

# The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE  
 IS THE FIELD  
 OF THE WORLD

Emma L. Craig  
 box 449

"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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### CONSECRATION HYMN.

FRANK WILLIAM HOWE.

Tune: "Invitation."—*"Hymns and Tunes,"* No. 312.

O LORD, who hidest all our shame  
 Beneath thy crimsoned hand,  
 We feel thy touch, we trust thy name,  
 We yield to thy command.

We had no courage in the strife,  
 No shelter in retreat;  
 But thou hast glorified our life,—  
 We lay it at thy feet.

Be thou our King: our hearts are thine;  
 Do with us as thou wilt,  
 So nevermore thy love divine  
 Be wounded for our guilt!

We ask no ease nor joyous hours  
 To use for self alone;  
 Take thou our thoughts, our ransomed pow-  
 ers,  
 And make them all thine own.

### THE LAW EXALTED BY CHRIST.

MRS. E. G. WHITE.

CHRIST had altogether a higher, broader conception of the law than had the rabbis. He himself had inspired prophets and holy men of old to testify of the spiritual character of the law. Christ was the foundation of the whole Jewish economy. In the sacrificial offerings, type was to meet antitype in his life in the world, and in his death upon the cross for the sins of men. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

The rabbis, the priests and rulers, had ceased to look beneath the symbol for the truth that was signified by their outward ceremonies. The gospel of Christ was prefigured in the sacrificial offerings and Levitical types. The prophets had high, holy, and lofty conceptions, and had hoped that they would see spirituality of doctrine among the people in their day; but one century after another had passed by. And the prophets had died without seeing their expectations realized. The moral truth that they

presented, which was so significant to the Jewish nation, to a large degree lost its sacredness in their eyes. As they lost sight of spiritual doctrine, they multiplied ceremonies. They did not reveal spiritual worship in purity, in goodness, in love for God and love for their fellow men. They kept not the first four or the last six commandments, yet they increased their external requirements. They knew not that One was among them who was prefigured in the temple service. They could not discern the Way, the Truth, and the Life. They had gone into idolatry, and worshiped external forms. They continually added to the tedious system of works, in which they trusted for salvation.

In his sermon on the mount, Christ stripped away the mass of rubbish that had been wrapped about the law of God, and gave no honor to their human traditions. He proclaimed the true character of the law, revealing it as he had given it in Eden and from Mount Sinai. He presented it in its elevated character as binding upon all ages and conditions of men, as a law that will never lose its force in time or eternity. Christ lived the law, and his life of purity and holiness was a constant rebuke to the religious teachers of the day. His example condemned their godless lives. Addressing his disciples, he said: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Not only did the scribes and Pharisees violate the law of God themselves, but they led men to accept their words, to practise their human inventions, and follow their precept and example. They taught for doctrines the commandments of men. They desired to define to the smallest details the requirements of the law, and this led them to accumulate a mass of human sayings. These maxims they taught to the people as principles of the law, and thus they confused the faith and corrupted the morals of those, whom they led into idolatry by their perversion of truth.

There was great need that the Lawgiver himself should explain the true meaning of the law; and in his sermon on the mount, Christ expounded its principles. The religious teachers of the day had treated eternal realities as if they were trifles, and had exalted their own sayings and inventions, which had no place in God's law, as the only religion. In presenting their sacrificial offerings in their temple worship, they were as actors in a play. Christ condemned their corruption, which they called religion, and declared of them that they knew not the Scriptures nor the power of God.

Christ presented before the people the holiness of the law. He summed it up in these words, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself." This represents the whole duty of men to God and to their fellow men. This same law had existed in Eden before there was a people known as Jews, and it had been proclaimed on Mount Sinai to the Israelites by the Lord Jesus Christ. It had not been originated sim-

ply for their obedience, but was proclaimed anew to them as the living oracles of God. The law of God is the expression of his goodness and love, the transcript of his character. There is no power in the law to pardon the transgression of law; but the tidings of salvation through a Mediator was the only hope for the transgressor. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Through the plan of salvation the law holds its dignity in condemning the sinner, and the sinner can be saved through the propitiation of Christ for our sins, "in whom we have redemption through his blood, even the forgiveness of sins." The law is not changed in any particular to meet man in his fallen condition. It remains what it ever has been,—holy, just, and good. "The law of the Lord is perfect, converting the soul." It is a righteous law, one to be respected and honored; for it convicts the sinner of his sin, and convinces him of his need of a Saviour. It is then that he exercises repentance toward God, and faith toward our Lord Jesus Christ.

Paul describes his experience, saying: "I was alive without the law once: but when the commandment came, sin revived, and I died." He saw his need of a Saviour. Looking into the great standard of righteousness, he saw himself a sinner in the light of the law. But as he looked into the face of Christ, he could say, with full assurance: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." He could rejoice in the fact that provision had been made for his redemption, through the merits of the blood of the only begotten Son of God, and that pardon could be written against his name. It was evident to him that the law did not abate one jot of its justice, but through the atoning sacrifice, through the imputed righteousness of Christ, the repentant sinner stands justified before the law.

Christ bore the penalty that would have fallen upon the transgressor; and through faith the helpless, hopeless sinner becomes a partaker of the divine nature, escaping the corruption that is in the world through lust. Christ imputes his perfection and righteousness to the believing sinner when he does not continue in sin, but turns from transgression to obedience of the commandments. Christ rendered perfect obedience to the law, and man could not possibly obey the holy precepts had it not been for the provision that was made for the salvation of the fallen sons and daughters of Adam. Clothed with the habiliments of humanity, Christ passed over the ground where Adam stumbled and fell. He became subject to the same temptations to disregard the word that God had spoken, and to accept the voice of the tempter, who had disguised himself as an angel of light. He met the wily foe's temptations, saying: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He was assailed

by the tempter on every point upon which we are tempted; but as man's substitute and surety, Christ redeemed Adam's disgraceful fall, and kept the way of the Lord.

Thus he placed the human family upon vantage-ground, identifying his interest with that of fallen man. The prince of fallen angels conducted the warfare against the only begotten Son of God. Evil angels leagued with evil men, and earth and hell arrayed their powers against him, in order to overcome him. Unrighteousness leagued against righteousness and truth, error and iniquity assailed the standard of righteousness. Satan imbued his instrumentalities with his own spirit, and men became agents in the deceptive work, playing the game for the life and character of every son and daughter of Adam. He carried out the same plan upon which he had entered in heaven. There he had succeeded in carrying with him a large number of angels, who sought with him to make of no effect the standard of righteousness. Since his expulsion from heaven, he has worked with unabated earnestness, with sleepless vigilance.

Jesus, the world's Redeemer, stands between Satan and every soul. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And those who lay their sins upon Christ through faith in his righteousness, will come off victorious. As our Mediator, Jesus was fully able to accomplish this work of redemption; but O, at what a price! The sinless Son of God was condemned for the sin in which he had no part, in order that the sinner, through repentance and faith, might be justified by the righteousness of Christ, in which he had no personal merit. The sins of every one who has lived upon the earth were laid upon Christ, testifying to the fact that no one need be a loser in the conflict with Satan. Provision has been made that all may lay hold of the strength of him who will save to the uttermost all who come unto God by him.

Christ receives upon him the guilt of man's transgression, while he lays upon all who receive him by faith, who return to their allegiance to God, his own spotless righteousness. Those who thus receive Christ can say, with the psalmist: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward." With David we can pour forth the sacred song: "Good and upright is the Lord: therefore will he teach sinners in the way. The meek will he guide in judgment: and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

Not only is man forgiven through the atoning sacrifice, but through faith he is accepted in the Beloved. Returning to his loyalty to God, whose law he has transgressed, he is not merely tolerated, but he is honored as a son of God, a member of the heavenly family. He is an heir of God, and a joint heir with Jesus Christ. Of those who are accepted in Christ, Jesus says: "And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one;

and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

What inexpressible love has the Saviour manifested toward the children of men! Not only does he take off the brand of sin, but he cleanses and purifies the soul, clothing it in the robe of his own righteousness, which is without spot, woven in the loom of heaven. He not only lifts the curse from the sinner, but brings him into oneness with himself, reflecting upon him the bright beams of his righteousness. He is welcomed by the heavenly universe, accepted in the beloved Son of God. What glory can fallen man, through repentance and faith, bring back to God! He accepts the law of Jehovah as his counselor, his reprove, his standard of character, and thus testifies to worlds unfallen and to this sinful world, that the law is immutable in its character, and has been exalted and honored by the death of Christ, the only provision through which man could be saved. O, how precious is the atoning sacrifice, because of that which it accomplishes! The cross speaks to the hosts of heaven, to worlds unfallen, and to the fallen world, the value which God has placed upon men, and of his great love where-with he has loved us. It testifies to the world, to angels, and to men, the immutability of the divine law. The death of God's only begotten Son upon the cross in the sinner's behalf is the unanswerable argument as to the changeless character of the law of Jehovah.

#### THE GIFT OF APOSTLES.

J. N. LOUGHBOROUGH.

BECAUSE Christ chose twelve apostles as his special witnesses, there are denominations that have concluded that there must be just twelve apostles in the complete organization of a gospel church. By looking at the New Testament record, we see that others besides the twelve were selected by the Lord as apostles. In Antioch "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts 13:2, 3. A little later, these two are spoken of as "apostles." See Acts 14:14. In writing to the Thessalonians, Paul connects the names of Sylvanus and Timotheus with his own. And finally speaks of all as "apostles." 1 Thess. 1:1 to 2:6. This gives us sixteen apostles at the same time in the church. When writing to the Philippians, Paul speaks of Epaphroditus as a "messenger." In writing to the Corinthians, he also speaks of Titus as a "messenger." Phil. 2:25; 2 Cor. 8:18-23. In the Revised Version the marginal reading for the word "messenger," in each of these cases, is "apostle." In Dean Alford's translation, and in the German, it is "apostle" in the text. That would give us eighteen apostles at the same time, in the early church. Where is the necessity, then, in claiming that we must have just twelve apostles in forming a true church organization?

From the definition of the word "apostle,"—"one especially raised up of the Lord, and sent forth to lead out in some specific message to the world,"—it would be perfectly proper to speak of Martin Luther of Germany, Zwingli of Switzerland, Farel and Faber of France, and William Tyndale of England, as apostles of the great Reformation of the sixteenth century; so also we might call Wesley and Whitefield apostles of the great movement in proclaiming the doctrine of "free grace;" so also we might speak of the men who, in the Lord's own time, unknown to one another, were led, in different parts of the world, to the special study of the prophecies, and were thrust out by the accompanying power of the Lord to

herald to every missionary station on the globe, and to every seaport of the world, the glorious doctrine of the soon coming of Christ. Starting in various countries, about the year 1832, these leaders in the movement were deeply burdened with the importance of their message, and were heavily weighted with their duty to speed it on its way. By the years 1843 and 1844, these waves of light from various quarters had met in a mighty movement that stirred the moral and religious world as it had not been stirred since the days of Martin Luther. But of that movement we shall have more to say at another time.



L. A. REED.

BUT light reveals more wonderfully still a difference of one star from another. And this *difference* of one star from another, remember, is revealed by the *difference* in the *light* they emit. Light is supposed to be the result of undulations in ether. These undulations are very minute, and of wonderful velocity. Let a ray of light, entering a dark room, pass through a glass prism. "It is instantly turned out of its course, some parts more and some less, according to the number of vibrations, and appears as seven colors in different parts of the screen." None of these in any sense are colors, but affect the eye differently, and we call these different effects color. They are simply various velocities of vibration.

But I desire to call your attention to this spectrum of various colors, rather than to the theory that men advance to account for it. If we examine this band of colors spread out from the white ray of sunlight, we do not find each color simple. Red is not simple red, neither is yellow simple yellow, etc.; but there are, all along through the spectrum, a vast number of fine microscopic lines of various lengths. They are parallel; in some places near together, in other places far apart, but always of the same number and the same relative distance, when the same light and prism are employed.

"A patient study of these signs of substance reveals richer results than a study of the cuneiform characters engraved on Assyrian slabs; for one is the handwriting of men, the other the handwriting of God."

As Warren said, these lines are the alphabets to new realms of knowledge. These lines are produced by specific substances in the sun. Each substance has its own peculiar line or lines. Sodium always has two lines in a certain place in the yellow. Light, passing through vapor of sodium, has the vibrations that would fall on these two narrow lines in the yellow utterly destroyed, leaving two black spaces. Light, passing through vapor of burning iron, has hundreds of numbers, or kinds, of vibrations destroyed, leaving, in their stead, that number of black lines; but if the salt or iron be glowing gas, in the source of the light itself, the same lines are bright instead of dark.

By taking advantage of these principles, we can detect the presence of a large number of well-known terrestrial elements in the sun. The solar spectrum is crossed by dark lines, which, with an instrument of high dispersion, number several thousand; and by proper arrangement it is possible to identify, among these lines, many which are due to the presence in the sun's lower atmosphere, of known terrestrial elements in the state of vapor.

"Thus we have brought to our doors a readable record of the very substances composing every world hot enough to shine by its own

light. We find in our sun many substances known to exist in the earth, and some that we had not discovered when the sun wrote their name, or, rather, made their mark, in the spectrum."—*Henry White Warren.*

"The reader now understands that when the light from a celestial object is analyzed by the prism, and the component colors are spread out singly, as on a sheet, the dark and bright lines which we see are the letters of the open book which we are to interpret so as to learn what they tell us of a body from which the light came, or the vapors through which it passed. When we see a line or a set of lines which we recognize as produced by a known substance, we infer the presence of that substance. The question may now be asked, How do we know but that the lines we observe may be produced by other substances besides those which we find to produce them in our laboratories? May not the same lines be produced by different substances? This question can be answered only by an appeal to probabilities. The evidence in the case is much the same as that by which, recognizing the picture of a friend, we conclude that it is not the picture of any one else. For anything we can prove to the contrary, another person might have the same features, and might, therefore, make the very same picture; but as a matter of fact, we know that practically no two men whom we have seen *do* look exactly alike, and it is extremely improbable that they ever would look so. The case is the same in the spectrum analysis. Among the great number of substances which have been examined with the spectroscope, no two give the same lines. It is therefore extremely improbable that a given system of bright lines could be produced by more than one substance."—*Newcomb's "Astronomy."*

#### REGENERATION.

I. D. VAN HORN.

REGENERATION is twofold in its application to a Christian's experience: First, the moral change, or conversion. Titus 3:4, 5. The "washing of regeneration, and renewing of the Holy Ghost," is at conversion. Second, the physical change, or the resurrection. Matt. 19:27, 28. Regeneration here can only refer to the resurrection as it takes place "when the Son of man shall . . . sit upon the throne of his glory." This is at his second coming. Matt. 25:31.

Redemption is twofold,—from sin (Col. 1:12-14), the moral change; and from death (Rom. 8:23), the physical change. See also Hosea 13:14; Luke 21:28.

Salvation is twofold,—from sin (Matt. 1:21), which is conversion, the change from the carnal nature to the spiritual; and from death. Heb. 9:27, 28. Most certainly here is a salvation brought that the Lord's people do not receive till the coming of the Lord and the resurrection from the dead. See also 1 Peter 1:3-5.

The kingdom is twofold,—the kingdom of grace (Heb. 4:16; Col. 1:13), which every person enters at conversion; and the kingdom of glory (Matt. 25:31), which is entered only after the Lord's people are made immortal. 1 Cor. 15:50-55.

All must obtain through Christ the moral change, if they would finally receive the physical change. The moral change takes all who get *it*, into the kingdom of grace, and the physical change takes them into the kingdom of glory. Study and see, and make your soul happy in the service and work of God.

"'SEEING is believing' to the man who has not faith. To the man of faith, believing is seeing."



#### THE FOUNDATION OF THE CHURCH.\*

E. J. HIBBARD.

"WHEN Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for *flesh and blood* hath not revealed it unto thee, but *my Father* which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. 16:13-19.

I had another theme in mind, and fully intended to consider it with you this morning; but as I neared the Tabernacle, the scripture just read was urged so forcibly upon my mind that I became convinced that it is the proper thing to study at this hour.

We are hastening toward the time when all of us will be called upon to give our reason for not accepting the construction placed upon these words by that church which claims to be built on Peter; and it will not be sufficient to cite other scriptures which declare their interpretation to be untrue. At one time, I thought it a sufficient answer to a scripture that seemingly counteracted the truth as we understand it, to present one which seemed to oppose, or contradict, that one. But that is only to array scripture against scripture. "If Satan cast out Satan, . . . how shall then his kingdom stand?" Even so, If scripture contradict scripture, how can the word of God stand? We will, therefore, study the scripture before us, and notice what it says.

First, "Whom do men say that I the Son of man am?" The disciples were well prepared to answer. Had they not spent days and weeks among the people apart from Jesus, while fulfilling in part the commission given them in Matthew 10? And had they not mingled with the multitudes, from time to time, at the close of the wonderful sermons of the Great Teacher? Of course the people had given their opinions of Christ, and the disciples had heard them. Therefore they said, "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." All were wrong—every one. "But whom say ye that I am?" Was their opinion formed, or even influenced, by the prevailing ones among the people?—Such a thing would be natural; at least it is so in our day. "Simon Peter answered and said, Thou art the Christ, the Son of the living God." Jesus said: "Blessed art thou, Simon Bar-jona: for *flesh and blood* hath not revealed it unto thee, but *my Father* which is in heaven."

Why, that sounds strange. Was not Andrew present when John the Baptist said, "Behold the Lamb of God"? and did he not go and tell Peter?—"One of the two which heard John speak, and followed him [Jesus], was Andrew, Simon Peter's brother. He first

findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ." John 1:40, 41. And had not Nathanael also discerned this fact at about the same time?—"Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel." Verse 49.

These things in John 1 occurred at the beginning of Christ's ministry, while those in Matthew 16 were near the close. How is it, then, that such a question as, "Whom say ye that I am?" should be asked?—The answer is not hard. Public opinion was against this fact. Are *you* ever influenced by public opinion? Does the prevailing infidelity of our day influence any of us? Public opinion is very fickle; it is vacillating in the extreme.

Again: it is impossible for flesh and blood to reveal Christ to *any one*, and always has been. "No man knoweth who the Son is, but the Father." Luke 10:22. And, "No man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12:3. If, therefore, all you and I know about Christ is what some man has told us, it amounts to just nothing at all. I wonder how many professed Christians in the world to-day would stand, as did the twelve, if the majority of their fellow professors should abandon Him. John 6:60-69 tells how *they* endured.

"Blessed art thou, Simon Bar-jona: for *flesh and blood* hath not revealed it unto thee, but *my Father* which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

"From *that time forth* began Jesus to show unto his disciples, how that he must . . . suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: *this shall not be* unto thee. But he turned, and said unto Peter, *Get thee behind me, SATAN*: thou art an offense unto me: for thou savorest *not* the things that be of God, but those that be of men."

Here we have Peter uttering two sayings in the same chapter, and in close proximity to each other. The *first* is the saying of God; the second, of men. After the *first* saying, he is called Peter, a stone. After the *second* saying, he is called Satan. Is it therefore unfair to conclude that a church, if built on Peter, is built on Satan? The wisdom that descends not from above is "earthly, sensual, DEVILISH." James 3:15. "Get thee behind me, Satan." Why?—Because, "Thou savorest not the things that be of God, but those that be of men." Then what is necessary in order to reveal the satanic nature?—Simply the things which are earthly, or natural,—that is all.

But was Peter really Satan? Oh, no; his saying was of Satan; and that only because it was of men. Human nature is altogether satanic. Wherefore, the Lord has "given unto us exceeding great and precious promises: that by *these* ye might be partakers of the *divine nature.*" 2 Peter 1:4.

If Peter was not Satan, was he any more the rock upon which the church is built? Said Jesus, "Whosoever heareth these sayings of

\* Preached in the Tabernacle, Sabbath, April 15, and stenographically reported for the Review.



mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." Matt. 7:24, 25. "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." John 14:10. "I will raise them up a Prophet, . . . and will put my words in his mouth." Deut. 18:18. The sayings of Christ are therefore the sayings of God.

Again: "These be the last words of David; . . . The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, The Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God." 2 Sam. 23:1-3. He names the speaker in three ways before he tells what was said; namely, "The Spirit spake;" "The God of Israel said;" "The ROCK of Israel spake." Spirit, God, Rock,—all are one. Therefore, when the Spirit spoke through Peter, God spoke; the Rock spoke; and the saying of Peter on that occasion was the rock. As in the second instance, when his saying was of Satan, he was called Satan; so in the first instance, when his saying was of God, the Rock, he is called Peter, a stone.

But Peter was not confused over the matter, nor did he get the idea that he was the Rock upon which the church is built. This he clearly shows in his first letter, where he says: "If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house."

The Lord, then, is the living stone upon which the church is built, and every person built thereon is just as much a Peter (stone) as was Simon Bar-jona. The divine nature is the rock of which each must fully partake before he can occupy a permanent place in Christ's spiritual house, the church. And this nature being obtained in the sayings of Christ, neither "the floods," "the winds," nor "the gates of hell," can prevail against us.

But how about the "keys"? Did not Jesus promise to give them to Peter, in order that he might control the way to the kingdom of heaven? Of what use are keys anyway?—They unlock or lock; they let in or shut out. It is therefore claimed that no one can even start on the way to heaven without the direction and consent of the (so-called) successors of Peter on earth; and if, perchance, one should be skilful enough to evade them, and at last reach the gates of pearl, Peter stands there in person to intercept him. Have you not seen paintings where Peter was represented with cord and tassels about the waist, and keys of brass suspended? One day, while thinking on this subject, I chanced to read of that city whose streets are gold, and whose gates are pearl (Revelation 21), and I found that "the gates of it shall not be shut at all by day: for there shall be no night there." Then I thought of Peter, with keys to gates that are never shut.

Truly, if the gates are not shut at all by day in a place where no night is, it is easy to see that they are never shut at all. Then, too, there are twelve gates to that city; for "the city lieth foursquare," and there are three gates on each side; and the city is also great—twelve thousand furlongs in circumference. This equals fifteen hundred miles, or three hundred and seventy-five miles on each side. Twelve gates are open all the time in the celestial city—three on each of its four sides. Plainly, then, Peter could not even watch all those, either to keep out whom he disapproved, or to welcome those who pleased him. We must therefore conclude that some mistake has been made in reference to this office attributed

to Peter. Returning to the text, we find that Jesus did not promise the keys of the city, but the keys of the kingdom. Remembering the use of a key, we must conclude it is something which will give admittance to the kingdom, or else debar from its benefits and enjoyments.

"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20. Here we find character, not creed, to be the requisite for admission to the kingdom of heaven. Let us examine the matter. I once thought that in order to have righteousness exceeding that of the Pharisees, I must study what they did, and perform more good works than they; that is, I thought I must have a greater measure of the same kind of righteousness. Remember there are two kinds. "For they [the scribes, Pharisees, etc.] being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10:3.

"The gospel . . . is the power of God unto salvation to every one that believeth; . . . for therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Rom. 1:16, 17. And "faith cometh by hearing, and hearing by the word of God." Rom. 10:17. Does God's righteousness exceed that of the scribes and Pharisees? Will God's righteousness admit us into the kingdom of God?

Again: "Except a man be born again, he can not see the kingdom of God; . . . he can not enter into the kingdom of God." John 3:3-5. We are "born again, not of corruptible seed, but of incorruptible, by the word of God." 1 Peter 1:23. And "as many as received him [Jesus], to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12); "and his name is called The Word of God." Rev. 19:13.

God's righteousness admits to the kingdom of God all who have it; and it is freely given to "every one that believeth" the Word. The new birth admits to the "kingdom" all who are born again; and we are born again by the word of God. Therefore, the word of God being that by which we receive the righteousness of God; and the word of God being that by which we are born again; and the righteousness of God, or the new birth, giving admission to the "kingdom," who can not tell what are "the keys of the kingdom"?—Plainly, the word of God; for it is by that that we are admitted; and notice, it is to "every one that believeth." Now since "faith cometh by hearing," then to every one that hears and believes the word of God the kingdom will surely be opened. "But I say, have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." It is not, then, Peter's, nor his so-called successors', interpretation of the Word, nor yet any man's interpretation thereof; but simply the Word, the naked Word, which opens the kingdom to every one who hears and believes.

"And the Spirit and the bride say, Come. And let him that heareth say, Come." An invitation is a call. And he calls us by the gospel (2 Thess. 2:14); and the gospel is concerning his Son, Jesus Christ; and all scripture (both Old and New Testaments) was written to testify of him. John 5:39, 40; 20:30, 31. It is therefore an undeniable truth that the Spirit, the bride,—the church, and that means every member in it; for it takes all the members to make the church,—and then, besides that, every one that hears,—all these have a right to ask the people to come and take of the water of life freely; and to use the entire word of God in so doing. Therefore, the keys of the kingdom, which were promised to Peter, are also distributed far and near. No man has

a copyright on the word of God—the "keys of the kingdom of heaven."

But "woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." Self-righteousness will do that now, the same as then, for every one who has it.

"Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." This is not hard to understand. An incident or two will explain it. Take the sermon of Jesus, in John 8, as one instance: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Vs. 31, 32. "Every one that committeth sin is the bond-servant of sin." Verse 34, Revised Version. Sin is bondage. The servant of sin is bound. But to those who believe on Jesus, and continue in his word, the same shall know the truth, and the truth shall make them free. A bond-servant set free is loosed; and he that is loosed on earth is also loosed in heaven. The books in heaven give a faithful record of what is done in earth. Hence the saying, "Whatsoever thou shalt loose on earth shall be loosed in heaven." "He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1.

But on the other hand, all who hear God's word and disbelieve, reject, or even neglect it, are, as you well know, bound many times tighter than before. Why is it that so many who attend the services here from week to week have no freedom in Christ—no freedom from sin? The answer is not hard to find. We hear God's words, but do them not. Do you realize that every time you read or hear the word of God, you are either made better or worse—set free, or bound the more firmly? That this is the sure result, was fully understood by the apostle Paul, as his second letter to the Corinthians plainly shows. He says: "We [ambassadors for Christ] are unto God a sweet savor of Christ, in them that are saved; and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?"

How sacred then the calling of every one who is commissioned to hold forth the "Word of life"! Every sermon preached is deciding the destiny of some one for life or death. To those who listen, we can say, "Take heed therefore how ye hear;" but for ourselves, we can only cry, with Paul, "Who is sufficient for these things?"

Jesus could not heal those two blind men according to his power, but according to their faith; that is, the limit of their faith was the measure of what they could receive. He must do the healing, but faith must receive his work.

So the Holy Spirit works in and for us according to the same limitations. He is the Spirit of might and of power, and there is no searching out his wisdom or measuring his strength; but he exercises that power and wisdom according to our faith.

Like the gentle Jesus, whom he anointed, the Spirit also is limited in his operations in and through us by unfaith. But how great is his power to and through those who believe. There are no limitations from the divine side. Christ sent him to do for us far more than we can ask or think; and he is able, Paul says, to do for us who believe, even according to the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him in the heavenlies, and put all things under his feet.—Selected.



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

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

"LET those that sow in sadness wait  
 Till the fair harvest come;  
 They shall confess their sheaves are great,  
 And shout the blessings home."

#### STUDIES IN PRINCIPLES.

##### GENEROSITY.

GENEROSITY, which everybody admires so much in everybody else, even if he is slow to cultivate it in himself, is that large open-handedness which is always extended in blessing to others, and never closed to hold anything alone for self. Such a hand is simply like a grain chute, from which everything rolls out that touches its palm. John 17:22.

It includes magnanimity, or graciousness, toward others' shortcomings, that inclusiveness that takes everybody into all the "good times," and that exclusiveness that shuts one's self in alone with its hard times.

Generosity as it is in God, knows no class distinction whatever; but among men it has always been limited. It is, in fact, impossible for the unregenerate heart to hold this principle. Fallen human nature is too small to contain it. But before the coming of our Lord there must be a manifestation of it in his people, which shall truly represent him who poured out all the riches of heaven into the lap of a weak, a beggarly, and an unfriendly world, from which it could expect nothing at all proportionate in return.

There are many counterfeits of this principle, but they are all of the commercial variety,—giving, in hope of large and larger gifts in return.

Men and women are often "liberal" because they have found out the truth of the statement that "the liberal soul shall be made fat;" but there is no generosity in any of this giving.

Men give to beggars,—sometimes almost scatter money broadcast; they give to institutions, endow colleges, and are called generous, when selfishness of the most contemptible sort is at the bottom of it all. They have their reward. They get the notoriety which they thought would satisfy the craving of a soul, only to find that it does not satisfy.

The eternal principle of life, which is in man from God, persistently refuses to be satisfied with counterfeits of any sort; and never until we have learned the lesson of self-surrender and Christlikeness in giving (John 14:27), can we know its blessedness. Acts 20:35.

The world teaches that a man must first of all be "generous to himself." But generosity holds on to nothing for self. Titus 2:14.

It gives self first of all; and with self all the rest goes as a matter of course. Rom. 8:32.

Generous giving is not reckless, but careful, intelligent, just, weighing all claims, and measuring out to each enough, but no more than will be of practical benefit. James 1:5.

Extravagance in "benevolence" is another counterfeit of generosity.

Generosity grants to every man the recognition that rightfully belongs to him in the station and office in which he has been found, and keeps on recognizing him for just what he is as he climbs up or goes down, without officious helpfulness or envious hindering. Matt. 12:30.

Read and study the expressions which illustrate the principle of generosity and its counterfeits in Matt. 5:42; 7:6-11; 10:8; 13:11, 12; 14:7-19; 15:36; 19:21; 20:4-28; 22:17; 24:45; 25:8-42; 26:9-48; 28:12, 18-20; Luke 4:6; 6:30-38; 7:44, 45; 11:7-41; 12:48; 15:12-29; John 1:12; 3:16-35; 4:5-15; 6:27-65; 13:3-34; 14:16-27; 17:2-24; 18:11.

S. M. I. H.

#### EXTRACTS FROM CORRESPONDENCE.

THE sisters remained at the close of our service last Sabbath, and I gave out the cards, and explained, as well as I could, their object, and the use to be made of them, calling the attention of all to the article in the REVIEW SUPPLEMENT of December 6, and also to the importance of a careful reading of the Woman's page in the REVIEW each week. All seemed interested, and several have signed the workers' cards, and wish them forwarded to you.

I have a report from College Place, Wash., of three hundred and twenty-eight hours' time spent by the little band of women in personal work during the last month. Twelve or fifteen have been in attendance every week at their studies together. This is the second report of a most encouraging and inspiring character received from this company. I wish that we might receive such reports from many of our churches.

By the personal work of one of our sisters, a whole family, composed of father, mother, and several children, have been brought into the truth; and by the efforts of another sister, a man and his wife, whose names had been sent in as special subjects of prayer, have been converted, and have accepted present truth.

We would like reports of anything from the experience of any of our workers, which will be a cause of thanksgiving and encouragement.

At our Dorcas meeting, Sunday afternoon, I presented to the sisters the subject of woman's mission, and they all heartily concurred in having a meeting to consider this special work; so Sunday evening an invitation was given to every woman interested in woman's work to meet at three o'clock the following Wednesday; and the result was that nineteen sisters met, and we had a good meeting: the blessing of the Lord was truly with us. The first section of the article in the REVIEW SUPPLEMENT was read. I also called special attention to the "Back Door Mission" article. Then I passed slips of paper, and asked each to write thereon the name of one in whose salvation she was especially interested. Nearly all responded. Then we had a season of prayer, in which several joined, asking that the Lord would impress the persons whose names were written, and that he would teach us how to do acceptable work, after which we separated, encouraged and strengthened in the work.

We held our first meeting in connection with woman's work, last Sunday evening; and I am sure I voice the sentiment of all present when I tell you that we had a precious season together, and are all looking forward to our next meeting. The letters to the sisters of our church have already made a deep impression, and resulted in much good, and we are looking to God for wisdom to carry on the work that he has given us to do.

The following is from one of our brethren, and we greatly appreciate his thoughtful interest:—

In almost every copy of the REVIEW I notice in your department little cries of helplessness from weak ones, who think they have no strength or power to work. I enclose an extract from a Testimony, which may bring cheer and comfort to some: "Let no one permit himself to be unhappy and repine because his talents are few, and he can not glorify God with that which has not been bestowed upon him, and for the use of which he is not responsible. If you can do but little, you are responsible only for the doing of that little with fidelity. If you have but one talent, use it well, and God will accept your effort to make the most of what he has given; he will approve of you as he sees you faithful over a few things. We have all been entrusted with some gift of God, and for its use we shall be held accountable."—*Review and Herald*, March 7, 1893.

I herewith make extracts from a letter which commends itself for its good sense, and I am sure our sisters will see the propriety of these utterances. I have been myself impressed with the slovenly appearance of some of our sisters on the camp-ground, who go about with flying Mother Hubbards, taken by the wind into all sorts of shapes, and no shape at all, and have wondered if no instruction had been given with reference to this matter. I am glad of this quotation from the Testimonies upon this point, and I hope that our sisters will study neatness of appearance at home and abroad. There is no reason that any woman should go with her dress flying from the collar band to the hem, loose and unsightly, to say nothing of the misfits of color to which reference is made in the following letter. The only place for the Mother Hubbard is in one's own private quarters. I believe that the dress should be a matter of conviction. Neatness should be an essential consideration always, and quiet, neutral colors should be chosen for any public place. Anything that is likely to attract attention either in material, color, or cut, should be rejected by Christian women.

The letter is as follows:—

I have just returned from one of our general meetings; and while there, was much impressed with the ridiculous appearance our sisters make when they are assembled in considerable numbers; as, for instance, at our camp-meetings, where some of them will wear a red waist with a green skirt, others will wear bright blue, or some other conspicuous color. Now if we are made a spectacle unto the world, and to angels, and to men, it seems to me there should be more taste in the matter of dress. The Spirit of God has said a great deal concerning this matter. I read in the Testimonies: "Many improvements can be made in the dress of women. Those who adopt the short dress should manifest taste in the selection of colors. I beg of you, my sisters, not to form your patterns after your own particular ideas. If all our sisters would adopt a simple, unadorned dress of modest length, the uniformity thus established would be far more pleasing to God, and would exert a more salutary influence on the world than the diversity presented. The material should be free from large plaids, and figures, and plain in color. Sisters, we may do a noble work for God if we will."

I am interested in this work. I would be glad to see our sisters in harmony with the Testimonies, and would suggest that Adventist women, old and young, procure from the Dress Reform Association a pattern, and make at least one suit of modest-colored material (navy blue, for instance) to wear when we assemble in large congregations, such as our annual gatherings. I don't know how it is in other districts, but I do know that at our camp-meeting the appearance that our sisters make, and the influence they exert with the world, is not favorable to the cause they advocate.



### MY HEROINE.

I KNOW a little woman  
Not more than five feet tall,  
But all Alaska's golden wealth  
Compared with her is small.

I know a little woman  
Who's like a cool, deep well,  
Whence thirsty folks deep draughts may  
take,  
Sweeter than tongue can tell.

I know a little woman  
Who does n't make much fuss,  
And several I could name will say,  
"She's all the world to us."

I know a little woman  
Whose hand wields not the pen,  
But if my brow were fevered,  
That's where I'd like it then.

I know a little woman  
Who mostly stays at home,  
But somehow seems to do more good  
Than some who love to roam.

God bless this little woman,  
And fill her life with peace,  
And may her powers of blessing  
Continually increase.

— Selected.

### THE INTELLECTUAL LIFE OF THE CHILD.

MRS. S. M. I. HENRY.

THE words "intellect" and "intelligence" are sometimes used as synonyms, but there is an important distinction between them. Intellect is a faculty of the soul, and intelligence is one of its conditions of being and operation. Intellect is capable of being trained into either a good or an evil intelligence. Trained in the good, it becomes wisdom; in the evil, it becomes folly.

Through the sensual to the intellectual, from the intellectual to the spiritual, is the route which God has marked out by which man must come into his inheritance of power, and, as stated in the former paper, the five senses,—feeling, tasting, smelling, seeing, hearing,—are the porches by which intellect is approached from the outer world of things with which it must become acquainted, and from which it must select its food and implements of labor.

The sense of feeling is probably the first to be unlocked, the most constantly in service, and, in a condition of health, it is the last to be closed.

Every nerve is like a telegraph or telephone wire, over which messages are sent from the outer world to the center of life, where Consciousness sits constantly alert, like a tireless operator, ready to take down whatever messages shall come in, and promptly to deliver to any given address the reply which Intellect shall dictate.

It therefore appears that the part which the entire nervous system sustains to the man and his intellectual and spiritual vigor or weakness, is precisely the same as that which the telegraph or telephone systems sustain to the business of the world; in fact, "inventors," instead of being truly *inventors*, have been only copyists after God. They have simply had the intelligence to recognize and follow the principles and methods that they found in operation within themselves, and have had the practical

wisdom to apply them to the commerce of the world; and that is all the human invention that has ever been in all those wonderful developments of electrical science which have astonished and accommodated the world.

That which is called feeling is simply the response that is made by the intellect to the message that has come in over a certain nerve conductor to the seat of consciousness.

The material world is constantly making advances toward the intellect of man. Now it is by the changing temperature, the light touch of the summer wind, or the sharp sting of winter's frost; now it is the warm clasp of a living hand, or the awful cold of a dead one. Again, it is the sight or smell of some article of food or drink, the sound of a voice, a word, a strain of a song, to which the intellect replies with touches of feeling here and there; using the whole category of thrills, of aches, of pains, which can ever enter into any human consciousness, as the telegraph operator uses his dots and dashes, or as the lips use words. Every feeling is, in its place, what any other language-sign is anywhere. It is the special sign-language of intellect, always giving the "cue" to the tongue. Without it words would have been unknown.

In a healthy body this communication between the world and Intellect is so continuous that it may be likened to a constant chit-chat of neighborly operators over the wires; the things in the outer world suggesting this and that, and Intellect answering back according as he has determined in the counsel of his intelligence.

As in the world of things, if anything should happen to break telegraphic connection, commerce would be paralyzed; so in the realm of nerve and tissue, of thought, feeling, and purpose, a diseased nerve means trouble. It has been responsible for the failure of many a man in both intelligence and morals.

Not that the soundest nervous system will make a man a Christian, nor yet brilliant as to intellect; but it is a fact, too long ignored, that the Holy Spirit must have a sound, responsive, well-strung nervous system to use in conveying those messages of instruction and warning, without which no man can become intelligent enough to comprehend what is involved in good morals, or what salvation means.

It requires the same intelligence to be a good, useful Christian that it does to be a good workman or business man; and for this reason the study of what might be called the physiology of intellect, or the science of the human intelligence, together with its physical connections, is a part of the gospel message.

"As he thinketh in his heart so is he;" as he feels, so he thinks, and he feels according to whatever his nerves telegraph to his intellect.

It would be impossible for the most courageous and spiritualized man to walk right on just the same, thinking just the same thoughts, doing just the same things, breathing out just the same atmosphere, in spite of any changes that might take place in his feelings. And yet every child of God must come to the point where no simple feeling shall control him in any action; when, no matter how he *feels*, he will think and live according to principle. To

attain to this he must have an intellect which has been cultivated to a true intelligence.

Intellect has been appointed to leadership, to absolute mastery over every sensation and desire. He is the high priest of the temple, clothed with authority over everything that comes in or goes out.

During the period of infancy the manifestations of intellect are called instinct instead of intelligence; and yet, in spite of its seeming weakness, it often reveals the gigantic power that is behind it, with a truer intelligence than is ever done again in all the years of a long life; for instinct is the undisputed method of the Abiding Spirit. It may seem insignificant and weak compared to that which is called intelligence, simply because its strength is accommodated to the frail texture and limited capacity of a very weak earthen vessel, but intellect manifests its marvelous power of adaptability quite as much in handling the tiny vessels of the miniature temple of the Holy Spirit by instinctive methods as it ever does through the most intelligent dealing with the deepest problems of science. At its bidding, every nerve and organ of the little body responds with its own language so truly that the nurse who has learned its language need make no mistake in understanding. In answer to one set of sensations the child cries, at another he laughs, again he sleeps, or wakes, reaches out after things, kicks and gurgles with delight, or screams with what seems like angry protest.

The period known as the age of accountability begins when instinct puts on intelligence; or, in other words, when the Abiding Spirit stands the young soul on its feet for the first time, and leaves it to walk in the way that shall seem good to its own self; and from that day, everything in a man's life depends upon whether intellect in him is really a ruler, or only the crowned slave of the sensual.

And this is the great question that every parent must help to decide for his child.

### KEEP YOUR WORD WITH THE CHILDREN.

MRS. MARIETTA CARPENTER.

(Carlton Center, Mich.)

"We can not estimate too highly the importance of keeping faith with the children. When once that is destroyed, the corner-stone of our influence is taken away, and it will not be strange if the whole structure crumbles around us." How true are these words. I am often made sad by hearing mothers thoughtlessly make promises to their little ones, and by seeing how careless they are in fulfilling their word.

I was once walking with a friend who was leading a little child. We met a woman with whom my friend stopped to exchange a few words, and chanced to mention that she was not feeling well, in fact, was scarcely able to be upon the street; and that but for the fact that she had promised the little one at her side, to go walking with her, she would have remained indoors. The woman to whom she was speaking laughed, and said: "Why, Mrs. —, do you value a promise made to your child so sacred? and do you always keep your word to your children? I don't. I promise almost anything to get rid of being teased. I never think of a promise, if it only quiets my child." Mrs. — replied: "Most assuredly, I *always* keep a promise made to my children, or if anything prevents me from so doing, I explain it to them so they understand why I can not keep my word."

I never forgot that conversation, and in after years, when I became a mother, I always endeavored to keep my word sacred with my children.

It is a sad fact, though it may seem a harsh statement, that many children are taught their



first lessons in falsehood, from parental lips,—thoughtlessly, of course, but none the less effectively. A mother will say, "Baby must not do that again; if he does, mama will whip hard." He looks at her a moment, then goes back, and is soon engaged in the same mischief. Again the mother says, "Mama whip baby, if he does not mind." He turns his bright eyes upon her face for a moment, but keeps right on. Finally the mother picks him up, and kisses him, saying, "You little rogue, why don't you mind mama?" The child had already learned that mama would not keep her word.

A young mother was visiting with me one day. Her little one was running about the room. When she chanced to push open a bedroom door, her mother said: "Do not go in there. Auntie keeps a black man in there, and he cuts off little girls' ears. He will catch you, and cut yours off." The child ran away, but was soon back; and again pushing open the door, looked in, and said: "Mama, there isn't any black man in there 'tall." Her mother laughed as she said: "She used to scream, and run away when I told her about a black man; but she don't care since she has found out there is no black man there."

I talked with this mother, telling her how wrong she was doing, and that she was planting seeds that would grow into falsehood as her little one grew older.

Parents, be careful what promises you make your children. But a promise once made, either for reward or punishment, should be sacredly kept; if not, your child will soon lose confidence in your word. Never threaten a child. Be firm, but gentle and kind; always require prompt obedience to every command; but be careful not to give your commands without due thought.

Be strictly truthful with your child. Do not tell him you "will whip him till he can not stand up;" but if he deserves punishment, do not withhold it, but administer it in love, not in anger. It is sad to have the children lose confidence in what "papa" and "mama" tell them. O fathers, mothers, never make a rash, thoughtless promise to your child. Mean what you say, and say just what you intend to do.

I read of one father who promised his little boy that he should see an old wall taken down. Through some misunderstanding with the workmen, the old wall was torn down, and the new wall was well under way before the little boy was taken to the place. With a disappointed look, the child said: "Papa, you *promised* I might see the old wall taken down." Much grieved at his own thoughtlessness, the father ordered the workmen to take down the wall they had already built, so the child might see how it was done. This father held his promise sacred.

To keep a promise to a child may seem a little thing, but it is the little every-day occurrences that form the character of a child. Be careful then to strengthen the confidence of your children by speaking the truth.

"A RUSSIAN physician has performed some interesting experiments with air at low temperatures. He placed a dog in a room, with the temperature lowered to one hundred degrees below zero. After ten hours the dog was taken out alive, and was found to have a voracious appetite. The physician then decided to test the effects of a low temperature upon himself. After ten-hours' confinement in an atmosphere of still, dry cold, his system was intensely stimulated; while so much combustion had been required to keep warm, that an intense appetite was created. Continuing the process on man and dog, both speedily grew fat and vigorous; the effect was like that of a visit to a bracing northern climate."

## BOB WHITE.

Down in the meadow grass tender,  
Over the brow of the hill,  
Deep in the blades long and slender,  
Sheltered, and hidden, and still,

There lives my comforter cheery;  
Only a bird-life so small,  
But in days that are anxious and weary,  
My ear listens oft to its call.

"Bob White! Bob White!" it is ringing,  
In notes that are liquid and sweet;  
Arrow-swift to my heart they are winging  
A peace benediction complete.

A message of hope for the morrow,  
Of courage and help for to-day;  
"All is right! All is right! Do not sorrow!"  
The melody clear seems to say.

So I listen to the bird-call with gladness,  
As it floats to me up from the sod;  
For in days that are heavy with sadness  
It comes like a message from God.

— Selected.

## BOVINE TUBERCULOSIS.

L. D. HOUSE.

(Hokah, Minn.)

BOVINE Tuberculosis is the title of a bulletin issued by the Minnesota Agricultural Experiment Station, December, 1896, St. Anthony Park, Minn., from which we take a few extracts. It may be plainly seen from the first extract that the bulletin is not written from a vegetarian standpoint, but to show the value of tuberculin as a test for tuberculosis in cattle, and to suggest means whereby this terrible disease may be stamped out:—

"The history of man and disease has been the history of a long battle, with victory too often on the wrong side; and it is little to the credit of the medical and veterinary professions that no more is being done toward reducing mortality from tuberculosis, and controlling its spread. The subject of tuberculosis is one of such serious importance and large proportions, and is so many sided, that it has become the greatest medical problem of the day. . . .

"Sanitarians are not quarreling with butter, milk, or meat; not with dairymen nor breeders, but wholly with tuberculosis. We can not well do without milk and butter, nor do we wish to do without meat; but let us have them pure and wholesome. No man can do a better thing for his neighbor than to show him truth. There is safety when we see, and danger when we do not. . . . It was charged that tuberculin was inaccurate. . . . Others objected that it was too accurate because it condemned cattle so slightly diseased that it was not worth while to pay any attention to them; or that animals thus slightly diseased ought not to be condemned at all. Others objected on the ground that tuberculosis was evidently so wide-spread and so common among cattle that we could do nothing with it anyway; . . . while still others said the cattle thus condemned were in such fine condition, so sleek and fat, that they could not be seriously diseased. But it soon became evident to those who were making the post-mortems that this was wholly false, and that a cow could be rotten with tuberculosis, and yet apparently be in an ideal condition so far as the eye could read external symptoms. . . . Calves, pigs, and other animals have been infected by feeding, and by inoculations with meat and milk of tuberculous cows; and the reasonable inference is that human beings may be so infected. It is now generally accepted by health officers everywhere that human and bovine tuberculosis are identical, and may be transmitted either way; and that tuberculin gives an accurate diagnosis. . . .

"There is no ground for argument concerning the use of meat and milk from tuberculous cat-

tle. . . . Possibilities of infection through this source have been demonstrated; and good sanitation always says that where there may be danger, there is danger. . . .

"Experiments have been made which demonstrate that meat may be roasted and boiled, and yet the center of large pieces remain infectious. . . . Again, in considering this matter of food products from tuberculous cattle, there come up the difficulty and expense of knowing, with reasonable certainty, that a certain sample of meat or milk does or does not contain the living bacilli."

From a table contained in the Bulletin we glean the following facts: Native cattle tested in the State, 7.8 per cent. tuberculous; high grades, 10.8 per cent.; pure breeds, 16.6 per cent.; city dairy herds, 10.4 per cent. "Of the total of twenty-seven herds tested, twelve were more or less tuberculous, and the percentages differed from zero to 39.8, the latter being the highest found in any herd thus far tested by this station. Other stations and veterinarians in other States have found much higher percentages than we have found thus far in Minnesota. Many workers elsewhere in this field have found eighty per cent. and ninety per cent. of large herds tuberculous."

The Bulletin ends with this statement: "The present discussion concerning the type of tuberculous form and general appearance is unfortunate. A great majority of all cows that have been condemned as tuberculous by test, and have been proved to be so on post-mortem, have been cows that no man would select as being tuberculous. On the other hand, the ones with narrow chest, and long, slender face, that we would pick out as probably tuberculous, have repeatedly stood the test."

The foregoing is but a small amount of the valuable information contained in the Bulletin, and the lesson to be drawn from it is that all kinds of animal products in these last days are liable to contain the germs of this terrible "white plague," which is the cause of one death in every seven.

We find that city dairy herds are especially liable to infection, over ten per cent. of them having been found tuberculous. Thus, in a herd containing ten cows, one would be apt to have consumption; and if, as is usually the case, the milk is all put together, the liability to infection would be vastly increased. Milk should never be used until subjected to a temperature of 160° F. for half an hour.

"THE sweetest lives are those to duty wed,  
Whose deeds, both great and small,  
Are close-knit strands of an unbroken thread  
Where love ennobles all.  
The world may sound no trumpets, ring no bells;  
The book of life the shining record tells."

## PARAFFIN FOR COVERING JELLY.

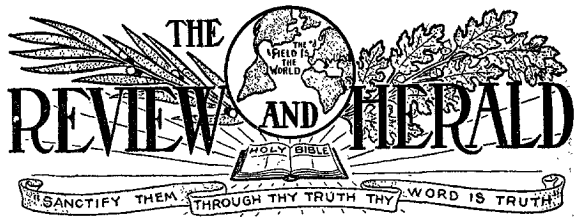
MRS. C. A. FISK.

PARAFFIN is much like white wax; and for ten cents, enough can be bought to cover a dozen or more glasses of jelly.

When the jelly is cold, melt the paraffin, and pour a small amount on the top of each glass. As you turn the glass about, it will spread over the jelly, and form into a perfect germ-proof cover,—provided you allow it to run up even with the glass at the sides.

When you wish to use the jelly, pour over it a little hot water, and the cake of paraffin will come off in one piece. Wash the jelly off from this, and put away to use the next year. I have used mine several years.

In the morning think what you have to do, for which you have God's blessing; at night, what you have done, for which you must ask God's pardon.— Selected.



BATTLE CREEK, MICH., MAY 23, 1899.

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THERE is one very important thing that was learned by the people of God in ancient times, that has not yet been learned by the people of God of to-day; that is, the whole congregation at once repenting, confessing, and separating themselves from all iniquity.

Even though only a few persons, or even only one, had actually sinned, yet the whole congregation felt it, considered themselves involved, as indeed they really were, and repented and confessed and separated themselves just as if all had actually sinned. And whether it were a matter of sin in their own day, or in preceding generations, it was all the same.

Again and again this occurred in the history of the people of God of old time; and in every instance when they had done so, the Lord wrought most wonderfully for them. And all this is written for our learning, and for our admonition.

All this is simply the old-time illustration of the prayer of Christ for us, "that they all may be one;" and of that description of the true unity of the church, "that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12:25, 26.

Let the people of God of to-day in every congregation, organization, and institution,—even the whole body together,—study and learn this principle, and act according to it, and God will work for Israel to-day as wondrously as he did in any time of old.

For at that time it was written, and it is forever true, and the truth of it was demonstrated whenever Israel really did act together, that one shall "chase a thousand, and two put ten thousand to flight."

When one chases a thousand, and two put ten thousand to flight, what will three do? what will four do? Yes, what will fifty thousand do? what will one hundred thousand do? what will one hundred and forty-four thousand do?

Take the ratio of one chasing a thousand, and two ten thousand, and expand that ratio. It will be carried only a few figures before the result will be past all human comprehension. And the further it is carried, the further it is beyond all human comprehension.

Yet that simply illustrates the working of God with his people when they are really united; when they are one in repenting and confessing sins which individually the great mass of them did not actually commit, as heartily as they are one in shouting a victory in which the great mass of them did not have a share in actually winning.

The prayer of Christ that his people "all may be one," is for unity such as exists between the Father and the Son, a unity that is forever and in all things. Then God will be manifest always and in all things with that people, in ways that are beyond all human comprehension; and the world will know that God did send Jesus, and has loved these, his people, as he loved Jesus. John 17:21-23.

SATURDAY night, May 13, one of the leading business men of this nation, in an address, said: "While preparation for professional life requires advanced knowledge, it seems to me that the vast majority of our young people spend too many of their vigorous years of youth inside schoolrooms, and not enough in the practical work of life." This wise and pertinent observation is indorsed by the Chicago Times-

Herald, in the following wholesome words: "Are we gradually substituting big and ponderous-looking curricula for the genuine 'education' that developed the best men of our times? Is the modern high-school graduate, who has been loaded with Latin, trigonometry, botany, chemistry, and psychology, better 'educated' than the country boy who has learned 'reading, writing, and arithmetic,' but in addition to this knows all about the birds, the beasts, and the crops, who has cultivated the mechanical and constructive instinct by daily use of the implements of the farm, and who has developed a strong body as a vehicle for a receptive mind? It will take a long time to rid the public mind of the notion that the boy who can carry home from school the largest armful of books is getting the best equipment for the business of life."

#### NATIONAL APOSTASY.

It has come to pass that all who speak or write in opposition to the work of expansion and the march of imperialism that are being conducted on the part of the United States, are at once charged with treason.

Yet the basis of this opposition, the only document appealed to by those who oppose, is the Declaration of Independence. The principles of the Declaration of Independence, as they plainly read in that document, compose the only philosophy of government that is advocated by these opposers. And the Declaration of Independence expresses the fundamental principles of this nation.

It has therefore actually come to pass that the maintenance of the fundamental principles of the nation is held by the nation to be treason against the nation!!

That presents a most singular situation, a most incongruous thing; for in strict truth, it is the truest patriotism and supreme loyalty, to stand in unswerving adherence to the principles of the government to which a person belongs. Yet here is an order of things in which open repudiation of the fundamental principles of the nation is lauded as patriotism, while strict adherence to the fundamental principles of the nation is denounced as treason! What a contradiction, what a perversion of things, this is! Plainly this is nothing short of national apostasy; for how could complete national apostasy be more plainly shown than in a nation's holding as traitors those who steadfastly maintain the fundamental principles of the nation?

But, it is said, "These people antagonize the government; this lends aid and comfort to the enemies of the nation, and so the conduct of these people is treasonable." Such a claim does not escape the difficulty. National apostasy is still the condition; for how could national apostasy be more plainly shown than in a nation's taking such a course that those who maintain the fundamental principles of the nation must, in so doing, "antagonize the government," and incur the charge of treason?

And national apostasy complete is shown in the Scripture relating to this nation. The beast which symbolizes this nation has "two horns like a lamb," yet he speaks "as a dragon." In spite of the lamb-like representations, he requires of the people that they shall make "an image to the beast,"—"the first beast" (Revelation 13),—and requires that all shall worship the beast and receive his mark, or else have all rights taken away, and at last even be killed. This itself betokens national apostasy.

"The first beast" is the papacy. The image to the beast is an image of the papacy. The papacy is the union of church and state. The two horns like a lamb represent the two great characteristics of this nation,—Protestantism and republicanism,—both of which are directly antagonistic to a union of church and state. And for the union of church and state to be made in this nation is just as incongruous with the fundamental principles of the nation, as the speaking as a dragon is incongruous with the characteristics of a lamb. Thus the whole idea is suggestive of national apostasy from characteristic principles.

The image of the beast is the image of the papacy. The papacy is the union of church and state. And mark this: In this original union of church and

state which made the papacy, the church was an apostate church, and the state was an apostate state. That state was formerly a republic, which had apostatized into an imperial monarchy, which had become a military despotism.

Before Rome became imperial, she was republican. Before there was an emperor, a Cæsar, who governed, the government was "the senate and people of Rome." It was altogether by the government of the people—the senate and people, the republic—that the conquests were made by which Rome became imperial,—no longer *in truth*, a government of the people; but a government by one man supported by the army. It was the state composed of this apostasy of a republic into imperialism,—it was such a state with which the apostate church united; and *this* made the papacy, "the first beast."

Now when, in the prophecy, the image of the beast is to be made, it is said "to them that dwell on the earth, that they should make an image to the beast." This shows that it is a government of the people where the image is made. And it is said to them that they shall make a union of church and state. This shows that this is all done in a place where at first there was no union of church and state. That is true of the United States at its formation, and is not true of any other nation that was ever on the earth.

These things show that the nation is first a republic, and that this nation is the one where these things are at last done. But these things can not be done in a true republic. These things are positively antagonistic to the principles of a true republic. For these things to be done in a country professing to be a republic, there must be an apostasy from the principles of a true republic.

Now that all this is the truth, and not speculation, is confirmed by the book of Daniel. And this is where comes in the special value of the book of Daniel on the subject of the United States in prophecy. In Daniel 7 there are four great beasts, which represent four great successive kingdoms, or powers, in the earth. The fourth one was "diverse from all . . . that were before it." These four were Babylon, Medo-Persia, Grecia, and Rome. And Rome was diverse from all before it, in that it was a republic. It was while it was a republic, that Rome "devoured, break in pieces, and stamped the residue with his feet." And in Dan. 8:24, 25, of this same power even *while it was a republic*, it is written that "his power shall be mighty, but not by his own power," that "through his policy also he shall cause craft to prosper in his hand," and "by peace shall destroy many."

Last year in these columns we showed, from the history, just what was this crafty, peaceful destroying *policy*; and how his power became mighty, but not by his own power. By the history we showed that Rome, being a republic, a government of the people, made high pretensions to liberty, and to the love of liberty only for the sake of liberty; that for this reason Rome pretended to love and desire liberty for other peoples; that the little states of Greece were struggling against monarchies, that they might themselves be free, and be republics. Solely from love of liberty for the sake only of liberty, and for the sake of humanity, Rome sent her armies and navies across seas to fight the battles and win the causes of those other peoples, only to set them free from oppressive powers, to enjoy the blessings of liberty, of which Rome was the conservator in the world. And then when the battles were fought, the victories won, and the peoples delivered, *those peoples were not free*. They were more bound and more hopeless than ever before, because of Rome's greater power than that of the former oppressors. And to-day no man can intelligibly read that history of the Republic of Rome before any audience in the United States, without that audience seeing the Republic of the United States perfectly outlined up to date.

Now a point particularly to be considered is that this history of the Republic of Rome was sketched in the book of Daniel three hundred and seventy years before it occurred; and then that sketch was closed up and sealed, *not* for three hundred and seventy years, *not* till 168 B. C. and onward; *but* for *twenty-four hundred years*, till "the time of the end."



Why was that sketch of the Roman Republic written, and then closed up and sealed until a time two thousand years after that republic had failed as a republic, and had become imperial?—It was because at this time, “the time of the end,” there would be another republic that would go over the same course as did that republic,—would apostatize from republicanism into imperialism, and then would become the tool of an apostate church in a union in the very image of the papacy, which was made by such a union with that apostate republic. And as that union hastened, and actually wrought, the ruin of that apostate republic, so will this union hasten and cause the ruin of this now so far apostate republic. And this sketch of the former was written then, and closed up and sealed until now, so that they that be wise may understand what to do to escape the evil and the ruin that will come, and even now hastens,—a ruin that will come as surely as came the ruin of that former one.

Accordingly, fifteen years ago, by the Spirit of prophecy it was written that this nation would yet “repudiate every principle of its Constitution as a Protestant and republican government,” and that this “national apostasy will be followed by national ruin.”

This national apostasy is proceeding daily before the eyes of all the people; and as national apostasy progresses, national ruin hastens. And with this national ruin, comes complete and final ruin of all. Who is ready? Who is warning the people? “Get ready, get ready, get ready.” *This is present truth.*

**OUGHT NOT CHRISTIANS TO KEEP THE SABBATH?**

ONE of the grounds upon which Mr. Torrey opposes the Sabbath of the Lord, and argues that Christians ought not to keep it, he sets forth in what he calls “an unanswerable proposition,” thus: “The Sabbath as a law is a distinctly Jewish institution.” And he makes this claim upon the ground that the ten commandments, of which the Sabbath commandment is one, are prefaced with the words, “I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage.”

The trouble with Mr. Torrey in this matter is that in this preface there is a beautiful view of the gospel, which he has not yet received.

This law of ten commandments which, preface and all, was spoken by the Lord at Sinai, is perfect. When he had spoken it, all was said that can be said, and “he added no more.” Deut. 5:22; Eccl. 12:13, margin. This law, preface and all, is “holy, and just, and good.” Rom. 7:12.

God is Spirit. And this law, preface and all, being altogether of God, is, therefore, altogether spiritual. Accordingly the Egypt referred to is spiritual Egypt; and the bondage referred to is spiritual bondage, for there is in the Scriptures definitely a spiritual Egypt. Rev. 11:8.

Spiritually, then, what is Egypt? Read this: “By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt.”

Here we have “affliction with the people of God,” set over against “the pleasures of sin;” and “the reproach of Christ” set over against “the treasures in Egypt;” thus:—

Affliction with the people of God.	}	Pleasures of sin.
Reproach of Christ.		
	}	Treasures in Egypt.

This shows “affliction with the people of God,” and “the reproach of Christ,” to be synonymous; and “the pleasures of sin,” and “the treasures in Egypt,” to be likewise synonymous. It also plainly shows “sin” and “Egypt” to be synonymous. Spiritual Egypt, therefore, is *the realm of sin*. Therefore this beginning of the law of God as spoken by the Lord from heaven, simply says, I am the Lord thy God, which have brought thee out of the realm of sin, out of the bondage of sin.

Mr. Torrey claims that he and other Christians are not to observe this law; but the only basis which that claim can have is that he and other Christians have not been brought out of Egypt. But not to

have been brought out of Egypt is to be yet in the realm and bondage of sin. And, not being delivered from the realm and bondage of sin, being still in Egypt, they *can not* observe this law; for it is only those who have been brought out of Egypt, who have been completely delivered from the realm and bondage of sin, that can keep this holy, just, good, and spiritual law.

Now all this is not mere argument, for effect or advantage; it is perfect truth; for when Israel was yet in Egypt, the word came to Pharaoh, “Thus saith the Lord, Israel is my son, even my first-born: and I say unto thee, Let my son go, *that he may serve me.*” To serve the Lord is to do his will, it is to keep his law. Ex. 16:4. Israel had to be delivered from Egypt before they *could* serve the Lord, before they could keep his law; they must be delivered that they might serve him, that they might keep his law; and when he had delivered them, he said: “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me,” etc., etc. And in this, from that day till this one, the Lord has been doing his very best to have all people learn that it is impossible for anybody to observe his law, impossible for anybody to serve him, who has not been delivered from the realm and bondage of sin.

Israel of old was called God’s son, even his first-born, and God called him out of Egypt. And when God’s son indeed, his first-born, his only begotten Son, came into this world to deliver all from the realm and bondage of sin, that little child, God’s first-born, was, at the direction of the Lord, taken into Egypt, and was brought out again, “that it might be fulfilled which was spoken of the Lord by the prophet, saying, **OUT OF EGYPT HAVE I CALLED MY SON.**” Matt. 2:11-15. Thus in the life of Christ, which is for all mankind, God has fixed it forever that the Egypt of his law, the Egypt of the ten commandments, is spiritual Egypt; that spiritual Egypt is sin; and that every soul must be delivered from Egypt, from the realm and bondage of sin, before he can possibly serve the Lord, before he can walk in the Lord’s law.

Is Mr. Torrey a son of God, in truth? It is so only because he has been called out of Egypt; for it is written, “Out of Egypt have I called my son.”

Are Christians sons of God, in truth? It is so only because they have been called out of Egypt; for it is written, “Out of Egypt have I called my son.”

Having been called out of Egypt, that he may serve the Lord, will Mr. Torrey now refuse to serve the Lord? will he refuse to walk in the law of the Lord? Having been called out of Egypt, that they may serve the Lord, shall Christians refuse to serve the Lord, to walk in his law? and will Mr. Torrey teach them so? If so, it can be only because they “in their hearts turned back again into Egypt” (Acts 7:39); and in so doing, they will certainly fall in the wilderness.

It is the vital truth of the gospel which from God is written, “Israel is my son,” “Out of Egypt have I called my son;” that this is done that Israel may serve the Lord by walking in his law; and that the Sabbath of the Lord, *the seventh day*, is the Lord’s own chosen test to Israel, whether they will walk in his law or no. Ex. 4:22, 23; Matt. 2:15; Ex. 16:4, 27-31; Heb. 4:1-9.

Mr. Torrey insists that the law of ten commandments, with the Sabbath, is only for Israel. Let it be so; but that Israel is only spiritual Israel, because that law is only a spiritual law. For “they are not all Israel, which are of Israel, neither because they are the seed of Abraham are they all children, but, In Isaac shall thy seed be called. *That is,* They which are the children of the flesh, these are not the children of God: but the *children of the promise* are counted for the seed.” “Now we, brethren, as Isaac was, are the children of promise.”

“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Rom. 9:6-8; Gal. 4:28; 3:29.

Mr. Torrey lays it down as an indisputable proposition, that the Sabbath is only for the Jews. Let it be so. The Sabbath is only spiritual; the law of which it is a part, is only spiritual; and the Jews, for whom the Sabbath is, are only spiritual Jews. Heb. 3:7 to 4:9. And so it is written “He is not a

Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh. But *he is a Jew, which is one outwardly*; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” Rom. 2:28, 29.

“Thus saith the Lord, Israel is my son, even my first-born.” “Out of Egypt have I called my son.” “And I say unto thee, Let my son go that he may serve me.” “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. . . . Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God.”

Therefore ought NOT Christians to keep the Sabbath?

**ESCAPING TEMPTATION.**

In Matt. 6:13 we find, as a part of that most-quoted of all documents, the Lord’s Prayer, these words: “And lead us not into temptation, but deliver us from evil.” It is one of the expressions which our Lord, enjoining upon us the duty of prayer, and giving us a sample of the petitions which we should offer, taught us to utter. But the humble, conscientious Christian often falls into perplexity as to the import of this language, and finds it hard to avoid some misgivings as to what it implies. Is it possible, he asks, that the Lord would lead us into temptation, deliberately subjecting us to tests which, perhaps, we have not yet been disciplined in Christian experience sufficiently to be able to meet? What then are we to understand by it? Is the inference possible that God may, or will, lead us, designedly, into the perils and dangers of temptation to such a degree that we would be liable to be overcome, and so fail in our Christian experience? Will he, by his own independent action, expose us to ruin, so that we need to implore him continually not to endanger our salvation in this way? Any conclusion that is not compatible with the firmest persuasion of God’s care, compassion, and loving-kindness for his people is not to be entertained for a moment; and certainly no such conclusion is necessary from this language.

The word “temptation” is used in the Scriptures in two senses. One is, “to prove, test, or try.” In this sense, God “tempted” Abraham; that is, tested, tried, and proved him. In this sense, also, David even petitioned the Lord to deal with him: “Examine me,” he said, “O Lord, and prove me; try my reins and my heart.” Ps. 26:2. In this sense likewise the Lord asks us to test and try him: “Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

But the word “temptation” is used, also, in another sense, which is, “to solicit to sin, to lead away into transgression.” In this sense, God never tempts any one. James 1:13 says: “Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth he any man.” It is in this latter line of temptation to sin, that all our danger lies. How, then, can we pray to God not to lead us into temptation? We can not be said to be led into temptation in this sense by him, only on the rule common to the Scriptures, and to every other book in which language is used, which represents God as doing that which he permits, or suffers, to be done, or which, perhaps, we virtually bring about ourselves, because we have disregarded the warnings given, or the means offered, by which it was intended that the evil should have been avoided.

Take, as an illustration, the case of Pharaoh. It is said that God hardened Pharaoh’s heart. But the whole narrative, and the comments upon it in other portions of Scriptures, show that he did not do this directly; but in trying to lead Pharaoh to the right decision and action, God found it necessary to bring influences to bear upon him, which, if he had received them, would have led him to repentance and compliance with the will of God, but the rejection of which would have just the opposite effect, and lead him to steel his heart and mind against compliance with God’s requirements. He did reject and resist the message of God, and so became hard and unyielding; but the course Pharaoh took, was

by his own will and decision, as a free moral agent. The act was his own, and he was responsible for it. This he himself admits, and gives his own cause all away, by his confession recorded in Ex. 10:16, 17: "Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God, that he may take away from me this death only." If Pharaoh had prayed against the hardening of his heart, in such language as this: "Lord, let me not so resist the influences of thy Spirit and thy grace, that my heart shall become hard and rebellious against thee," it would have been exactly parallel to what we are directed to pray against temptation: "Lead us not into temptation;" that is, let us not so resist the Spirit as to become subject to the evil promptings of the world, the flesh, and the devil. On this passage, Dr. Barnes says: "This phrase must be used in the sense of *permitting*; do not suffer nor permit us to be tempted to sin. In this it is implied that God has such control over us and the tempter, as to save us from it, if we call upon him."

This rule is further illustrated in 2 Thess. 2:10-12: "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Here the fact is revealed that God always first sets the truth before men, and gives them an opportunity to receive it, with all its benefits and blessings. This is just and right, kind and benevolent, upon his part, and yet he does this with the possibility that all may be turned to evil; for man, being a free moral agent, may reject the truth; and as surely as he does so, he finds himself in delusion and error. And so God is said to "send" them strong delusion, because he sets before them the opportunity to receive truth and life, the possible rejection of which opportunity brings them into the worse condition of accumulated darkness and error.

The apostle throws further light upon this subject by what he says in 1 Cor. 10:13: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

In the light of these facts and testimonies, the intent of the petition, "Lead us not into temptation," seems very clear. It is that the Lord will not suffer nor permit us to come into such circumstances that we shall be unable to meet and resist the influences which would draw us into sin. A prayer to God to withhold us from sinning against him, is a proper one to make, as we learn from the case of Abimelech. God did this very thing for him; for he said to him, "I also withheld thee from sinning against me." Gen. 20:6. Some things, which we may think are grievous temptations, and from which we would fain be delivered, as if they were against us, are meant as a discipline for our good, and will result in precious blessings if we receive and use them aright. They may be compared to the faithful dog that the shepherd sends out to bring in the straying sheep. It is not to frighten the sheep, or to worry them, or to injure them, that the dog is sent after them, but it is simply to turn them from their wanderings back to the fold. The Saviour prayed for his people, not that they should be taken out of the world, but that they should be kept from the evil. And when a way of escape from temptation is made, as already quoted, it is not that the temptation is removed, but, in the words of the apostle, it is that "ye may be able to bear it."

Life is a warfare. We are not to shrink from its conflicts. Like faithful soldiers, we should discipline and exercise ourselves for victory. "Blessed is the man," says James, "that endureth temptation: for when he is tried [sufficiently; that is, when his period of trial is completed], he shall receive the crown of life." So when we pray, Our Father who art in heaven, lead us not into temptation, we simply pray that in all the trials and temptations of life, which await us at every turn,

we may have sufficient strength to meet and overcome them.

Some comforting reflections may be drawn from this instruction about trials and temptations. By acting upon the directions given, we acknowledge God as our Leader; and if he leads us, what have we to fear? It is related of a family of tourists in Cornwall, England, that they climbed up certain perilous rocks on the coast; and as the father went on first, with his little son, the mother from below called out to her boy, "Have you fast hold of your father?" Then was heard the shrill reply of the juvenile voice, "No, mother, but he has a fast hold of me." So if we permit our Father to have hold of us, he will bring us through every danger. We can pray, believing that he will fully and promptly hear the prayer, that we may not be permitted to fall into temptation above that we are able to bear.

There is also couched in this, an important duty for us to fulfil. For if we feel that we have reason to pray, "Lead us not into temptation," we will certainly feel under some obligation not to rush into temptation ourselves, or needlessly to place ourselves in its way. We shall feel upon us the essential restriction not to parley with the enemy; for to begin to parley is to begin to surrender. It is to place ourselves in the way of temptation, half yielded on the start. The enemy will make one believe that going a little way with him is not going out of the way at all. Having yielded so far as to go with him a mile, he will persuade one, with seemingly fair and innocent reasoning, to go with him two. And then he will spring upon his victim the trap that he has now gone so far that it is too late to return, and he might as well give up the struggle. Let no one, therefore, court temptation, in the fancy that he would like to show how strong he is to meet it; rather, remember Lot's wife, and the injunction, "Escape for thy life."

Stanford relates this anecdote of William of Orange: While laying siege to a town on the Continent, an officer with a message ventured to go to the spot where William was directing the operation of his gunners. When the message was delivered, and the answer to it was received, the messenger still lingered. "Sir," said the prince, "do you know that every moment you stand here is at the risk of your life?" "I run no more risk," replied the gentleman, "than Your Highness." "Yes," said the prince, "but my duty brings me here, and yours does not."

Duty may call us where there is danger; and if so, we may rely upon divine protection while in discharge of that duty. But if, to gratify our own inclination or curiosity, we go where there is danger, we go at our own charges, and outside the path of safety implied in the prayer, "Lead us not into temptation." U. S.

#### DR. PARKHURST'S ADMISSION.

In a sermon delivered April 9, in New York City, on the decline of the observance of Sunday, Dr. Parkhurst said: "Probably a greater number of people would regard the Lord's day if there were more of a definite rule prescribed in regard to its observance. . . . This indicates why it is that men have so microscopically rummaged the New Testament Scriptures to discover, if possible, some definite statement as to what they ought to do and ought not to do on the Lord's day."

By the expression "Lord's day" he means Sunday, and not that portion of time designated by Jehovah himself as "my holy day." Thus this champion reformer openly acknowledges the lack of any Scriptural authority for Sunday sacredness! He does well. This is only what every honest man must do who investigates the subject.

This statement was also made: "It is much easier to do exactly the detailed thing we are told to do, than to start with a general principle, and make for ourselves specific applications of it as we go along." Then why make these applications ourselves when the Lord has already made them for us? And if it is easier "to do exactly the detailed thing we are told to do," than to do something else, why do something else?

Common sense alone would seem enough to lead men to select the easiest course; but when the

eternal God has so definitely given expression concerning Sabbath observance, it is a wonder that any other course is considered for a moment; and indeed it would not be but for the arch-deceptions of Satan. In his first interview with humanity, this shrewd enemy of all mankind presented the false doctrine of natural immortality, which has been propagated among all the people of the earth, and his work of planting and cultivating error has continued ever since. Every portion of revealed truth has been and is assailed, that concerning the Sabbath perhaps to the greatest extent of all; and only in a strict conformity to Scriptural precept and revelation is safety to be found.

From the statement last quoted, the doctor drew this conclusion: "That is why it is easier to be a good Jew or a good Mohammedan than to be a good Christian. Judaism is Christianity made easy for beginners." Some Christians who have been Jews, and doubtless some who have been converted from the slavish customs of Mohammedanism, who are now rejoicing in the full liberty of the gospel truths, the Sabbath with the rest, will take issue with this statement. They will say that true freedom was never known by them till they accepted the Saviour. Their lives are a constant testimony to the truthfulness of the blessed words, "My yoke is easy, and my burden is light."

Christianity has been "made easy for beginners" by its Author, without the stepping-stones of Mohammedanism, Judaism, Catholicism, or any other ism; and it becomes hard only when false principles are allowed to come in and blight one's spiritual life.

H. E. S.

#### THE ANCIENT SCHOOL-TEACHER.

In planning for the government of Israel, the Lord did not omit the important office of school-teacher. The teachers belonged to the ecclesiastical line, being selected from the tribe of Levi. This tribe was given the responsibility of teaching, as well as the work of the priesthood. Their zeal for the law of God, when the other tribes went after the idolatry of Egypt in worshipping the golden calf, gave them positions of greatest responsibility; or, rather, their conduct on this occasion showed the fitness of the choice that the Lord had previously made in this matter. And it is to this instance that Moses refers as the reason the Levites were to teach.

Referring to their loyalty and zeal on this occasion, Moses says: "They have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law." Deut. 33:9, 10.

Only a small per cent. of the tribe of Levi were called at any one time to serve as ordained priests. But there was a demand for a large number of teachers to go among all the cities and communities, and conduct schools for the enlightenment of the people in all the tribes. Through these schools, God's will and the wisdom of God were to be communicated to every child of the nation. After thirty-eight years of teaching, Moses said to the generation that had grown up under the instruction: "But ye that did cleave unto the Lord your God are alive every one of you this day. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it." Deut. 4:4, 5.

It was from the commandments that Satan turned man in the beginning. It is to the commandments that the Lord would have the sinner return. It is in the commandments that the Lord would have all the children taught and reared.

In speaking of school-books and their only legitimate object, the Lord says: "By these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12:12, 13. The sum of all the books and all teaching and school work indorsed by the Lord, is contained in the keeping of the commandments. Perfectly to understand and obey the will of God, is the highest possible attainment. The chief effort of the teacher was intended to bring this to pass.

An account of the teachers and their work in Judah is given in 2 Chron. 17:7-9. Verses 9 and 10 say: "They taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people. And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah."

There were princes and priests associated with the Levites as teachers in those times. The school question was given the prominence which it was entitled to have, and this fact put Judah at the

head of the nations. The nations, instead of making war upon Judah, brought presents of money and flocks. Even the Philistines and Arabians volunteered to bring their wealth, because the fear of the Lord fell upon them when they saw how remarkably the Lord had blessed Israel's faithfulness in the school question.

In this instance, the promise which the Lord had made through Moses, as to the attitude of the nations in case of obedience to the commandments, was fulfilled. The promise was, "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." Deut. 4:6.

All this approval of a nation by other people would not come about simply because some men would go about and teach the people to repeat the commandments as a code of morals. But to show the full bearing of every truth as it is in Christ, and how the commandments are founded on the golden rule, and that all true obedience is the outgrowth of an inward principle of love, would surely be indorsed by all who came in touch with it.

It was an understanding of these divine principles as they are manifested in all nature, that constituted the wonderful wisdom of Solomon. It was for the purpose of hearing him teach these principles of truth that the rulers of the surrounding nations came to him for instruction. While he was faithful in this calling, he was made a missionary king, that he might teach the ruling heads of the neighboring kingdoms.

"And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. . . . For he was wiser than all men. . . . And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom." 1 Kings 4:29-34. "And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year." 2 Chron. 9:23, 24.

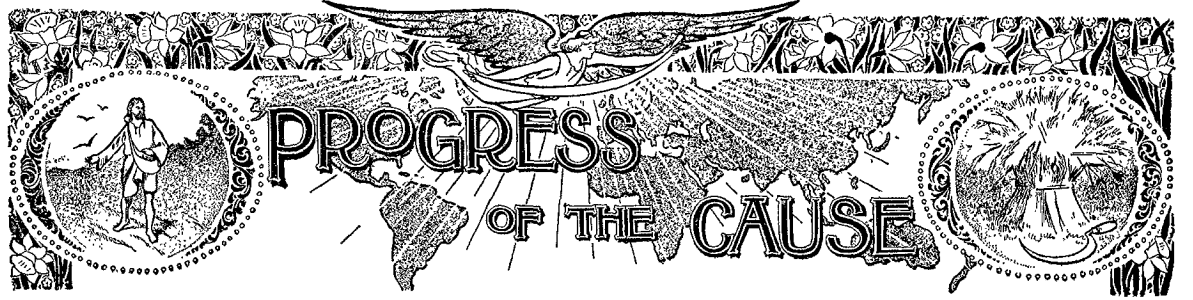
These people came to be instructed by Solomon, not because he was king of Israel, but because he was the greatest teacher in the world. They came to school every year, and brought a certain annual rate as a consideration for the benefit they received from the teaching. The wisdom of the great men of the East, and of the teachers of the schools in Egypt, was found by them to be greatly inferior to the ability which God had given Solomon. Therefore they sought unto Solomon for instruction, and he faithfully taught them the things that God had given to him. He was so progressive that he built a navy on the Gulf of Akabah, and maintained it upon the seas, that he might gather into his cabinets and parks rare collections from every clime. By so doing, he had something new every year for his classes in nature study.

This was the most successful way of reaching the understanding of the heathen people. Through God's works they could be taught the truth regarding his love and power. Faith, coming to their minds through this channel, would enable them to see that the Creator should receive their worship and obedience. The necessity and righteousness of all the commandments could readily be taught from the promises contained in the lessons which the Lord gave the nations through Israel's king.

But all Israel were called to be a missionary people, and their schools were primarily intended to be missionary training-schools. Had the teachers all fulfilled the purpose for which they were called, and had the kings maintained the true missionary spirit as the Lord desired them, all the nations of the earth would have been blessed through them.

But they did not all do this, and the Lord had to cast them off because of their Egyptian methods and Babylonian customs. And now it remains for a people yet to submit their minds to the Lord, as did Solomon during the years of his obedience, that they may teach the truths which God will put into their hearts, and thereby instruct all people in the way of obedience. WILLIAM COVERT.

NEARLY all the precious things of our lives are made sacred to us by their cost. This is true even with material things. We can not live a day but something must die to become food for the sustaining of our life. We can not be warmed in winter but some miner must crouch and toil in the deep darkness, to dig out the fuel for fires. We can not be clothed but worms must weave their own lives into threads of silk, or sheep must shiver in the chill air, that we may have their fleeces to cover us. —J. R. Miller.



#### TURKEY.

It was noon, Friday, February 17, when we arrived at Constantiuople, and at 9 p. m. I was presented before the minister of the police. He began to find fault with me, that I continue preaching the Sabbatarian religion without having settled our relation with the government. Though I related to him our experience in the past, that we have done all we could to let the government know about our work and principles, and the government did not settle it, he would not be satisfied with less than a formal permission. Then he investigated my passport to see whether I have had it viséed. It was all right. Finally he devised a way to prevent my traveling. He said I must go nowhere unless I take permission first from him, and to this end I must give him a bail of three honorable men. As he said nothing to prevent me from preaching, I consented to his proposition, and gave him three names, to whom at once letters of invitation were written to appear there next day, and I was put into prison to wait.

On Sunday, February 19, the three men—two of whom were our brethren—called on the police. A bail-bond was written by the clerks, with a new proposition added; namely, that I should not preach the Sabbatarian religion. Now came the trying moment. In vain we besought that this proposition be taken off. The more we besought, the more were they determined to let it remain as it was. They explained their mind that they would not prevent me from teaching this religion to individuals here and there, at their homes, or in my home when they call; but that I should not preach it formally, as in a church, or to a congregation renting a house, etc. In this explanation they were true to the Turkish law. According to the Turkish idea, preaching can be done only in the churches. But we were already deprived of our meeting-place by force; so they were demanding nothing more. The brethren refused again the proposition, because circumstances could enlarge the meaning, even to the degree where I could not tell the truth to individuals.

Just here I devised a humane way, which I will write for the benefit of all. It was this: To accept the proposition for a while, and get out of prison; then appeal to the prime minister to get a definite answer about our right of preaching. Should the government finally tell us that this religion should not be preached in this country, then I would return the agreement, and let the government do whatever it might choose. I proposed this to our brethren, and even tried to persuade them to accept it; but they said, "It is better to wait a little, and see what the Lord will do." Just then a letter was received from Kharput, that our brethren of Malatia had been arrested through the instigation of the Protestant minister and Catholic bishop, urged to work on Sabbath and keep Sunday, and were sent to Kharput because they refused. This letter stirred us to leave all human ways, and let the Lord work in the matter.

I decided to give my answer to the minister of the police in a written form, that I shall not give any bail while the proposition remains that I shall not preach. So I did. I wrote my answer in the form of a petition, and sent it to him. In two days I was called before him to answer for my petition. It was at midnight. I was bidden to take a chair, and wait a little until he was done with his work. Then he took my petition, and began to read it over, criticizing it sentence by sentence. The following is the petition and his criticism:—

"To the high presence of the glorious Ministry of the Police.

"Sir: I, the preacher of the Sabbatarian Church, Zadour Baharian—Where is this church?"

I answered him that "church" means congregation. But it was impossible to convince him that "church" means congregation.

He said, "Church is a building. Where is your building?"

"We have not such a building," I answered.

"Then you have no church," he said; and continued to read: 'am the servant of Jesus Christ, and have been ordained to preach his glorious gospel.' I don't care whose servant you are, and don't meddle with your ordination."

"He commanded me to go and preach the gospel to every creature. I also have put myself upon his altar, and can't take it back." This is all right; everybody is free to do whatever he pleases." He then continued: "But you require from me a bail that I may not preach the glorious gospel. When did I require such a thing from you? This is a lie."

I told him that it is so written in the bail-bond. Then he called for the bail-bond, which a clerk brought. He read it, and lo, it was this: "He should not preach the Sabbatarian religion."

"Did you see?" he asked. "Have I required from you not to preach the gospel? You must not preach the Sabbatarian religion. You are free to preach the gospel; nobody will hinder you, but you must not preach this religion. Preach the gospel in your home, in the houses, in the churches; but you must not preach this religion, calling the people into a special place."

I told him that the Sabbatarian religion is the gospel, and the gospel is the Sabbatarian religion. "If I am free to teach the gospel, you must know that I shall teach the people to keep the Sabbath."

"No," he said, "all other Christians teach the gospel, and don't teach the Sabbath. Then don't they walk according to the gospel?"

I answered, "You can at once see that they don't walk after the gospel, because they worship images, besides polluting the Sabbath."

"Then you are," he said, "the only followers of the gospel! Well, this can not be so; you will tell the people that they are wrong, and you will cause trouble."

Just here the clerk also began to accuse me, saying that I sow dissension among the families, between husband and wife. Then the minister said: "You must not teach this religion."

I told him, "I preach the gospel, and you prevent me. I can not refrain."

"O," he said, "why, you don't understand me? You may preach the gospel, but you must not preach this new religion."

For about twenty minutes we discussed this point. Then he continued the reading of the petition.

"Now be it known to you that I can not give you a bail for this purpose, and refrain from the preaching of the gospel, and am ready to endure every persecution from you. Lo, I am in your hands, arrested. You may do with me whatever pleases you; but remember that Jesus Christ is [according to our faith] the Creator and the Judge of all." "Well," he said, "it may be so according to your faith, but God forbid that I should accept it so. Jesus Christ is a servant of God, and not the Creator. God forbid! God forbid!"

The words "according to our faith" were added by the Turkish writers to pacify.

"And some day we shall all appear before his court; and the decision which you will give now against me, will be judged there." These you have written to rebuke me."

"No," I said; "I wrote these to let you know the truth. I obey the government; but because Jesus Christ is higher than the government, when your requirements oppose those of Jesus Christ, I, rather, obey him. And if my obedience is considered before you disobedience, and I am punished by you, I will accept it with joy. And if I even should fall a martyr, you will all know that the government has no power over the conscience. These things being made known to you, I beseech you to let me free. Why should you be found guilty before Christ?"

Then both the minister and the clerk began to laugh; and the minister began to urge his proposition that I must give a bail not to preach this religion. It is not necessary to give here the details of our talk. At last he said, "I will give an opportunity of twenty-four hours to think about it. If you don't accept the proposition, I will banish you to Aintab [my home]."

I told him that I can not refrain from preaching the gospel. Then I got up to go into prison, and he commanded the clerk to write the paper of my banishment together with my family. I asked permission to say a few words more. He consented. Then I said, "I leave the question in the hands of the Lord. He sees what you do. I have not com-



mitted any fault." Upon these words he began to apologize, that he had been commanded by the minister of the interior to stop this religion. But his heart seemed changed. After some friendly talk, he left out his proposition, and bade me to give a bail not to go out of Constantinople without his permission.

We went to the clerk's room. The clerk began to tell the story. All were surprised that the minister consented to our petition. That night again I went into prison. My heart was so glad that I could not sleep. I praised the Lord, and my companions also witnessed the power of God. Next day our brethren called, the bail-bond was rewritten, and I was left free. Now I am free to preach, but have been prevented from traveling. God willing, this freedom also will be given soon. Z. G. BAHARIAN.

Constantinople, April 25.

#### A VOICE FROM THE GRAN CHACO, ARGENTINA.

WITHOUT doubt many of the REVIEW readers have heard of the Gran Chaco, so long known as the stronghold of the hostile Indians of the Republic of Argentina. A short time ago it was our privilege to take a trip to the capital of the Gran Chaco, which is Resistencia (or resistance), so named because of the innumerable resistances it has offered to the attacks of the ferocious native tribes.

We had been laboring for some time in the different villages that lie not far from the banks of the Parana River, a tributary of the great Rio de la Plata. We began to labor last April in Las Garzas Norte and Ocampo, gradually going north as far as Florencia, a town on the borders of the province of Santa Fé, and the national territory, "El Gran Chaco." As a result of five-months' labor, we see two companies established,—one in Ocampo, with about twenty-five members, and the other twenty-one miles north, in San Antonio, with a membership of eight or nine.

The majority of these believers were formerly bigoted Roman Catholics; but the gospel truth broke down their fanaticism, and revealed to them the wonderful love of God in all its purity. It is really remarkable to see how those poor people, who formerly never possessed a Bible, or other religious books of a truly elevating character, are to-day in the front ranks on different points of truth. These brethren have sent out tracts and papers to others far and near, among which some were sent to Resistencia, where an interest was aroused in the last message. We therefore decided to visit this town, of four thousand inhabitants, one hundred and eight miles to the north of San Antonio.

Brother David Rostan, of the Ocampo church, resolved to accompany me; so we set out upon our journey on horseback, there being no other way of reaching Resistencia, as carts can not well travel there, owing to bad roads. We called upon some friends in Florence, holding several services with them. We then crossed the frontier of the two provinces, making our way to the colony of Basail, about twelve miles to the north of Florence. Here we stayed overnight, and arose before sunrise to pursue our journey. From Basail to the next stopping-place,—a distance of forty-three miles,—one can not find a single house. Only gigantic trees of the California species greet the eye of the traveler. These seem to reach to the very sky, and cover a space of land about one hundred and fifty miles long and one hundred and twenty-five in breadth.

Often the path is cut through the forest, so that the sky is hidden from view, many times through large jungles, in which the treacherous tiger or wily panther delight to hide, or where the lion seeks his prey; often through great swamps where enormous reptiles abound. On, on, through all this we went, meeting nothing but wild animals of a thousand species. At last we arrived at the house of a French center, who owns a large stock-farm in the very center of this vast wilderness, isolated completely from the rest of the world. Truly, this is a place of refuge. Having set out in the morning without breakfast, we hailed with joy this stopping-place, as we were thoroughly fatigued from our long ride over the rough country, there being no royal road in those districts.

The owner of the estancia treated us kindly. About three o'clock the next morning we were up to continue our journey. As our horses were unable to make the distance, we were obliged to hire horses in order to reach Resistencia, thirty miles farther north, there being no other stopping-place during the whole distance. Without breakfasting, we went on our way, and after a nine-hours' journey, reached the metropolitan center of the Gran Chaco.

Resistencia is a fortified town, having a regiment of soldiers always lodged there, as the Indians occasionally make a raid upon the town, kill the inhabitants, and make off with all the cattle they can lay hands on. We stayed in the house of an English gentleman, who showed us great hospi-

ality. We held several services there, but, owing to the press of the general meeting which was to be held in Las Garzas, we were unable to stay longer than five days; so we began our return journey through the desert wilds.

The people could not understand how it was that we should dare to make such a trip without carrying firearms to protect us; and when we told them that our confidence was in God, and not in carnal weapons, they were astonished. As a proof of the keeping power of God, we might say that we had scarcely crossed the frontier before three hundred Indians, well-armed, made an incursion upon Florencia, killing fifteen persons, and carrying off with them four hundred head of cattle. Thus we see that firearms can not protect from danger; but the omniscient eye of the watchful, loving Father can reveal to us the safe path in which we should tread, and thus we are kept out of harm's way.

During the trip we had the joy of baptizing three persons, who but a short time before had accepted the light of present truth. During the meeting, the Spirit of God was manifest, and our souls were watered daily. One Brazilian and three Argentines, who had but a short time previously begun the observance of the Sabbath, asked for baptism, so as to unite with the Ocampo church. On Sabbath, December 24, we had the privilege of baptizing them in the Tapial, upon the very spot where Brother Westphal, Brother Brooking, and myself two years before had nearly lost our lives, by the overturning of a cart into the flooded river.

Thus it is we have tasted and seen that the Lord is good. In dangerous places his eye has watched over us. Even in the desert he prepared a table for us, and for this reason we can not do less than shout, with the psalmist, "Bless the Lord, O my soul, and all that is within me, bless his holy name."

In San Antonio the way was opened for us to preach the good news of salvation to a few Indians of the same tribe as those who made the raid upon Florencia; and as we told them of Jesus and his love, their eyes were filled with tears.

There are many calls in this vast republic, but the places are so far apart and the expenses so great that it is extremely difficult to do as one would desire. But the Lord is our help, so we will go forward, relying upon his assistance.

JOHN MC CARTHY.

#### IN THE STATES.

(Compiled from the State papers.)

##### Atlantic.

MORRISTOWN, N. J.—The truth is taking hold of honest hearts in this place. As a result of the meetings held this winter, and subsequent Bible readings, a family of four have begun to keep the Sabbath. I never saw a family more hungry for the truth. I am at present studying with them on the work of the Holy Spirit. We all find these seasons very precious. The *Signs of the Times* is also doing good work.—C. H. Keslake.

NEW YORK CITY.—Elder Franke's meetings in Chickering Hall continue with unabated interest. Lyric Hall, on 6th Avenue, near 42d Street, capable of seating seven hundred people, has been secured for Sabbath and week-day meetings for the prosecution of the work started in Chickering Hall.

STOCKHOLM, N. J.—We have been presenting the Sabbath question here the last week, and it has raised no small stir. Prejudice is to be found in many quarters. One old gentleman who lives near the schoolhouse where I have been speaking, told me last Sabbath that from henceforth he will walk in the commandments of the Lord.—W. J. Tanner.

WILMINGTON, DEL.—The quarterly meeting was a season of refreshing. A deacon was ordained, and a young man baptized. Others will soon be baptized; and two who have been baptized expressed a desire to unite with the church. Sabbath-school and church services are well attended; also the Sunday-night Bible study. The Christian Help band and sewing society meet each week.—Mrs. M. A. Neale.

WASHINGTON, D. C.—The work is progressing here. In spite of the many obstacles in the way, the truth is finding honest hearts. During the last three months there have been three opportunities for baptism, and fifteen have been baptized. The Lord has also crowned the labors of brethren Svenson and Wheeler with success. The work of the mission on 4½ Street has been a wonderful means, in the hand of the Lord, of reaching poor outcasts.—S. R. Graybill.

##### California.

BUTTE COUNTY.—Brother W. L. Sims, Mrs. Osborne, and myself are still laboring at Chico. The Lord has wrought for us, and for others through our ministry. We have of late received new power and

consequent victories; hence are of good courage. Last Sabbath two were baptized, one coming a distance of eighty miles for that purpose. In the afternoon we assembled to partake of the Lord's Supper. Representatives from other churches were present. The preceding Sabbath I was with the Concow church, at their quarterly services. Five meetings were held while I was there. We shall, the Lord willing, begin a tent effort there soon.—A. J. Osborne.

HEALDSBURG.—The annual meeting of the stockholders of the Healdsburg College was held April 17. The reports of the president and the treasurer were encouraging. The enrolment for the year was two hundred and twenty-seven. The results accomplished in the industrial departments were generally satisfactory, the work in the broom and tent factories and in the wood-yard being especially so. The following brethren were elected as Board of Directors for the ensuing year: W. T. Knox, M. E. Cady, R. S. Owen, M. H. Brown, T. T. Heald, C. H. Jones, and Truman Sterling.

The same evening the debt of six thousand three hundred dollars hanging over the Healdsburg church was practically wiped out by pledges to the amount of \$6,097.50. This is a source of great rejoicing and encouragement to all here, who, for so many years, have been struggling with this heavy burden.—W. T. Knox.

HUMBOLDT COUNTY.—I have visited the churches of Ferndale and Eureka. A precious season was enjoyed by many who gathered on the banks of the Van Deuzen River, where six dear souls were buried in baptism. These were from the vicinity of Roherville, and all but one accepted the truth as the result of the effort made there last summer. Meetings at Rio Del, near here, are well attended.—F. M. Burg.

##### Chesapeake.

A division of the territory of the Atlantic Conference has been made, making Delaware, Maryland (except the three counties in the northwest, belonging to the West Virginia Conference), and the District of Columbia, into a new Conference. The new Conference will bear the name of the Chesapeake Conference. Its president is Brother K. C. Russell.

CHESWOLD, DEL.—The Lord is blessing the work here. We are holding three meetings every week,—the regular Sabbath meeting, the Sunday afternoon meeting, and the sisters' meeting every Thursday. Those not of our faith attend. A Methodist minister attended upon a recent Sabbath, and was much pleased with the meeting. The brethren feel that the gathering call is sounding.—Mrs. Hester Seoney.

##### Colorado.

CANON CITY.—During the last two weeks seven have been added to the church here, and one at Florence. The Canon City church now numbers fifty-three, and three or four more are about ready to unite with us. The Lord is blessing us, not only in numbers, but spiritually also. We are enjoying showers of the latter rain. Our place of meeting is too small to accommodate all. We are thankful that our new church is about completed.—G. W. Anglebarger.

DENVER.—The work of saving souls is onward in this city. The last two months have been busy ones. I have held sixty-six Bible readings, made seventy-seven visits, held seventeen meetings, preached nine sermons, and fifteen were received into the church. To the Lord be all the praise.—G. F. Watson.

The medical mission work here is progressing. The enemy's work has only caused us to obey Zeph. 2:1, by gathering together to seek the Lord. Never has the work been in better condition spiritually. We need a farm where these poor men and women can work.—A. K. Bliven.

HOWARD.—During the last quarter, four were added to our number,—three by baptism and one by letter. After holding meetings every Sabbath and Bible readings during the week, three more have decided to follow the Saviour. The Lord has worked mightily in overcoming prejudice and unbelief. Praise the Lord! The latter rain is at last falling in refreshing showers. Brethren, pray for the work here, that the Lord may give his servants wisdom in the great work of leading lost souls to Christ.—L. D. Christison.

HYGIENE.—The Lord is working at this place. At the close of a recent meeting, invitation was extended, and two willing souls responded, and expressed their willingness to obey the Lord in all, following him in baptism. Brethren, remember the work among the Germans here.—J. H. Kraft.

SUNSHINE.—The interest is good here. The house is well filled every night. A few have decided, for the first time, to be Christians. Will organize a Sabbath-school in a few days. We are all of good courage.—Lewis H. Proctor.

**TELLURIDE.**—Our quarterly meeting was held as usual, the first Sabbath of the quarter. The ordinances were celebrated, all taking part. It was a profitable season. Three have been added to the church, subject to baptism, and one by vote.—*Clara A. McDougall.*

#### Illinois.

**ASHLEY.**—We have a fair attendance at the meetings here. Have spoken four times on the Sabbath question, and still the people come. I overheard some women discussing this question last night, and one woman of intelligence was preaching the straight truth. Most of my congregation are taking the *Signs*. I have also loaned tracts. One gentleman came to me after reading "Which Day Do You Keep, and Why?" and some other tracts; paid for them, and said: "I would not take a dollar for them, and be without them."—*C. L. Taggart.*

**HOLLAND.**—I began meetings in a schoolhouse two miles east of here, April 14. The attendance has been good. I have visited the place twice before, speaking a few times, but not on doctrinal questions. I am now presenting the Sabbath question, the nature of man, etc. Some have already begun to obey. We were invited to occupy the Baptist church, just finished, for our services yesterday. In the evening, assisted by my daughter, I held a temperance service. We hope to organize a Sabbath-school before closing.—*C. H. Bliss.*

**HUTSONVILLE.**—The Lord blessed our stay at this place. We continued our meetings every night for about ten weeks. Many times the Spirit of God came in, and hearts were touched, and hands were raised for prayer. Six began to keep the Sabbath. Some have given up the tobacco habit, and some are offended. A Sabbath-school was organized.—*Ernest Mitchell.*

**STREATOR, OTTAWA, SHERIDAN.**—I have visited Streator, Ottawa, and Sheridan, speaking once at Ottawa and twice at Sheridan. The brethren and sisters are anxious to do the Lord's will. We find a live interest has been awakened in the matter of church and state schools. Several offers of land and money have been made.—*N. W. Kauble.*

**ST. JAMES.**—Brother Scoles has done a good work here. Twelve or fifteen new ones are keeping the Sabbath, and a Sabbath-school has been organized, with twenty-five or thirty members. A Disciple minister tried to work against the truth here; but we are sure it will result in much good for our work.—*C. H. Bliss.*

The total amount of tithes from the Illinois churches, for the quarter ending March 31, was \$3,046.59.

#### South Dakota.

**ELK POINT.**—The work is making good progress here. Eleven have decided to obey, and we expect nearly as many more will do so before we leave here. We held a meeting four miles south of this place also, and an interest was manifested, and a call made for more meetings; but the Missouri River has flooded that part of the country, so we can do nothing there now.—*C. A. Burman and John Christian.*

**MILLBANK.**—I hope many of our people are putting up boxes for our papers and magazines. The Lord has blessed me greatly in this work. Four hundred and fifty-six papers have been taken out of mine. The Lord knows who reads them, and I trust him to water the seed. Why keep our good papers and magazines lying about the house doing no good?—*Jessie Burman.*

#### PENNSYLVANIA.

**PITTSBURG AND ALLEGHENY.**—The work in these two cities is growing. In the winter fourteen were baptized. Since General Conference, Brother C. S. Longacre and myself have been holding Sunday afternoon meetings in Carnegie Free Library Hall, and at the same time conducting a course of meetings at a Presbyterian church in the city. The lectures upon the prophecies, at Carnegie Library, are well attended, and a good interest is manifested. The congregations and interest have also been good at the church, and several have decided to live the truth.

At the beginning of each week, we have issued about two thousand programs, advertising the subjects to be treated during the week, in the part of the city where our work is going on. A Bible study or health talk is conducted each evening from half-past seven to eight o'clock. These short Bible studies have proved a means of preparing the way for subjects soon to be presented, to review and establish the truths that were presented from the desk, and to teach much that could not be taught by preaching.

LEE S. WHEELER.



FOR WEEK ENDING MAY 20, 1899.

—Land in London is reported to be worth \$10,000,000 an acre.

—The Universalist Church will endeavor to raise \$200,000 for the new century.

—The American Tract Society celebrated its seventy-fourth anniversary last week.

—The czarina has given 50,000 rubles for the relief of sufferers in the famine-stricken district of Russia.

—Ex-Governor Roswell P. Flower, of New York, died very suddenly of heart-disease, May 12, at Eastport, Long Island.

—A railroad combine of all the roads between Boston, Mass., and Chicago, Ill., in order to stop rate-cutting, is announced.

—Tuesday, May 9, five men escaped from jail at Toledo, Ohio, by crawling up the chimney. They made a rope by the use of sheets.

—The Church Missionary Society of England has furnished the \$500,000 asked for by General Lord Kitchener for his college at Khartum, in the Sudan.

—The Great Central Railway, of London, England, has ordered twenty freight-locomotives from the Baldwin Locomotive Works, of Philadelphia, Pa.

—London now has Sunday newspapers. Their appearance has caused much comment, and aroused many severe criticisms from eminent English divines.

—There are half a dozen Felix Faures in responsible positions in France, a fact that used to create confusion on account of the former president's name.

—During the last twenty years the American Bible Society has put into circulation in Mexico 600,370 Bibles, Testaments, and portions of the Scriptures.

—One hundred citizens of New York City have pledged \$100 each for a spread to be given in honor of Admiral Dewey when he comes back to this country.

—A petition bearing the signature of more than 16,000 persons has been received by D. L. Moody, from Australia, asking him to hold revival services in that country.

—Immigration into the port of New York City has been unusually great this spring, averaging over 2,000 persons a day. Italians are coming in extraordinary numbers.

—Belgian, French, and Russian capitalists have formed a syndicate for the establishment of iron works in the Caucasus, and the exploitation of Caucasian ore and coal deposits.

—Pope Leo XIII is said to be worth considerably more than \$20,000,000, which, with the exception of several small bequests to relatives, will probably be left to the Catholic Church.

—A department of international law and political science is said to have been created at Princeton, in the interest of ex-President Cleveland, who is to be professor in the institution.

—The sewer-pipe combine, representing \$25,000,000 capital, has been effected, with headquarters in Pittsburgh, Pa., or Cleveland, Ohio. This trust will control everything east of Illinois.

—A statement prepared at the United States War Department, April 29, shows that from February 4 to April 28, 198 soldiers were killed in the Philippines, and 1,111 wounded; total, 1,309.

—Porto Ricans have twice petitioned the United States government for free trade, privilege of American citizenship, removal of military rule, and substitution of Porto Ricans for Americans, as soldiers.

—The late ex-Governor Oglesby, of Illinois, was once asked what he got by his overland trip to California in 1849 in search for gold. "No gold," he replied, "but enough experience to make me what I am."

—The enormous rise in the price of copper has led to the discharge of over 2,000 workmen in Birmingham, England. The government has decided not to give any more orders for cartridge shells while the present prices prevail.

—According to a despatch from Cairo, Egypt, to the London *Daily Mail*, the director of the Egyptian museum has discovered the mummy of Thothmes I, of the eighteenth dynasty, B. C. 1633, and three other mummies, in gilt coffins.

—The \$68,000,000 in silver dollars, now in the vaults of the United States mint and post-office buildings, at Philadelphia, Pa., is being transferred to the new mint. The money is enclosed in 68,000 boxes, each containing \$1,000. The silver weighs 2,040 tons.

—According to a despatch from Havana, May 15, the situation there is most alarming. A quarrel has broken out between General Gomez and Governor-General Brooke, and the Cubans are about to make armed manifestations against the United States and its mode of governing the island. The complaint of the Cubans is "that they are being browbeaten by the Americans, who daily tighten their grip upon them." The soldiers also declare that "they have been miserably fooled and trapped by the Americans."

—Chief Chemist Wiley, of the United States Department of Agriculture, says that fully ninety per cent. of the articles of food and drink manufactured in this country are frauds.

—A New York corporation is reported to have a new method of making gas, which may revolutionize all present rates. The new company will soon incorporate, with a capital stock of \$12,000,000.

—The empress of China has made a strong protest against the exclusion of her subjects from Cuba, by the United States government. This exclusion is the result of the extension of the Chinese exclusion act to that island. The same law is now in effect at Porto Rico.

—Congressman Charles Curtis, of Kansas, is an Indian of the Kaw tribe. He has served three terms in Congress, and holds a certificate for a fourth. A lawyer by profession, he is an earnest and accomplished speaker, and a most conspicuous "friend at court" of the red man.

—A South African diamond king is having built the costliest bicycle in the world. It will be made at a gun factory in Vienna, and will cost more than \$275,000. Precious stones are to be inlaid on every possible part of the wheel. When completed, it will be presented to the owner's wife as a birthday present.

—For the first time in ten years, Denver, Colo., is under the rule of a government which officially declares that gambling will be allowed under certain restrictions. This surprises the church people, who voted for the present Democratic administration with the understanding that the anti-gambling law was to be enforced.

—The national Afro-American Council of the United States has issued a proclamation calling upon the colored people of this country to set apart Friday, June 2, as a day of fasting and prayer. The proclamation consists of a lengthy setting forth of the present "indescribably barbarous treatment" of the negro in this country.

—It is said upon reliable authority that the actual present population of Chicago is 2,025,000, and that the census to be taken by the government next year will prove this claim. It is estimated that in 1900 the population will be about 2,100,000. In 1831 the census showed a population of 60; in 1850 but 28,000; in 1890 it was 1,099,850.

—Rosa Bonheur, the famous French painter, despite her seventy-eight years, is still as hard at work as ever. Though she has been an untiring painter for over half a century, and time has turned her short locks to silver, her eyes are still bright, and the fine expression of her countenance is unchanged. In God's created works is her delight.

—J. M. Johnston, chief clerk of the railway mail service at Los Angeles, Cal., has been detailed to go to Honolulu, Hawaiian Islands, to take charge of the transfer of mails at that post for the Philippines, Australia, New Zealand, and the Orient. By this arrangement the despatch of mail matter from San Francisco, Cal., will be expedited by three days.

—A despatch from The Hague, Holland, dated May 15, says that Cardinal Rampolla, the papal internuncio, acting upon an order from the papal secretary of state, left that place as a protest against the omission to invite the Vatican to send a representative to the Peace Conference called by the Czar. Italy refused to send a delegate should there be one from the Vatican.

—Dick Kerr & Co., of London, England, have secured an order for 300 tons of steel guard-rails for the Boston new elevated railroad. As some thought it a victory for the British manufacturers, Mr. Kerr, the senior partner of the firm, said: "It is no victory at all. Three contracts—from New York, Boston, and Philadelphia—were given to us without solicitation, and simply because the American mills are overcrowded."

—England is preparing to spend \$800,000 annually, for 30 years, for a great lake for irrigating purposes, the same to be made by damming the Nile. The Egypt of the map shows a supposed area of over 400,000 square miles, nearly seven times that of New England; but the practical Egypt—that which produces crops—is an area of not more than 10,500 square miles, barely that of Vermont and Rhode Island together. By the plan of irrigation proposed, England will add to Egypt's available territory about 2,500 square miles, or twice the area of Rhode Island.

—May 15, Princeton (N. J.) students had a pitched battle with Pawnee Bill's Wild West Show. Nearly seven hundred students attacked the procession with huge firecrackers, eggs, vegetables, turf, etc., scaring the horses and completely demoralizing the parade. The American, Mexican, and South American cowboys finally charged the students, using their whips freely, the Mexicans also using their bolas with great effect. Then stones were used by the students, and many shots were fired. Many on both sides were badly wounded, and probably one or two will die. A mass-meeting of the students was held, at which President Patton condemned the attack of the students, and forbade any student attending the show.

—Statisticians are at work getting a list of figures for the Peace Conference, the first meeting of which was held Thursday, May 18. They find that the wars of the last half century have been very expensive. Their direct costs are estimated as follows: The Crimean War, \$1,700,000,000; the Italian War of 1858, \$253,000,000; the Austro-Prussian War, \$330,000,000; the Franco-Prussian War of 1870, \$2,533,400,000; and the Russo-Turkish War, \$1,290,000,000—a total of over \$6,000,000,000 for five great European wars. The American Civil War cost \$5,000,000,000, and \$1,000,000,000 in loss of property. From the standpoint of big figures, it should not take the peace commissioners at The Hague long to come to wise conclusions in regard to the war problem.





(Selection from "Christ in Song," abridged edition, for tent-meetings.)

## NOT A WASTED MOMENT.

F. E. B.

"Not slothful in business; fervent in spirit; serving the Lord."—Rom. 12: 11.

F. E. BELDEN.

1. Not a wast-ed moment in the morn-ing fair, Not an i - dle in - stant in the noon-day glare,  
2. Where the soul is sin-sick with its weight of woe, Where the tears of pen - i - tence in si-lence flow,  
3. Where the home is cheerless and the board is bare, Where the children nev - er hear the voice of pray'r,  
4. Where the toil - ers hur-ry neath the lash of Gain, Where the i - dlers gath - er in the street and lane,

Not a mis - spent eve-ning let the rec - ord bear, Not a Christ-less mis - sion an - y - where.  
Where the hand of sick-ness lays the loved one low, His co - work - er, glad - ly I will go.  
Where the drunk - ard ra - ges o'er the wife's de - spair, With my Sav - iour I must has - ten there.  
Where the war - riors languish on the field of pain, Let me go and whis - per His dear name.

D. S.—May my an - gel's rec - ord, ev - 'ry clos - ing day, Shine with love's bright moments all the way.

REFRAIN.

D. S.

Gold - en grains, how fast they flow! - - - Soon the last - - - of life must go;  
Gold-en grains, how fast they flow! - - - Soon the last - - - life must go;

Copyright, 1899, by F. E. BELDEN.

### SELECTIONS FROM "CHRIST IN SONG,"

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

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

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

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

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

L. A. HOOPES, *Chairman.*

PUBLISHER'S P. S.—Persons buying for their own use will get more music in the full-size book, in proportion to the price, 30 cents, than in the small book, at 15 cents, also better binding. The small book contains two fifths of the songs in the large one.

### "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. It argues the constant abiding of the Holy Spirit as the condition of existence, and a healthy and successful life as dependent on the intelligent recognition of this presence, and on the proper adjustment of everything, physical and mental, to this power. It is safe to say that the larger proportion of common religious perplexities is touched upon in this book, and the way opened for light upon their darkness. 316 pages. Prices, 40 and 75 cents. Review and Herald Pub. Co., Battle Creek, Mich.—*The Union Signal*, March 9, 1899.

### "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. It is a verbatim report of an address delivered to a large and enthusiastic audience in the Metropolitan Temple, San Francisco, Cal., June 14, 1896. Contains 24 pages 5½ x 7½ in. size, and sells for only a cent and a half

a copy, or \$1.50 a hundred. For \$1 you will be admitted to membership in the International Religious Liberty Association, with headquarters in Chicago, Ill., and all members receive the *Religious Liberty Library* free of charge.

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.

### "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." The world is deeply agitated over these important questions. Do you want to know how to meet the many arguments hurled against the Biblical position in regard to the nature and destiny of man? If so, give this book a careful perusal.

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." This brother could hardly say enough in behalf of the book.

"Here and Hereafter" contains 357 pages, 4th edition (revised). Fine cloth binding, with new cover design in jet and gold. Price, \$1, post-paid. Address your State tract society, or the publishers.

### THE FOLDING PROPHETIC CHART

Is something so valuable and unique that it must really be seen to be appreciated. Every Seventh-day Adventist minister and Bible worker should secure this latest chart. It consists of fourteen inside folding plates, 9 x 25 inches, and a neat cloth and morocco cover. These inside folding plates are hinged, and so subdivided that the speaker is able to present one, two, three, or more symbols at a time, making it very convenient.

The plates representing the symbols are beautifully lithographed in five colors, and represent the highest skill of the best artists. On the outside of the cover will be found a unique arrangement consisting of a folding diagram in three parts, outlining the subject of the twenty-three hundred days.

This chart was exhibited to the delegates at the late General Conference at South Lancaster, Mass., by its inventor, Wm. W. Simpson; and many valuable testimonials were secured for it. Ask any of the delegates what they think of it; then order the chart of your State tract society, or of the publishers, Review and Herald Pub. Co., Battle Creek, Mich. Price, \$3, post-paid.

### TESTIMONIALS FOR THE FOLDING PROPHETIC CHART.

HAVING carefully examined the Folding Chart of the symbols of the prophecies of Daniel and the Revelation, prepared by Brother William Simpson, and published by the Review and Herald, I most cheerfully commend it to the attention of our ministers, teachers, Bible workers, and colporteurs. It is also an excellent help to those wishing interestingly to instruct children in their own homes.

J. N. LOUGHBOROUGH.

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.

Oakland, Cal.

A. J. BREED.

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. It ought to be in the hands of every Bible worker and minister. Indeed, it would seem that its general use by all our people might be fruitful of great good in awakening among those not of our faith an interest in the study of the books of Daniel and Revelation.

C. P. BOLLMAN.

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

M. C. WILCOX.

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. It will surely be a great aid to any one desiring to make this portion of God's word plain to others.

A. J. HAYSMER.

Kingston, Jamaica.

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.

JOHN A. BRUNSON.

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. I cheerfully recommend it.

N. W. ALLEE.

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.

W. OSTRANDER,  
J. D. GOWELL.

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. It will carry conviction to the hearts of the learned and unlearned; for it surely makes the matter plain.

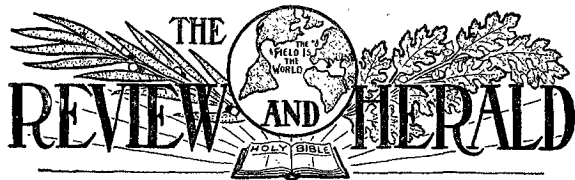
LEWIS C. SHEAFE.

Louisville, Ky.

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.

S. G. HAUGHEY.

Cincinnati, Ohio, March 7, 1899.



BATTLE CREEK, MICH., MAY 23, 1899.

THE *Missionary Magazine* for June will be a Brazil number. Don't fail to get a copy.

THE reason that the Peace Congress met on May 18, is that that is the czar's birthday.

JUNE 1 and afterward the offices of our Foreign Mission Board will be in New York City, in the American Tract Society's Building, instead of in Philadelphia.

THE *Missionary Review of the World* for May, is a specially interesting number. It has a map of India, and one of Siam, Burma, and Annam, in addition to its pages full of information on missionary work in the world.

THE Review and Herald Publishing Company has printed, in a twenty-four page leaflet, a late Testimony on the subject of royalties on books. It is not for general distribution; but any person interested in that matter can get one by sending *five cents* to this Office.

THE June number of the *Gospel of Health* will be a special number, for use especially in the camp-meetings. Let it have a wide circulation. Price for single copies, two cents; for lots of from fifty to a hundred, one and a half cents a copy; more than a hundred, one cent a copy.

OUR brother who was tried at Gainesville, Ga., Monday, May 15, for failure to keep Sunday, was convicted, and fined twenty dollars and costs, or six months in the chain-gang. Appeal has been taken to the Supreme Court, and that will be heard in August. Let "instant and earnest prayer be made of the church unto God for him."

ACCORDING to appointment, the czar's Peace Congress convened at The Hague, May 18. There were fifty-three representatives present: Austria, three; China, one; Denmark, two; England, four; France, six; Germany, three; Italy, four; Japan, four; The Netherlands, four; Persia, 1; Rumania, three; Siam, three; Spain, two; Switzerland, three; Turkey, four; and the United States, six. It is thought that suspicion of the good faith of Russia, and the open opposition of the pope, will tend to frustrate any real work of the congress toward disarmament, or anything else of any value.

A CHRISTIAN Endeavor paper reports that a letter had been received "from the Christian Endeavor society in the Eighteenth United States Infantry Endeavorers, Iloilo, Philippine Islands." The Eighteenth United States Infantry is a regiment of soldiers in the United States regular army. And yet this Christian Endeavor paper calls them "the Eighteenth United States Infantry Endeavorers"!! So it has come to that, then, that a regiment of regular United States soldiers are recognized as Endeavorers *because* they are soldiers! What

will be the next step of the Endeavorers in identifying religion and the state, Christianity and this world?

A FEW days ago an agreement was signed between Britain and Russia not to encroach upon each other's sphere in China. This, however, puts no check upon Russia's inroads there; for she has made a demand upon China for a "railroad concession," which will allow her to run a road direct to Peking, the capital of China.

IN a lecture on Criminal Anthropology, Sunday, April 23, 1899, in Chicago, Daniel R. Brower, M. D., LL. D., gave the following facts concerning the ratio of the increase of crime in the forty years from 1850 to 1890: 1850, 1 in 3,442; 1860, 1 in 1,647; 1870, 1 in 1,771; 1880, 1 in 855; 1890, 1 in 757. At that rate, in less than another forty years every one will be a criminal. And at that rate how long can society and the world stand? And yet preachers will shut their eyes, and proclaim that the world is growing better. The word of God is the truth, "Evil men and seducers shall wax worse and worse."

DR. JOSEPH PARKER, in an interview a short time ago, said: "I firmly believe that we are on the brink of a revolution. Things can not possibly go on as they are. . . . All is safe as long as the queen is with us. May she live ten thousand years! English society can only be bettered after it has been well furbished. . . . American society is not a whit better. The everlasting dollar has deprived American society alike of its virtue, its culture, and its gratitude." When public men are looking only for revolutions and upheavals, and see them so close at hand, ought not the people who profess to be not only looking but *preparing* for just such things — ought not these to be getting *ready*?

FRICTION has arisen over Italy's refusal to send a representative to the czar's Peace Conference if the Vatican were also allowed to participate. A militant Italian prelate recently said: "Whether we be invited or not, the result will be the same. Why cry, Peace, peace, when there is no peace? The fear of reprisals for her theft of the pope's domain drove Italy into the triple alliance and into ruinous military expenditure. Shall we sanction peace and disarmament before the church has her own again? Crushed by her armaments, Italy is now tottering on the brink of destruction. Shall we stretch out our arm to save her?—Never! Whether we are invited or not, your Russian ship of fools, with its Utopian crew, will be wrecked on the rock of St. Peter." Rome never changes; and she will yet, without doubt, play an important part among the nations, if not during the conference, at least after it is all over.

THE Russian government proposes to teach the ten commandments in the schools in that nation, and has amended the fifth commandment to make it read: "Honor thy father and thy mother, and show respect and obedience to the ruling monarch and his officials, that thy days may be long upon the land which the Lord thy God giveth thee." Since the United States government has amended the fourth

commandment by declaring the meaning of "the seventh day" to be "the first day of the week, commonly called Sunday;" and since the papacy long ago set the example of thus declaring independence of God by amending the second, fourth, and tenth commandments, these three "powers" now belong very well together.

THE Russian Council of State has consented to reform the Russian calendar, beginning with next year. The Russian calendar is now twelve days ahead of the rest of the world; and if she continues her present calendar, next year will be a leap-year there, and not in the rest of the world, which will add a day there, making Russia thirteen days ahead. If she does reform the calendar at the beginning of next year, she will do it by striking twelve days from the calendar. We commend this to the consideration of all the Sunday preachers who are so sure that "lost time" in 1582 upset the Sabbath of the Lord, and hope they will watch carefully and see to it that the Sunday is not upset by this "lost time" incurred in Russia.

WE appreciate the co-operation of our subscribers this month, in our new and less costly way of securing the renewal of expiring subscriptions. To all whose subscriptions expire in June, we send the blanks for renewal, and the following notice. Please renew promptly, so that there may be no break in your subscription. Of all times, *now* is the time when you can not afford to be without the REVIEW AND HERALD. The times are perilous, and the last day is hastening.

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John Brown 20 20

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REVIEW AND HERALD.

THE home address of Elder J. D. Gowell is Cedar Lake, Mich., Box 38.

THE Cedar Lake (Mich.) school begins June 1, instead of July 1, 1899. Further particulars next week.