

The Advent **REVIEW** **HERALD** And Sabbath

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

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THE MASTER'S FACE.

NO PICTURED likeness of my Lord have I;
 He carved no record of his ministry
 On wood or stone.

He left no sculptured tomb nor parchment dim,
 But trusted, for all memory of him,
 Men's hearts alone.

Sometimes I long to see him as of old
 Judea saw, and in my gaze to hold
 His face enshrined.

Often, amid the world's tumultuous strife,
 Some slight memorial of his earthly life
 I long to find.

Who sees the face sees but in part; who reads
 The spirit which it hides sees all; he needs
 No more. Thy grace —

Thy life in my life, Lord — give thou to me;
 And then, in truth, I may forever see
 My Master's face.

— Wm. Hurd Hillier.

AFTER THE CAMP-MEETING.

MRS. E. G. WHITE.

THE last days of the Brisbane camp-meeting were full of interest. The attendance at the evening meetings steadily increased, and frequently men and women came long distances, saying they had just learned about the meetings. During the second Sunday, the grounds were thronged. Some had been at the meeting the first Sunday, and came again, bringing friends; many we recognized as those who had attended the evening meetings; but there were hundreds who had come to the meeting for the first time. According to appointment, our meeting was to close the following day, but it was evident that the work of the meeting was not finished. It was too busy a time for consultation; for every worker on the grounds was busy, visiting, entertaining the interested and the curious, distributing reading-matter, and holding short Bible readings with those who questioned about the doctrines taught at the meeting. Those who bore the burden of the meeting felt that an earnest effort must be made to follow up this interest, and many prayers ascended that God would direct in planning and executing the work.

In the night, light came to me, and I was deeply moved. It was represented to me that the cloud still rested over the tabernacle. The cloud had not yet lifted, and the tents must not be taken down. This was our time to seek the Lord earnestly for wisdom and strength, and to labor with all our powers to give the warning message to the people. The people were under conviction, and this camp-meeting remained a necessity. I was not able to speak

at the early meeting, but sent word that according to light given to me, there ought to be nothing done unnecessarily to give the impression to the people that the meeting had closed.

Arrangements had already been made to keep the large tent standing for a week or two; but it was the plan of our people to take down the family tents as fast as possible, and let all go to their homes except the regularly appointed Bible workers. But now other plans were rapidly formed. A Bible study for workers was appointed to be held each morning; and our people were invited to remain on the grounds, and aid in the work of the following week. As many tents were left standing as possible, and the families that remained to help keep up the public interest and enjoy the Bible studies were furnished the use of tents without charge. A score or more remained on the grounds for another week, and many others would have done so if they had known beforehand of the opportunity.

The experiences of this meeting, with what has been presented to me at various times regarding the holding of camp-meetings in large cities, lead me to advise that a larger number of camp-meetings be held each year, even though some of them are small; for these meetings will be a powerful means of arresting the attention of the masses. By camp-meetings held in the cities, thousands will be called out to hear the invitation to the feast, "Come; for all things are now ready." After arousing an interest, we must not cut these meetings short, pulling down the tents, leaving the people to think that the meeting is over, just at the time when hundreds are becoming interested. It is just then that the greatest good may be accomplished by faithful, earnest work. The meetings must be so managed that the public interest shall be maintained.

It may be difficult, sometimes, to hold the principal speakers for some weeks to develop the interest awakened by the meeting; it may be expensive to retain the grounds, and to keep standing a sufficient number of the family tents to maintain the appearance of a camp-meeting; it may be at a sacrifice that several families remain camping on the grounds, to assist the ministers and Bible workers in visiting and in holding Bible study with those who come on the grounds, and in visiting the people at their homes, telling them of the blessings received at the meetings, and inviting them to come; but the results will be worthy of the effort. It is by such earnest, energetic efforts as these that some of our camp-meetings have been instrumental in raising up strong, working churches; and it is by just such earnest work that the third angel's message must be carried to the people of our cities.

Sometimes a large number of speakers attend a camp-meeting for a few days; and just when the interest of the people is beginning to be fully aroused, nearly all hurry away to another meeting, leaving two or three speakers behind to struggle against the depressing influence of the tearing down and removal of all the family tents. How much better it would be in many

cases, if the meetings were continued for a longer time; if persons would come from each church, prepared to remain a month or longer, helping in the meetings, and learning how to labor acceptably. Then they could carry a valuable experience to their churches when they return home. How much better if some of the same speakers who arouse the interest of the people during the largest attendance at the meeting would remain to follow up the work begun, by a thoroughly organized protracted effort. To conduct meetings in this way would require that several be in progress at the same time, and this would not permit a few men to attend all the meetings; but we must remember that the work is to be accomplished "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

INSTRUCTION REGARDING LABOR.

For a few days after it was decided to continue the camp-meeting, it was quite a struggle for the workers to keep up heart, because of the distraction which attends the departure of friends, and the resettling preparatory for the summer's work. At the Monday evening meeting the public congregation had voted a hearty request that the meetings continue, and each night the large tent was well filled. The morning Bible classes, which were attended by about thirty persons, were of unusual interest. There were about twelve workers of varied experience and gifts, to be employed in following up the interest awakened by this meeting; and as we saw the extent of the field before them, we wished there were many more.

At the beginning of the Sabbath my heart went out in prayer that God would give wisdom to these workers, and in the visions of the night many words of instruction and encouragement were spoken to us. Ministers and workers were in a meeting where Bible lessons were being given. We said, We have the Great Teacher with us to-day, and we listened with interest to his words. He said: There is a great work before you in this place. You will need to present truth in its simplicity. Bring the people to the waters of life. Speak to them the things which most concern their present and eternal good. Do not present subjects that will arouse controversy,—things that it will require a person of experience by your side to defend. In all that you say, know that you have something that is worthy of the time you take to say it, and of the time of the hearers to hear. Speak of those things which are essential, those things which will instruct, bringing light with every word.

Learn to meet the people where they are. Let not your study of the Scriptures be of a cheap or casual order. Let not your instruction be of a character to perplex the mind. Do not cause the people to worry over things that you may see, but which they do not see, unless these are of vital consequence to the saving of the soul. Do not present the Scriptures in a way to exalt self, and encourage vainglory in the one who opens the Word to others. The work for this time is to train students and workers to deal with subjects in a plain, seri-

ous, and solemn manner. There must be no time uselessly employed in this great work. We must not miss the mark. Time is too short for us to undertake to reveal all that might be opened up to view. Eternity will be required that we may know all the length and breadth, the height and depth, of the Scriptures. There are some souls to whom certain truths are of more importance than other truths. Skill is needed in your education in Scriptural lines. Read and study Ps. 40:7, 8; John 1-14; 1 Tim. 3:16; Phil. 2:5-11; Col. 1:14-17; Rev. 5:11-14.

To the apostle John, on the Isle of Patmos, were revealed the things that God desired him to give to the people. Study these revelations. Here are themes worthy of our contemplation, large and comprehensive lessons, which all the angelic hosts are now seeking to communicate. Behold the life and character of Christ, and study his mediatorial work. Here are infinite wisdom, infinite love, infinite justice, infinite mercy. Here are depths and heights, lengths and breadths, for our consideration. Numberless pens have been employed in presenting to the world the life, the character, and the mediatorial work of Christ; yet every mind through whom the Holy Spirit has worked has presented these themes in a light that is fresh and new, according to the mind and spirit of the human agent.

The truth, if received into the heart, is capable of constant development and expansion. It will increase in brightness as we behold it; and as we aspire to grasp it, its height and breadth will ever increase. Thus it will elevate us to the standard of perfection, and fit us for our work by giving us faith and trust in God. We want the truth as it is in Jesus; for we desire to make the people understand what Christ is to them, and what the responsibilities are that they are called upon to accept in him. As his representatives and witnesses, we need to come to a full understanding of the saving truths attained by an experimental knowledge.

Teach the great, practical truths that must be stamped upon the soul. Teach the saving power of Jesus, "in whom we have redemption through his blood, the forgiveness of sins." All should be made to comprehend the power of the truth to those who receive it. "In him dwelleth all the fulness of the Godhead bodily." Men need to understand that the Deity suffered under the agonies of Calvary. The Majesty of heaven was made to suffer at the hands of wicked men,—religious zealots, who claimed to be the most enlightened people on the face of the earth. Men claiming to be the children of Abraham worked out the wrath of Satan upon the innocent Son of the infinite God. While Christ was bearing the heavy guilt incurred by man's transgression of the law of God, while in the act of bearing our sins, of carrying our sorrows, he was mocked and reviled by the very men appointed to teach the law, and lead the people to love and obey God.

It was at the cross that mercy and truth met together, that righteousness and peace kissed each other. Let students and workers study this again and again, that they, setting forth the Lord crucified among us, may make it a fresh subject to the people. Teach that the life of Christ reveals an infinitely perfect character. Teach that "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Tell it over and over again, that we may become the sons of God, members of the royal family, children of the heavenly King. Let it be known that all who accept Jesus Christ, and hold the beginning of their confidence firm unto the end, will be heirs of God, and joint heirs with Christ, "to an inheritance incorruptible, and undefiled, and that fadeth

not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

PATIENCE.

VIOLA E. SMITH.

Be patient! In the early spring
The farmer sows the precious grain;
But many days their flight shall wing,
And moons shall wane and wax again,
And storms descend, and tempests drear,
Ere tiniest shoots of green appear.

Be patient! ages long ago,
God made the world for ends sublime;
But centuries filled with crime and woe
Have deeply dyed the stream of time;
Yet through the dark his mercy great
Has waited calm, and still doth wait.

Be greatly patient like our God.
Though hearts seem hard and cold as stone,
Yet he who caused e'en Aaron's rod
To bud, thy toil will ne'er disown.
Sow thou the seed with purpose high:
The harvest cometh by and by.

HOW MANY ENTERED IN?

KATHERINE A. PINCKNEY.
(South Onondaga, N. Y.)

WHEN the twelve spies returned from searching the land of Canaan, all except two brought discouraging reports, and this curse was pronounced by God: "Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun." Num. 14:29, 30.

"But the Levites after the tribe of their fathers were not numbered among them." Num. 1:47. If the tribe of Levi was "not numbered among them," and the curse was pronounced only on those who were numbered, who shall say how many of the Levites entered the promised land? Num. 34:17 and Joshua 14:1; 17:4; 24:33 prove that at least one, Eleazar the priest, did. And if he, why not others? The thought may arise that Eleazar and Ithamar were not twenty years of age at the time of the numbering of the tribes; but it was "on the first day of the second month, in the second year after they were come out of the land of Egypt," that the Lord commanded Moses to number the people. Num. 1:1, 2. Although the Levites were not numbered with them, Numbers 4 shows that they were set apart for their work at the age of thirty years; and at the time of the numbering, Eleazar and Ithamar were ministering in the priests' office, being of the tribe of Levi; therefore they were at least thirty years of age. Later, the age for service varied. Num. 8:24; 1 Chron. 23:25-27. The service of the Levites was laborious; but when God had "given rest" unto his people, it might be performed by younger men.

Of the Levites it is said, "They have observed thy word, and kept thy covenant." Deut. 33:9. Are those who observe the word of God and keep his covenant, to fail of reaching the heavenly Canaan, of which the earthly was a type? Again, "The Lord is his inheritance." Deut. 10:9. "In whom [Christ] also we have obtained an inheritance." Eph. 1:11. Are we ready to say that the Levites failed to enter the earthly, and *we* may fail to enter the heavenly, Canaan? Again, "And the Levites shall be mine." Num. 8:14. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mal. 3:17. Are we to say that the Lord cast off his own in the first case, therefore he may in

the second, when he says he "will not cast off his people"? Ps. 94:14.

Why was the tribe of Levi so honored?—"It was found that the tribe of Levi had taken no part in the idolatrous worship" at Sinai. "The Lord honored their faithfulness by bestowing special distinction upon the tribe of Levi."—"Patriarchs and Prophets," page 324. The children of Israel sinned repeatedly, but it was idolatry that prevented their entering the promised land.

What is idolatry?—"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience." Col. 3:5, 6. "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Eph. 5:5. Then covetousness is idolatry. It originated in heaven with Satan. "Not content with his position, . . . he ventured to covet homage due alone to the Creator."—"Patriarchs and Prophets," page 35. Self-love is the root of covetousness, and he who is addicted to this "blesseth himself" and "abhorreth the Lord." Ps. 10:3, margin. Let us beware lest we fall under the curse, through worship of self, as did Satan; and being idolaters, fail to "enter in."

As the Levites were not idolaters, the "Lord God of Israel was their inheritance." And again, as they were not idolaters, could the punishment for that sin have been visited upon them? As those who were guilty of idolatry failed to enter the earthly Canaan, so will the "covetous man, who is an idolater," have no "inheritance in the kingdom of Christ." But is it wise to conclude that because the eleven tribes were guilty, and fell under the curse, the Levites, not being guilty, suffered the same punishment? Are we willing to accept the analogy?

Joshua and Caleb were not of the tribe of Levi, but were among those who were numbered; therefore it was that the Lord said: "Ye shall not come into the land, . . . save Caleb . . . and Joshua." Num. 14:30. Though "numbered" among the transgressors, they were not of them. At the time of the idolatry at Sinai, Joshua was on the mount, "awaiting the return of Moses." See "Patriarchs and Prophets," page 313. Of Caleb it is said, "Caleb . . . hath followed me fully." Num. 14:24.

In the light of these words of inspiration, shall we continue to say that of all who came out of Egypt, only two entered the promised land? Who has not felt a weight of discouragement settle down on the mind when this answer has been given? But there is wonderful help and encouragement in this for us as a people: "The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led his people in the Advent movement, even as he led the children of Israel from Egypt. In the great disappointment their faith was tested, as was that of the Hebrews at the Red Sea."—"Great Controversy," page 457.

If the "disappointment" was the Red Sea of the Adventists, then since that time this people have been wandering in the "Wilderness of Sin," just as surely as the forty years' wandering followed the passage of the Red Sea. We sometimes wonder at the course taken by ancient Israel during the forty years of wandering. But how many years since 1844? Have we reached the promised land? Why not?—"If all who had labored unitedly in the work in 1844 had received the third angel's message, and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. Years ago the inhabitants of the world would have been warned, the closing work com-

pleted, and Christ would have come for the redemption of his people." When Israel crossed the Red Sea, physical Egyptian bondage ceased, but spiritually they were in Egypt. Heb. 11: 24-26 shows that "Egypt" and "sin" are synonymous terms. Then the bondage of sin is spiritual Egyptian bondage.

"Out of Egypt have I called my son." Matt. 2:15. Anywhere outside of a radius of six miles from Bethlehem, Jesus would have escaped the power of Herod, but he must go into Egypt that the word might be fulfilled. Not that Christ was in spiritual Egypt (sin), except as he was made "sin for us;" but *we were*, and are to-day, unless we have been called out, and have obeyed the call, as all will who are *sons of God*; for, "Out of Egypt have I called my son."

As Israel could not keep God's law while in Egypt, neither can we while in spiritual Egypt—sin. When we have been freed from bondage, we shall be able to keep all the commandments of God, not only the first, of which God's servant says: "Man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due him, of that do we make a god," but also the tenth, of which she says: "The tenth commandment strikes at the very root of *all sins*, prohibiting the selfish desire, from which springs the sinful act."

As the "rainbow of the covenant" is a circle symbolizing God's goodness and mercy, without beginning or end, so the tenth commandment reaches back to the first, forming a circle, one tenth part of which can not be broken and removed without breaking the whole. James 2:10. To be sure, as we stand on the earth, the rainbow appears to be but half a circle; but if we could rise above the earth, and the causes which produce the bow, we should see a circle, not a half-circle,—fit emblem of God's mercy.

So, while we are on this earth, and *of the earth, earthy*, we can not see the wonderful completeness of God's law; but when we obey the call, "Out of Egypt [sin] have I called my son," then we see the glorious oneness of the law. And when we, not having been guilty of idolatry, reach the border of the promised land, and see that law "traced as with pen of fire" against the sky, great will be our reward if we, in our hearts, have kept the circle intact. That is where God has promised to write his law: "I will put my law in their inward parts, and write it in their hearts." And our part is to keep what he has written.

A PLEASANT WORD.

DID you give one to the last person you met? If so, and if that is your habit, you are to be congratulated, as are also all whom you meet. It is a delightful habit, and one which all can cultivate. The cost of pleasant words is little. Their value is great. Children are hungry for them. Weakness finds strength in them. Discouragement is dispelled by them. They inspire hope. They live in an atmosphere of sunniness and cheerfulness, and they beget such an atmosphere. They make old hearts young, and sad hearts glad. They wipe tears away with a touch as gentle as the hand of an angel, and with a commanding voice they bid despondency be gone.

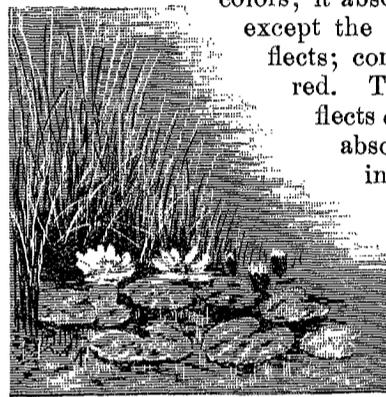
Pleasant words are pleasant both to speak and to hear. They are neither coarse nor harsh. They do not have a metallic sound, but are rhythmic and musical. They suggest in sound the song of birds and the laughter of childhood, and in spirit the rays of sunshine and the zephyrs of nature's choicest summer days. Their quality is balm. Their mission is to heal. Blessed, thrice blessed, pleasant words!—*Selected.*



L. A. REED.

GOD never made two souls exactly alike; he never made two souls to present exactly the same aspects of his character. And there is something like this in nature. Dandelions are yellow, and poppies are red; if all flowers were of the same hue, we should tire of the uniformity. There is the same sun and the same sunshine for each flower, the same sky bending above them, the same rain and dew; yet how varied the colors!

This variety in the color of flowers is due in each instance to the fact that each individual reflects a different set of light-rays from that of his neighbor. The lily, like the snow, reflects all the prismatic colors, and hence is white. But the poppy does not reflect all the prismatic



colors; it absorbs all of them except the red: this it reflects; consequently, it is red. The dandelion reflects only the yellow, absorbing, drinking in, the others.

It is thus with Christians. They may be placed under the same apparent circumstances and influences, yet they will present variety. Each individual is so constituted that he reflects some one or other of the rays of the Sun of Righteousness more fully than his fellows, and by this peculiarity he is distinguished.

It is the *manifold* grace of God that men receive; and in some, as in Moses, it appears as meekness; in another, as for instance Abraham, as faith; or, as in Paul, it is zeal; in Elijah, courage and power; in Job, patience; in John, love. The ideal type, the perfect character, is to be found in no single individual outside of Christ himself; but on the other hand, in all the saints collectively. Each is to reflect his own hue of God's glory.

Not all can be the roses, else there would be no lilies and no pinks. If he makes you a rose, be not anxious to be some other flower in his garden,—this garden of the Lord. The Gardener has placed each flower as pleases him best; and if he prefers in your corner of the garden to have the blue or the red, or any other, be content to have it so. Know that he places each flower so it will make with the others the sweetest harmony, and add most loveliness to his garden. There are no ugly flowers; some you may like better than others, but none are ugly; each one of God's flowers has untold beauties.

But even though you be one of the flowers not much noticed for itself, is it not enough if the garden is loved the more for your being there? His child, be glad in the thought that you are a flower of his planting. Bloom on in the sunshine, radiant in its light. You are in his garden. That is enough.

"THE man who always feels neglected is destined to have a hard time in life. Such a feeling is compounded largely of selfishness. A good way to get rid of the neglected feeling is to hunt up some one who has been really neglected and tell him of the Saviour's love."

THE SABBATH QUESTION IN ICELAND.

L. JOHNSON.
(Christiania, Norway.)

DAVID ÖSTLUND, our faithful missionary in Iceland, presented the Sabbath question from the platform last fall in Reykjavik, the capital of the island, where he has labored over a year; and the whole city was moved by the Scriptural presentation. A Lutheran priest wrote against him in his church paper; and then the editor of a political paper took it up; and as some of our brethren have expressed a desire to see in the REVIEW what this man wrote, I have translated it as correctly as I could. Some of the expressions are unusual in both the Scandinavian and the English language; but I understand they are quite common in the Icelandic. The paper containing the article was dated Oct. 15, 1898. It reads as follows:—

The author of the tract, "Hvildordagen Drottius," shows plainly what all educated people knew before,—that the keeping of Sunday, like Christmas, is wholly heathen, and has no relation to Jesus of Nazareth or his religion. The Emperor Constantine, who appointed by law the unchristian and dogheathen Sunday, saw clearly, like the theosophists of our time, that Christianity, which had a hundred heads, and heathenism, which had a thousand heads, were so much related that both ought to be able to agree upon letting their oxen and asses rest upon the same day.

To those who believe that the ten commandments of Moses are the revealed will of the eternal God, Mr. Östlund has no difficulty in showing that the third (fourth) commandment remains unchanged, because Constantine and other Christian men's notions in the fourth century could not (how nice they appeared!) abolish the eternal and almighty God's plain command. The third commandment, "Remember the Sabbath day [Saturday], to keep it holy," was of course neither more nor less important in the time of Moses than it is to-day.

Mr. Östlund can not understand (and that is reasonable) what power can exist in the other commandments, when men can take one of them, and trample it under their feet without either God or men saying anything about it.

Pastor John Helgason has written, in *Verdi ljós*, against this "erroneous tract," and it is evident that he does not bury his talent in the ground; but it is almost too bad that he should have so little with which to defend himself. It is pitiful that the Scriptures, the word of God, which the Lutherans say they build upon altogether, have only bonehard commandments concerning Saturday, and not one word in favor of Sunday. In regard to this, Pastor John Helgason can of course do nothing; and it would be right for him honestly to acknowledge that Constantine and Catholicism have taken away the third commandment. It is also very pitiful that people who are used to read *Verdi ljós*, and listen to the sermons of the priests, now shall hear Pastor Helgason make fun of the many Scripture quotations that are used by Mr. Östlund.

Still from all this, Pastor Helgason gets out tolerably well. But in one point he let "the awful heretic" fool him too much. He has no other way to get rid of the third commandment (and there does not exist any other) than to say that all the commandments are abolished in Christ, "according to the letter;" then of course the third [fourth] commandment is also abolished "according to the letter," and he can put in another new commandment in place of it. But this is an awful road to the truth: it is a road upon which the Scripture itself would break its neck.

According to the words, Jehovah commands all to keep the rest-day of the Lord their God; that is, "according to the letter," he commands all to keep Saturday holy. It is plain that it is just Saturday that he means, or else he would have said: "Keep thou one or another day in the week holy," etc. "But according to the Spirit," the commandment would read as follows: "Keep one day or another in the week holy. Thou dost not need to care anything about that the Lord says it is Saturday, if thou canst just find something to remind you of this or that which seems beautiful to you."

But now how would it be if we did the same with the other commandments,—abolished them "according to the letter"? Let us take the first commandment. Would it not read about as follows? "Thou shalt have one or another God." That the first commandment speaks of Jehovah as the third speaks of Saturday means nothing, because it is abolished "according to the letter."

The Sermon.

TO HIM THAT OVERCOMETH.*

W. W. PRESCOTT.

"WE have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." "That which we have seen and heard declare we unto you," because we are not to deal with theories and fancies, but with facts and experiences.

Salvation does not come by accepting a creed, but by accepting a *life*. The experience of the gospel is by no means fanciful or imaginary; it is not the mere mental conception; it is the great fact of life. The mystery of the gospel is the great mystery of life. So when we deal with the gospel, it is not merely to talk *about* something; it is not merely to fill an hour, but it is to minister the *life*, and our experience ought to be the taking hold of life. That is the central *thought*, that is the great *mystery*,—that is the great *experience*, of the gospel. This is the key that unlocks every other mystery, that makes plain everything else. And when this is made plain, it teaches us what man is, his place, and how he may fill his place.

Let us read Rev. 3:20, 21: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

The destiny that God sets before every man is to occupy a throne, not a throne of limited dominion, but even to share the throne that he himself occupies. But God occupies that place by virtue of what he is. Because he is God, because he has the character of God, because he is the living God, therefore he sits upon the throne of the universe. He offers to man to sit with him in his throne, but on exactly the same condition that he sits there. That is, it is God's *character* that puts *him* where he is; it is *his character* in *man* that will put *man* there *with him*.

God gave to man the character first, because he made him in his own image, after his own likeness; breathed into him his own life, made him a partaker of his own being; and in doing that, he crowned him with glory and honor, put him upon a throne, and set him over the works of his hand. But when man refused longer to be like God, he could no longer sit with God, so he fell. The gospel is the gospel of the glory of the blessed God, the gospel of the glory of Christ, who is the image of God, the good news of the restoration of that crown of glory and honor, that man, being once more like God, may sit and rule with God.

"To him that overcometh." It is not arbitrary; it is not selecting a few, and offering to them special privileges. No; "to him that overcometh will I grant to sit with me in my throne." This is to every *overcomer*.

Let us note, in the second and third chapters of Revelation, some of these promises to the overcomers. In these chapters we have the messages to the seven churches, and each message closes with a promise to the overcomer.

Rev. 2:7: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." That is the first one. The last one is, "To him that overcometh will I grant to sit with me in my throne." Every one of the promises includes all the others, but this first one is the basis of all. To eat of the tree of life, to have the life of God,—that is the foundation of the working power.

In granting his own life, he grants the ruling power, the power of his being. So between the first "eat of the tree of life" and the last "sit with me in my throne," it is all included; the one includes the other. But note what the others are:—

Rev. 2:11: "He that overcometh shall not be hurt of the second death." That is, death shall have no more dominion over him who eats of the tree of life.

Rev. 2:17: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." And that name will tell the individual character of every one.

Rev. 2:26: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations."

Rev. 3:5: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

Rev. 3:12: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

Rev. 3:21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

"Even as I also overcame." What did he overcome?—"In the world ye shall have tribulation: but be of good cheer; I have *overcome the world*." To him that overcometh the *world* will I grant to sit with me in my throne, even as I also overcame the world, and am set down with my Father in his throne.

Turn for a moment to the first chapter of Genesis, because in the book of Revelation we come around to the book of Genesis. The closing chapters of Revelation come right around to the first chapter of Genesis, and so complete the cycle. This is true because the beginning is the ending; and if we get to the true ending, we shall get to the beginning again. Let us see how it was in the beginning. Verses 26-28: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it;" or, keep it subdued; keep it in subjection.

God has given the earth to the children of men. And when he gave it to man, he gave him such a character that he was above it, above all that was in it; so that by virtue of what he was, the character that he had, he was king; he was ruler. And his instruction was, Be fruitful, multiply, fill the earth, and keep it in subjection. But instead of man's keeping the world in subjection, the world got *him* under subjection. Instead of his subduing the world, the world subdued him. Instead of remaining in his high position as master over all the earth, the earth had the mastery over him. All this came about because he did not hold to the ruling, subduing character, the character which rules. Because he lost that, he lost the power to keep the world in subjection. That is, God intended that man should keep the world outside of him, and rule it; but the world came right inside of man to rule him.

Now the gospel is the gospel of the power of God, which will give a man victory over the world, so that he shall carry out the instruction to subdue it and keep it in subjection. But the world is not an abstraction; it is not a theoretical matter. The world that gets inside of a man and subdues him is the power

of sin, the power of evil; and that is not an abstraction; it is a very real thing.

To him that overcometh the world, I will give a throne. That is, he that conquers the world shall rule the world; but not by worldly ways or worldly thoughts. How is this conquest gained?—"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Man was to have dominion over all, because he had a godlike character. And he was to *keep* the dominion over all, by keeping the dominion over himself. When he lost dominion over himself, he lost dominion over everything outside of himself. And the cure must begin where the difficulty began, and that is, *within*. The worldly way is to subdue everything outside of you; the godlike way is to begin to subdue that which is within,— "bringing into captivity every thought to the obedience of Christ." The man who has rule over himself has rule over things outside of himself. The man who fails to rule himself has lost the power by which he may rule the world if he will; because it was God's plan that through the power which he would reveal by his own life in man, he should be a ruler. At first man was only lifeless dust. God breathed into him the breath of his own life, and he thus became connected with God. But when man went wrong, separated himself from God, cut himself off from the source of the ruling power, he lost his place, he fell. The gospel is to bring him back, and restore him to his place.

Let us read again (Gal. 4:1-7): "Now I say, That the heir, as long as he is a child [infant, or weakling], differeth nothing from a servant, though he be lord of all. . . . Even so we, when we were children [infants, or weaklings], were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Not simply an heir of God's possessions, but heir to his character, to his very being. "If a son, then an heir of God through Christ." That heirship of God is what gives man the heirship to the world. That is, Adam was a son of God, and as the son of God, he had the place of rulership; but when he ceased to be the son of God, and lost his place, he lost his rulership. The gospel is the gospel of sonship, the gospel of adoption, that as sons we may come back again to the place of rulership.

(To be continued.)

If you are going to say anything, by voice or pen, you must know beforehand what point you are to aim at. What you need at the start is not ideas, but an idea. If one thing possesses you, and you want to convey it to others, words will be at your call to express it. But if you have words in abundance, and try to think of ideas which can be expressed in those words, neither words nor ideas will be worth much either to you or to your hearers. If the best navigator in the world starts out on a voyage, he must decide, to begin with, where he wants to go. Otherwise his charts, his compass, the tides, the currents, the winds, and his nautical knowledge will be of little use to him. Your first need in speaking is to be possessed of an idea and a purpose.—*S. S. Times*.

*Preached in the Tabernacle, Sabbath, February 4, and stenographically reported for the Review.

Woman's Gospel Work.

"The Lord giveth the word: the women that publish the tidings are a great host." Ps. 68:11, R. V.
 "Make a chain: for the land is full of bloody crimes, and the city is full of violence." Eze. 7:23.

Do NOT forget the 12 M. hour of prayer for one another, our work, and for those for whom special requests are made.

"If thou art blessed,
 Then let the sunshine of thy gladness rest
 On the dark edges of each cloud that lies
 Black in thy brother's skies;
 If thou art sad,
 Still be thou in thy brother's gladness glad."

STUDIES IN PRINCIPLES.

EQUITY.

THE principle of equity, or justice, would naturally be included in righteousness; but there are some points which make it important, as considered alone by itself.

Equity has to do with government, with law, and the relation thereto of individual rights. It allows no favoritism; beholds nothing but the law; regards nothing but individual conformity to, or violation of, its requirements; justifies or condemns, gives or withholds, according to unchanging, uncompromising justice. Ezekiel 18.

Equity means equality. It is the act of administering the rights of the many in such a manner that each shall have his full share. Since anything short of an absolutely equal apportionment would be partiality, and the meanest kind of injustice to both the one who is supposed to be favored and the one who is supposed to be defrauded, it could not for an instant be tolerated under the government of God. Col. 4:1.

The gospel is founded on the principle of equity. It is God's way of making things come out equal for all his children; and for this reason, Satan has endeavored to make it into an enigma, such as the most astute thinker must labor in vain to solve. He has covered it with clouds of theological contention, from the earliest centuries; has kept good men so busy trying to reconcile apparent contradictions in which God's clemency and his uncompromising justice seem to have become hopelessly entangled, that they have had little time or strength left to come to know themselves as children of God, or God as their Father, or their brethren, of which the family which is in both heaven and earth is composed. Eph. 3:14, 15.

The fact is that it was the principle of equity that made the gospel necessary. The gospel is not simply merciful, but in the highest degree just; for it was the one only way of equalizing the burdens and blessings which had fallen to the lot of the children of God. Anything short of an equal division in a family would be injustice, and therefore impossible to him whose ways are all righteousness and truth.

Upon nothing does an intelligent faith depend more than upon an understanding of what is involved in this principle of equity; so for the help of those who are struggling out of the fog toward the light, we will examine and endeavor to apply it practically.

The situation is this: There is one God and Father of all (Eph. 4:6); and all intelligent beings, in both heaven and earth, are members of one family, of which the only begotten Son is the Elder Brother. Eph. 1:10; 3:14, 15.

The difference between him and his younger brothers is that he was the only begotten of the heavenly beings, and the first begotten of those who must be born again. John 1:14, 18;

1 John 4:9; Heb. 1:6; Rev. 1:5; 1 Peter 1:3; 1 John 5:18.

The difference between him as a man and all the rest of his brethren and sisters, is that he was born first of the incorruptible seed, immortal, eternal, and born again of the flesh to mortality, subject to death; while the rest of us were first born of the corrupted will of man, exposed to sin and death, and must be born again to know immortality.

Although God was not responsible for this inequality of condition, still, since he had made himself responsible for human existence and its possibilities, he must, in the interests of justice, in some way equalize it (1 John 1:9); for since no man could be held responsible for the conditions under which he was born, it followed that it was his due that something should be done to overcome, or compensate him for, the unfavorable conditions in which he found himself, as compared with the sinless and happy state of his Elder Brother. Ps. 82; 89:14; Jer. 21:12.

It was to equalize these conditions that the Son of God consented to be reduced to the condition of the son of man,—be made over, born again into the likeness of his sinful brethren, that they might every one have an opportunity to become indeed sons of God, made over into the likeness of the heavenly, partakers of the divine nature. 2 Peter 1:3, 4; Heb. 2:9, 18.

He, the strong one,—strong because he was sinlessly perfect,—according to this same principle of equity (Rom. 15:1) bowed his neck to the burden which guilt had laid upon every sin-cursed life. Isa. 53:4, 5; Matt. 8:17.

And this not only as a simple hand-life of a moment, to be dropped at any time; but he took the weight of human misery upon his own heart, in the very place where all the hurt of it must be recognized and suffered. Heb. 4:15, 16. And in this he provided not simply a temporary relief, such as a show of sympathy and expressions of tenderness might produce on a susceptible nature; but he made perfect cure possible, such as insures deliverance from all danger of falling into sin (Jude 24), and guaranteed eternal immunity from all fear of penalty, as well as absolution from the power of death itself. Ps. 33:18, 19; 56:13; Isa. 54:14; Jer. 23:4; Hosea 13:14; John 5:24; Rom. 8:15; Heb. 2:15; 5:7-9.

Jesus was therefore not only the brightness of the Father's glory, and the express image of his person; but he was the administrator of that equity and fairness which would naturally possess the mind of a good father as he looked over his family of children, noted their several gifts and graces, defects and needs, and apportioned to each whatever of training, education, discipline, or privilege was required to make it possible for them all to stand at last on an equal footing in every respect. Rom. 8:14-18, 26-32.

When man had, in his ignorance and inexperience of consequences, transgressed, and come under the penalty of the law, it was manifestly but fair that he should have an opportunity to reconsider, to repent and reinstate himself; and since he could not go back and undo his disobedience, it was evidently considered in the councils of heaven not only merciful, but just, that he should have opportunity for confession, repentance, forgiveness, and cleansing, just such as has been afforded in the gospel scheme. 1 John 1.

The Elder Brother took abasement of every sort upon himself, that he might have no pre-eminence over his brethren; and by the same processes of faith and obedience that are open to every one of us, ascended a little in advance to the place which he has gone to prepare for us, and which he will share with all who are willing to, with him, stand the test of the "patience of the saints," "the commandments of

God, and the faith of Jesus." John 14:3, 4; Rev. 14:12.

The first charge that Satan ever made against God in the earth was that he had violated this principle of equity in his dealings with Adam and Eve (Gen. 3:4, 5); and every sinner has at some time in his life undertaken to find something by which he could repeat, or give indorsement to, the same charge, until he has been brought to the point of actual repentance and forsaking of sin. And many are unable to accept the greatness of the gospel provision, for the reason that they judge God to be like themselves (Ps. 50:21), and can not understand a government or character that can at the same time be both just and a justifier. Rom. 3:24-27.

S. M. I. H.

EXTRACTS FROM CORRESPONDENCE.

"I WOULD like to tell you of something which cheered my heart. A day or two ago a lady called, with her two little girls. While we were talking, the little people were playing in an adjoining room. Noticing a lull in their merriment, I looked to see the cause. My little Margaret was telling the sweet story of the cross, and of Jesus' death to give us life. Then followed a song which we had sung many times,—'I'm Waiting for Jesus to Welcome Me Home.' I thought, Childish simplicity does not need Sister Henry to set it to work for others. And then came the comforting part. The waves of truth that I had set in motion in the baby heart, and had patiently nourished, were already extending and widening."

Some expressions in the following will find a response in many hearts if I read aright the letters that come to me; and with you I am glad that God has given us a work which can be done by isolated, shut-in, busy, and even feeble women. Even a few lines, breathing faith and courage, may save some tempted and tried one from despair:—

"With deep emotions of gratitude I have just finished reading the SUPPLEMENT TO THE REVIEW, in which is 'A Special Call to Our Women.' I do rejoice that the Lord has been leading your mind in the direction he has, and I fully believe a door is being opened for much good to be accomplished.

"Jan. 12, 1899.—You see I began this sometime ago. The condition of my health at that time caused me to feel that I might not be able to do what would be expected; and the thought that perhaps I was a little fast, made me suddenly drop the pen. But on reading the REVIEW of January 3, I notice what you say in regard to a system of correspondence. You ask for the names of those who are willing to correspond with sisters with whom they are at present strangers. I think perhaps I can do something in this work, and so send you my name."

"You have touched a responsive chord in my heart in regard to woman's work. When I have been into a neighbor's home, and have talked of fashion and frivolous things, I have felt condemned; and when I have heard of the death of acquaintances and thought of the last time I met them, and that I did not say anything to them on religion, I have felt very sad. Some I did not expect to see again, but did not say a word of encouragement to them."

Do not say anything to people "on religion." To sit down and talk "on religion" is one of the most repelling methods that can possibly be employed. The whole tone of the voice, the outlines of the body, the expression of the face, the atmosphere that is breathed out, will change from that of cordial, neighborly intercourse to something cold and chilling in the extreme the minute one undertakes such a thing. The thing to do is to let your life speak, and give expression to the words which you use in the most suitable and helpful way which the present occasion demands. If a soul is in trouble, and can be helped by some expression of faith, or a quotation of Scripture, or anything which you naturally breathe out into words, then help in that way; but it must be breathing out of the personality of Christ which you represent. The loving word which not only falls from your lips, but which you represent in your whole being,—that is to tell the story, and reach the soul.

Home and Health.

THE TWILIGHT HOUR.

THERE comes an hour, the twilight hour, beloved of weary souls,
When God's own peace broods in the air, and comforts and consoles.
The aching heart, the tired hand, the worried, fretted brain,
Take heart of grace in this sweet calm, and grow serene again.

Each moment in our day, perchance, a heavier burden brought;
Sore doubts assailed, new cares oppressed the heart with sorrow fraught:
But now God's arms close round the soul; a holy silence dwells;
The sigh of pain becomes a song to chimes of heavenly bells.

Far in the west the hidden sun flings back a parting ray
To gild with purest gold the cloud that shadowed all our day.
Soft darkness falls. We shrink from night, so far we go—so far!
When lo! upon the dusky sky there burns the evening star!

O God of love! When we shall reach life's tranquil twilight hour,
Surround us with thy tender arms, sustain us by thy power!
When night shall fall, and strength shall fail, and faint our footsteps are,
Set thou thy beacon in the dusk, the "Bright and Morning Star!"

—Katharine Mackellar.

A CALL.

"AN isolated Seventh-day Adventist girl" asks that "some one of our sisters write something for the REVIEW on the subject of 'Fields of Usefulness for Girls.'" We indorse this request, and here present it to our sisters, with the added thought that this girl is only one of a large number of isolated ones who would gladly learn of fields of usefulness. Therefore, as there are certainly many of these good girls, we ask that many of our sisters will respond in items or articles of suggestion.

And please do not present anything theoretical, high-flown, or romantic. What these girls want is that which is practical, sober, and applicable in every-day life. And as far as possible, let the suggestions be such as can be practically applied in the every-day life at home. That is what the isolated girls are hungering for. Their own homes are the best places on earth for them. And suggestions as to fields of usefulness that can be occupied right there, will be of the most value to them; and will be received with most favor by—

THE EDITORS OF THE REVIEW AND HERALD.

THE SPIRITUAL LIFE OF THE CHILD.

MRS. S. M. I. HENRY.

EVERY back must be fitted for its burden by growth,—by a proper hardening of the bones, and strengthening of the muscles, cords, and fibers; so must the mind be fitted for the truth, and the heart for conviction. It was in harmony with this principle of mental and spiritual hygiene that Jesus said to his disciples, "I have many things to say unto you, but ye can not bear them now." In spiritual as well as in manual work, "child labor" should be very tenderly and wisely directed, so that it shall be a means by which every power shall be naturally and symmetrically developed, and no faculty overstrained.

The children and youth of our time have a work to do in hastening the coming of our

Lord, since the hour of his coming depends upon the readiness of his people to receive him. I know of no class of earth's inhabitants who may, or who will, be more sure to make up the number for which he is waiting than the children; and O, let us see to it that they are wisely led from innocence to purity,—from grace to strength,—from artless sweetness to intelligent vigor in understanding the truth; so that more and more, as years shorten and dangers thicken, they shall increase the number of those who stand loyally for the commandments of God and the faith of Jesus.

Experience, to have any value, must be of victory in the name of Jesus over *real* things. A sham battle between sentimental religious enthusiasm on the one side and shadowy difficulties on the other might be very amusing to Satan and his angels, if well played by struggling human actors; and if the difficulties were real, and the enthusiastic soul went down in its blood, the tragic elements of the spectacle would make it all the more entertaining: but what is wanted for our children and youth, against the time of peril that is before them, is that experience which has *earnestness* instead of the effervescence of enthusiasm,—has *fact* instead of sentiment,—that can live and love and labor, feeling or no feeling, appreciation or no appreciation, to which nothing is of importance but the name of Christ and the power of the Holy Spirit. There is wanted that strength in our girls and boys that will not dissolve in unavailing tears when something goes wrong; that will not flare up and burn in unholy passion at any provocation; but that will go steadily on, leaving anything behind that can not be used for God here, or laid up in the bank of the kingdom.

To make this possible, there must be stored up the wholesome resources of a good digestion, such as can be wrought out in the human laboratory only by the Holy Spirit. There must be pure blood, filled with the perfect life of God; there must be firm, well-strung nerves; plenty of gray matter in the brain; a sound framework of bone; every organ, like the furnishings of a home under the management of a competent housekeeper, in its proper place, and performing the work for which it was designed, without any controversy with the Abiding Spirit, who has use for them all.

The time must come when there will be no more danger of a constant recurrence of those mishaps to the vehicles of truth that have retarded its progress in the earth. A tooth that falls to aching will cripple the bearer of a vital message. To have an eye stop seeing; an ear refuse to hear; a valve in the heart fail in its function; a lobe of the lungs break down; a vocal cord get the *grippe*; a nerve relax, and refuse to respond to the tuning-key except, perhaps, by a screech of pain; the rheumatic fluid left carelessly turned on, and allowed to overflow the entire physical structure,—to have a messenger of God shelved because of any of these things is a terrible exposé of disobedience and unbelief somewhere,—of sensualism versus spirituality. The time is at hand when the work requires a people so spiritually built up through every part of the natural man that they can be depended upon to *wear well* to the end. The infirmities manifested among the children of God cry out loudly in protest against that ignorance that would divorce the visible creation in nature from the invisible but potential Spirit, to whom it is indissolubly wedded.

A father and mother with a child to nourish and train have an opportunity so to profit by the mistakes and failures which are manifested in the lives all about them, as well as by the light with which they are flooded by obedience to the living Word by the power of the Abiding Spirit, that they may, by spiritual processes, out of natural resources build up a man who

shall have his inherited nakedness covered with the glory of imputed righteousness; for "the promise [of the Holy Ghost] is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39.

GIRLS, BE STRONG AND BRAVE.

MRS. N. M. COON.
(Battle Creek, Mich.)

AFTER reading the invitation to Adventist women to contribute to the Home department, the thought came to me, Is not this an opportunity to speak to the girls and young women who read our papers, to whom I have so longed to give a word of warning? Perhaps I can not better make my thoughts known than by giving a glimpse of my own life. At the time of my earliest recollection there was a deep temperance movement in the land, and I received impressions then that influenced my whole life. I had never seen a person drunk; but I then had heard so much that I had a horror of a drunkard. As I grew older, I resolved that I never would accept the escort of one who used liquor or tobacco; and I kept my vow.

When I first became acquainted with the one who became my husband, I was very anxious to know if he really was a temperance man, as many who passed for such were known to tittle. But this was settled to my satisfaction by a young man who kept a store in the place. He told me that he pitied the girl that Mr. Coon married; for he was the most selfish person he ever saw. He would neither treat nor be treated. And when, later, he had won my heart, and asked for my hand in marriage, it was given without a fear that I would have a drunken husband. I have many things to be thankful for; but the one that calls for the deepest gratitude is the fact that neither my husband nor my sons ever took a drink of liquor or used tobacco.

I once knew a young woman who advocated the temperate use of liquor. She thought it no harm to take a "sling" or a glass of wine. She was a dear friend of mine, and many times I have talked to her as I do to you now. But she would laugh, and say I was radical on all subjects, and she did not think as I did. But after she became a wife, I saw the deadly pallor spread over her features as she heard for the first time the beastly ravings of a drunken husband. Tippling did not look the same to her then.

Another dear girl, herself finally induced her lover to take the first glass of wine, after he had many times refused. They were afterward married. He was a young lawyer who had the honor not to take a case that was not on the side of right. This gave him great advantage, and wealth came to them. They had a nice home, and all went well for a time. Everything that would make home attractive and add to comfort was brought to the happy wife. She had no suspicion of the enemy that lurked in the first glass of wine she had induced her husband to take. Alas! the first glass was not the last. In a few short years the scene changed. The once-loved wife was now the object of hate; and in the place of little attentions and acts of affection the time came when, to frighten her, her husband would fire his revolver at her. At last she could endure it no longer, and a divorce was obtained, with the shame which follows such procedure, as her portion. Within three months he filled a drunkard's grave, having in the meantime married again, and been sent to an insane asylum. This is no fancy picture. To tell it all, would require a volume.

Dear girls, the recruiting officers for the great army of drunkards are now in the land. Do you want your brother or lover to be among

the recruits? I know you will say, No; for there is nothing else that will bring the misery to our land that intemperance brings. It is the key that unlocks the flood-gates of utter woe. It leaves nothing that is desirable; even the hope of heaven is swallowed up in the dreadful torrent of misery.

Girls, you have an influence. Let it be on the side of right. We do not expect that the demon will ever be destroyed till the Lord comes to reign; yet if we do our duty, we may be the means of saving some dear ones, and of keeping the demon from our own doors. And when the Lord comes, and wipes out all that defiles, we shall stand clear from the great curse, and hear it said that we have done what we could.

A SAD CASE.

MRS. LEONE MONNING.
(Guadalajara, Mexico.)

I HAVE felt strongly impressed to tell the REVIEW readers of a woman I met on the way to Mexico. She sat just across the aisle from me, for two days. I engaged in conversation with her, and she soon asked if I was an Adventist. My affirmative reply was answered like this: "I was raised an Adventist. My parents are strict Adventists now; but I can't understand their doctrine. From my childhood I hated it; as I grew up, I abhorred it; and I married a man bitterly opposed to it. While I was at home, I was compelled to obey it; but now I am free, and am satisfied. I am not a Christian, and I don't care to be."

This is a sad case, yet it is not the only one I have known. What is the cause of such a state of things? Notice her remark: "From my childhood I hated it; as I grew up, I abhorred it." It is evident that her early life was made so unpleasant as to cause her to hate religion; for we naturally love those things that make life happy.

We are told to "train up a child in the way he should go: and when he is old, he will not depart from it." Therefore, just as truly as God's word is true, this woman was not in childhood shown the desirability of Christianity, but was made to feel it a burden. It is sad that such a thing should occur in any Christian home, much more in one where parents have such a bright, desirable object of hope as have Adventists. What is the matter? Is Christ made a burden rather than a blessing? Are we too stern with young minds? Are we too slack in our teaching and training?

Parents are as God to their children, and God's character will be judged by their characters. If children whose parents were Christians from the earliest time they can remember are lost, those parents will have a heavy account to meet, because their children's minds were not early molded according to the divine Pattern. O that God may impress us with the responsibility of fatherhood and motherhood! O that we may feel our need of a closer connection with God by his Spirit! It will make us better men and women, better Christians, more kind and sympathetic fathers and mothers. This result is worth working for and praying for. We shall save both ourselves and our children, and be a bright example to others.

I well remember a hymn my mother used to sing, one strain of which is—

"Methinks some parents will be there
Who've raised their children without prayer.
'Tis awful, awful, awful."

Another strain—

"Methinks I hear some children say,
'I never heard my parents pray.'
'Tis awful, awful, awful."

Christ prayed with and for his disciples. Shall we do less for our children? Let us teach and live Christ when we walk by the way,

when we lie down, and when we rise up, always remembering this text: "And now *abide* faith, hope, charity, these three; but the greatest of these is *charity* [love]." And if love *abides* in the faithful Christian parent's heart, love of his teachings and of his God will abide in the child's heart, even when the child has grown up, and passed on into the world, beyond his parents' control.

A TRUE HOME MISSIONARY.

ELIZABETH ROSSER.
(Chandler, Ore.)

I HAVE no sheep nor cattle, no granary bursting full;
I could not set a table to feed a hungry host;
I could not run an orphanage, or aged people's home:
But I could feed a baby, and never count the cost.
I could not preach a sermon; I could not write a book;
I could not paint a picture that any one would buy;
I could not lead an army to victory or death:
But I could mind a baby, and fit it for the sky.

My home is not a palace, with all that wealth can give;
It boasts no noble porches, no broad and lofty hall;
'Tis but a little cabin, within a valley set:

But though the home is humble, it beats no home at all;

For the walls keep out the winter, and the roof will turn the rain;

The old stove beams and twinkles with a friendly, grateful heat;

And if, mayhap, the baby's shoes wore out beyond repair,

Why, he could sit before the hearth, and toast his little feet.

And there's a pile of baby clothes laid by upon a shelf;

They're patched and worn and faded, but clean and soft and warm;

Too poor to offer any one; too good to throw away,
For they would cover snugly some shivering baby form.

Oh, I've no gold nor silver, no stocks nor railroad wealth,

Nor any earthly treasure to tempt the moth and rust;

But in my cruse a little oil, my barrel holds some meal;

So send to me a baby, to share my cup and crust.

DO NOT MISTAKE INDULGENCE FOR LOVE.

MRS. L. D. CHRISTISON.
(Howard, Colo.)

A SHORT time ago I was in a home where the parents were trying to serve God; but while faithful in many things, they were neglecting the proper training of their children. The father said he believed in training children with love instead of with the rod.

One morning when the father was dressing a younger child, he asked Roland to hand him one of the little shoes lying on the floor; but Roland did not care to be disturbed just then, and said, "No, sir!" He was asked several times to hand the shoe to his father; but each time he answered, "No, sir!" At last his father gave him a few light taps on the head with the thumb and finger, and got the shoe himself, while Roland went off crying as if he was half killed.

Another time, while at church, Roland, who never sits still, chose to be fidgety; so while his father was speaking, he went to him, got up on a seat by his side, and began hugging and whispering to him. This of course disturbed the man, while the attention of the audience was directed to the child instead of to the words the father was speaking. Several times the father set his son down on the seat, but Roland persisted in having his way, as usual, and got up again.

Now if this father only had genuine love for his son, he would chasten him betimes, checking this unruly spirit, and teaching him that the father's command must be obeyed. Having learned this, the child, when once spoken to, would obey. Instead of love, this father has hate for his little son; for God says, "He that spareth his rod hateth his son," and

his word is true. This father is mistaking for kindness the letting his son have his own way. Instead of being kind to his child, he is doing him an injury. "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." God says: "Chasten thy son while there is hope, and let not thy soul spare for his crying." Parents, God says this; are you obeying? Your children will love you none the less for proper, loving correction, even to chastisement.

Parents, love your children, but be sure you have the right kind of love for them. Love them, but at the same time be firm; be in earnest when you speak to them, and require exact obedience in all things, and they will grow to manhood and womanhood with a strong love for you.

If parents would treat their children more as our Heavenly Father treats us, how much better it would be for the children. God sometimes chastens us, and it does not always seem pleasant; we can not see in what way the chastening is for our good. Does not Paul truly say: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby?"

MISSIONARY WORK.

MRS. LIZZIE CUSHMAN.
(St. Clair, Nev.)

THERE are many ways of doing missionary work; and all are more or less agreeable, in proportion to the love we have in our hearts.

In the columns of a household paper I read the following method of sending cheering words to our friends: "Cut writing-paper in narrow strips, and write a text of Scripture on each one. Place seven together, folded neatly, in a package, wrap in tinted druggists' paper, tie with narrow ribbon, label 'Comfort Powders,' and send one package to some friend each week, being particular to send a new package so that it will reach its destination before the old one is all used."

Another way that I thought out myself is this: Take four leaves of small note-paper, good quality, unruled is best, cut across in half, put these eight leaves together in book fashion, make two holes in the back, and tie with narrow ribbon, leaving graceful bows and ends.

On the first page write, "Daily Scriptural Food." And on every leaf write some sweet Bible promise or comforting message, also if desired, a stanza of a hymn, dating each leaf; place in an envelope to match the paper, and send to some friend, an invalid, or a tired, busy mother, or a working-girl, who has not much time to search the Scriptures; and you may be sure they will be read and remembered as no printed lines would be, because these friends see that we think enough of them to take time and thought to do this little work to please them. The pleasure and anticipation of the recipient, as from week to week she looks forward to these little mementoes, is worth all the trouble of preparing them.

Let everything be neat and dainty, and do not become careless, and disappoint the receiver by not sending the little booklet off in time.

I have been sending out these little messages, and know, by letters received, especially from a dear shut-in friend, what pleasure they give: and while I am a busy mother myself, I do not regret the time thus spent.

"We should remember, above all, that the greatest of all men spent thirty years of His earthly life, waiting the appointed time to fulfil his mission."

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 4, 1899.

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THE Spirit of God in the heart will so energize a man that when he goes forth to labor for souls, there will be results.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Who is the speaker?—God. To whom has he spoken?—"Unto us." Then when you read that word, who is speaking to you?—God. Do you hear it as the word which God is speaking to you? Do you receive it as the word God speaks to you?

You will never be able to study to profit until you study the *books* of the Bible. There is a vast difference between studying the *book* and studying a subject in the book. There is a great difference between studying *the Bible*, and studying *subjects in the Bible*. You can study *subjects* in the Bible until you know nothing but a lot of theories; and the more you study subjects in the Bible, the less you are apt to know: but the more you study the Bible, the more you will certainly know.

God has appointed Christ heir of all things; and then says we are heirs of God and joint heirs with Christ. Then of how much are we heirs?—All things. In joint heirship of two persons to a thousand acres of land, each one would own the thousand acres. But if they were each equal heirs, each would own only five hundred acres. Do you see the difference? God "hath appointed" him "heir of all things," and has made us *joint* heirs with him. Then how much do you own?—"All things." Then are you afraid that you will come to want? Are you even afraid that you will become poor? "All things are yours." How can you ever be poor? You can not, if you believe this word of the Lord. Are you an heir of God or not? "If children, then heirs." Are you a child of God? If you are born again, you are. Are you?

"Be thou an example of the believers." 1 Tim. 4:12. This is a word of instruction addressed originally to the young minister Timothy; and in that to all ministers of the gospel to the end of the world.

The minister is to be an example of the believers, not only *to* the believers, but *of* them.

In all the body of believers the minister is, above all, an example, a sample, a pattern, a specimen, a copy for imitation. And any one inquiring what those of the body of believers really are, is justified in assuming what they are by what the ministers are; for these are samples, specimens.

We ministers are to be examples of the word and way of God when we are out of the pulpit, just as certainly as while in the pulpit. An example is something that must stand all the time, or it is not an example.

THE CHRISTIAN'S ONLY SOURCE OF POWER.

"NOW THANKS be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish." 2 Cor. 2:14, 15. The power is the Lord's; so, also, the influence is his. The fragrance which goes forth from you and me must be the same that Christ carried, or we can not influence anybody for good. Of all things this must be so of those who profess to know Christ, who are "set on an hill," and therefore "can not be hid." The Lord not only tells us not to judge other people, not to set them at naught because they do not follow exactly as we say, or observe exactly as we observe; but he tells us the secret of why we should not do so: it is because all power and influence are his.

It is influence which draws. Jesus said, "I, if I be lifted up from the earth, will draw all men unto me." It is only by having an influence which draws that we can do any soul any good; and the only influence that *can* draw is that of Christ.

There is another notable instance in illustration of this great principle. Everything that is recorded in the life of Jesus is a living lesson to us.

The Pharisees were always trying to entrap him in every way they could. At one time they found a woman who was taken in the very act of adultery; and they brought her to the Lord, thinking they had a fatal trap ready this time. After explaining the circumstances of the case, they said: "Now Moses in the law commanded us, that such should be stoned: but what sayest thou?" They did not care how Christ answered that question. If he had said, "Go ahead; that is the right thing to do; stone her," they would have gone straight to the Roman authorities, and said, "This man sets himself up to be the king of the Jews, and is usurping Roman authority." If he had said, "You can not stone such any more; that comes to an end now; Moses is to be set aside," they would have spread it everywhere that he would not observe the teachings of Moses, and was therefore an impostor. They intended to accuse him, whichever way he might answer. But he disappointed them. He answered their question in the way of Christ; not in the way of the Pharisees, nor in the way of the Romans. He said: "He that is without sin among you, let him first cast a stone at her," and stooped down and wrote on the ground. When he rose up, about half of the people were gone. Saying nothing, he stooped down again, and wrote with his finger on the ground; and when he rose up again, all were gone but the woman and himself.

Now he had said to them, before he began to write on the ground, "He that is without sin among you, let him first cast a stone." But none of them threw any stones. Why? He opened the way freely. Ah! none of them could, because none of them was without sin. The only thing they could do to escape the condemnation of their own consciences was to go away. So there was none left but himself and the woman, and *he was without sin*, and HE DID NOT STONE HER. Yet he said, "He that is without sin among you, let him first cast a

stone at her." None of them could because they were *not* without sin; and he was without sin, but did not. And this teaches the great Christian truth that he who is *not* without sin *can not* throw stones; and he who is without sin WILL NOT throw stones. And all this teaches the mighty Christian truth that with *Christians* there is NEVER any throwing of stones.

Then Christ turned to the woman, and said, "Woman, . . . hath no man condemned thee?" She said, "No man, Lord." Did he reply: "Well, I do; you must get out of here; it is not fit that I should be seen in the company of such persons as you are; go away; you will bring reproach on the cause?"—No; thank the Lord! This is what he said: "Woman, . . . hath no man condemned thee?"—"No man, Lord." "*Neither do I condemn thee: go, and sin no more.*" Those who *have sinned* can not condemn others who have; and those who have NOT sinned, WILL not condemn those who have.

That one sentence of Jesus, "Neither do I condemn thee: go, and sin no more," had more influence and power to hold back from sin that poor sin-laden woman than all the condemnation of all the Pharisees of Jerusalem, Palestine, and America put together.

There is where the power lies. The power of the Christian lies in the influence of Jesus Christ, which goes forth from the Christian as fragrance from a rose, as he stands with a heaven-sent reverence in the presence of even the worst sinner.

The Christianity of Jesus Christ in the true believer looks reverently upon the conscience of the worst sinner, holds him back from anything that would seem like condemnation or judgment, and lets God reach that soul by the fragrance of the influence of Jesus, which goes forth from the true believer.

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us *in every place.*" That is Christianity; that is divine regard for human right; because only he who is altogether divine can rightly estimate a human right. He has estimated it, defined it, and respected it; and he calls upon every soul to recognize that human right which, in his word, he who is altogether divine has set up above all things and all people, *to be respected.*

SIGNIFICANT admissions by Spiritualists, which serve to throw a ray of light on the nature of that "ism," occasionally slip through the fingers of Spiritualists, and show themselves to the public. Two of this kind we find in the *Banner of Light* of March 18, 1899:—

1. "He who feels that every rank wrong, every act of injustice, every injury, every misrepresentation, and every form of evil-doing, is but an expression of righteousness and goodness, is an anomaly too great to be described in words. Yet he exists among Spiritualists."

2. "A new commandment was once given unto the children of men,—that they love one another. Some Spiritualists have substituted the word 'hate' for 'love,' in that commandment, and literally obeyed it."

"Out of thine own mouth," is set down in the Scriptures as righteous judgment.

“HIM ONLY SHALT THOU SERVE.”

ON the front of the message which has its application in our day, stands this startling warning: “If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.” Rev. 14:9, 10.

The reason for this fearful denunciation we perceive, when we consider that worship is the highest act of reverence we can render to any being; and to direct this volition of the heart and soul to a wrong and sinful object, is the most heinous sin. All that man is able to do, which can be called “worship,” Jehovah rightfully claims as his own: “Thou shalt *worship* the Lord thy God, and him *only* shalt thou serve.”

Service, therefore, to any one who is an enemy of God, is the highest treason of which man can be guilty. This is indicated in the experience of Christ, when he was led up into the wilderness to be tempted of the devil. To the first temptation of his great antagonist, Christ calmly answered by referring to what is written. Then Satan, seeing that Christ paid so much deference to what is written, changed his tactics accordingly; and so based his second temptation upon his own quotation of “what is written:” “He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.” Christ exposed the perverted application of the text here quoted by introducing another, referring to what is written, in such a way as to bring to naught all Satan’s sophistry: “Thou shalt not tempt the Lord thy God.”

Then we read that the devil took him up into an exceeding high mountain, and showed him all the kingdoms of this world, and promised to give all to him, if he would only fall down and *worship* him. Hitherto Christ had permitted Satan to make his attacks, and had consented to answer him, without expelling him from his presence. But now the climax of impiety had been reached,—a point beyond which forbearance was no longer a virtue; and just as soon as Satan had thus demanded, to such a being as himself, the reverence of worship, he made the very thought of further parley impossible; and then Christ, turning upon him in divine indignation, exclaimed, “Get thee hence, Satan.” And he still enforced his position with an appeal to the word of God: “Thou shalt worship the Lord thy God, and him only shalt thou serve.” Satan could then no more approach him in this way. Such efforts on his part could no longer be permitted.

The lesson afforded us by this incident is this: An effort is to be made by all the power that men can wield, to cause them to worship the beast and his image. We are to be called upon to turn our supreme regard to some other power besides Jehovah, even to those abominable organizations symbolized by the beast and his image, those foes of God, which are to make the final effort to defeat his work in the earth, and which are the outward agents to enter into the last deadly conflict with his people. Let us meet every such suggestion with the same decisive words with which Christ cut short his personal controversy with the arch-deceiver: “Get thee hence, Satan!” And

be this our battle-cry: “Thou shalt worship the Lord thy God, and him *only* shalt thou serve.”

U. S.

REFORMATION CALLED FOR.

It must not be forgotten that in the late General Conference, God manifestly and decidedly called for reformation to be made; and that this reformation must be general, including the General Conference, the State Conferences, the institutions, and the churches connected with the third angel’s message.

This work was begun in the General Conference while then in session; and no one who was present can ever say that it was not begun by the Lord himself. No one who was present that great day, February 22, when the whole General Conference was found upon its knees before God in confession and prayer for forgiveness can say that that was caused by anything else than the direct power of the Spirit of God. That repentance and confession was accepted of the Lord, and the sins were forgiven.

That cleared the General Conference of the sin; but it did not complete the reformation. That did not cleanse the machinery of the General Conference from the false principles and wrong practises that through years had been woven in. All these things must be searched out afterward, the evils put away, and correct principles implanted in their stead. That day, and the work of repentance and confession that day, in General Conference, were but the first steps in the reformation that the Lord calls for, and which must be wrought before the cause can be what the Lord requires that it shall be.

Now the General Conference, the State Conferences, the institutions, and the churches, are all composed of *the people* who are known as Seventh-day Adventists. Take away all Seventh-day Adventists, and there would be no Seventh-day Adventist *churches*. Take away all the Seventh-day Adventists, and there would be no Seventh-day Adventist *institutions*, nor *Conferences*, nor any Seventh-day Adventist *General Conference*. Conference organizations, church organizations, or institutions are simply nothing without *the people*. This reformation for which the Lord calls in his own work and cause in the earth must be wrought by *the people altogether* that compose the body of Seventh-day Adventists.

When reformation must be wrought in the work of the General Conference, it can be wrought only by those who compose the General Conference; and that is *all the people*. When reformation is to be wrought in State Conferences, it must be done by *the people* who compose the State Conferences. When reformation must be wrought in the churches, it must be wrought by *the people* who compose these churches. And when reformation must be wrought in institutions, it must be done by *the people* who are in these institutions; and *the people* who are in these institutions are simply the *same people* who compose the Conferences and churches and the General Conference.

It is perfectly plain, therefore, that in this work of searching out and putting away wrong principles and practises, and making a thorough reformation by establishing the Lord’s own principles, nobody can lay blame upon others, or seek to condemn, set aside, or punish others.

Each one must make a thorough investigation of *himself*, of the principles and practises which have characterized *his own* course; he must uproot the evil, and implant the good *in himself*, and thus make a thorough reformation in his own life; for no man can ever be a reformer who does not deal with principles alone, and not with men. And no man can ever be a reformer who does not begin and end with reformation *in himself*.

All this was plainly stated that great day in the General Conference; but we know that by many it has not been remembered at all. Therefore we quote some passages from the record of that day’s proceedings. When the matter of general wrong was first brought out by the one who was led out upon it, these words were spoken:—

“Here is a reform that must be wrought; and you and I and every other Seventh-day Adventist, and especially delegates in General Conference, must work that reform; not argue about it and whittle away, and see whether this, that, and the other are not all right, in spite of what the Lord may say, and what has been done.” “The General Conference, and the board, and we, and all together, must face the *condition* as well as one another, and correct the *condition* under the wisdom of God.” “I am not reading this in reproof of anybody, or of any board; but that you and I may see what God sees, and then in the fear of God correct it,—and correct it without casting any reflection upon any man, or any set of men. We have no charge to bring against anybody. There is something for *us* to do, and *we* are to do it.”

“If any of the brethren here, from what I read and said this morning, have any such thoughts as, ‘Well, now we have got to deal with those folks that are in office,’ please begin at the right place. Members of Conference committees, please begin right on your own committee to correct things; examine your own procedure in dealing with the ministers, and carrying on the Conference work, and making your audits; how you run the tract society work, and have dealt in the matter of books; just investigate all these things, and set them straight, and you will have enough to do without watching some other board.

“If any church-members who are not delegates, and not members of Conference committees, say, ‘Yes, that is right, the Conference Committee must reform,’ just please attend to your own work right in your own church. Attend to the principles upon which you are acting in paying tithes and offerings; correct the principles upon which you are acting in the general work in the Conference right in the church; see that these are all straight and right where you are; and the Conference Committee can attend to its part a good deal better.

“I read again a sentence that I read this morning referring to the whole matter: ‘This condition of things has been created in our Conferences and churches;’ so the Conferences are just as much at fault as any board; the churches are just as much at fault as the Conferences. ‘The evil is not with one man or with two; it is the whole that needs the cleansing and setting in order,’—not the whole of one institution merely, but the whole cause.

“‘False principles have permeated the whole;’ it says so. Battle Creek, of course, is

the center. That is the stronghold of the enemy; that is where these false principles were first planted; but all the rest of the body has the disease, and it is a disease that must be healed by the Great Physician. What I want to say now is, Do not think that we as a General Conference shall begin to revolutionize a certain board. Let the General Conference be first revolutionized." "There should be no suspicion. What we want to do is to get our eyes off the churches, off the Conferences, off the General Conference Committee, off the Foreign Mission Board, off everything, but just *you* and *me*, yourself and myself. I am in it, and you are in it. You and I are the ones that you and I are to look at, and that is all."

It was also plainly stated in General Conference that what of reformation had been done there was but the beginning; and the work would have to be carried on by the General Conference Committee, State Conference committees, boards of institutions, and churches, in our respective places just as soon as we separated from General Conference, and returned to our respective fields or positions of trust. It was then said that when the General Conference adjourned to Battle Creek for the annual meetings of the boards of the institutions, this work would have to go on; for things would be met there that would have to be corrected, because these were but parts of the cause which must be reformed. Yet when we came to Battle Creek, and some of these very things were met, and were met boldly, for the purpose of discovering and putting away false principles and practises, many of the brethren acted toward it just as if there had been no General Conference, and they had never heard of anything of the kind that was called for. Accordingly, they began to look at men, and suspect, and condemn, and think to set aside, *men*. But this was all wrong. These men are all our brethren. The Lord loves them just as much as he loves any of the rest of the Seventh-day Adventists. And they are just as honest as any of the rest of the Seventh-day Adventists, and have just as much respect for the cause. It is not men, but *principles* only, that must be considered.

That same mistake has been made twice before, in two different ways: First, false principles were being interwoven at the heart of the work, and were being extended to the extremities. The Lord reproved this, and called for correction. But instead of considering principles only, and correcting upon principle the institutions and organizations that were at fault, a *new organization* was formed,—the General Conference Association. But this did not meet the mind of the Lord, and therefore he said, "In this step there has been a change of responsibility, *but the wrong principles remain unchanged*. The same work that has been done in the past will be carried forward under the guise of the General Conference Association."

And as the same wrong principles continued, the Lord sent further reproofs. Then another attempt was made to correct things, not by the investigation and change of *principles*, but by changing *men*, removing certain men, and putting other men in their places. But neither did this meet the mind of the Lord; therefore of this he said, "Reformation has not yet begun in Battle Creek. Changes in *places* and *posi-*

tions have been made, but the *hearts* of those who have not been molded after the divine similitude *are not changed*." "He [God] calls for an *entire change in principles* that have come in to divert the minds and draw away the hearts to serve the plans of Satan." "Will every *principle* be considered?" "The evil is not with one man, or with two. It is the whole that needs the cleansing and setting in order."

Now, brethren and sisters everywhere, please consider only *principles*. Take your eyes off other people, and turn them as fiercely as you choose upon *yourself*. Do not attempt, nor even seek, to correct and set other people in order. Put the discipline upon *yourself*. Bring *yourself* up to the judgment-seat, and set yourself straight according to this standard; because this work of reformation must go on until every false principle has been diligently searched out, and decidedly put away, and God's own divine principles alone are planted instead.

There are faults in Battle Creek. Wrong principles have in years past been given too large a place, and have got a strong hold here. But Battle Creek is not the only place where this is so. It is so in every Conference, in every church, and in every institution among us. The brethren in responsible positions in Battle Creek have begun soberly, in the fear of God, to search these things out, and put them away from *themselves* and from the *institutions* here. And to the brethren and institutions in Battle Creek in this work, every Seventh-day Adventist on earth owes hearty and loyal support.

Not only this, but the Seventh-day Adventists in churches, Conferences, and institutions *away from* Battle Creek, owe it to themselves and to the Lord to begin *right where they are*, a sober and thorough investigation of the work and cause in which they are engaged, *just where they are*; and in the fear of God, search out and put away every false principle, and implant only the true in its place.

And all this must be done by all these in all these places, that God may dwell once more in his temple; may be recognized once more in his place; that his cause may be indeed the cause of God; that it may rightly represent him; that his power may be discerned, his glory revealed, and his work be done.

Do not forget that *now*, as never before, every Seventh-day Adventist in the world must be a genuine and thorough reformer. Also do not forget that no person can be a reformer who does not consider principles only, and not men; and no person can ever be a reformer who does not thoroughly reform *himself*, and not the other man.

How MANY times in our experience we excuse ourselves from doing our duty because of circumstances. We say, "If only this or that were different, I would do differently." Well, we think so; but it isn't true. God wants us to do our duty where we are, regardless of circumstances. The chances are ten to one that if our circumstances were so changed that what now troubles us were out of the way, something else would come up that would keep us from doing our duty. Brethren, the thing to do is to make up our minds *first* to serve the Lord, and then to make everything else secondary. When we start out with this idea,

and stick to it, circumstances will have nothing to do with controlling our course of conduct: they will be only the means of success.

GOD'S MARVELOUS LOVING-KINDNESS.

DAVID prayed, "Show thy marvelous loving-kindness, O thou that savest by thy right hand them which put their trust in thee." Ps. 17:7. The Lord revealed his name and glory to Moses, in these words: "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34:6, 7.

Taken at one view, as embodied in the great plan of salvation, as a whole, the loving-kindness of the Lord is marvelous, beyond the power of human language to express; but there are occasional features brought out at different times, especially in the last days, which cause certain points to glow with new brilliancy.

Thus in the message to the Laodiceans, which is to be applied with new power in the closing history of the church, there is a manifestation of God's love at which we may well stand amazed: "Behold," says Christ, "I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20. How came he at the door of our hearts, knocking and pleading for admission? Did we go to him and present ourselves and our hearts before him, and implore his intercession? — No; but instead of that he came to us. In the gospel he appeals to us, holding in his hands the precious gift of everlasting life, purchased for us by his own blood. He offers us wisdom and righteousness and sanctification and redemption. He sets before us the open door of life and everlasting glory, and bids us freely enter. "Come unto me" is his unlimited invitation. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And to those who thus seek, he offers infinite and imperishable riches. How could condescension and loving-kindness go further than this?

But in the message to the Laodiceans, our Lord reveals a new depth of divine compassion. Instead of waiting for us to come to him, he has come to us. Instead of waiting for us to offer up our supplications to him, he comes and offers a love-prompted and pathetic petition to us. He does not, having set before us the door of unspeakable and eternal good, simply stand aside, and wait to see if *we* will enter; but he comes to the door of our hearts and knocks, and asks if *he* may enter that temple which he so much desires to occupy, that he may there work that change which will make us meet for the inheritance proffered by his love to us, and without which we can never enter therein. The question with us, then, is not whether we may be able to seek and find him; for he has sought and found us, and stands knocking at the door of our hearts, seeking admittance. It is not whether he will hear our prayer, but whether we will hear his; not whether he will open before us the gates of life and salvation, for us to enter, but whether we will open to him the door of our hearts, and let him enter there to do the work essential to be done there, to make sure to us all the great and glorious things he has provided for us, and

yearns with unutterable longings to bestow upon us.

Could he do more for us than this? If so, what? It is a further step in the direction of verse 18: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." And lest any should lose heart at the requirement to *buy*, when they have absolutely nothing with which to pay, he had long before declared by the prophet that the divine treasures he has to offer are to be obtained without money and without price on our part: "Ho, every one that thirsteth, come ye to the waters, and he that hath *no* money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1.

It is the same provision that is brought to view in the parable of Matthew 22, where the guests that were invited to the wedding, represent the people of God in the world at the present time. They were each to be robed in the wedding garment, before they could be admitted to the wedding ceremony; but these robes were furnished, not by the guests themselves, but by him who had made the marriage. In our cases the wedding garment is furnished by Him who counsels us to buy of him the white raiment. This cancels the last vestige of excuse on the part of any one. The white raiment, the righteousness of Christ, so freely offered to every one who will receive it, is the wedding garment of the parable.

Love could go no further. The provision could not be more ample. The way could not be more clear. Christ so lifts up his voice that every one *may* hear; but he will not *compel* any one to listen. He will not force open the door of our hearts. He will not take up his abode in any place where he is not a welcome and invited guest. He will not compel any one to admit him. We may keep the door barred against his entrance till he is forced to depart; for we are free to decide for ourselves what our own destiny shall be. Shall we not be moved to adopt, as the earnest desire of our hearts, the touching lines of the poem?—

"Seeking me thy worn feet hasted,
On the cross thy soul death tasted;
Let such labor not be wasted."

U. S.

REFORM BEGINS WITH OURSELVES.

THE thirty-third General Conference is now in the past, so far as the assembly of persons that composed its daily sessions is concerned; but the influence of the Conference for good upon individual lives and the cause in general, I trust, has only begun; and the current there set in motion will broaden and deepen as the days and months come and go, till our Lord's return.

So many valuable lessons and important principles were brought forth from the word of God and the Testimonies in so short a space of time, that many of us may have failed to grasp their full import; and hence will be in danger of dropping back into the old way, unless we make a constant study and daily application of these fundamental principles.

The first thing to be considered in our study and application, and everlastingly kept in remembrance, is that "thou art the man" ad-

dressed. Self is so prone to shift to others reproof and responsibility, and complacently join in a pharisaical and "holier-than-thou" spirit, that unless we are very careful, instead of humbling our hearts, walking in fear, and trembling before God, we shall find ourselves mounting the judgment-seat to condemn others no more guilty than ourselves. It will be called to mind that the Testimonies said that the trouble was not with one man nor with two men; but that these wrong principles were in *all* our institutions, and had extended to the *Conferences* and *churches*, thus involving our entire membership. This being true, it follows that just so far as the disease has spread, just so far must the remedy go; and while the trouble began at the heart of the work, so must the reformation begin there, and radiate out, if the body shall be purified and remain pure.

This reform, however, will not be brought about in the same way that the trouble originated; namely, by boards and committees and men in authority taking advantage of their position to compel others to conform to their ideas and opinions; neither will it be brought about by institution sitting in judgment upon institution; nor by the responsible men in one institution parading the supposed failings and shortcomings of the responsible brethren in sister institutions in a way prejudicial to their reputation, and the best interests of the work over which they are called for the time being to preside. Such work only stirs up the baser passions of the human heart, and intensifies the situation; for when the condemned presumes to sit in judgment upon the condemned, it is not the gentle Spirit of Christ, which alone can influence the individual for good, that chooses the words spoken; but it is too often the spirit that emanates from him who is an accuser of the brethren.

"If men desire to place themselves where they can be used of God, they must not criticize others, nor labor to make their defects apparent. This is Satan's special temptation, whereby he strives to hinder the work of God. The Lord can not bless hearts that are not meek and lowly. It is not our work to seek to humble others. The word of God to us is, 'Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.' Every genuine reform begins in the heart and home; and by the constant abiding presence of that Spirit which alone can work this change, a silent influence will be diffused that will affect others for good. The language and choice of Joshua before all Israel, in asking them to choose whom they would serve, when he said, 'But as for me and my house, we will serve the Lord,' is an illustration of this fact; for the record states that after this, 'Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua.'"

I am fully convinced that in many of our human efforts to right up matters, we have, in our zeal and under the inspiration of an extemporaneous speech, made use of ill-advised and extreme expressions, that the enemy has taken advantage of to convey wrong impressions to individuals, causing them to take extreme positions, which add to the perplexity of the situation. I am of the opinion that wrong impressions were left on many minds in regard to the Review and Herald Publishing Company

and the men standing at the head of it, in the closing days of the Conference.

Referring to the form of organization, a statement was made, without explanation or qualifying clause, that it was "a private corporation." This, in a sense, is true; for in law all corporations not connected with the civil government are classified as private corporations; but, like many similarly classified corporations, the sole object and purpose of the Review and Herald Publishing Company is to benefit mankind in general, and in no sense to benefit the individual shareholder by profit or gain; or, in other words, its general object and aim are purely philanthropic. Yet this expression taken in connection with other statements that were made relative to a wrong application of funds, caused some good, conscientious brethren to conclude that it was wrong for them to continue longer to engage in the canvassing work, to sell books, the profit from which was enriching "a private corporation."

Other things might be mentioned, but this is sufficient to bring out the point. I am perfectly certain that none of the speakers meant to injure the publishing company, nor cast reflections upon the personal honesty and integrity of its present managers, nor in any way to make their work harder; hence this is written solely to disabuse minds of wrong impressions, and not as a reproof to those who spoke and acted in good faith, having the good of the cause at heart.

While the Lord has spoken plain words of reproof in regard to many things connected with the Office of publication in Battle Creek, he still recognizes it as his institution; hence I do not think he means by these reproofs to set in operation a feeling or sentiment of distrust that will cause discouragement to those having the work immediately in charge, or cripple the influence and usefulness of our oldest institution, and one that has all along been the financial backbone of the cause. The present board of managers accept the Testimony of reproof and correction, and have entered heartily into the work of searching out the wrong principles, with a view of setting things right so far as possible. The task is no light one; but will require patient and prayerful research, since the difficulty runs back through a series of years. Not only this, but the present and future policy must be clearly defined and religiously adhered to.

Now that the reproach has been rolled away from the General Conference by humility and confession, let us to a man rally round our institutions, and by our prayers and words of confidence and encouragement, stay up the hands of those in charge, and in every way possible aid them in their efforts to cleanse these institutions from every wrong and defiling influence, that God's approving smile may once more rest upon, and continue to abide with, them, until the work for which they were brought into existence shall be fully accomplished.

GEO. A. IRWIN.

"WORLDLY policy and the undeviating principles of righteousness do not blend into each other imperceptibly, like the colors of the rainbow. Between the two a broad, clear line is drawn by the eternal God. The likeness of Christ stands out as distinct from that of Satan as midday in contrast with midnight."

A DARK CLOUD.

WE have been told that debt is casting a shadow over our college. It is impossible to arise and shine to the fullest extent with a dark cloud hanging over us. Those who are now in the college are not directly responsible for this; yet in accepting positions we believe that we are under as much obligation to pay every dollar as if we ourselves had personally contracted it. Much earnest praying and studying over this perplexing question have been done by those connected with the school. Many outside of the institution had lost heart, and said that the debt could not be paid by our own people; but still our courage was good. The Lord had said that the debt was the result of wrong principles and methods of education. We know that correct principles of education will give power to get wealth.

The Lord has given the school some remarkable experiences this year. He has led to one thing after another; and each time a victory has been gained. Again and again, when we have reached, as it were, Red Seas of difficulty, nearly the whole school has recognized the situation; and together we have sought for victory until the battle was won. Two weeks ago the impression settled down upon nearly all that the time had come to begin to lift the debt. No one can explain how the burden was laid first upon a few and then upon many. The Spirit of God did it. Three lessons were given on the subject of debt; and then without the least urging, over \$5,250 was raised by the teachers and students. It was no ordinary occasion; and the voice of God was heard calling upon all to make a sacrifice, that others might catch the same spirit of giving.

By faith the school claims an entire victory. We are resting easy, and shall soon see with our eyes the necessary funds. As soon as we had done all that we could, the Spirit began to work on the hearts of the stockholders of the Review and Herald, who are college creditors to the amount of \$47,000. They kindly forgave the interest, amounting to about \$17,000.

There are just two ways of paying the debt. The first way is for our own people to pay it; the second, for men who are not now of our faith. Only Christians know the truth of the statement that giving increases the store of the giver; those not of God say in their hearts that it is more blessed to receive than to give. It is God's will that our people grasp the blessing of paying this debt. It will require a sacrifice, but it is the sacrifice that sweetens the offering. The lifting of the debt began by teachers and students making a great sacrifice. This spirit will spread; and when our people have gone to the extent of their ability, men of the world will be directed to our aid.

The readers of the REVIEW have no doubt read of the gift of four hundred thousand dollars to the cause by a brother who knew nothing of our work two months ago. Another man, a millionaire, not yet a Seventh-day Adventist, is giving liberally to forward the message in New York City. But do we realize that these things mean the beginning of the close of our probation?

Satan is pleased to have you increase your farms, and invest your means in worldly enterprises; for by so doing you not only hinder the cause from advancing, but by anxiety and overwork lessen your prospect for eternal life. . . . It is now that our brethren should be cutting down their possessions instead of increasing them. We are about to move to a better country, even a heavenly. . . . The time is coming when we can not sell at any price. The decree will soon go forth prohibiting men to buy or sell of any man save he that hath the mark of the beast. We came near having this realized in California a short time since.—“*Testimony for the Church*,” No. 31, page 148.

These truths were published over sixteen years ago. Each one should ask himself,

“Have I been pleasing God or Satan all these years?” In “*Gospel Workers*,” page 298, in speaking of giving to carry forward the message, we find this significant sentence: “When the poor have done all they can to advance the cause, the Lord will bring in men of means to carry on the work.” The poor are indeed now giving all they can; and now, too, the Lord is bringing in men of means to carry on the work. And now what will those Seventh-day Adventists do who have, and *have had* for years, abundance of means; but who, as the most they would do, would only *lend* to the cause, on interest, and *give* nothing? Have we reached the time when, although our own brethren of wealth may hold on to their means, they can not longer retard the work? This seems to be true. The onward strides being taken cause rejoicing; yet through it all there is a vein of sadness that so many will soon find their property a curse, eating like a canker into their very vitals. It is not our money that God needs; but he waits to bestow the blessing which comes only from giving all we have.

Some may smile when it is suggested that the time is not far distant when money will be refused. The following quotation from “*Rise and Progress of Seventh-day Adventists*,” pages 557, 558, may be of interest:—

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

Shall these experiences be repeated? Should not those who are withholding the Lord's means tremble when they realize that millionaires are freely giving to carry forward the message? With the outposts, the strategic points, of the Lord's work established twice clear round the earth,—north and south of the equator,—the accession of a dozen millionaires, and the power of the Holy Spirit upon the consecrated ones, will easily furnish the means by which the Lord can “finish the work, and cut it short in righteousness.” And as the Lord has actually begun to call in these men of means, it can now be a very easy thing that in a little while those who have had years of opportunity to give, but would not give, can have no more opportunity to give.

It is time now for each one closely to examine himself, and get right during the little time that remains.

The time has fully come to appeal to our people for help. Let us all do our part in removing this dark cloud from the school; for “the customs and practises of the Battle Creek school go forth to all the churches; and the pulse heart-beats of that school are felt throughout the body of believers.”

E. A. SUTHERLAND.

THE references in Brother Sutherland's article to the outposts twice round the earth, etc., will be better understood from reading the following extract from the article on “The Seventh-day Adventists,” in *Progress* of August, 1898, referred to on our last page two weeks ago. After stating the principles and object of the Seventh-day Adventists, the question, “How far have these principles been found realizable?” is answered as follows:—

“As for the realizing of the original and ultimate purpose of our existence as a separate denomination,—that is, the proclaiming of the message of God to every nation, kindred, tongue, and people,—considerable progress has been made in this also. We have organized Conferences in twenty-eight States of the Union, with churches in all the other States and in the Territories; also in New Zealand, Australia, South Africa, Switzerland, Germany, Denmark, Norway, England, Quebec, and Ontario; churches in Manitoba, Hawaiian Islands, Russia, Turkey, Holland, British Guiana, Brazil, Argentina, Chile, in the islands of Trinidad, Jamaica, Ruatan, Pitcairn, Tahiti, Norfolk Islands; and missions in Fiji, Cook Islands, Tonga, Society Islands, China, India, Matabeleland, and Gold Coast. We have educational institutions—academies or colleges—in Massachusetts, Ohio, Tennessee, Michigan, Nebraska, Texas, California, Washington, New South Wales, Cape Colony, Germany, and Denmark, and schools in Hawaiian Islands, Japan, Switzerland, Sweden, and Brazil. We have health institutions in Michigan, Illinois, Nebraska, Colorado, California, Oregon, Mexico, Hawaiian Islands, Samoa, New South Wales, Victoria, Cape Colony, India, Denmark, and Switzerland. We have publishing houses in New York, Michigan, California, Australia, Cape Colony, Germany, Norway, and England; and from these are issued publications in more than forty languages.

“How far can these principles be hoped to be realized in the future?”—As for the Christian life itself, the principles can be hoped to be realized even to the absolute perfecting of the individual membership in Christ Jesus. Eph. 4:7, 14. The power of God manifested in the everlasting gospel is able to save a man from sin, to keep him from sinning, to make him perfect in every good work to do the will of God, and to present him faultless in the presence of God with exceeding joy. This consummation we sincerely expect to see realized in thousands upon thousands of men upon the earth, who thereby shall be prepared to meet the Lord Jesus in peace when he comes in the clouds of heaven in all his glory.

“And as for the proclamation of the message,—completely, to the earth's bounds,—since already our evangelical, educational, health, and publishing institutions are all established twice clear round the earth,—both north and south of the equator,—it will be easy enough for the principles to spread from these to the earth's bounds, when all who are connected with all the institutions shall be baptized with the Holy Ghost as at Pentecost, for which we are constantly praying and waiting.”

OUR time here is short. Let us live, not holding ourselves in our hands, but as seeing Him who is invisible. We have no time now to nurse grievous things; we have a work of great and determined importance before us. We shall not fail nor be discouraged. We are kept for the Master's use. We must have a trustful disposition toward God; we must cultivate love and confidence toward our brethren and sisters in the faith. We must have the habit stronger and stronger of always thinking of him who is our life, our crown of rejoicing. He has bought us with the price of his own blood. The Lord has a right to claim from all his disciples that he shall be trusted. Let not the thought be entertained whether such erring ones shall be Christ's; he will be our all-sufficient helper, so that we shall not remain erring, but be enabled to attain to the holiness to which we are called, through a close and intimate communion with Christ. If we fall short, it will be through unbelief. And that is sin. With God there is no failure in fulfilling his word.—*Mrs. E. G. White, Dec. 26, 1898.*

Progress of the Cause.

NOTES ON FOREIGN MISSIONS.

ELDER F. J. HUTCHINS reports three good native helpers in the Central American field.

For the last eighteen years there have been two lone representatives of the third angel's message in Haiti. They are now calling loudly for help in that field.

Two of the Chinese boys in our school in Honolulu have recently had their photographs taken with their Bibles in their hands, hoping in this way to let their fathers know that they believe the Bible.

Our laborers in Honolulu have secured land suitable for our school work in that city, at a cost of about \$5,000. The Chinese will erect good, substantial buildings at their own expense, and promise to complete them by July.

Plans are already in operation to open a small industrial school in Suva, Fiji. Land was leased, at a low rate, from a native who was interested in our work, and already buildings are in the process of erection. Several young men have asked for admission into the school, and as many as can be cared for are expected.

Work has recently been opened at Karmatar, India, about 168 miles northwest of Calcutta. During January the number of visits, including patients coming to the mission and those visited in their homes, was 397. Our laborers are becoming acquainted with the language, and the opportunities for teaching the gospel are good. The Lord is giving health and courage. The company that sailed for this field some weeks ago arrived February 9. They are fast preparing for work. The canvassers will labor among the mountains.

Six Hawaiians now await baptism at Hilo, Hawaiian Islands. All of these have been members of our school. There has been no public effort made for these people, outside of the Sabbath meetings. Two Chinese are disposing of their business, expecting to unite with us, and prepare to carry the message to China. Other leading Chinese are asking why we do not enter China. One, who has opened a school in China for his people, would be glad for teachers to conduct it. Thus the Lord is going before us, and opening up avenues for work.

THANKS TO THE LORD.

DEAR BRETHREN: I thought perhaps you would be interested in the wonderful work which the Lord has wrought for us in our home. My husband and I are charter members of the church in Ashland. He has been in the truth nearly seven years, and I have been keeping the Sabbath for twenty-six years, having first accepted the truth in Oswego County, N. Y. Last September our youngest son, then just past his tenth birthday, began having trouble with his knee. It was swollen and painful, and it became necessary for him to use a crutch to get about. Three physicians thought the disease to be rheumatism, and we treated him for that. Hot packs, both local and full, were tried, and liniments and washes of all sorts and descriptions were used, but he was still lame. The pain wore away, and the swelling went down. One side of the knee, however, was very sore, and the crutch was a necessity. Last Friday we had his leg examined by a competent doctor, who said the kneecap had grown fast, and that an operation must be performed before he could walk without his crutch. His leg was somewhat twisted; he could not put his foot level on the floor, neither could he straighten out his leg.

Sabbath afternoon a brother and sister were in, and the conversation turned on health, healing, and kindred topics. My husband said: "When there is any healing done, it is always away off somewhere. I don't say the Lord can't heal; for I believe he can; but I would like to see some of it. I will believe when I see it."

In less than an hour after this, Ernest started to go across the room, his face showing that his limb was hurting him. All at once he stopped, with a cry of pain. I asked, "Did you hurt your knee?" He replied, "No, but it feels as if some one were twisting it." He started to come to me, and exclaimed, "Why, mama! mama! I can put my foot on the floor." His father and the brother examined his knee; the cap was loose, he could move his leg with ease, straighten it out, and set his foot firmly on the floor. I said, "Ernie, the Lord has healed you, get up and walk." He got up and walked across the room, limping slightly; walked across again, without limping; then he started out-of-doors, running and jumping, almost beside himself with joy.

Our hearts are filled with joy and thanksgiving for the wonderful goodness and love of God toward the children of men. To his name be all glory and praise forever.

MRS. H. F. WATERMAN.

Ashland, Ore., Feb. 20, 1899.

OUR PERIODICALS.

THIS incident may stimulate you to get as many of our papers into the homes of our isolated brethren and sisters as possible: Out in western Wyoming, twenty-five miles from the railroad, with only two neighbors in ten miles, I found a lone sister, who had not heard a sermon on any point of present truth for thirteen years. She had not even seen one of our people for many years. I found her an up-to-date Seventh-day Adventist. Do you know what that means? If you know the requirements for this condition, and comply with them, you love every point of reform connected with the third angel's message.

This sister takes the REVIEW, *Sentinel*, *Good Health*, *Gospel of Health*, *Missionary Magazine*, and *Youth's Instructor*, also some smaller field papers. I do not say one can not keep up with the message without all of these papers, but I am free to say it is a rare thing to find an up-to-date Seventh-day Adventist who is not taking our principal periodicals, which are filled with timely spiritual food.

Then let us work for the papers. The Lord is surely coming; time is soon to close. The gospel work is nearly done; Jesus is almost ready to say, "It is finished." Brethren and sisters everywhere, take the papers, and read, and practise.

O. S. FERREN.

CHURCH SCHOOL WORK.

"INASMUCH as ye have done it unto one of the least of these my brethren, ye have done it unto me." Do we realize the depth of meaning in this? Have we pleaded with God for an understanding and for divine light? Have we taken God at his word, and stepped out on his promises? If this has been done, ought we not gladly to do his work, and accept every opportunity wherein his love can be made manifest? If we believe the word of God, our greatest desire should be to train the youth and children in the fear of the Lord. God's Spirit has at times been deeply felt in our school. A few days ago we were studying, in "Early Writings," about the time of trouble; the children were eager to know how God will protect his people when the wicked want to kill them; to learn about the first and second resurrections; what Satan will be doing during

the thousand years, etc. We studied the chapters together; and as I was reading to them, I noticed tears gathering in the eyes of some; and even the little ones stopped their work, and listened with intense interest. Before I knew it, the forenoon was gone; and in the afternoon they pleaded with me to read more from "Early Writings." One little boy said that he could understand that book and "Steps to Christ," but that a story-book is not so interesting.

Satan works in many ways, but the grace of God is sufficient to overthrow all his plans. If we expect to receive the blessing God has in store for us, why are we shutting up our hearts and homes against it by folding our arms and saying, "I have worked out my day, and others can do the same"? Let us arise, put on the armor of God, walk in the light he is now giving us, and be prepared to meet him when he comes.

STELLA E. ADAMSON.

Jonesboro, Ind.

FLORIDA.

FORT MYERS.—A. C. Bird, C. P. Whitford, and myself came to this place, pitched our tents on a beautiful lot in the central part of the town, and began meetings the night of January 20, continuing them until the night of March 12. The interest was good from first to last, and the attendance was all we could reasonably expect, taking into consideration the many rain-storms during the progress of our meetings. Rain-storms in Florida during the winter season are something rarely seen, but we have had many of them this winter.

Between twenty and twenty-five persons have signified their intention to keep the true Sabbath, and others are on the point of deciding to obey. We sold nearly thirty dollars' worth of books and Bibles, besides giving away nearly four thousand pages of tracts; distributed many papers, preached sixty-two discourses, gave twenty-five or thirty Bible readings, and made over two hundred visits, talking and praying with the people. Thus far we have obtained eleven subscriptions for the REVIEW, and received forty-two dollars in contributions.

Brethren Bird and Whitford have gone to Chokoloskey to hold meetings, and I shall remain here awhile to follow up the interest, and get the company more firmly established in the truth. Brethren Butler and Scott, of Battle Creek, were with us over one Sabbath and Sunday.

M. G. HUFFMAN.

COLORADO.

CANON CITY.—The Lord is still blessing his work here. Eight persons are ready for baptism, and others are deeply interested. We expect to have our new church ready for dedication, May 7, free from debt. It is a neat brick building, 26 x 46 feet, and is greatly needed here, as we have only a private house in which to hold meetings, and many are waiting to attend who do not feel free to do so where we now meet. When we began building we had only about seven dollars, but the Lord has wonderfully blessed in raising money for the building. Our work at Florence is also encouraging, and many are becoming much interested.

G. W. ANGLEBARGER.

NEW BRUNSWICK.

YESTERDAY, Sabbath, March 25, 1899, was a good day for the church here in St. John. The Disciple church kindly gave us the free use of their baptistery; and one sister, who has recently taken her stand for the truth, was buried with her Lord in baptism, and united with this church. Brother R. S. Webber was present, and spoke for a while on the subject

of baptism. In the afternoon we had an excellent meeting, Brother Webber again speaking to us, on the subject of faithfulness, from Rev. 2:10, after which we had a good social meeting. The Spirit of the Lord was present in a marked degree. One man who had wandered away from the truth was present, and gave himself anew to the Lord. It was good to be there. Brethren, pray for the work here.

S. J. HERSUM.

News and Notes.

FOR WEEK ENDING APRIL 1, 1899.

—The New Jersey Legislature has made it a misdemeanor to wear birds on a hat in that State.

—The Oklahoma Legislature has passed a bill prohibiting the practise of Christian science in that Territory.

—A phonograph is being made for use at the Paris Exposition of 1900, which is expected to be of sufficient dimensions to be heard by 10,000 persons.

—A furious cyclone swept over Liberty, a small town in De Kalb County, Tenn., nearly annihilating it. The damage to property in the storm's path is enormous, but no fatalities are reported.

—In New York City there is an immense demand for old bottles by the brewers, who declare that since the war closed, the demand for bottled beer in Cuba and Porto Rico has been so great that it is almost impossible to supply it.

—In Belgium postage-stamps have attached to them a small notice which indicates in a few words that the letters bearing them are not to be delivered on Sunday. If the sender of a letter does wish it to be delivered on Sunday, he tears off this tiny notice.

—As an indication of the extent of counterfeiting operations in this country, Chief Wilkie, of the government secret service, is making preparations to destroy counterfeit coin and bogus notes representing \$1,221,306,888, which have been accumulated by his bureau.

—New Mexico finds it difficult to secure Statehood, and this difficulty should continue so long as American Protestants are arrested for not doffing their hats to the procession of the Virgin. Church influences and demands should never be allowed to enter civil affairs.

—A bill has been introduced into the New York Legislature, aimed at the abolition of department stores, such as are rapidly increasing in all the large cities, by imposing a license of \$1 for a store of one department, while if it reaches eight departments, the license is \$100,000.

—It is reported from a town in New Hampshire that a Methodist pastor has been chosen for chief of police. This attempt to unite in one man a work carried on by force with the persuasive influences of the gospel can not prove a success for both. Like oil and water they will not mix. One will be neglected: and considering man's nature, it is easy to see which that one will be.

—"It is estimated that in Chicago there are about 16,000 sweat-shop workers. They toil from twelve to fourteen hours a day,—men, women, and children,—and receive such a wretched wage that many of them are supported in part by charity."—*Editorial in a leading Chicago paper.* It seems by this that this country has yet something to learn in self-government before it gives unsolicited lessons to others.

—A daily newspaper, published in Caracas, Venezuela, in commenting on the beef scandal, calls attention to the poisonous food that is given to the United States Army. It says: "The Yankee provisions are replete with poisonous adulterations, and are digging a grave for every consumer. The butter, lard, codfish, cheese, ham, and everything imported from the United States is a menace to health."

—Another terrible famine is reported in Russia. It is said that in thousands of square miles in the middle of the Volga district, in the central part of the empire, victims are dying by the wholesale. In one province the people are living on boiled flour and water, or upon bread made of wheat mixed with chopped straw, and upon bran, acorns, and weeds. The *Chicago Times-Herald* says: "The millions that Russia spends every year for the support of a vast standing army, if applied to the promotion of agriculture and other industrial activities that constitute national wealth, would make every peasant in the empire self-supporting, contented, and prosperous." Americans should take warning!

—Fifty-two members of a Catholic church in Minnesota have publicly withdrawn from it, until its priest, who is making an effort to have the saloons closed on Sunday, is removed.

—The present-day tendency to extremes is becoming more and more noticeable. Several of the popular magazines have been reduced in price to ten cents a copy, or one dollar a year, but now comes the experiment of a five-dollar quarterly called the *Anglo-Saxon*. This high price is expected to confine its circulation to the "upper class," and it is hinted that royalty will be included in the list of contributors.

—Not a week passes but there are from one to half a dozen gigantic trusts formed. In New Jersey, the home of trust organizations on account of the leniency of the laws, plans were perfected for the organization of the American Independent Telephone Company, with a capital of \$7,000,000, the object of which is to rival the Bell interests. And on the same day a combination of the leading jewelry concerns of the East was effected, with a capital of \$25,000,000.

—It is said that forty per cent. of the youth that are raised by conscription in Russia are totally illiterate. It is estimated that, by disbanding 100,000 men of his huge army, the czar would have funds at his disposal for building 10,000 schools and 10,000 village schoolmasters' houses, and would have \$5,000,000 for paying the teachers' salaries; and would still have 900,000 soldiers,—a greater number than the combined land forces of England, Germany, and the United States.

—New York City proposes to have a mammoth exposition in 1901, with a floor space one third larger than that of the World's Fair in Chicago in 1893. A bill to incorporate a company for the purpose has been introduced into the New York Legislature, and a capital of \$25,000,000 is to be raised to give success to the project. After the first season it is proposed to turn the buildings and grounds over to the city, and to make the exposition permanent. American goods will be exclusively entered for competition.

—The *New York Tribune*, in speaking of a weekly meeting of Methodist ministers in that city, says: "General interest has been attracted to these meetings by reason of a series of radical papers on Bible criticism, chief among which was that of the Rev. S. P. Cadman, who has taken an advanced position against the infallibility of the Bible." What can be expected of the common people when such positions are taken by those who claim to be ministers of the Word? The only safe course is for all to seek the light of truth by studying for themselves.

—A Washington despatch is responsible for the following concerning the rapid increase of trusts, and how they are regarded by conservative financiers: "The extent to which new trusts are being formed is so tremendous as to attract general attention. No day passes without an announcement of from one to half a dozen new trusts. To-day the papers announce the formation of five new trusts, with an aggregate capital of nearly \$200,000,000, with several other trusts in process of formation. Every trust is capitalized at fully double its actual value, which means that dividends have to be earned on millions of watered stock. Conservative financiers fear that the country has gone trust mad, and that in a few months there will be a frightful smash, which will produce wide-spread ruin."

Special Notices.

INDIAN TERRITORY, NOTICE!

WE wish to say to our brethren in Indian Territory and eastern Oklahoma, that the Conference Committee has decided to hold a local camp-meeting at Claremore about the middle of May. The definite time will be announced soon. We expect excellent help for this meeting, and believe that it will be a profitable occasion. The usual necessary preparations will be made for the comfort and convenience of the campers.

We hope that our brethren will not only prepare to come themselves, but will try to interest others to attend. As this meeting will be in reach of a number of our people in Arkansas, it is sincerely hoped that we may see a representation from there.

C. MC REYNOLDS.

NOTICES.

EMPLOYMENT WANTED.—By a single man, Sabbath-keeper, as tailor, where he can keep the Sabbath. Address H. P. Christensen, 236 West 13th St., New York City.

WANTED.—A partner with \$500 to engage in manufacturing hosiery and underwear for the trade. Good profits and great demand. Orders on hand for 3,000 pairs of socks a week. Whole-hearted missionary workers apply at once to Southern Knitting Co., Corinth, Miss.

WANTED.—Good Seventh-day Adventist to go South in self-supporting missionary work, and take half interest in fruit farm and garden. Must have \$400 or \$500, and good references. Healthful location, good markets, splendid field for labor. Address at once, Box 16, St. Elmo, Ill.

FOR SALE.—A half section prairie land in Sioux County, Neb., with running water. Can not be beaten for stock-raising. Offered at a low figure. The owner is a student in Union College who has been called to labor in Europe. For further information address Martin J. Fritz, College View, Neb.

FOR SALE OR RENT.—Farm of ten acres, near Charlotte, Mich., 5 or 6 acres of which is well adapted to growing celery, onions, and roots. Good new house, barn, and well. Convenient to church and church school. Will sell or rent at a low figure. Address O. F. Campbell, 536 Williams St., Jackson, Mich.

ADDRESSES.

THE address of S. B. Horton is now 600 3d St., New Orleans, La.

The address of Elder G. B. Starr is now 40 Court Chambers, Bolton and King streets, Newcastle, N. S. W., Australia.

PUBLICATIONS WANTED.

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

Manitoba Tract Society, Box 725, Winnipeg, Manitoba.

Joseph Herrman, Lock Box 944, Boone, Iowa, desires books, hymn-books, Bibles, health publications, and a full set of the Testimonies to use among the inmates on the county poor farm.

Obituaries.

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

KEYS.—Died at Walkerville, Mich., March 12, 1899, of heart-disease, O. Keys, aged 79 years. He died in full hope of the resurrection. Services were conducted by the writer. T. D. WATERS.

LOW.—Died at Marshall, Mo., Feb. 12, 1899, of pneumonia, Brother Rufus Low. He accepted the truth twenty years ago, at Sedalia, Mo. Funeral services conducted by the writer. F. W. TERRY.

HOLSER.—Died of consumption, March 27, 1899, at Durand, Mich., John Holser, aged 47 years. Brother Holser was elder of the church at Durand, a faithful and devoted Christian. The funeral services were conducted by the writer in the Methodist church, assisted by the pastor, Rev. Rodell. Text, 2 Tim. 2:7, 8. L. MC COY.

GUTHRIE.—Died March 10, 1899, at Mary Fletcher Hospital, Burlington, Vt., Sister Marie Guthrie, aged 66 years. She accepted the third angel's message about twelve years ago, and joined the Burlington church, of which she ever remained a faithful member. Words of comfort were spoken by the writer, from John 11:25. C. H. DROWN.

ROSE.—Mrs. Lovina Rose was born in Albion, N. Y., April 26, 1829, and at the age of eleven joined the Christian Church. In 1840 she heard the call, "Behold the Bridegroom cometh," and immediately stepped forward into the light. For the last fifty-two years she has resided in or near the city of Oswego, N. Y. Her entire life has been one of patience and Christian service. During the preaching of the first message she was one of those who would pack her basket and follow the preaching of the message, never forgetting to provide something for those who might not have plenty. She bore the disappointment of 1844 with patience, and readily accepted the second and third messages as they came to her. Sister Rose carried an open purse, ready to meet the demands of the cause which she loved; even at the time of her death, it was found that she had remembered the cause with a provision for its necessities, until the mystery of God shall be finished. At the time of her death her home was with her daughter, Mrs. W. S. Skinner, 95 Erie St., Oswego, N. Y. Comforting words were spoken from Ps. 17:15. H. M. LAWSON.

Publishers' Department.

"THE ABIDING SPIRIT."

"THE ABIDING SPIRIT," by Mrs. S. M. I. Henry, deals with the presence, power, and ministry of the Holy Spirit, as manifested in the most common, material things, and as needed for the performance of the most simple duties.

"HERE AND HEREAFTER."

By U. Smith. This book should be in the library of every Seventh-day Adventist in the world. Its full title is "Here and Hereafter; or Man in Life and Death: The Reward of the Righteous and the Destiny of the Wicked."

A Methodist minister who has recently become a Seventh-day Adventist, speaking of this book and the great help it had been to him, said that the reading of it had been to him like "the lifting of a curtain hiding a beautiful scenery."

TESTIMONIALS FOR THE FOLDING PROPHETIC CHART.

I WISH to say that I have examined the Folding Prophetic Chart illustrating the prophetic symbols of the books of Daniel and Revelation, and I must say that it is the most complete chart that I have yet seen.

Having myself a large collection of charts, and having examined Mr. Simpson's Folding Chart, I can without hesitation recommend it as one of the best now published.

I have examined your new Folding Prophetic Chart, published by the Review and Herald, and regard it as a convenient and helpful arrangement of prophetic symbols. I do not hesitate to commend it to students of Daniel and Revelation.

March 7, 1899.

Having examined your new Folding Prophetic Chart, I find it a unique arrangement. To illustrate the symbols of Daniel and Revelation, I regard it as the most complete of any production that I have yet seen.

Atlanta, Ga., March 7, 1899.

After examining your new Folding Prophetic Chart, I wish to say that it is the most complete and neatly arranged chart I have seen. I bespeak for it an extensive circulation.

We have examined the new Prophetic Chart, now published by the Review and Herald, and take pleasure in pronouncing it the most complete and by far the most easy to trace and understand of any prophetic chart that we have ever seen.

I have examined the new Folding Prophetic Chart, and must say it is the clearest and most comprehensive demonstration of the prophetic symbols that I ever saw.

Have examined the new Prophetic Chart, published by the Review and Herald, and believe it is a necessary help to our understanding of the books of Daniel and Revelation. It is so simple that a child may learn to use it.

St. Thomas, Ontario, March 7, 1899.

I have looked Brother Simpson's Prophetic Chart over, with much interest. It is the best of its kind I have ever seen. No Bible worker can afford to be without it.

I wish to say to you that I have examined your Folding Prophetic Chart, and am sure that it is the most complete chart, in the field it covers, of any that I have seen.

I have examined the new Folding Chart, published by the Review and Herald, and consider it both ingenious and useful, and bespeak for it a wide circulation.

I have examined the Folding Chart of Brother Simpson's, and am convinced that it is the best chart I have ever seen. Not only will it make the truth impressive upon adults, but it will be impressive in teaching the truth to the children in our families.

I have examined your Folding Prophetic Symbolic Chart, and surely it is a necessity to the teacher of the prophecies given in the books of Daniel and Revelation. I had one of each of the charts for the wall, and yet, for several reasons that will be self-evident to the chart-user, I was glad to get one of these.

Allow me to say that I have examined the Folding Prophetic Chart arranged for the study of the prophetic symbols of the books of Daniel and Revelation, and I can truly say it is the most complete and comprehensive of anything I have ever seen, and I can bespeak for it a wide circulation.

After having examined the Folding Prophetic Chart, by Wm. Simpson, published by the Review and Herald Pub. Co., I am free to say it is the most comprehensive and complete of anything I have ever seen. It can be adjusted to illustrate any line of prophecy where symbols are used, in the books of Daniel and Revelation. It is especially adapted for Bible workers, as well as for public meetings.

I consider the Folding Prophetic Chart, published by the Review and Herald, the best thing of the kind I have ever seen. I do not see how it could be excelled for private use, or before small audiences.

Your chart is a wonderfully ingenious device, and must indeed prove a great help to all Bible workers.

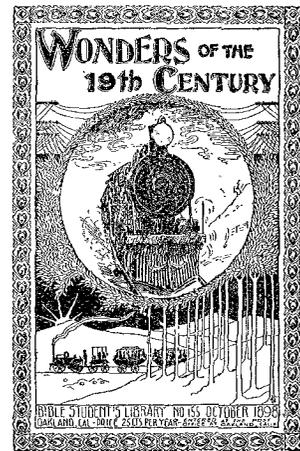
"SMITH'S DIAGRAM AND PARLIAMENTARY RULES." This is a complete compendium of parliamentary law and practise, and just the book you need. It is highly recommended by State governors, senators, editors, city mayors, and by presiding officers almost everywhere.

"WHAT IS PATRIOTISM IN THE UNITED STATES?" This is the title of No. 55 of the Religious Liberty Library, written by Alonzo T. Jones. It is a live tract upon a live subject, and the author is too well known among lovers of liberty, both civil and religious, to need an introduction.

Address all orders for copies of this tract to your State tract society, or to the Review and Herald Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Atlanta, Ga.; or Toronto, Ont.

IF YOU WISH,

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



FIRST EDITION 50,000.

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C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

Table with columns: No., Train Name, Destination, Time, Leave. Includes No. 11, Mail and Express, to Chicago; No. 1, Chicago Express, to Chicago; No. 3, Lehigh Valley Express, to Chicago; No. 5, Pacific Express, to Chicago, with sleeper; No. 75, Mixed, to South Bend.

EAST-BOUND FROM BATTLE CREEK.

Table with columns: No., Train Name, Destination, Time, Leave. Includes No. 10, Mail & Exp., to Pt. Huron, East, and Detroit; No. 4, Lehigh Express, to Pt. Huron and East; No. 1, Atlantic Exp., to Pt. Huron, East, & Detroit; No. 8, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East; No. 74, Mixed, to Durand (Starts at Nichols); Nos. 10 and 74, daily, except Sunday.

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected January 29, 1899.

Large table with columns: EAST, WEST, and various train numbers (8, 12, 6, 10, 14, 20, 36). Rows list destinations like Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Marshall, Albion, Jackson, Ann Arbor, Detroit, Falls View, Niagara Falls, Buffalo, Rochester, Syracuse, Albany, New York, Springfield, Boston.

*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.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 4, 1899.

In only the last six days of March there were eleven men killed and seventy-four wounded in the Philippines; and all to convince the Filipinos that they are not capable of self-government, and to set before them the most worthy example of self-government in the world.

ABOUT twenty leading scholars of England have issued a translation of the four Gospels and the Acts into every-day modern English. Matt. 5:18 is translated very forcibly thus: "Believe me, till the earth and the sky disappear, not even the dot of an 'i' or the cross of a 't' will disappear from the law—not until all is done."

THE expansionists of the United States all the time insist that the Filipinos are not fit for self-government; yet in the war with these, each success is heralded in the papers as a great victory, with immense glory to the commander under whom it was gained. These things seem hardly congruous as between one of the greatest nations on the earth and a lot of people who are "incapable of self-government."

WILL somebody tell how many more of the Filipinos would likely have been killed in the same length of time if they had been left entirely by the United States to work out self-government? Would they have killed more of themselves than the United States has killed of them? Nay, more, would they have killed more of themselves than they have killed of the soldiers of the United States? How inconsistent and even senseless is that whole enterprise! The more it is examined, and the more it is developed, the more it appears to be of the very spirit of Nimrod.

AND now there is a "deep and tender interest developed" by news from Rome that the tomb of St. Paul has been discovered, and also the casket containing the remains of the apostle. A religious contemporary hopes that "the news may be true." Well, what of it if it should, perchance, be true? There is to-day altogether too much sentimentality—too much relic-worship—among many professed Christians. They would worship his tomb, as did the people the tombs of the prophets in the days of Christ, and at the same time disregard the principles of truth that the apostle uttered.

THE professor of Greek in Johns Hopkins University, writing, in the *Independent* of March 30, 1899, of Justin Martyr, in a perfectly friendly way, calls him "an unkempt Christian Father;" says that "he makes sad blunders of every kind;" quotes "one of his critics" as saying "that he was at once a Christian and a heathen;" and finally says himself that "Justin held one hand out to the Saviour, and one to Socrates." This is all true. And Justin Martyr is one of the "authorities" quoted in support of Sunday. That such a father as that should be ready to invent Sunday observance is quite appropriate.

THE Chicago *Times-Herald* remarks that "it is a curious fact that the curricula of the public schools are arranged with absolute indifference to the fact that pupils possess different mental aptitudes and physical capacities. . . . Fortunately it is no longer regarded as heterodoxy in education to make a plea for a common-sense adaptation of instruction to individual needs."

DENMARK has decided to send a war-ship to Chinese waters to represent and assert a claim of Denmark to a share in the dividing up of China. There is, however, no room for doubt that this move means much more than merely the entrance of Denmark into the Eastern question. The mother of the czar of Russia is a real power in Russian affairs; and she is a Danish woman. Against Prussia, Denmark bears an everlasting enmity on account of Prussia's robbing her of Schleswig-Holstein; and the king of Prussia is emperor of Germany. In the line-up of the nations in the East, therefore, it is plain that Denmark would not be at all likely to be found in the company of Germany; while, under the circumstances, it would be quite natural that she should be found in the company of Russia: and taken all round, it is not difficult to see the hand of Russia in this move made by Denmark; for it would be impossible for Denmark, one of the smallest powers of the earth, to act alone in asserting any claim in China as against the interest of any of the powers already there. This, then, puts Russia, Denmark, Belgium, and France on one side, and Britain, the United States, Germany, and Japan on the other, in the affairs of the East.

It may be of interest to know just what has been done so far in the Philippines. The Chicago *Times-Herald* very aptly states it thus: "We have heard a great deal about this, that, and the other town which has succumbed to our troops; but the Americans are still in the suburbs of Manila; and the island of Luzon contains 40,000 square miles, being just about the size of Kentucky, and five sevenths as large as Illinois. A series of operations around our harbor here would mean about as much to the State. Chicago faces east, instead of west, as Manila does; and with that difference in mind, we may press after the Filipinos along the north shore. We have driven them out of Ravenswood, Rogers Park, the larger town of Bulacan, otherwise known as Evanston, and finally captured their capital at Highland Park.

"We have also deployed west of the city (east, in the Philippines), and occupied the country as far as the Des Plaines River, within a radius, say, of ten miles. . . . Beyond is still almost all the 40,000 square miles of the island of Luzon, the major part toward the north, whither Aguinaldo has fled, the minor part, a long, irregular extension, which stretches away to the southeast. If now we keep plunging forward in the chase, the daily reports will continue to come in of a score killed and four-score wounded; and it would be better far to wait until there was a concentration of the enemy in force, and meantime to try the effect of conciliatory proclamations."

And that is all that has been done. And at what a cost! And for what?

THE London correspondent of *Harper's Weekly* says that "the appalling growth of London is a subject that is beginning to occupy the anxious attention of our rulers;" and further remarks that "one of the problems of the coming century will not only be that caused by the overcrowding of London, but by the growth of all the great cities to which population is attracted in excess of provisions made for their accommodation." That is true everywhere, and it is just what was the chief evil of the Roman Empire when it went to ruin.

THE CHRISTIAN EDUCATOR.

THE March number of the *Christian Educator* has been greatly delayed because of the time required to develop some new plans suggested at the close of the General Conference. Those who feared that the *Educator* might be discontinued will be glad to learn that the paper now has better prospects than ever before. A united effort is to be made by all our leading workers to make it the *representative* organ of our denominational work in education. Our best writers will contribute articles that present the principles of Christian education, and how they are applied in the schools; and the paper will be a medium through which to study the special instruction that is being given by the Spirit of prophecy on the subject of education in the home, the school, and the church.

Send for a free copy of the March number, which is now ready. In order to introduce quickly the new plans of the *Educator* to readers of the *Review* who have not been taking it regularly, the publishers make the following special offer for a limited time:—

THIS COUPON

Entitles the holder to a credit of twenty-five cents on the regular subscription price (fifty cents) of the *Christian Educator*, provided it is mailed to the publishers before April 30, 1899. Cut this out, enclose a postal money-order for twenty-five cents with it, and send to the Review and Herald, Battle Creek, Mich. You will receive the *Christian Educator* (full 32-page magazine) from April, 1899, to April, 1900, for *only twenty-five cents*. Send us a club from your church, Sabbath-school, or neighborhood at once.

THE YOUTH'S INSTRUCTOR.

BEGINNING with No. 17, April 27, 1899, there will be a change in the size and price of the *Instructor*. The prices will then be as follows:—

Yearly subscription, single copy,	\$.75
Add fifty cents for postage to foreign countries.	
CLUB RATES.	
In clubs of 5-9 copies, one year,	\$.55
" " " 10-100 " " "	.50
" " " over 100 " " "	.45

Sample copies will be sent free upon application. Further notice will be given later.

MRS. MARY CLEVELAND, St. Johns, Mich., writes that she selected the article appearing under her name in last week's *Review*, but that she is not the author. The mistake in crediting was made here.