see the glory of the Lord, all flesh may be saved if they will. "As many as received him, to them gave he power,"—not simply to *them* gives he the power, but *the power is given*. There is nothing hypothetical, nothing conjectural. Nothing is left in doubt in the gospel of Jesus Christ. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

A QUESTION AND THE ANSWER.

A SISTER asked how it is that 2 Chron. 6:36 and 1 John 3:6-9 are both true; and also how it is that when 1 John 3:6-9 is true of an individual, he still prays the Lord's prayer, "Forgive us our debts." Perhaps the answer will help others, as it did her, and therefore we publish it.

DEAR SISTER: The thought was intended to prevail that when we are made free from sin, we are made free from *sinning*, and therefore free from the power of sin. That is all told in the sixth chapter of Romans, in almost every verse. It is the truth.

Then, of course, there does appear something of a puzzle between 2 Chron. 6:36 and 1 John 3:6-9; and between 1 John 3:6-9 and praying, "Forgive us our debts." Yet that is all straight and plain when the matter is really understood. But of course, in understanding it, we have to go considerably below the surface of things; though even then it is simple and plain.

It is all suggested and outlined in the three words that the Lord uses in giving his name, in Ex. 34:7: "Forgiving *iniquity* and *transgression* and *sin*." Now these three words express different phases of sin. Think carefully while I show you the truth as to each one of these words.

Iniquity is a thing done with *evil intent*. *Transgression* is, to *pass over* bounds, to go *out of the way*, and may be done without evil intent. *Sin* signifies, in its root idea, to *miss the mark*; that is, to aim at the right mark, to do our best to hit the mark, and yet miss it by coming short: this is the root idea in the original word defining sin.

Let us take up these words, one by one, and go backward with them, beginning with the original idea of sin. There is no human language that has any word of its own that originally expresses the idea which we have in the word "sin." This idea of sin comes altogether from the Lord. So it is literally true that from God alone there comes to men the idea of what sin really is. Now when the Lord brought Israel out of Egypt, he had to teach them this. Their minds were so darkened that they had lost all the true idea that Abraham, Isaac, and Jacob had from the Lord on this subject; and the Lord had to begin with them, as upon a blank paper,—and that blank paper black, too,—to teach them what he meant when he told them that they had sinned. In order to do this, he must select a word in their language into which he could instil this idea, and by which would be conveyed to their minds his thought.

In those days they used bows and arrows, with which to shoot; they practised in this by shooting at a mark; and when one had aimed at the mark, the very best that he could do, and then had given to his arrow the strongest impulse that he was capable of, and yet *missed the mark* by his arrow *falling short*, those standing by to tell the result announced it by the word which, in Hebrew, signified to *miss the mark by coming short*. Now that particular word in Hebrew was the word chosen by the Lord through which he would convey to their minds what he meant when he said: "You have sinned; you have aimed to do right; you did your best, but you came short; that *shortcoming* is what I mean when I tell you that you have

sinned; just as, when you aimed at your mark, and did your best to hit it with the arrow, you missed it by *coming short*."

By the continual training which God gave to the Hebrew people, he had built them up to where they had a clear conception of this true idea of sin. But there came a time when the gospel, the truth of God, must be preached to all nations outside of Israel. At that time the Greek language was the all-prevalent one, and the Greek language, like all others, had in it no word expressing God's idea of sin; therefore the Lord must choose, in that language, a word by which he would convey to the people who thought in that language what he means when he says, "You have sinned." And he chose in the Greek language the *identical word* which corresponds to the one that he had chosen in Hebrew, which signifies to *miss the mark*. And as the Greeks had already carried into the field of thought the idea of the missing of the literal mark with the arrow by coming short, and had made that word express *mental* shortcomings, it was easy for the Lord's thought to pass by this word to the mind of the Greeks.

But when he had to choose in these two languages a word by which to convey his thought of what is sin, and in both languages he chose the same word, which means to *miss the mark by coming short*, this you see shows us plainly enough that that is the original idea, the very root, of what is meant by the word "sin." And it is expressed in Rom. 3:23: "All have sinned, and come short of the glory of God." These are simply two expressions for the same thing. The "*come short*" is the explanation of the word "*sinned*."

Now when you and I know the thing that is right, as we do by the word of God, and with good intent aim to do that right thing,—aim to hit the mark,—you know that we do come short; because every action must be perfect, to be accepted. You know that the very best that we could ever possibly do in that direction would come short. And you know that everything that was ever done by anybody, except the Lord Jesus, has come short just that way,—has missed the mark,—and so is sin. This is why it is that our *very best efforts* need to be actually displaced by the merit of Jesus Christ, which merit becomes our own by faith, before it can be accepted. Thus in all our actions we must be justified by faith, and the only righteousness that will avail in our behalf is the righteousness that is by faith of Jesus Christ. As every action of ours comes short of the perfect standard of the law of God, and as every such shortcoming misses the mark, it is sin; because the root idea of sin is just that thing,—to miss the mark by coming short.

Now in all this we were in *the right line*; we did not go out of the bounds; we aimed right, but came short.

There is another phase of this. Our view of the mark may have become obscure. In our efforts to hit the mark, we may have stumbled and passed out of the bounds,—crossed over the boundary of right into the field of wrong,—and so *trans-gressed*. Yet bear in mind that this transgression is not distinct from sin; it is only an extension of the idea of sin, a carrying further the coming short. This is also sin, though it is a phase of sin further off than the former one: it is out of the right line.

The next, "iniquity," is further off than this. It is not simply passing over the bounds into the field of wrong by some error of judgment, or stumbling; it is the doing of wrong, knowing it to be wrong, and intending to do it, though we know it to be wrong. This is iniquity, evil-doing. This, in turn, is yet a further extension of the idea of sin; it is further off from the mark than when one is aiming at the mark; and because this also misses the mark, it is sin. Yet this is a deeper phase of the original idea of coming short.

Of course the idea of sin covers all of these, even to the utmost; because sin is coming short. And it matters not how far short, even to being directly opposite of right, an action may come, it is *sin*. Yet taking the original, the *right*, idea of sin, and holding fast to that, you can see how these other two words are expressive of the other two points in the different phases of the one great thought of coming short.

Now I think that you are prepared to see what is involved in the questions that you have asked, and in the scriptures that you have cited. Do you not see that it is literally true that there is not a man on earth "that sinneth not," in the original sense of coming short? Is it not true that there is not a soul on earth, who in the very best thing he ever does, does not come short? Of course you say "Yes." Very good. That is why we confess our sins, which is simply confessing to the Lord that what we have done has come short of perfection,—has come short of hitting the true mark that God has set up; and therefore we ask him to put the merit of Jesus Christ, which does hit the mark, in the place of our missing the mark. We ask him to "forgive us our debts."

Our flesh is sinful flesh; there is in it the tendency to wrong and only wrong,—the tendency to pass over the bounds,—transgress. Now the Lord Jesus, dwelling within by his Spirit, delivers us from this power of sin that is in us, and holds us back from doing wrong. He condemns sin in our flesh, and so *frees us from the power of sin*. Thus in the sense that we do not transgress, do not go over the bounds, we *do not sin*.

Now, on the other word: iniquity is *evil-doing*, bad intent. This Jesus Christ abolishes in us, takes away from us, delivers us from, and gives us a *new mind*, a *new heart*, a *new spirit*, a *new disposition*, that neither wants to do evil nor even thinks of doing evil. We commit no iniquity.

Thus we are made free from all the life of sin *that has bound us*; we are made free from *sinning*, by the power of Christ holding us back from *transgression*; we are made free from *iniquity*, by being given another Spirit, the Spirit of Christ, which loves the good, and will neither do evil nor think evil. Thus it is that "whosoever abideth in him sinneth not: . . . whosoever is born of God doth not commit sin."

And still it is true that the best we do, when aiming to do right, when aiming at perfection, which is the only standard,—in all that we *can* do, we come short, we miss the mark, *without the perfect merit of Jesus Christ* to be our substitute and surety.

And thus it is that as to the root idea of sin,—to miss the mark,—it is literally true that

there is not a man on earth that "doeth good, and sinneth not." We come short; and therefore ever pray, "Forgive us our debts."

Thus also, as to the idea of sin in transgressing,—going out of bounds into the wrong way,—it is literally true that Christ saves us from sinning.

And thus further as to sin being iniquity,—evil-doing,—it is literally true that Christ completely delivers his people from this, so that in deed and in truth they do not commit sin: "They do no iniquity." Ps. 119:3.

And above all, thank the Lord that he forgives "iniquity and transgression and sin."

THE BODY, THE BREAD, AND THE TABLE OF THE LORD.

THE following from one of the studies of Elder W. W. Prescott, in General Conference, taken from the *Bulletin*, page 58, is so richly suggestive that we present it to all the readers of the REVIEW:—

"In the beginning was the Word." Read the parable. Luke 8:11. When Christ explained this, he said: "The seed is the word of God." Does it tell anywhere in this parable whether that was corn, oats, barley, rye, or wheat? Does it make any difference what kind it was? Suppose it was corn; when the sower went forth to sow, what did he sow, according to this statement?—The word of God. Take a handful of corn, just as if you were going to sow it; what do you have in your hand? You see the kernels of wheat. Now turn to 1 Cor. 15:37: "And that which thou sowest, thou sowest not that body that shall be, but bare [naked] grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body."

When you look at the handful of wheat, the kernels in your hand, you are looking at the body of the seed. God has given that body to the seed.

The seed is the word. Then you are looking at a body in which the word is. The word is in that body, and that word is here. Suppose you have a handful of wheat: there is the body, and the word is in it. Another one has a handful of rye; another has a handful of barley; another a handful of wheat; and another a handful of corn. "To every seed his own body." But what is the seed all the time?—The word.

Here is the word in the body that we call the kernel of corn. Here is the word in the body that we call a kernel of wheat. But the thing that is in every one of those bodies, no matter what its shape, whether it be a kernel of corn, or a kernel of wheat, or whatever it be,—the thing you can not see with the natural eye is the living word that is in that body.

When Jesus came to this world, we learn, in the tenth chapter of Hebrews, "A body hast thou prepared me." And he came in a body. Now when his body walked around, what was going around?—Why, the Word, which is the life,—the Word that was in the beginning, but was now given a body. The Word took a body in Jesus of Nazareth; it was the same Word in a different body,—the same life in a different body.

When Jesus took up a loaf made from some of those very bodies, such as wheat or corn, in which the word was, don't you see that the Word in the body of Christ simply reached out, took up the word in that body of the grain,—the same word exactly, the same life,—and said, "This is my body"?

Wherever you find life, you see *his* life. What, then, from that standpoint, is the body of Christ?—Anything in which you find his life. The Word in the flesh simply took up the word in that grain, and said, "This is my body."

Now take a church of forty or fifty members. Our homes are not large enough for the families all to come together. So once in a while they come together at the church, not because they are hungry; but they come around the Lord's table and partake together, to say publicly, by that act, that they have

but one table,— that they have but one Head of the table, and that he provides for the table. This we do, outwardly at least, in the church; but if between that time and the next time we forget all about that, what good is it?—None.

When we come around the table at the church, some one says, after the bread has been passed, "Has any one been missed?" O, yes; here is a brother; pass it to him. The bread is passed. Tomorrow you sit down to the table in your own home. You say, "Is there any brother that has not had bread passed to him?" O, yes, there is a brother across the street, or down the road, to whom it has not been passed; then, "Jennie, pass the bread over there, to that brother." That is missionary work; that is Christian Help work.

The whole religion of Jesus Christ is to share with people. See how the Lord does. Just the moment we acknowledge the truth that we are nothing, and that he is everything, he turns right around, and says, Share everything with me. It was thought a wonderful thing that King Herod, worked up under the influence of drink and the excitement of the hour, should promise that dancing girl the half of his kingdom. But the King of glory shares the whole of his kingdom with us. He does not stop with half; he gives the whole of it to every one, and every one has the whole of it with him. He says: This is my body; take and eat; share with me. Take me. He is all in all. He is the kingdom; and when we take him, we take all.

"Work out your own salvation with fear and trembling." How is this? Fear lest you shall weave into the fabric your own threads of selfishness. Fear lest you shall err in choosing the timber for your character-building. God alone can supply the solid timber. Well may mortal man be afraid of weaving into his character the miserable threads of his own inherited and cultivated tendencies. Well may he tremble lest he shall not submit all things to him who is working in his behalf, that God's will shall be done in him. God welcomes all who come to him just as they are, not building themselves up in self-righteousness, not seeking to justify self, not claiming merit for that which they call a good action, not priding themselves on their knowledge of what constitutes righteousness. Put on the wedding garment, which Christ has prepared, and drop the old citizen's dress; then you can sit down in heavenly places with Christ Jesus.

While you have been walking in meekness and lowliness of heart, a work has been going on for you, a work which only God could do; "for it is God which worketh in you both to will and to do of his good pleasure." And that good pleasure is to have you abide in Christ, rest in his love. You must not let anything rob your soul of peace, of restfulness, of the assurance that you are accepted just now.—*Mrs. E. G. White, Dec. 26, 1898.*

WHAT is to-morrow, and where is it, anyway? Did you ever see to-morrow? To try to have to do with to-morrow or yesterday is like stepping on the stair that is not there. There is no yesterday, there is no to-morrow: it is simply to-day. While it is to-day, to-morrow is nothing; and when to-day is gone, there is none of it. So that all we ever have is to-day, to-day, TO-DAY. Never get out of to-day. Work to-day, now; for God works only now. He speaks only now. And "to-day if ye will hear his voice, harden not your hearts." God lives just now. With him there is no to-morrow. He does not take care of to-morrow, and yesterday is passed. God lives to-day, and just as certainly as you live only in to-day, you will live with God.

Progress of the Cause.

CAMP-MEETING IN SOUTH AFRICA.

THIS meeting was held at Wynberg, a suburb of Cape Town, from Dec. 22, 1898, to Jan. 2, 1899. It was situated in a pine grove near the tram, or electric street-car line. About thirty tents were pitched on the grounds. Two of these were large tents, in which the meetings were held. Services were conducted in the English, Dutch, and German languages. The outside attendance was not large, but a few honest souls attended, and became much interested. One of these is now rejoicing in the precious truth found.

From the first an organized effort was made to oppose the work. Before the first service began, the town was strewn with bills warning the people, and nightly a party with large banners held street meetings just outside the grounds. Their theme was not "Jesus Christ, and him crucified," but the "Adventists, and what they believe." We paid no attention to this, but went on quietly with our work.

Our people made special efforts to attend, and on Sabbath fully three hundred were present. The revival work began upon the presentation of the principles of health reform, and from time to time during the meeting the Lord came near to his people. In harmony with the message received just before the meeting began, we endeavored to let down the cribs so that the hungry sheep could eat; and as the result, all felt that the Lord came near. A spirit of unity and love came into our midst, and many were led to realize that it was "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all."

In an inquiry meeting the Spirit of the Lord came in, and conviction, especially about the wearing of jewelry, rested upon the people. Watches valued at from one hundred dollars to one hundred and twenty-five dollars, were given. A valuable stone, and one diamond pin valued at more than six hundred dollars, were given. Handful after handful of rings, pins, bracelets, chains, etc., were brought to us. All this was given to our needy orphanage. O, how thankful we were to see God's dear people giving these idols to the Lord, and preparing to enter another country! One dear brother was reclaimed. At one time he had preached the message, but becoming discouraged, he turned to the world. Others who had been on the background came forward, and publicly gave their lives to the Master's service. All this brought rejoicing into the camp.

Plans were made for the extension of the work. The Conference will soon have workers in Basutoland, also among the Kafirs in the eastern part of the colony. "Steps to Christ" and other literature is being printed in these native languages, and the outlook is that a great work is to be done among this people. Many of these people are educated, and thus are prepared to read and appreciate the truth contained in the literature. Africa is a large field, and a great work will have to be done to bear the message to every nation, kindred, tongue, and people.

When we audited our laborers' accounts, we were brought face to face with the fact that our treasury was empty, and we were in debt to our workers more than thirty-five hundred dollars. This led us to look to our Father for help, and he did not disappoint us. One evening when I returned home, a letter awaited me, and in it a check for more than thirty-two hundred dollars. To the Lord be all the praise and glory for these blessings. Truly he has been good to us; and as we recount his mercies, our hearts are made to leap for joy.

Brother Mead and company are here, preparing to go to the Mission Farm. During their stay, Brother Mead has conducted a successful canvassers' class. The outlook for this branch of the work is encouraging for the year to come. All seem to be of good courage to take up the work for another year. We know that trials await us, but in the strength of our God we expect to come off victorious. Will our brethren and sisters in America remember the work in Africa at the throne of grace?

W. S. HYATT.

HONOLULU, HAWAIIAN ISLANDS.

THE week of prayer was a good time for us here. It seems to be a little difficult for us all to get out to evening meetings, but nothing kept us at home during this season. The evening that we were studying the needs of the different fields was when the Lord seemed to come the nearest. Our offering was not large, but we were glad to bring what we could. The precious blessing of the Lord has been with us to the present time.

Soon after the special season of prayer I went to Hilo, where Brother and Sister Brand are laboring. Their courage is good in the Lord. They have some fine young men in their Chinese school. Some of them are under deep conviction of the truth, and two especially would like to fit themselves for medical missionary work among their own people. We hope our sanitarium here will soon be placed on such a basis that these boys may have the opportunity they desire. It seems so strange to me that we are so slow to carry the great message for to-day to China. If any who read this report feel a burden coming upon them for this people, remember we are pleading with the Lord to roll the burden upon consecrated men and women. Be sure that your burden is for the Chinese, and not simply for China.

Brother Brand has been giving his boys a course of studies on the prophecies, and they have shown much interest, more, he says, than in any other subject he has ever studied with them. One of the boys, who speaks the English well, and has a clear understanding of the lessons, gives them to the rest in their mother tongue. His talks are received with a great deal of interest, and some show of enthusiasm.

In their Sabbath meetings, Brother and Sister Brand have been doing some work for the natives. As a result, there are several keeping the Sabbath. They seem much rejoiced to find the new light. I held several meetings with them. I had to speak by means of an interpreter; but I must say, the truth never seemed so precious to me. At our last meeting the company was organized into a church. The Spirit of the Lord rested upon us in power.

This island has wonderful resources. Many people are scattered over it, and more are continually coming. By another year the roads will be in good condition nearly, if not quite, around the island. Then we should have a colporteur wagon, managed by a man and his wife, well supplied with literature in the English, Hawaiian, and Portuguese, who can go from settlement to settlement, meeting these people in their homes, and there giving them the precious message of truth.

We praise the Lord for victory in Honolulu. The enemy has evidently sent his re-enforcements here, which we discerned several weeks ago, and laid the matter before the Lord, asking him to send a re-enforcement of holy angels, and we are sure he did so. Last week it seemed as if the enemy was making a personal attack upon nearly every member. Sabbath was children's day. The study was such as to raise the special anger of the serpent, and he tried to press his malign influence in upon

us, but we continued before the Lord until the shout of victory came in, and the walls fell down. It was a good place to be. One sister expressed the mind of many when she said, "I never felt so comfortable in all my life." The work is going deeper than I have ever seen it before. We are united in searching our hearts to know why we speak, and why we act. Jesus is coming soon, and our hearts cry out, "Come, Lord Jesus," and come quickly.

B. L. HOWE.

BRAZIL.

OCT. 10, 1898, we left Rio de Janeiro to visit the believers in the province of Minas Geraes. Fortunately, we could take a steamer going to the port of our destination without stopping, an unusual occurrence on this line; and on the evening of the twelfth, we reached Ponte d'Areia, the end of our journey by water. As our boat also carried one hundred and seventy Italian immigrants, a special train was provided to accommodate them, by which we also continued our journey. At 10:30 P. M. the special train left for the interior, and the only "special" things we enjoyed on this trip were derailed coaches and delays, so that it required forty-two hours to make a distance of two hundred and twenty-five miles. Still, when we finally reached those of like precious faith, we thanked the Lord and took courage. They also were glad to greet us, not having had any ministerial help for about fifteen months.

After spending some time in labor for our own people, we endeavored to reach those not of our faith, thinking that the strong prejudice of the past had in a measure abated. We first visited the settlers along the Santa Anna River. We were not only favorably received and kindly treated, but one of the German settlers offered his home as a place in which to conduct meetings, and all in this section seemed hopeful. But one pleasing prospect was to be of short duration; for, four days after our visit, we received a letter from the community, stating that they would not *tolerate* any Seventh-day Adventist preaching in their midst. They requested us not to come, and closed by saying, "We don't want any new teaching; for 'our God is a strong tower'" (an old saying of Luther's). To this writing were attached seventy names,—the names of all the Germans living in that district, except two or three; and the man who had invited us to hold meetings at his house was the *second* man to sign the writing.

This sudden revulsion of feeling may seem like a strange thing to most of the REVIEW readers, but when you remember that comparatively few of these people are able to read intelligently, and that because of this, and the fact that their (Lutheran) pastor exercises a sort of popish authority over them, you will not wonder at the strange turn in their feelings and actions. But this is a fair sample of the dependence and instability of a large share of the people of Brazil; for the same cause,—lack of education, and a consequent lack of independence of thought and action,—is everywhere in this country.

Later on we visited another settlement to which we had been invited, and our success was similar. The man who had invited us to come to his house and conduct a service went away; and when, at the appointed time, we came to his home, we found no one there.

The statement made in "Great Controversy," Vol. IV, that as the message is about to go with great power, the pastors of the various denominations will put forth almost superhuman effort to shut the light of truth away from their flocks, has certainly met a fulfillment in this place; for the Lutheran pastor, though a man of about sixty years of age, was at work con-

stantly, visiting and writing letters to his flock, that they might not investigate nor listen to the truth. The few who had the courage to attempt to listen were made a laughing-stock and a target for all sorts of ridicule; and as they could not stand this, they gave way, and ceased to inquire.

It was with sad hearts indeed, that, after trying to find an opening for the truth in every possible quarter, we were finally forced to leave these poor people to the darkness they had chosen. How little most of them realized the far-reaching consequences of the decisions they made! Let us hope that some may yet see the error of their way, and return to the only thing that can help them,—the word of God.

But although there was so much opposition, and every stone seemed to be turned to hinder, we were rejoiced that we could bury thirteen persons with their Lord in baptism, and add them to the company there.

Mrs. Spies accompanied me on this trip, and we made an effort to have the sisters take some advance steps in hygienic cookery and healthful dressing. Although the people are very set in their old ways, a beginning has been made, and we trust the leaven will work until the whole lump is permeated. We left the colony, December 12; but owing to the poor facilities for travel, we did not arrive at Rio de Janeiro until December 30. We were indeed thankful for the Lord's direction and keeping power, which had enabled us to reach our home again, after almost three-months' absence, and find all in good condition. The Lord is good, and our desire is to be wholly consecrated, that he may use us.

F. W. SPIES.

CHILE.

SINCE my last report to the REVIEW, I have been in the south, with Brethren Balada and Thomann. We held a fifteen-days' meeting in Victoria. This was of the nature of a general meeting. Brother Aralos, the pastor of the San Felipe church, was with us, and rendered valuable assistance by his earnest appeals to the brethren, to walk in harmony with the divine will. Brother T. H. Davis, our only canvasser at present, gave some stirring talks on the theme, "Receive ye the Holy Ghost." Brother Davis speaks the Spanish readily, and is growing in grace and in the knowledge of the Lord. Brother F. W. Bishop, who came to this country with Brother Davis four years ago, had been at the meeting several days before I arrived, and had given acceptable instruction on various topics. He much regrets that his affairs at home prevent him from giving all his time to the work. These three helpers, with Brethren Balada and Thomann, made quite a strong force of teachers. The brethren came near to the Lord during the celebration of the ordinances on the last Sabbath. Thirty took part in this service. Seven were baptized.

Brethren Balada and Thomann and I then went to Chanco, a French colony, where two more were baptized; thence to Temuco, and after an effort of ten days, two more decided to obey the Lord, and were baptized. From here we went to Nueva Imperial, where one year ago the Methodists gave us permission to hold meetings in their chapel. Hoping to receive a similar reception, we again asked for the chapel, but were refused. However, the Lord opened the hearts of friends, and we preached ten days in the private house of a member of the Methodist church, who at the close of a night service arose, and asked to be baptized without delay, and was followed by another, with the same request. Notwithstanding the darkness of the night, the request was granted the "same hour." By the light of candles and lanterns the testimony was given before about fifty persons. Two days later

three others publicly acknowledged their Lord by a similar testimony, in the presence of about two hundred, to whom the rite was indeed a spectacle. There was talk of arresting us, but it ended in talk. I am not sure but the Chilean constitution would prohibit such a public demonstration of our Protestantism; but as the constitution opposes the great commission of the greatest Power, we will obey the latter until the former constrains us, then again when the constraint is removed.

From Imperial we went to Lantaro, where we were kindly provided with a well-lighted theater, in which to hold services. The owner, Mr. William Hedges, would accept no compensation, but invited us to come again, and use his theater at our convenience. Eleven were baptized here. We then went to Los Angeles, where one was baptized, thus making twenty-eight baptisms during the trip.

Brother Thomann is now preaching here in Valparaiso. Brother Balada and I are preparing for another trip south, where the harvest truly is plenteous, but the laborers are few.

G. H. BABER.

BATTLE CREEK COLLEGE.

FEBRUARY 26 to March 4 was another important week in the history of Battle Creek College.

Ever since the good experience of the fall and early winter, there has been a gradual growth in spirituality. One coming daily in touch with the students found them hungering and thirsting for a deeper inward piety. There were no demonstrations but the simple working of the truth expressed in Isa. 32:17: "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Watching closely, one could see that the Spirit was working, yet we knew not how effectually.

Students who have been in school some time, and who have failed to yield to the power of God, or those with whom growth seemed to have stopped, one by one dropped out until, looking over the home families, it was evident that we had a company of earnest seekers after truth.

Monday, a letter written by Professor Sutherland, who was then at the General Conference assembly, was read to the students. The educational work, for which each of them felt the deepest burden, was hanging in the balances. All felt that if the work progressed, it must be by the power of God; and when it was suggested that the school observe the following day as one of prayer and fasting, it was a pleasing sight to see that nearly the entire school arose to signify its response.

Monday evening there was a students' meeting, where deep earnestness was manifested. Tuesday morning, at five o'clock, an unusually large number met for a praise service. The day was well begun. The chapel lesson that morning was one of joy. The message came from Isaiah 58 that the fast acceptable to God is one of joy and gladness.

Many testified to the victories already gained; and at eleven o'clock, leaving the school building, they went forth to fulfil the remainder of Isa. 58:6. Nearly all knew of some one who was burdened, or bound by bands of wickedness, or oppressed; and as the poor and sick were administered to, the hours flew quickly by.

At five o'clock the school assembled again to praise God for further victories. It was indeed a day of rejoicing.

The pleasing side appeared when we realized that in our home family of one hundred and sixty or more, only fifty or sixty ate breakfast, and the number was reduced one half at dinner, and this without any pressure being used. The menu offered was the same as on every other day in the week; those who did

not wish to participate in the fast were perfectly free to do as they wished, and meals were served at the regular hours; but God's Spirit was working, and something was desired more than food.

The thought was often repeated that abstinence from food amounted to nothing, but a greater hungering for something else would surely bring the promised blessing of fulness.

The work of grace in the hearts of the students reminds one of the gradual petrification of a stick of wood: one cell of wood decays, its place is filled by a grain of sand; the work progresses quietly till some day it is no longer wood, but stone. Sins drop out, and God's Spirit fills the vacant place. This we believe to be the way in which the latter rain will come.

M. BESSIE DE GRAW.

ALABAMA.

CITRONELLE, CHUNCHULA, MOBILE, AND MONTGOMERY.—A profitable trip among the Sabbath-keepers of these places was enjoyed, with encouraging results. Plans were made, which, with the aid of the Holy Spirit, the power needed for these times, will advance the work as never before. At Citronelle some of our brethren, formerly of Nebraska, have been sowing the seeds of truth, which we trust will soon spring up, bearing fruit. Friday, February 17, I began a short series of meetings at the home of Brother Nay. At the first service the Spirit of God came near, and convicted of sin. Six of the youth gave their lives to the Lord. Before I left, they were baptized, and taken into the church, which was organized at this time. Brother A. L. Nay was chosen as elder, and Brother G. A. Williams deacon. May the Lord bless this church of fourteen members, and add to its number such as shall be saved in the kingdom. We shall spend some time with the brethren in Choctaw County.

W. WOODFORD.

ONTARIO.

BRANTFORD.—Our Helping Hand circle has been organized three months, and in that time we have made thirty-two articles of clothing and four comforters. We sent two of the comforters and fifteen of the garments to the Ahoylda Home in London, and distributed the remaining articles in our own city.

The Sabbath-evening cottage prayer-meetings are well attended. There were thirty at our last meeting, and we all received a rich baptism of the Spirit. Some who had been our most bitter opponents were present, and took part in prayer and testimony, thanking God that he had led them to our meeting. Our Sabbath-school is all alive, and the little children stay through all the services. We have five large classes.

One of our brethren, with a small family, has lost his work because he decided to obey God, but he is trusting the Lord to open the way. Although many of our former friends despise us, our hearts are full of sunshine, and we love to proclaim the precious truths to the world.

MRS. R. CORNISH.

PETERBOROUGH.—Early in December I was called here by the death of Brother D. Farnum. I have since held four meetings a week in the hall where the company here meet to hold Sabbath-school. I have also held Bible readings and cottage meetings in the city. The attendance is good, and some are becoming deeply interested. Contributions have more than kept up expenses, and quite a large amount of canvassing work is being done, both with books and periodicals. Several hundred pounds of health foods have been sold, which is one good result of a series of studies on the subject of health.

F. W. MORSE.

TEACHERS AND MINISTERS.

As I sat in the meetings of the General Conference, and listened to the appeals for workers in various fields all over the world, my mind traveled rapidly from the college and its work to the many young men and women throughout the United States who should hear the voice of God in these Macedonian cries, and put forth every effort to obtain the necessary education to carry the gospel.

In all these fields both teachers and ministers are needed. "There should be hundreds in the field where now there is but one." How many times have you read this, and silenced that involuntary response in your heart?

Since September 1 the college has sent eighty-four young people into different places as self-supporting missionaries. One hundred should come into the school for each one sent out. Would we be overrun?—Not at all; for at the present time the calls are coming rapidly: but since we covenanted with God to fill every call he sent, he can not send them faster until our young people come forward in a body and offer themselves.

The latter rain is coming, and that in a short time; but only those will receive it who are now doing all in their power for the Master, and who have consecrated all to the work.

You would be surprised could you feel the spirit that pervades the work at present, and see the consecration of the young people now gathered in Battle Creek College. You need to come under this influence; you need a training. Will you not bestir yourself and promise the Lord that you will work for him? He will open the way. He is not limited for means; and the moment you surrender, the gate is thrown open to your advancement.

I am now receiving letters from many young men who wish to enter the ministry. This is gratifying; but the number should rapidly increase.

Young women who are Sabbath-keepers do not realize that if they are teaching in the public schools, the Lord is now sending to them the message found in Exodus 12. They should separate themselves, eat with sandals on, and staff in hand, and within their own doors, having the lintels sprinkled with blood, lest the destroying angel find them without the fold. If you are prepared to teach, dedicate your talents to God; learn how to use the knowledge already gained, and gather children about you, whom you can lead to his kingdom.

It is time for a decided move. If our young people should arise *en masse*, how rapidly the work would go. If others do not move, the call has come to you who read. Will you respond?

E. A. SUTHERLAND.

A LETTER.

I wish to write of the goodness of the dear Redeemer to me. Though inspired from on high, I could not speak in glowing enough terms of his beautiful character,—so full of truth. Long ago I was captivated with his matchless charms. The more I become acquainted with him, the more I love him. He is so full of love for me,—even me. It is fraught with so much comfort to be permitted to commune with this lovely One. I almost see him at times, looking quietly, lovingly at me, and his face is full of rich truth, peace, and an influence that tells what is right or wrong, and insures me of his care for me. How I rejoice in those precious hours that bring heaven so near! They thrill my heart with joy and sweet consolation. I call it a rich sunbeam when the brethren call on me, with their countenances all aglow with the love of this dear Saviour. O, who is like this dear friend,—

the great I AM, the Morning Star! Who that loves him can love enough? I love him, but my longing heart goes out for a closer connection with him,—the One altogether lovely. Who can get a glimpse of his charms, and stay away from him?

MARY M. COOK.

Fresno, Cal., Feb. 23, 1899.

TIMELY ASSISTANCE.

A MORE timely paper than the REVIEW AND HERALD I never saw. I will give one instance: some time ago I read an article on the millennium in a paper called *Prophetic Lights*, printed in London, England. It troubled me considerably, because it opposed the views we entertain. (I was not so well posted in my Bible then as I am now.) But the very next number of the REVIEW that came to my hand contained an exposition, by U. Smith, of the thousand years—just the thing that I wanted at that time; and I have had similar experiences many times. How the REVIEW encourages us with its weekly visits! It is like an angel of light with an abundance of good news. What could we do without it? My exhortation to all believers, especially to isolated ones, is, Do not fail to provide yourselves with the REVIEW AND HERALD.

It may interest you also to hear that the Lord is working mightily in Chili. Over one hundred have accepted present truth. We have been to our first general meeting in the south, where, at the Lord's table, were representatives of nine different nations, but all of one mind, praising the Lord. After the meeting, Elder Baber and two of the workers went further south, preaching the everlasting gospel in every town on their way, the dear Lord going before to prepare honest hearts for the message; and in every town, like the apostles of old, they have found people ready to receive the truth.

December 1 they came to this town, and five have been baptized as the result. So we are now a happy little band of seven.

THOMAS MORRIS.

Imperial, Chile.

THE INFLUENCE OF A DROP OF WATER.

ANOTHER illustration of how a small thing may turn the course of a man's life is shown in the following incident:—

A poor, despondent drunkard, discouraged, and on his way to the river to end his life, which had become a burden to him, was passing our mission, when, as he himself tells the story, a drop of water chanced to fall on his nose. Turning his eyes upward, he noticed the sign, "Helping Hand Mission," above the door. At the door a young man, a worker in the mission, chanced to be standing, who extended a helping hand, and led him into the mission, and prayed with and for him. Thus his intention to take his own life was changed.

My heart rejoiced a few nights ago as he stood up in the mission, and thanked the Lord fervently for that drop of water,—only a drop of water, a shake of the hand, a kind word, a prayer, and a soul was saved for a time, and we trust for eternity. O, let us not despise the day of small things. "Scatter seeds of kindness;" for "whatsoever a man soweth, that shall he also reap."

The face of this reclaimed man seemed to express the joy and gladness of his heart as he told me of his visit to his mother; and how tears of joy coursed down her cheeks because her son was rescued; and how she, miles away at the time of his conversion, had been praying for him at that very hour, as nearly as they could tell. My heart also wells up with gratitude as I remember how my own beloved sister prayed for me, and the same night the dear Lord heard and answered her petition.

O mothers, sisters, don't forget to carry your burdens to the Lord, and leave them there. "Praise God from whom all blessings flow." "He moves in a mysterious way his wonders to perform." H. C. CARMICHAEL.
Louisville, Ky.

News and Notes.

FOR WEEK ENDING MARCH 11, 1899.

—The Spanish war has already cost this country the enormous sum of \$482,562,083.16.

—The bubonic plague is raging in Bombay, 972 deaths being reported in the week ending March 6.

—The value of gold taken from the mines at Cripple Creek, Colo., for 1898, is \$15,000,000. This has proved to be the richest gold-camp on earth.

—A fashionable apartment house in Cleveland, Ohio, in which 250 persons reside, was quarantined March 5, on the discovery of smallpox in the building.

—The last weekly death report from General Otis, in Manila, shows that of the thirteen deaths that occurred during the week five were from smallpox.

—A band of two thousand deserters from the Spanish army is now gathered near the French frontier, refusing to return to Spain, although the men have been pardoned.

—A combination of the various ship-building companies in Cleveland, Ohio, is being brought about, which, when completed, will form a company with a capital of \$30,000,000.

—Six of the transatlantic steamship lines in this country and two in Canada are now engaged in a vigorous rate war, in which rates have been cut to an extent varying from fifteen to forty-five per cent.

—The Russian tyrannizing of Finland is severely commented on in German political circles, notwithstanding the present policy of Germany in China. How much easier to see a mote in a brother's eye than to see a beam in one's own eye.

—German claims for factories and plantations burned in Cuba by the insurgents already amount to several million dollars. The question in Berlin whether to present these claims to the Spanish, the Cuban, or the United States government is a difficulty not yet settled.

—In St. Louis, Sunday, March 5, the law calling for the closing of all the saloons was vigorously enforced, the few saloon-keepers who attempted to open their doors being arrested and remaining in jail till five o'clock before bail was allowed. The law will be tested at once; meanwhile the police will continue to enforce it.

—Signor Crispi, one of the shrewdest diplomats and politicians in Italy, speaking of the czar's proposed disarmament conference, says, "My belief is that a general war is more probable than a general disarming." It is said that "from an Italian point of view, conditions in Europe generally were never more unsettled than at present."

—March 4, with the singing of "America" and other patriotic songs, the waving of flags and hundreds of handkerchiefs, closed the fifty-fifth Congress, the most memorable in the history of our nation,—memorable because of a policy inaugurated, to which we shall look back in coming years as one of the steps in our national downfall.

—Italy now proposes to have a hand in the division of China, and has demanded a "door" in the Celestial Empire. Last week the Italian war-ships landed marines at San-moon Bay, thus virtually taking possession. One paper says, "It can hardly be doubted that this will prove the signal for a general and final rush." It is said that the dowager empress is disposed to reject the demand.

—A despatch published since the preceding item was written, says that China refused to grant the concession asked for by Italy; and that Italy has now sent a squadron of five cruisers, with one hundred guns and fifteen hundred men, who will soon arrive at San-moon Bay, to back up Italian claims.

—Since the downfall of the Sagasta cabinet in Madrid, the position of premier was refused by several, but finally accepted by Señor Silvela, who has formed a new cabinet. His first appearance in the senate in his new office took place March 6. Much excitement prevailed, during which he managed to read a decree. After vain attempts to quell the disturbance, the session was declared closed, amid an uproar.

—It is interesting to note the growth of the expansion idea during the last year, even in newspaper reports and every-day affairs. Once we used to read and hear of the "United States government," the "United States flag," etc.; now it is the "American government," the "American flag," etc., regardless of the fact that there are nearly a score of other governments in America besides that of the United States.

—The total appropriations of the fifty-fifth Congress is \$1,566,890,016. Men in public service look upon this vast expense in different ways. One Congressman in Washington says: "The increase in expenditures is necessary and natural;" another speaks of "reckless improvidence" and "riotous appropriations." The fifty-first, or "billion-dollar, Congress," as it was called, astonished the world by the immensity of its expenditures, but the late Congress has spent half as much more.

—A constitutional amendment has been introduced at Albany, N. Y., giving to five per cent. of the people the privilege of vetoing at the polls any act passed by the legislature, and compelling that body to consider any measure which five per cent. of the people demand by vote. The Syracuse *Post Standard* says: "Why don't the friends of the new movement call it an amendment to encourage factious opposition, and to lodge with the minority the control of public affairs?" Truly this only could be the result of such an act. Constitutional amendments should always receive great consideration before being enacted.

—It is safe to say that at no time in the history of the world has there been such an immense number of trusts and combinations to control different lines of business as at the present. One day's record shows new organizations of this nature in the milk, insurance, electric, gas, mechanical power, railway, dry-goods, sugar, tobacco, woolen goods, pottery, and steel industries, and even coffins, besides a combination of governments for political control. The year 1898 was remarkable in this respect, the aggregate capitalization being the previously unapproached record of nearly a billion dollars, but 1899 has already seen, in the months of January and February, chiefly in New Jersey, the home of trusts, a total of industrial combinations amounting to nearly one billion and fifty million dollars. The words found in James 5:3 can not be forgotten in this connection.

Special Notices.

THERE will be a general meeting held at Denver, Mich., March 16-19. The first meeting will be Thursday evening at 7:30. We invite our sister churches to meet with us.

We expect the following help present: Elder Wm. Ostrander, A. J. Olsen, Elder B. F. Stureman, and others. J. D. GOWELL.

SPRING TERM IN BATTLE CREEK COLLEGE.

MARCH 22 is the day for the opening of the spring term in Battle Creek College. Some have a mistaken idea about school work for this season of the year, and take it for granted that only a small amount of instruction will be offered. The spring term for 1899 will be the strongest one of the school year. It is not a finishing, but a beginning, of work; for it is to be followed by a summer school, which has as its object the preparation of two hundred workers to go into the field in September.

The plan is this: those young people who desire to teach in the church schools, to enter the ministry, or follow any other missionary enterprise should take preparatory work from March to June. Following this, they will be given a course in methods; but since the standard of work in all lines must be raised, we can not guarantee a position to those who do not take advantage of this offer, and spend six months at the college.

God is sending us calls from the North and the South, from the East and the West. He has told us that only the very best workers should be sent out. Our duty is to hold the standard high, and help young people to reach it.

In the Southern field especially it is necessary that every worker be master of a trade, so the spring term will offer special advantages in tailoring, dressmaking, carpentry, shoemaking, farming, cooking, and nursing. As these subjects can not all be repeated during the summer, those deficient in these lines should plan to begin work at once.

Battle Creek College is not for children, but for mature minds,—for persons having a definite object, and who are willing to exert themselves to attain that object.

Twenty-five young married people, free to go into the work, are needed. Fifty should bend their energies toward the work of matrons and preceptresses. Our mission schools need superintendents; our church schools need teachers.

Thirty-six dollars will board you and pay your tuition for three months, provided you are willing to work for the remainder.

If further information is needed, send for the Spring Announcement.

If unable to pay your way after following the instruction given in "Testimony for the Church," No. 33, page 84, write, stating what the church will do; enclose a letter of recommendation from the president of your Conference, and the college will do all in its power to assist any worthy person.

Many of our young people hesitate to throw themselves heartily into the Lord's work, fearing there may be no place for them. The time has passed for any to feel thus. The harvest is ripe, and waiting for reapers. Read the call for ministers and teachers, on another page.

If you are now teaching school, plan to take the summer course for teachers. Those interested should address at once, E. A. Sutherland, Battle Creek College, Battle Creek, Mich.

NOTICES.

WANTED.—Good, competent, reliable girl, Sabbath-keeper, to do housework. Good wages, steady employment to right girl. Best references given and required. Mrs. L. S. Drew, Farris Corners, Wis.

WANTED.—A boy fourteen to eighteen years old to assist on farm; fair wages and a permanent home. Also woman for general housework; no objection to one child. Address D. W. Bolter, Enfield, Mass.

PUBLICATIONS WANTED.

Mrs. C. A. Sloper, Payette, Ohio, papers and tracts.

Lillian C. Sartain, Miles City, Mont., *Youth's Instructor*.

Alex A. Mahieu, Fowler, Meade Co., Kan., Norwegian and German literature.

W. C. McBrayer Dallas, Ga., *REVIEW, Signs, Sentinel, Instructor, Little Friend*, and tracts.

C. G. Allen, 517 W. Galena St., Butte, Mont., *REVIEW, Signs, Sentinel, Instructor, Little Friend*, and *Good Health*.

Obituaries.

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

FISHER.—Died at Tiffin, Ohio, Feb. 26, 1899, Maud Fisher, aged 26 years. A large congregation gathered at the funeral in the Evangelical church.

D. E. LINDSEY.

KENNEDY.—Died at Battle Creek, Mich., Feb. 6, 1899, my father, Oscar F. Kennedy, in the sixty-sixth year of his age. His hope was bright, and we believe he sleeps in Jesus.

MRS. LUCY WELCH.

SCHOCK.—Died at Clayton, Monroe Co., Mich., Feb. 23, 1899, Nina Bell, infant daughter of Brother and Sister Gilbert Schock, aged 5 months. Discourse was given by the writer.

R. C. HORTON.

CARGILL.—Died near Weston, Ore., Feb. 5, 1899, of *la grippe*, my wife, Mary A. Cargill, aged 68 years. She had been a member of the Milton, Ore., church of Seventh-day Adventists for nine years.

JAMES T. CARGILL.

MONTAYNE.—Died at Mound City, Kan., Feb. 25, 1899, of membranous croup, Wilrie Irma, infant daughter of Mr. and Mrs. J. R. Montayne, aged 4 months, 13 days. Funeral services were conducted by the writer.

J. R. BAGBY.

REED.—Died at Colorado Springs, Colo., Jan. 28, 1899, Mrs. Lou A. Reed, aged 43 years. Funeral services were conducted by Elder M. A. Altman. She was conscious to the last moment, and admonished all present to put their trust in the Saviour.

J. T. REED.

RUITER.—Died in the township of Brome, Province of Quebec, Feb. 13, 1899, of pulmonary tuberculosis, Philip Edward Ruiter, aged 72 years, 10 months, 5 days. Brother Ruiter was among those who early accepted the message in this province, having kept the Sabbath about thirty-five years. The funeral services were conducted by the writer.

H. E. RICKARD.

Publishers' Department.

"A GREAT IMPROVEMENT."

BROTHER T. E. BOWEN, secretary of the West Virginia Tract Society, in a letter received several days ago, speaking of the new "Prophetic Chart," says: "The chart came duly to hand. It is certainly very nice, and a great improvement over the four-dollar series of charts, in more ways than one. We shall take pleasure in calling attention to it, and hope that many may be sold in our territory." This "Prophetic Chart" is something entirely new. It is beautifully printed in five colors on an extra quality of cloth, and is 30 x 40 inches in size. Sent, post-paid, for \$1. Address your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

"SMITH'S DIAGRAM AND PARLIAMENTARY RULES."

THIS is a complete compendium of parliamentary law and practise, and just the book you need. It is highly recommended by State governors, senators, editors, city mayors, and by presiding officers almost everywhere. The great feature of this little book (size, 4 x 7 1/4 in.) is the folding diagram, or chart, 7 x 13 in., which shows the relation of any motion to every other motion, and answers at a glance over five hundred questions in parliamentary practise. Bound in muslin, pocket size. Contains 34 pages. Price, 50 cents, post-paid. Order of your State tract society, or of the publishers, the Review and Herald Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Atlanta, Ga.; Toronto, Ont.

"HERALDS OF THE MORNING."

Is the title of a new book just issued by the Pacific Press, Oakland, Cal. It is from the pen of Elder A. O. Tait, one of the editors of the *Signs of the Times*, and is most interesting. The full title of this new book—"Heralds of the Morning: The Meaning of the Social and Political Problems of To-day, and the Significance of the Great Phenomena in Nature"—affords a clearer view of its scope. It presents in a positive, not argumentative nor negative, way the Biblical and social evidences of Christ's second advent.

This book will be sold by subscription. It contains 279 pages, is profusely illustrated, and is gotten up in a neat and attractive style. Size, 6 1/2 x 8 1/2 in. Cover design in ink, aluminum, and gilt. Issued in two styles. Standard edition, \$1.25; presentation edition, \$1.50. Address your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich. Orders for this new book will be filled in about three weeks.

COMPLETE information in regard to the Sabbath question can be found in our book, "The History of the Sabbath," by J. N. Andrews. It treats the subject from the standpoint of the Bible and history, and every passage of Scripture mentioning the Sabbath in both the Old and New Testaments, is fully examined. If you want to know *how, when, and why* the Sabbath was changed from the seventh to the first day of the week you should read this book. It contains 548 pages, and retails as follows: pamphlet (in three parts) per set, 75 cents; cloth, sprinkled edges, \$1.50; half morocco, gilt edges, \$3.25. Sent post-paid upon receipt of price. Address your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

FOR ONLY THREE DAYS!

By special arrangement with the publishers of that splendid little magazine, the *New Crusade*, we are able to offer, during the next three days, both the *Youth's Instructor* and the *New Crusade*, one year (regular price of both, \$2), for the remarkably low price of \$1.25. The *New Crusade* deals with all the vital topics of child education. It is invaluable to the mother in the care, education, and training of her children.

Those desiring a sample copy of this magazine may secure the same by addressing the Wood-Allen Pub. Co., Ann Arbor, Mich. However, all who desire to avail themselves of this special offer of \$1.25 for both magazines for one year, should address the *Youth's Instructor*, Battle Creek, Mich. Here is your chance to secure two valuable magazines at almost half the regular price. This offer will not appear again. Improve it at once. *Three days is the limit.* This will be your first, last, and only opportunity to secure this bargain.

PLEASE BEAR IN MIND

That you should procure a copy of our latest book, "The Abiding Spirit," by Mrs. S. M. I. Henry. Why?—Because it is just the book you need to help you in your every-day life. It is a small book, and is so full of good things that many will read it through at one reading. There are doubtless many things in regard to the Holy Spirit and its mission that this book can teach you. Send for a copy to your State tract society, or to the publishers, Review and Herald Pub. Co., Battle Creek, Mich. Prices, 40 and 75 cents, post-paid. Bound in cloth.

A WORTHY EXAMPLE.

We are in receipt of a letter from Brother C. Hale, of Weston, Vt., who will be seventy-nine years old in May. He is doing missionary work with our periodicals, and though somewhat deaf, is able to do a good work for the Lord. He writes:—

"The Lord has helped me to furnish the reading-rack in Park View Hotel with the REVIEW AND HERALD, *Signs of the Times*, *American Sentinel*, and some other reading-matter, for the last two years. Have also sent one copy of each of these papers to the inmates of the State prison at Windsor."

Besides this he has contributed liberally to foreign missions. He says: "Since the first of January, I have received twelve letters, made four visits, given away fifty copies of the quarter-centennial number of the *Signs*, besides loaning 1,165 pages of reading-matter."

This is what the Lord has been able to do through the poor deaf man. He continues: "I am not my own, but his. I will to let him use me as he sees best, and I shall be satisfied when I awake in his likeness."

Would that every middle-aged and young person among us could make as good a missionary report as this feeble old man. Truly we are in times when consecration counts more than anything else in the furtherance of the third angel's message. Let every one search his heart to see whether he is doing all he can to help advance the cause of present truth. Those who are unable to sell our books may do as this brother does,—do missionary work with our periodicals.

HERE ARE THE FIVE TESTIMONIALS

Promised last week for the "New Webster Dictionary and Vest-pocket Library."

From Elder J. N. Loughborough:—

"Having made a thorough examination of the plan and contents of your little book entitled 'The Columbian Pocket Companion; or Vest-Pocket Library,' I am free to say that it is all that it is claimed to be. It contains much more than I ever saw in a work of its character, brought into so small a compass. It will hereafter be a constant 'pocket companion' with me. It is surely deserving of a wide circulation, especially among those who are not so situated in their business relations as readily to refer to larger works."

From Elder R. M. Kilgore:—

"The Columbian Pocket Companion' is indeed a 'complete vest-pocket library.' For the busy man it is always ready and reliable as a book of reference. The author has crowded into small compass a wonderful array of useful and interesting matter. His motto, 'Conciseness, accuracy, and completeness,' is fully met, and those who make the book their companion will be satisfied that it is just what it purports to be. There is nothing cheap about it except the price."

From Elder S. H. Lane:—

"I have examined your little book, and am astonished that so much of real worth can be crowded into so small and convenient a volume. It would seem that its possessor might almost dispense with the use of all the larger works on the subjects treated. The pronouncing feature is worthy of especial commendation; and the mode of determining the proper use of parliamentary rules is so nicely arranged that even those who are not much versed in parliamentary practise can, with a little study, become master of the situation in a short time. The 'Rapid Calculator' will be of use to the most expert mathematician, and an invaluable aid to the novice. In short, the book is the most unique and complete volume of its kind that I have ever seen. It should be in the hands of all who make any pretensions to literary attainment, and in the homes of all who speak the English language."

From Elder J. O. Corliss:—

"Your little book is a marvel of conciseness and completeness. Its five departments, including a pronouncing dictionary and speller, a world's gazetteer, a digest of parliamentary practise, a compendium of business and social forms, and a literary

guide, are each replete with information, because it actually contains in small compass just what every student and business man needs. It can not fail to sell at sight."

From Elder A. E. Place:—

"I have given your little work, 'The Complete Vest-Pocket Library,' a careful consideration, and am pleased to recommend it as worthy of its name. It gives evidence of much careful study; and in classification and arrangement, and unique devices for giving much in little, it surpasses anything I have yet seen. You may well expect a sale wherever you can bring its merits to the attention of the people."

Prices: bound in elegant cloth, red edges, indexed, 25 cents; bound in morocco, gold stamp, gilt edges, 50 cents; bound in extra quality of morocco, gold stamp, gilt edges, with calendar, memorandum, and stamp holder, 60 cents.

AN EIGHT-CENT MAGAZINE.

WHEN enterprising publishers began to launch upon the magazine world, crisp, lively, first-class magazines at 10 cents a copy, or \$1 a year, it was thought to be a wonderful stride in magazine enterprise. But it has been done, and that, too, with great success. Another candidate for public favor now comes forth, which discounts all the others in price. It is *Pearson's*, published at 114 Fifth Ave., New York City, at 8 cents a number, or 84 cents a year. The reduction is not great on a single copy; but on a large edition it means a large sum to the publisher, and attests a determination to give to the public a standard magazine, equal to the best, but at a price never before attempted,—the lowest at which such a publication can be produced. It claims to publish already an edition of 1,200,000 a month in England, and anticipates a larger sale in this country. It has secured on its staff of contributors some of the leading literary lights of the present day. It is a satisfaction to come in touch with such an enterprise.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected January 29, 1899.

EAST.	8	12	6	10	14	20	36
	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm'n.	*Ad'm't' Express.
Chicago.....	pm 9.35		am 6.50	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.48	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo.....	2.10	am 7.15	pm 12.01	2.08	6.32	pm 6.00	4.10
Battle Creek.....	3.00	7.56	12.50	2.42	7.28	6.43	5.00
Marshall.....		8.25	1.20	3.09	7.51	7.10	5.27
Albion.....	3.50	8.50	1.45	3.30	8.11	7.30	5.50
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.30
Ann Arbor.....	5.25	11.30	3.47	4.58	9.43		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.18		pm 4.18
Susp. Bridge.....					5.38		4.38
Niagara Falls.....					5.59		4.43
Buffalo.....				am 12.20	6.45		5.30
Rochester.....				3.13	7.30		6.40
Syracuse.....				6.15	pm 12.00		10.45
Albany.....				9.05	4.20		am 2.50
New York.....				pm 1.30	8.15		7.00
Springfield.....				12.16	8.34		7.40
Boston.....				3.00	11.35		10.34

WEST	7	15	3	5	23	13	37
	*Night Express.	†N.Y. & Bos. & Chi. Sp.	‡Mail & Express.	*News Express.	*West'n Express.	†Kalam. Accom.	*Pacific Express.
Boston.....					pm 3.00		pm 6.00
New York.....					6.00		am 12.10
Syracuse.....					am 2.10		pm 12.25
Rochester.....					3.13		pm 2.25
Buffalo.....					5.35		pm 3.50
Niagara Falls.....					6.18		4.32
Falls View.....					6.49		5.05
Detroit.....	pm 8.20	am 7.55	am 7.15		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.43	9.10	8.40		1.38	5.45	am 12.30
Jackson.....	11.35	10.45	10.30	am 3.45	2.40	7.30	pm 1.35
Battle Creek.....	am 12.40	11.25	pm 12.03	6.00	3.50	9.03	3.00
Niles.....	1.40	pm 12.01	1.10	5.40	4.28	10.00	3.35
Kalamazoo.....	3.15	1.22	3.15		6.00		5.05
Michigan City.....	4.25	2.18	4.30		7.00		6.01
Chicago.....	6.30	3.55	6.35		8.55		7.50

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

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect February 5, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.		LEAVE.
No. 11, Mail and Express, to Chicago.....		12.00 M.
No. 1, Chicago Express, to Chicago.....		9.00 A. M.
No. 3, Lehigh Valley Express, to Chicago.....		3.40 P. M.
No. 5, Pacific Express, to Chicago, with sleeper.....		12.55 A. M.
No. 75, Mixed, to South Bend.....		7.30 A. M.
Nos. 11 and 75, daily, except Sunday.		Nos. 1, 3, and 5, daily.
EAST-BOUND FROM BATTLE CREEK.		LEAVE.
No. 10, Mail & Exp., to Pt. Huron, East, and Detroit.....		3.45 P. M.
No. 4, Lehigh Express, to Pt. Huron and East.....		8.27 P. M.
No. 6, Atlantic Exp., to Pt. Huron, East, & Detroit.....		2.25 A. M.
No. 8, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East.....		6.50 A. M.
No. 74, Mixed, to Durand (Starts at Nichols).....		7.35 A. M.
Nos. 10 and 74, daily, except Sunday.		Nos. 4, 6, and 8, daily.
E. H. HUGHES, A. G. P. & T. Agt., Chicago, Ill.		A. S. PARKER, Ticket Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., MARCH 14, 1899.

THE latest despatches as we go to press tell that while, by a warlike attitude on the part of Britain, a peaceful understanding has been reached between Britain and Russia in China, yet a Russian army is about to seize one hundred miles of disputed territory at the head of the Oxus river, which, if accomplished, "will cause grave complications with Great Britain."

ITALY wanted a portion of Chinese territory. The Chinese parliament refused to give it. Now Italy "is fully determined to obtain an apology from China for that refusal;" and therefore sends out five war-ships and fifteen hundred men to get the required apology. Italy is one of the "Christian" powers, and that is how she proves it. Yes, and that is the way in which all the others prove it.

A CORRESPONDENT of the London *Daily Mail* says that while "the czar's apparent precept is disarmament, his practise appears to be increased armament;" for "the Russians appear to be about to rearm the whole of their artillery with new quick-firing guns." He then says for Britain: "Let us hope we shall not be gulled into lessening our preparations for the trial that may come upon us any hour, by this sentiment-catching cry of disarmament."

TUESDAY, March 7, at 11 A. M., the General Conference adjourned from South Lancaster to Battle Creek, in order to transact legal matters in connection with the election of certain boards. The good cheer and the deep impressions of the Spirit of God in the Conference continued to the very closing meeting. The last meetings seemed the best of all. The railroad company supplied us with a special train all the way from Worcester, Mass., to Battle Creek; and so, having the cars all to ourselves, morning and evening worship, prayer and social meetings, councils and committee work, continued all the way along. Thus the spirit of the Conference was still courted and retained; and the same good spirit has characterized the meetings in Battle Creek. We do not believe that any one can be found who would not say that it was the best Conference he ever attended.

ITALY wants to grab a portion of China. Before finally deciding to do so, she "endeavored to ascertain what attitude would be assumed by the United States in case of her occupation of Chinese territory." While the United States refused to take any position on the subject, it is said that "the startling proposition greatly astonished the administration;" because "never before has the United States been consulted by any European power" with reference to Eastern affairs. This "is considered by the authorities as a formal recognition of the new position in international affairs that the United States has assumed as a result of the war with Spain, and of the immensity of the commercial interests of this government in Asia." Thus what before was the United States of America, is now the United States of America and Asia, and it is recognized distinctly as one of "the kings of the East."

WEDNESDAY evening, March 8, the Review and Herald electrotype foundry became of age; that is, twenty-one years have elapsed since it was installed. To celebrate the event a meeting of all the employees of that department was held, to which was invited all who wished to attend from other departments. Many interesting reminiscences of the work in its early history were recalled, showing how God's blessing has been with it from the beginning. Some quotations were read from patrons concerning the kind of work now being turned out. Among these was a statement from a prominent business man of Chicago, who said: "Whatever else you do in the Review and Herald, there is one thing sure—you make first-class electrotypes."

H. E. S.

THE eagerness with which men in these latter days grasp after anything that promises big financial returns, especially in corporate investments, is something marvelous. We need only to cite the late craze, in which it was proposed to extract gold from sea water. And so shrewdly was the matter handled that nearly two million dollars was actually paid into the corporation, only to have the manager coolly pocket a million dollars, and leave the country. The papers lately recorded the fact that two of the principal factors in the late National Cordage Company have gone into bankruptcy, with "liabilities, twelve million dollars; assets, nothing." And this only calls to mind painful memories of the vast number of innocent investors who were ruined in the collapse of that wonderful trust. But the curious part of all this is that corporate methods are such that those who are responsible for these gigantic swindles are rarely brought to justice; while the smallest theft, even of a loaf of bread to save life, is severely punished. "Justice standeth afar off; . . . and equity can not enter."

STUDIES IN SPOLIATION.

"THE state of affairs in China would be comic if it were not tragic—for China. A year ago Germany arbitrarily seized a port, city, and tract of territory. The other powers acquiesced in her action. But to keep the balance true, Russia quickly seized for herself two ports and two or three provinces. To this Great Britain made no objection, but merely made haste to take for herself another port and city, and to increase greatly her old holding at Hong-Kong. And all the time they all kept repeating that the integrity of the Chinese Empire must be maintained. France, too, despite her other enterprises, increased her footing in China. And now at the last, or latest, for the end is not yet, Italy takes a hand in the game. Ten days ago she asked, or demanded, the lease of a city, port, territory, and valuable industrial concessions. The Chinese government demurred. Whereupon Italy made preparations for forcible seizure of all she wanted, and demanded reparation for the insult China had offered her in not instantly acceding to her request! So the case stands to-day. What it will be to-morrow the Chinese government may well dread to think."

This quotation, from an editorial in the *New York Tribune*, contains matter for much thought.

It shows that all the powers of western Europe are becoming the "powers of the East." While the United States has thus far refused to have a part in this division of China, she is claiming ownership only four hundred miles distant, in the Philippines. As this writer says, "The end is not yet:" in these rapidly occurring changes of the oldest nations of the world, he can not help seeing a great conflict coming. What the near future will develop not only the Chinese but all the governments concerned "may well dread to think." Lord Beresford says that unless Britain, the United States, Germany, and Japan stand together to maintain an open door to trade for all nations, there must be war as the inevitable result of grabbing for territory or "spheres of influence." And if it must be war, all the great nations will certainly be involved, because they are involved now.

ALL will remember the good day in General Conference when \$8,400 was given by the brethren assembled in the Conference. Later this was increased by \$395,000, making over \$400,000 in all. While we were on the way home, a despatch was received from Battle Creek College, saying: "Teachers and students to-day raised among themselves, in money and pledges, about \$5,500 on college debt." This has since been increased to about \$6,000. This was not done in a fit of excitement; but in sober, solemn consecration; each one alone writing on a slip of paper what he would give. Neither are these pledges wild guessing or speculative pledges; but pledges on a solid basis that mean just what is written. So, also, in the General Conference. All this is positive evidence that the Lord himself is moving in his cause. And it is a most solemn warning to those able-bodied people who have so little confidence in God and his cause that they can only lend to him their money on as high a rate of interest as possible. This is an evident token that they can no longer make merchandise of the cause of God. It is also a strong intimation that unless they fall into line and catch the spirit of giving, they will be left behind forever. "Sell that thou hast, and give" is now, with an unmistakable voice, the word from the Lord. And, with the exception of the helpless ones whose little money is their only support, we even now sincerely pity the doubly poor people who can find it in their hearts only to lend to the cause of God, and that at interest, and made sure by a strong note. Brethren, when the Lord comes, will you present to him your notes for payment? If not, why? You hold the notes against him; why not present them for payment, or for renewal, or for the payment of the interest? Do you say that that would not be becoming? Why not? Why do these things now, and not do so then? But there is another side to this: even though you do not present your notes for payment that day, the Lord on his part will insist on paying them. Please do not think that the Lord will wind up his affairs in this world, with any of these notes in default. He is not that kind. He will pay off every one of these notes, interest and all. And when he does pay off the notes, then where will be the people who held the notes? It is time just now seriously to consider these very questions.