

The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

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

VOL. 76, No. 27.

BATTLE CREEK, MICH., JULY 4, 1899.

WHOLE No., 2331.

The Review and Herald,

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,
 BATTLE CREEK, MICHIGAN.

Terms, in Advance, \$1.50 a year.

Address all communications and make all Drafts and Money-Orders payable to

REVIEW & HERALD, Battle Creek, Mich.

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

ABIDE WITH US.

"I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14: 16.

Spirit divine, abide with us

In life's bright morning hour!

When skies are blue and clear and fair,

Abide with us:

We need thy saving power.

In youthful days full many a snare

Besets our way — abide with us.

Be this the burden of our prayer,

From day to day, Abide with us.

Spirit divine, abide with us!

Help us in life's high noon:

Over its sunny western slope, night cometh soon —

Abide with us.

In busy cares, when clouds arise,

In joys and sorrows, doubts and fears,

When shadows flit across our skies,

In life's perplexities and tears,

Spirit divine, abide with us!

Spirit divine, abide with us!

Our need at setting sun,

At close of day, in evening's glow,

Abide with us

Till our day's work is done.

Spirit divine, with influence sweet,

Lead thou our faltering, wayworn feet

Into sweet, quiet rest, complete.

At set of sun, abide with us.

—Mrs. Martha G. Barker.

GOD'S DESIGN FOR HIS PEOPLE.

MRS. E. G. WHITE.

THE strength of God's people lies in their union with him through his only begotten Son, and their union with one another. There are no two leaves of a tree precisely alike; neither do all minds run in the same direction. But while this is so, there may be unity in diversity. Christ is our root, and all who are grafted into this root will bear the fruit which Christ bore. They will reveal the fragrance of his character in the talent of speech, in the cultivation of hospitality, of kindness, of Christian courtesy and heavenly politeness. Look at the flowers in a carpet, and notice the different colored threads. All are not pink, all are not green, all are not blue. A variety of colors are woven together to perfect the pattern. So it is in the design of God. He has a purpose in placing us where we must learn to live as individuals. We are not all fitted to do the same kind of work, but each man's work is designed by God to help make up his plan.

When the Lord commanded the children of Israel to build the tabernacle, and gave them the plan for its furniture, its curtains, and

everything pertaining to it, all were not given the same work. The Lord chose his workers, and then fitted them for their work by giving to them skill, and imparting to them his wisdom. To each worker was appointed work according to his ability. No worker was to lay hold of one portion of the work, and place himself in the way of his fellow laborer. Each was to do with the strictest fidelity the part appointed him. The plan of the great Deviser was followed, and the tabernacle came forth, from the hands of the workers, complete, each part in harmony with every other.

Industry in a God-appointed work is as much a part of true religion as is devotion. We are not to think that in any of the work essential in the building of the tabernacle one part was menial and the other not. Every part of God's work means service. He declares of his people, Ye are laborers together with God. We are to bear in mind that this world is the Lord's workshop. We are to bear the image of God, and every soul saved through the sacrifice of the Son of God must in this life be made complete in Christ. There is much to do in order to fit us for the courts of the Lord. The roughness of spirit, the coarseness of speech, the cheapness of character, must be put away, or we can never wear the garment woven in the heavenly loom,—the righteousness of Christ.

The Lord designs to bring his people as material from the quarry of the world, that he may work them. They are in need of the ax and the hammer, of planing and polishing; for if this work is not done, the stones will retain their roughness. They will be unsymmetrical, and unfitted to fill the place Christ has prepared for every one who will enter the kingdom of heaven. Those who, under the education of Christ, make it possible to reach the highest attainments will take every divine improvement with them to the higher school. But those who are unwilling to have their characters molded after the divine similitude make the angels sad; for by clinging to their sinful habits and practises they spoil the design of God.

Angels of God are appointed to minister unto those who shall be heirs of salvation. The work of these heavenly beings is to prepare the inhabitants of this world to become children of God, pure, holy, undefiled. But men, though professing to be followers of Christ, do not place themselves in a position where they can understand this ministry, and thus the work of the heavenly messengers is made hard. The angels, who do always behold the face of the Father in heaven, would prefer to remain close by the side of God, in the pure and holy atmosphere of heaven; but a work must be done in bringing this heavenly atmosphere to the souls who are tempted and tried, that Satan may not disqualify them for the place the Lord would have them fill in the heavenly courts. Principalities and powers in heavenly places combine with these angels in their ministrations for those who shall be heirs of salvation. But how sad it is that this work is hindered by the coarseness, the

roughness, the worldly-mindedness of men and women who are so desirous of securing their own ends, of gratifying their own wishes, that they lose sight of the word of God, which should be their instructor and their guide.

The Lord gives to every angel his work for this fallen world. Divine help is provided for men and women. They have the opportunity of co-operating with the heavenly intelligences, of being laborers together with God. There is placed before them the possibility of gaining a fitness for the presence of God, of being enabled to see his face. Heavenly angels are working to bring the human family into a close brotherhood, a oneness described by Christ as like that existing between the Father and the Son. How can men so highly favored by God fail to appreciate their opportunities and privileges? How can they refuse to accept the divine help proffered? How much it is possible for human beings to gain if they will keep eternity in view!

Satanic agencies are always warring for the mastery over the human mind, but the angels of God are constantly at work, strengthening the weak hands and confirming the feeble knees of all who call upon God for help. The promise to every child of God is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

The Lord is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. Then ask. Believe what God has said. He will surely fulfil his word. Say from your heart, "My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." The victory must be gained day by day. As Christ's representatives, we are to stand on vantage-ground before the world. Let us, then, engage in this part of the Christian warfare, determinedly overcoming every weakness of character.

The Lord has had true-hearted men and women, those who have made a covenant with him by sacrifice. They have not swerved from their integrity. They have kept themselves unspotted from the world, and they have been led by the Light of life to defeat the purposes of the wily foe. Will human beings now act their part in resisting the devil? If they will do this, he will surely flee from them. Angels, who will do for you what you can not do for yourselves, are waiting for your co-operation. They are waiting for you to respond to the drawing of Christ. Draw nigh to God and to one another. By desire, by silent prayer, by resistance of satanic agencies, put your will on the side of God's will. While you have one desire to resist the devil, and sincerely pray, Deliver me from temptation, you will have strength for your day. It is the work of the heavenly angels to come close to the tried, the tempted, the suffering ones. They labor long and untiringly to save the souls for whom Christ has died. And when souls appreciate their advantages, appreciate

the heavenly assistance sent them, respond to the Holy Spirit's working on their behalf; when they put their will on the side of Christ's will, angels bear the tidings heavenward. Returning to the heavenly courts, they report their success with the souls for whom they have ministered, and there is rejoicing among the heavenly host.

The angels of God have seen in the churches a condition of things which has grieved them, and grieved the Holy Spirit. The professed people of God have shown a lack of unity and love. They have not heeded the admonition, "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." The apostle Paul says, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself. . . . Whatsoever things were written aforetime were written for our learning, that ye through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus: that ye may with one mind and one mouth glorify God."

Again he says: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality."

This admonition has been strangely neglected: "Distributing to the necessity of saints; given to hospitality." Plans have been devised by which the loving attentions shown in hospitality and visiting, a work which should bind heart to heart, are cut off. Let not methods and plans be invented which will give no opportunity for brotherly love to live. The spirit of covetousness, O, let it die! Our Heavenly Father gives us of his bounty freely, and for his sake who gave his life for us we should entertain our brethren and sisters.

The Lord designs that we shall care for the interests of one another. The apostle Paul gives us an illustration of this. Addressing the church at Rome, he says: "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea; that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of myself also."

Christ's admonition to his disciples is to be heeded by us. Almost his last words before he gave his life for the world were, "A new commandment I give unto you, That ye love one another." How much, Lord?—"As I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

ALL men are absorbents. There is a notion that only weak persons are liable to be saturated by the atmosphere in which they live; and many a man takes pride in the belief that he is as hard and unresponsive as a rock; but even a rock may absorb. Every man receives something from that with which he lives in closest proximity. If he is not absorbing that which is pure, it is not because he is impervious; it is because he is absorbing that which is impure. It is not enough to pray for what we want. If we want to be truthful, we must keep in contact with the truth; if we want the spirit of Christ, rather than the spirit of the world, we must live closer to Christ than to the world.—*Sunday-School Times.*

THE FUTURE.

ELDER L. D. SANTEE.

Oh, so near us gleams the morning,
We can almost see the light
Of the angels, downward tending,
And the conquerors, clad in white;
See the Saviour robed in splendor,
Bidding sin forever cease;
See life's sunshine, warm and tender,
And the holy dawn of peace.

Oh, so near us lies the promise
When the grave shall yield its dust,
When the King shall bring the glorious
Resurrection of the just.
Oft I ask, with earnest longing,
When shall loosen death's dark seal?
When shall dawn the glorious morning
That the future shall reveal?

Oh, so near us lies the triumph
When the glorious King shall come.
He will open wide life's gateway,
And will call the children home;
Then the sandals will be loosened,
And the tired feet will rest,
And we'll say of all the journey,
It was well, and God knew best.

THE REMNANT CHURCH.

J. N. LOUGHBOROUGH.

Of the church waiting for Christ's second coming, we read in Revelation: "And the dragon [the devil] was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. Here, then, is the last of the church in her probationary state, two features being prominent in her work—the keeping of all the commandments of God, and having the spirit of prophecy.

That we are right in applying the "remnant" to the last phase of the church is apparent from the words found in Joel's prophecy. When speaking of the end, the prophet says: "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:30-32. So the "remnant" church, the church called out, and fitted for the Lord's coming, will be keeping all the commandments of God, and the gift, or spirit, of prophecy will be with them to "confirm" them to the end.

In the prophecy of Isaiah we have a testimony concerning this same people, and a statement respecting the opposition to their work. The prophet says: "Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever ["the latter day," margin, Heb.]: that this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Isa. 30:8-11.

Here is presented what is to be found in the last days, a people teaching the law of God, and the gift of prophecy as connected with their work, which work is the exalting of the Holy One of Israel, and making plain his pathway of light and truth. Those opposing them desire an easier path, and "smooth things," consequently they reject the law of God and the teachings of his Holy Spirit through the gift of prophecy.

That it is this gift that is here spoken of, and not teachers in the ordinary sense, is evident

from the word here used to designate them. They "say to the seers, See not." What is a "seer"? In the book of Samuel is given an account of Saul and his father's servants seeking for lost animals. In their journey they came to the town where Samuel the prophet lived, "and as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here? (Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.)" 1 Sam. 9:11, 9. A "seer," then, was one who communicated knowledge from God to the people; for when they went to him, they went to inquire of God. In the light, then, of this testimony of Isaiah, such a prophetic gift is to be connected with the proclamation of the law of God in the latter days.

A CONTRAST.

A. A. COUREY.

(Fresno, Cal.)

DURING the war I had an experience that has often come to my mind since becoming a Christian. I was captured at Atlanta, Ga., and taken to Andersonville prison. Shut in by a high stockade fence, excluding all view of the outside world, seeing nothing but the terrible ravages of vermin, disease, and death, from day to day I beheld the dreadful effects of sin, until courage and hope left me.

As if it were but yesterday, I remember of standing, with many others, before the prison gate, waiting if perchance it might open, hoping to get a glimpse of the outside world. Sure enough it did open, and I saw a sight I never can forget. A woman came inside, carrying a beautiful child on her arm. For months we had seen no mothers, no sisters, no innocent babes, nothing but heart-sickening scenes of the cruelties of war.

Hundreds of us stood there on one side of the dead-line, lean and hungry, black and dirty, the whole a perfect picture of despair, and of the results of sin. On the other side was a picture of innocence. With what longing I looked at that sight. How I longed to be released from bondage, and to be cleansed from my filth, but I had little to encourage me. It seemed we had no intercessor; we looked in vain for a savior.

I have often thought this experience a fitting illustration of the lost and hopeless, and of the innocent, trusting in a Saviour's love. How true it is that, in our efforts to follow the Saviour, we shrink from the necessary trials that cause us to relinquish our hold on this world, and to see the sinless beauty there is in the life of Christ. To me, in my destitute and suffering condition as a prisoner of war, the innocence and loveliness of the little child looked good beyond description.

RECEIVED HIS OWN CURSE.

E. HILLIARD.

AFTER man disobeyed his rightful sovereign, a curse was pronounced upon him and all his possessions. Sad indeed were the words that fell from the lips of Him who spoke all things into existence: "Cursed is the ground for thy sake. . . . Thorns and thistles shall it bring forth."

From the infidel and the skeptic there is a great deal of complaint because, when God created man, he put him under the test of obedience, and when he failed, pronounced a curse upon him. But the mighty argument of the cross sweeps away all cause for reflection upon the wisdom of God in his dealings with man.

It was upon the earth that had been cursed that the Creator spent thirty-three years. The soil, which in the plan of the infinite One, was to produce nothing but good, was, for the good of man, sentenced to yield thorns. This sentence reverted upon the head of him who pronounced it, when on Calvary he wore the shameful crown of thorns, plaited by the very men he came to save.

They were not satisfied with gently resting the signet of the curse upon that sacred brow that in the realms of glory wore the most resplendent crown; but with a reed they smote it down upon his temples, making them bleed. Thus were the thorns, that marked the curse, made to pierce his own flesh; and so also to emphasize the terrible fact that he was "made a curse for us."

Men now may call unjust the sentence pronounced upon man; but at the final judgment day, when the pierced hands are lifted in full view of those who are eternally lost, and beams of light and glory radiate from the

CYCLONE AT NEW RICHMOND, WIS.

L. B. LOSEY.

UNDOUBTEDLY the combined cyclone and tornado that passed over the Northwest, Monday night, June 12, and destroyed the city of New Richmond, was the most destructive that has ever visited this country; and as the writer had the privilege of visiting the fated city a few hours after the cyclone had done its awful work, these words uttered by the Saviour as he wept over Jerusalem before its destruction, came to mind: "Behold your house is left unto you desolate. . . . There shall not be left here one stone upon another, that shall not be thrown down. . . . And there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

As I stepped from the train, about midnight, I was met by a national guard, armed with gun and bayonet, who escorted me to the next guard, who passed me on to the next, till I

did there, is more than human mind can comprehend. I could only imagine that some giant fiend, bent on destruction, had stalked into that beautiful city, and literally torn every building in its path from its foundation; and, not satisfied with simply destroying the buildings, had passed them through a huge thrashing-machine, after which the wood and stone and iron and all the household effects, torn into fragments, had been scattered in shapeless piles, or sown broadcast over the land. Horses and cows and chickens were lying dead, with lumber and brick and stone piled on them, or alone on the prairie. Up to the present time, over one hundred bodies have been found, and many more than that number were wounded. One little sketch will serve to illustrate how nearly whole families were destroyed: Among the wounded was S. M. Hawkins, suffering from a broken leg and severe internal injuries. A newspaper man leaned over the ambulance, and asked his name. The man was suffering greatly, but replied, with cheerfulness, evi-



EFFECT OF THE CYCLONE AT NEW RICHMOND, WIS., JUNE 12, 1899.

temples once crowned with thorns, then the dealings of God with men will appear so overwhelmingly just that all will acknowledge that they have merited their doom.

How much better to acknowledge God's justice now, bow in submission to his will, partake of his infinite mercy, and at the final day stand approved through his divine merits!

THE whole of Christian living, in my opinion, hinges on the way in which Christian people read the Bible for themselves. All sermons and addresses, all Bible readings and classes, all religious magazines and books, can never take the place of our own quiet study of God's precious word. We may measure our growth in grace by the growth of our love for private Bible study. And we may be sure that there is something seriously wrong when we lose our appetite for the bread of life. Perhaps we have been eating too many sweets; or taking too little exercise; or breathing too briefly in the bracing air which sweeps over the uplands of spiritual communion with God.—*Meyer.*

reached the end of the picket-line; and when I asked where I could obtain lodging, he directed me to the Congregational church as the only possible place where lodging might be found. Arriving there, I found that the church, being in the edge of the path of the storm, was partially torn down; but it furnished a shelter for both the living and the dead, as it had been turned into a hospital, and sheltered, that night, seventeen of those who had perished without a moment's warning. Tired surgeons were there, lying on the floor after hard work in caring for the dead and dying. After a few hours' sleep on the floor of the church, I went out, and beheld a scene of desolation and destruction, such as I had never seen before. And as I walked over those ruins, I could only think that the four winds of heaven had been let loose; for that was literally true.

Before the storm, the weather observer had discovered that the wind was blowing from every quarter toward the storm-center, which was at this fated city. How an unseen force could twist, and turn, and break, and pile up and tear down, iron and wood and stone as it

dently forced: "Hawkins, sir; but it doesn't make much difference. My wife, my two daughters, and my son were all killed in the same place. They are all gone." Volumes might be written telling similar pitiful stories, but such things are becoming so common that they receive but a passing notice.

Skeptics read of strange and wonderful experiences in the Bible, and call them fables and falsehoods; and while stranger and more unexplainable things are happening all around them, they still go on doubting and finding fault with God. Yet he is merciful, and goes on warning the world, and speaking to hearts, that we are living in perilous times; but the warning is unheeded. Men's hearts are failing them for fear, looking after those things that are coming upon the earth. There is only one place of safety, and that is Christ, the only city of refuge on this earth, where the storms of life can not enter to destroy or make sad hearts weep. He is the only sure foundation on which to build our hopes and anchor our lives. All other hopes and aspirations may fail; but God's word and promises, never.



CHRIST AND THE DOCTRINE.*

A. T. JONES.

WE found, in the books of Daniel and Revelation, the three great subjects of the Coming of the Lord, the Sanctuary, and the Commandments of God and the Faith of Jesus. These three are the key-subjects in these books.

Another thing that is in both these books is Babylon,—its nature, characteristics, and fall. In Daniel it is ancient Babylon, in Revelation it is the last Babylon: and unless we understand the Babylon in Daniel, we shall not understand the Babylon in Revelation. If we study the Babylon in Daniel, we shall find just the characteristics of the Babylon of the last times, and the things that will cause her fall. Another great thing that stands at the threshold of the book of Daniel, and also of the book of Revelation, is *the character* that will stand in Babylon clear through all the times of Babylon, and into the kingdom of God.

All these things must be preached, because we are to study the books. The things that are in these books must be taught, and they must be preached. These are the great essential doctrines of the last days. Yet we are told that in giving this last message to the world, we are to go out into the highways and hedges, and are not to present doctrine as the prominent thing, but Christ first. When it is Christ first, it is Christ second and all the time, and nothing but Christ. Though this is all told us by the Testimonies, yet at the same time the Testimonies have never said that we are to despise the doctrine, nor to ignore it, nor even to slight it.

The Spirit of Prophecy has repeatedly said that the commandments of God and the faith of Jesus is the third angel's message. It has also said that righteousness by faith is the third angel's message in truth and in verity. And the law of God, the commandments, was put into this world to oppose everything that is contrary to sound doctrine. You know the passage (1 Tim. 1:5): "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine."

That is what the law was given for. Then we can not preach the commandments of God and the faith of Jesus without preaching sound doctrine. Yet the Testimony, speaking as it does as to doctrine, tells us something that we must learn. And at the same time we must be very careful that we do not learn something that the Testimonies do *not* tell; namely, that

we have nothing to do with the doctrine, and that we can really despise doctrine, and that those who preach doctrine are proselyters, sectarianists, and all such like.

There is much in this matter that we can study to profit.

Any one who attempts to preach Christ, and at the same time slights, ignores, or despises doctrine, is not preaching Christ at all as Christ is.

[C. P. Bolman: By doctrine, do you mean points in which we differ from other people?]

Yes; it means that, because in all points of our faith, we do differ from other people. In straight up-and-down faith in Jesus Christ, we differ; for we have a deeper faith than they: if we have n't, what good is there in our being Seventh-day Adventists?

The Testimonies have said that we must present Christ, and that if we present Christ as Christ is, those who receive him will receive the doctrine. Put the two things together: I am not to preach first of all the doctrine, but Christ only. But let every one bear in mind that when I do preach Christ as the Lord intends, people will receive the doctrine, even though I say not a word about it. The secret of this is that I must so preach Christ that *all the doctrine is in the Christ* whom I preach. And, brethren, we *can* so preach Christ. Indeed, we *must* so preach him, or else we are not preaching Christ. To preach half of Christ is not to preach Christ. To preach Christ is to preach him wholly; for "in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him."

Then we are to preach the complete Christ. Therefore, as that is the Christ alone whom we are to preach, we shall, when we preach him, preach all the doctrine in him whom we preach. But I can not preach the doctrine in my preaching of Christ, unless I am so permeated with it, so brimful of it, and the love of it, that I bubble over with it, that it oozes out of my every fiber. For if I shun the doctrine, and separate myself from it, and attempt then to preach Christ, those who receive what I preach will not receive in that the doctrine; for I shut it out. And when, afterward, they hear the doctrine from some brother of mine, it will be so strange to them that they will not know what to do with it. That is the difficulty.

There are thousands of people to-day in the other churches who are preaching what they intend as the preaching of Christ, yet who despise the doctrine. Now if we do this thing, wherein are we different from other people? Methodists can preach Christ in that way; and many of them can do it better than can Seventh-day Adventists. Disciples, First-day Adventists, Baptists, and all the others can do this.

[A. F. Ballenger: We must preach all that they preach, and all the rest that they do not preach, and preach it all with a greater power than they possibly can preach it.]

I am coming to that, little by little. An immense truth and an immense falsehood turn right there, and are being worked right now in the United States: so that this is present truth. I want you to come face to face with that fact, and see where the turning-point is; so that you may avoid the danger, and turn to the right instead of to the left.

The Baptists preach baptism,—Christian baptism, immersion. So do we. But we must not preach Christ without baptism. Again: there are the Congregationalists. Their particular phase of Christianity is the independence of each congregation. Each congregation is itself, so as to escape all lording or over-lording, and all episcopacy in the bad sense. The Baptists have that, too. Then there are the Presbyterians. Their great themes, in the form, are the absolute sovereignty of God and predestination. The Seventh-day Baptists have the Sabbath; they can preach that. The Methodists preach the Holy Spirit. The First-day Adventists have the coming of the Lord, and life only in Christ. The Dunkards have feet-washing. I need not run the gamut any further. But when you have gone clear around, how much have we, in point of doctrine, that is not somewhere among these? how much is left for us? Now if we despise and exclude doctrine, and think to preach Christ without doctrine, what is the use of our being here as an organization, or of our existence as a denomination.

[Voices in congregation: No use at all.]

Why not gather all those together in one grand combination, drop all denominational differences and all sectarian lines, and form them all into one great body, in which faith only in Christ, which is common to all, shall be recognized, and give that to the world? Is not that the very thing now proposed? Is not that what is to be done?

[Congregation: Yes.]

They propose to drop all denominational and sectarian differences, and take the great things which are common to all, and form themselves into a federal organization: that is what they claim to be Christianity in its broadest sense.

[E. J. Waggoner: They already have that in England. They have a creed in which all the non-conformist bodies can unite.]

[S. B. Horton: They are distributing catechisms in this country containing that creed.]

Yes. You see articles in the newspapers of the day containing accounts of this catechism. That is the philosophy of it. If we are to preach just the things that they preach, *without doctrine*, we belong over there, with them.

But there is a far better way. Turn to the right. We are to preach all the truth that they have, *with the doctrine*; and we are to preach it all *in Christ alone*. We are to preach the gift of the Holy Spirit, all the power of the Holy Ghost in the life, and all the purity of heart, that the Methodists preach, and a great deal more,—more deeply, more broadly, more highly, and more spiritually,—so that in our preaching these things to the most spiritual Methodist in the world, he will see that we have something more than he has, and he will say, "That brother has more than I have, and I want it." And as he goes back into his own congregation, and does not find it, he will say, "I must go over there where they have it, and then I shall enjoy it, too." We had an example of this in our Conference the other day.

We are to preach baptism with a spiritual power, a spiritual life, that is deeper, broader, higher, and more spiritual than any Baptist in the world has ever yet dreamed of. When he sees that, he will come over. And we are to preach holiness, Christian perfection, in such a degree as it has never been preached since the days of the apostles, since Christ was in the world. Indeed, with no shadow of variance from the perfection of Christ, we are to preach this, always and everywhere. That will be more Christian perfection than any other denomination has. This is not to say that the denominations are not now loving the truth, and longing for all that is in Christ: it is only to say they will not find it aside from the third angel's message, which we preach.

(Concluded next week.)

* Bible lesson given at General Conference, Friday, 8 P. M., March 3.



SOME OF THESE DAYS.

SOME of these days all the skies will be brighter;
Some of these days all the burdens be lighter:
Hearts will be happier, souls will be whiter,
Some of these days!

Some of these days in the deserts, upspringing,
Fountains shall splash while joy-bells are ringing,
And the world, with its sweetest of birds, shall go
singing—
Some of these days!

Some of these days: let us bear with our sorrow!
Faith in the future,—its light we may borrow,—
There will be joy in the golden to-morrow—
Some of these days!

—Frank L. Stanton.

STUDIES IN PRINCIPLES.

INDEPENDENCE AND DEPENDENCE.

THESE two principles are related in the same manner as are love and hate.

They may be considered as a pair of feet, upon which the whole body moves with grace and strength, but lacking either of which it must be crippled in every effort.

Life could not long endure in a state of either absolute independence or dependence, while a harmonious adjustment to the necessary action and reaction of these two principles makes life and being a constant delight.

It is the perfect operation of these principles upon each other that preserves the equilibrium of the planetary system; and the disregard of them, as well as those efforts at readjustment and improvement upon them which human wisdom has dictated, have contributed to produce all the social, domestic, and international complications by which the world has been disturbed from the beginning.

There is no such thing as absolute independence in life. The only absolute independence is found in that condition of dependence which unites and unchangeably holds all principles and all truth in one great Being, which is the "fulness of HIM that filleth all in all." Eph. 1:23.

Satan has labored to throw false representations of God upon the field of human vision, so that a true knowledge of and faith in him might be impossible. To do this, he has professed to exalt him in a supposed independence that, if successful, would have removed him so far from man that any approach by any means would have been out of the question.

In this effort he has found theology, more than anything else, a pliant tool; and through its various systems, by its creeds and discussions, he has in many minds established an idea of absolutism as necessary to the being of God, such as would leave no room anywhere for any such God as our God.

To those taught in these notions, God is, on the one hand, so independent that the mind can only conceive of him as a great stone image, over which there can play no possible changes of expression; for where there is no dependence, there can be no change whatever; while, on the other hand, he would seem like a great burning sun, so abundant in self-stored, self-renewing resources that he can never re-

ceive anything from any source, burning on eternally, unchangeably, even if every principle by which light and heat are produced should be set aside or utterly fail.

It is by some considered as a sort of heresy to think of God as holding himself to any principle, or as in any sense dependent upon any condition of things for any conceivable results.

This idea could have built up an insuperable barrier between man and God, and would have done it, had not God taken the case in hand, and, by the only consistent course, counteracted these impressions by a revelation of himself as not only capable of emotion, but as actually dependent upon created things for much that constitutes a perfect condition of existence and work for even the one only perfect God.

If God were absolutely independent of companionship, where would be his fatherhood, and why should he beget a Son?

If he were in no sense dependent on social conditions, why should he call into being the hosts of heaven, as well as plan for a populated earth?

It can in no sense limit his greatness to assume that he needed something in which he could take delight; that he *needed delight*, joy, just as we, his children, do; that he needed companionship, just as we do; that he needed children, just as human beings need them; and that, just as we do, he needed that those children should come up to his expectations, and that when they disappointed him, he was dependent for continued delight upon relief from that disappointment. He also gives us clearly to understand that congenial association was so necessary to him that he must pay out all the riches of his love to secure it in spite of the efforts made by his enemy to destroy all possibility of social bliss.

As he has revealed himself to man, we must believe that in himself he is not so independent that he can go on just the same with offensive things all about him, but that they must be got out of the way, or made over, before he can be satisfied; and that he has that dependence upon principle which made it necessary that his one especial representative on earth should humble himself to reveal the necessity of loyalty to the absolute truth.

We are also taught that he needed assistance in order to accomplish that which he himself considered necessary to the perfection of his plans in the world.

The entire trend of the teaching of Christ by example and precept, is that true independence can be secured only by the recognition of necessary dependence, and that those who are the most true to the one principle receive the most from the other.

A disregard of this truth has brought untold misery into many a home, as well as complications which affect all conditions everywhere; and the remedy lies in such a return to first principles that the life shall become just what in the beginning it was intended to be.

For the truth indicated, study Deut. 10:15; 2 Sam. 15:25, 26; Prov. 8:29, 30; 11:1-20; 12:22; 15:8; Num. 14:8; Jer. 9:24; Ps. 51:16; Matt. 3:17; Heb. 5:7-9; 1 Cor. 3:9; Judges 5:23.

Any human being who cultivates the love of independence so that he can not endure the sense of being under obligation to any one or anything; who will not consent to be in any way dependent upon another, is in a most embarrassing condition. He is like a man with one lame foot; and must go limping, until he is healed of that mental infirmity. He may not be as troublesome to his fellow men in some respects as the man who cultivates dependence to the degree of pauperism, but the defect in character is just as marked in the one as in the other, the only difference being that the lameness is in the other foot.

To find the perfectly adjusted balance which should be recognized in every life, and through which alone there can come strength and delight in living, study Gal. 6:1; 1 Cor. 7:3, 4; 1 Peter 3:1-18; Phil. 2:1-16.

S. M. I. H.

EXTRACTS FROM CORRESPONDENCE.

THE following extract from a letter would seem almost too sacred to put into type if we were not all one family in this department of our woman's gospel work. I am sure that the writer of it will be glad to have it carry to many others the help which it brought to me. I will ask our readers to overlook the very personal nature of it, and yet to accept all the comfort and stimulus to faith which it contains.

Your very helpful letter was duly received; also your letter to my husband, which touched his heart, although he told me that night after I mailed the letter to you, that he had decided to be a Christian; but I have believed that your prayers for him helped him to obtain the very bright experience he has had. He was baptized May 28, and I was also. There were reasons why I wished to be. He has done some earnest praying for you and your work. I wish to thank you for sending the SUPPLEMENT of December 6, and for your words of advice.

One sister writes that the people in the churches out of which many of our people have come seem to be afraid of them since they began to keep the Sabbath, and asks what can be done to destroy this fear and prejudice.

The best way to destroy the prejudice and fear which people have of you because of Sabbath-keeping is to go among them in quiet, personal Christian Help work, such as will make your influence felt among the old, the infirm, the little children, the heart-broken and discouraged mothers, and the sinning of every class. Every Seventh-day Adventist woman should be a local missionary to the neighborhood in which she lives, and should be recognized as kinder, tenderer, more sympathetic, and more thoughtful of the needs of the people about her than any other woman, so that it will become a matter of conviction that the truth which she professes has much to do with the Christlike life which she lives.

The following account of a recent experience may be encouraging to some harrassed mother: One of my young sons has become a believer in the Seventh-day Adventist faith. One great trouble has been in regard to obtaining employment, which has caused him considerable anxiety, and, possibly, affected his health. He had been looking forward to a certain position, when a letter came, dampening all his hopes, and almost causing him to despair, for the time being. I earnestly prayed to God to direct my son at this trying time. A few days later he called on a man, to make some inquiry in regard to traveling rates, and in the conversation the man said, "We need some one to help us here, and I have been thinking of you lately." He then went on to tell what wages would be paid at first, and promised that they would be increased at the end of every six months if his work was satisfactory. My son expects to enter the employ of this gentleman to-morrow. To-day the thought came to me, "As thy days, so shall thy strength be." Does not this seem like spiritual telegraphy, and as if God pitied an anxious mother, and sent an answer to her prayer? I hope this may cheer some one who, like myself, sometimes has little faith.



IT DOES N'T COST MONEY.

It does n't cost money, as many suppose,
To have a good time on the earth;
The best of its pleasures are free unto those
Who know how to value their worth.

The sweetest of music the birds to us sing,
The loveliest flowers grow wild,
The finest of drinks gushes out of the spring—
All free to man, woman, and child.

No money can purchase, no artist can paint,
Such pictures as nature supplies
Forever, all over, to sinner and saint,
Who use to advantage their eyes.

Kind words, and glad looks, and smiles, cheery
and brave,
Cost nothing,—no nothing at all,—
And yet all the wealth Monte Cristo could save
Can make no such pleasure befall.

To bask in the sunshine, to breathe the pure air,
Honest toil, the enjoyment of health,
Sweet slumber refreshing,—these pleasures we
share
Without any portion of wealth.

Communion with friends that are tried, true, and
strong,
To love and be loved for love's sake,—
In fact, all that makes a life happy and long,—
Are free to whoever will take.

—Selected.

DISEASE AND ITS CAUSES.

MRS. E. G. WHITE.

IF women of past generations had always moved from high considerations, realizing that future generations would be ennobled or debased by their course of action, they would have taken their stand, that they could not unite their life interest with men who were cherishing unnatural appetites for alcoholic drinks, and tobacco, which is a slow but sure and deadly poison, weakening the nervous system, and debasing the noble faculties of the mind. If men would remain wedded to these vile habits, women should have left them to their life of single blessedness, to enjoy these companions of their choice. Women should not have considered themselves of so little value as to unite their destiny with men who had no control over their appetites, but whose principal happiness consisted in eating and drinking, and gratifying their animal passions. Women have not always followed the dictates of reason instead of impulse. They have not felt in a high degree the responsibilities resting upon them, to form such life connections as would not enstamp upon their offspring a low degree of morals, and a passion to gratify debased appetites, at the expense of health and even life. God will hold them accountable, in a large degree, for the physical health and moral characters thus transmitted to future generations.

Men and women who have corrupted their own bodies by dissolute habits have also debased their intellects, and destroyed the fine sensibilities of the soul. Very many of this class have married, and left, for an inheritance to their offspring, the taints of their own physical debility and depraved morals. The gratification of animal passions, and gross sensuality, have been the marked characteristics of their

posterity, descending from generation to generation, increasing human misery to a fearful degree, and hastening the depreciation of the race.

Men and women who have become sickly and diseased have often, in their marriage connection, selfishly thought only of their own happiness. They have not seriously considered the matter from the standpoint of noble, elevated principles, reasoning in regard to what they could expect of their posterity, but diminished energy of body and mind, which would not elevate society, but sink it still lower.

Sickly men have often won the affections of women apparently healthy, and because they loved each other, they felt themselves at perfect liberty to marry, neither considering that by their union the wife must be a sufferer, more or less, because of the diseased husband. In many cases the diseased husband improves in health, while the wife shares his disease. He lives very much upon her vitality, and she soon complains of failing health. He prolongs his days by shortening the days of his wife. Those who thus marry commit sin in lightly regarding health and life given to them of God to be used to his glory. But if those who thus enter the marriage relation were alone concerned, the sin would not be so great. Their offspring are compelled to be sufferers by disease transmitted to them. Thus disease has been perpetuated from generation to generation. And many charge all this weight of human misery upon God, when their wrong course of action has brought the sure result. They have thrown upon society an enfeebled race, and done their part to deteriorate the race, by rendering disease hereditary, and thus accumulating human suffering.

Another cause of the deficiency of the present generation in physical strength and moral worth, is men and women uniting in marriage whose ages widely differ. It is frequently the case that old men choose to marry young wives. By thus doing, the life of the husband has often been prolonged, while the wife has had to feel the want of that vitality which she has imparted to her aged husband. It has not been the duty of any woman to sacrifice life and health, even if she did love one so much older than herself, and felt willing on her part to make such a sacrifice. She should have restrained her affections. She had considerations higher than her own interest to consult. She should consider, if children be born to them, what would be their condition? It is still worse for young men to marry women considerably older than themselves. The offspring of such unions, in many cases, where ages widely differ, have not well-balanced minds. They have been deficient also in physical strength. In such families have frequently been manifested varied, peculiar, and often painful traits of character. The children often die prematurely; and those who reach maturity, in many cases are deficient in physical and mental strength, and moral worth.

The father is seldom prepared, with his failing faculties, properly to bring up his young family. These children have peculiar traits of character, which constantly need a counteracting influence, or they will go to certain ruin. They are not educated aright. Their

discipline has too often been of the fitful, impulsive kind, by reason of the father's age. He has been susceptible of changeable feelings,—at one time overindulgent, while at another he is unwarrantably severe. In some such families, everything is wrong, and domestic wretchedness is greatly increased. Thus a class of beings has been thrown upon the world as a burden to society. Their parents were accountable in a great degree for the characters developed by their children, which are transmitted from generation to generation.

Those who increase the number of their children, when, if they consulted reason, they must know that physical and mental weakness must be their inheritance, are transgressors of the last six precepts of God's law, which specify the duty of man to his fellow man. They do their part in increasing the degeneracy of the race, and in sinking society lower, thus injuring their neighbor. If God thus regards the rights of neighbors, has he no care in regard to closer and more sacred relationship? If not a sparrow falls to the ground without his notice, will he be unmindful of the children born into the world, diseased physically and mentally, suffering, in a greater or less degree, all their lives? Will he not call parents to an account, to whom he has given reasoning powers, for putting these higher faculties in the background, and becoming slaves to passion, when, as the result, generations must bear the mark of their physical, mental, and moral deficiencies? In addition to the suffering they entail upon their children, they have no portion but poverty to leave to their pitiful flock. They can not educate them, and many do not see the necessity, neither could they find time if they did, to train them, and instruct them, and lessen, as much as possible, the wretched inheritance transmitted to them. Parents should not increase their families any faster than they know that their children can be well cared for and educated. A child in the mother's arms from year to year is a great injustice to her. It lessens, and often destroys, social enjoyment, and increases domestic wretchedness. It robs their children of that care, education, and happiness which parents should feel it their duty to bestow upon them.

The husband violates the marriage vow, and the duties enjoined upon him in the word of God, when he disregards the health and happiness of the wife, by increasing her burdens and cares by numerous offspring. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church."

We see this holy injunction almost wholly disregarded, even by professed Christians. Everywhere you may look, you will see pale, sickly, care-worn, broken-down, dispirited, discouraged women. They are generally overworked, and their vital energies exhausted by frequent child-bearing. The world is filled with images of human beings who are of no worth to society. Many are deficient in intellect, and many who possess natural talents do not use them for any beneficial purposes. They are not cultivated, and the one great reason is that children have been multiplied faster than they could be well trained, and have been left to come up much like the brutes.

"THE harmonious, healthy action of all the powers of body and mind results in happiness; the more elevated and refined the powers, the more pure and unalloyed the happiness. . . . The mind should dwell upon themes relating to our eternal interests. This will be conducive to health of body and mind."

THE BOAT FOR SLUMBERLAND.

THERE'S a boat that leaves at half past six
From the busy port of Play,
And it reaches the haven of Slumberland
Before the close of day.

It carries the tiniest passengers,
And it rocks so gently, oh!
When the wee ones nestle in their berths,
And the boatman begins to row!

The whistle sounds so low and sweet
(Like a mother's lullaby)
That the travelers smile, and close their eyes
To dream of angels nigh.

Sometimes the travelers tarry too long
In the busy port of Play,
And the anxious boatman coaxes and calls,
And grieves at their delay.

But they come at last to the rocking boat,
Which bears them down the stream,
And drifts them to the Slumberland,
To rest and sleep and dream.

The name of the boat is "Rock-a-bye,"
And 'tis guided by mother's hand;
For she is the patient boatman, dear,
Who takes you to Slumberland.

Now, what is the fare a traveler pays
On a "Rock-a-bye" boat like this?
Why, the poorest child can afford the price,
For 'tis only a good-night kiss.

—Little Men and Women.

THE MISSION OF PAIN.

DAVID PAULSON.

ALTHOUGH looked upon as an evil, pain is kind. It tells that the laws of nature have been violated, and warns us to correct the cause. If it were not for pain, we would go on doing things that would destroy us. Pain is a warning that something is wrong, and instead of trying to hush the pain with some drug, we should seek to remove the cause.

I remember a patient who was improving very rapidly, but one day he went down-town, and took what he called "a square meal." That night, about eleven o'clock, the doctor was called up to his room, and found the man in great agony. He said, "I am in great pain, you must give me something to relieve this pain; I can not stand it; you must give me some morphine." The doctor suspected what the trouble was, so he procured a stomach-tube, and washed out the man's stomach thoroughly. The contents were a veritable frog-pond. In a few minutes the man was sleeping peacefully. That was getting at the cause, instead of killing the effect with a drug.

It seems strange that a man will eat things that he knows will cause pain. Just because something tickles the palate and tastes good, people will endure hours of suffering for a few moments of pleasure in eating. We should try to get men to see that it is these things that are holding them down, and that nature sends pain to warn them to cease trampling her underfoot, and give her a chance to work. We ought to do right because it is right. Some patients come to the sanitarium realizing the sacredness of these principles, and they improve rapidly; then others, seeing this improvement, follow their example because they see that it makes them well, but not because they recognize that it is the right thing to do. They may get well in this way, but not like the ones who recognize the right principles.

Some patients have said to me, "Now, doctor, I will give up this thing, if I must, to get well; but I do not want to unless I have to." That is the wrong principle entirely. It reminds me of a mother dragging a child across the floor, who does not want to go. The child pulls back, and digs its heels into the carpet; but the mother succeeds by main force in dragging it along. So it is with patients who give

up a thing just because they know it hurts them, and that they can not get well without doing so. How much easier it is for a mother to lead a child if he comes along *willingly*. So it is with a person who does right because it is right. His recovery is more *rapid* and *sure*. When about to leave, patients have come to me, and have said, with tears in their eyes, "Doctor, I am so thankful to you; you have cured me." I say to them, "No, I have not cured you; I have simply pointed out to you the path of health."

In the great lumber camps, logs are floated down the stream, but sometimes the logs get crosswise and locked, and will not float. I asked one of the men, "How do you start them on?" He said, "Oh, we just take iron rods and push the logs out into the channel, and they will go on themselves; that is all we do." So it is with persons who come to us sick. We try to push them into the channel of health. We show them the simplicity of the diet question, and try to get them to recognize the principle that "whatsoever a man soweth, that shall he also reap."

What a satisfaction it is to help a man that is down to get back on his feet again. I remember, when in the city mission rescue work, of visiting a prison. A man motioned to me, and said, "Come here, I want you to help me to get out of here; I will straighten up if you will only help me to get out of here." He wanted to do right in order to get out of prison; he did not want to do right because it is right. Others said to me, "I want to do right; I know it is only just that I am here, yet I want to do right whether I stay here or get out." That is the kind of men that can be helped. So it is with a patient who likes to do right because it is right. Nature will bless every seed that is sown for health. Give nature a chance. Nature is kind, not cruel, as many are inclined to think.

THE INTELLECTUAL LIFE OF THE CHILD.

MRS. S. M. I. HENRY.

BECAUSE of the facts stated in the last article, as well as the questions which come to me, I have been led to look more carefully into the newer methods of instruction than I should probably have supposed it worth my while to do, and have found the cause of many of the perplexities which are in the minds of parent and teacher in the fact that text-books, institute discussions, and the deliverances of mothers' congresses, with very few exceptions, almost utterly ignore the fact that the child has before him a destiny in any sense different from that of the beasts that perish.

The Spirit of God, the Holy Scriptures, faith, consecration, prayer, as factors in menticulture, are ignored by even those who pass as Christian educators.

The divine Christ is voted off the school board, out of the faculty; as a "lecturer," the managers of the course consider him a "back number;" the educational magazines have no use for his "stuff" in their pages; and even in the home he is ignored to an extent that would be alarming, if he had not told us beforehand that these things should be. We are not to be alarmed; but we should be earnestly determined that we as a people shall at least keep clear of the false, if we have not yet as much of the true, in methods of reading intellect as we ought to have.

I became interested to find just what is at hand in the form of books for the help of the parent, and of his aide-de-camp, the teacher, on this subject; and of several that I have examined I have found but two which attempt to lay the line to the plummet of truth as it is in God's word, and these two brought out by

the *prize system*, under the auspices of the American Sunday-School Union.

In spite of the questionable motive which seems on the surface to have been at the basis of their production, these books stand in illuminated contrast to those which have been sent forth tinged by the speculations of German philosophy, if not blackened by its atheism.

It is a suggestive fact that more bearing upon this subject which is so alive among all teachers of our time, and in which every parent should be interested, has been produced by unbelief, and thrown upon the book market by publishers of religious and educational literature.

Teachers of every grade and class are everywhere exposed to the contagion which these books, magazines, and public lectures carry with them. Even leading Christian writers and lecturers, as a rule, come short of the truth to a fatal degree; and we know that they must continue to do this so long as they refuse to accept the word of God as it has been given to us, and try, by criticism and interpretation of it, to bring it down to their own notions of what it ought to teach for the convenience of the world. For this reason the need is very great that our young mothers and teachers shall be able to distinguish between the false and the true in this science of the intellectual life.

I do not profess to "know more than all my teachers," but I have been made to realize the necessity of knowing nothing but Christ in even this realm of investigation, which is by many supposed to lie far outside the spiritual.

I believe the time is worse than wasted that is spent in studying this subject from that basis of speculative philosophy which seems to be at the foundation of nearly all mentiological investigation; and that "it is high time to awake out of sleep," casting off the works of darkness, and putting on the armor of light; and that from henceforth we "walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

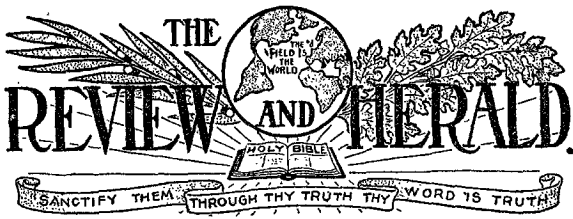
"Ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus."

This which may seem like a digression is all in direct line with the subject of pure food for intellect, without which it can not grow and be renewed in the spirit of the mind, and be able to put on the new man, which, after God, is created in righteousness and true holiness.

The pure food of the truth of God can not be filtered through any one human intelligence into another. No mother nor teacher can do the thinking for her child. She may think out a certain course for him, and for a time, by stress of authority, influence, or strength of control, compel him apparently to follow it; but his obedience will be only of the feet, the hands, the tongue. The intelligence of the will will remain unsundered, rebellious, defiant, or passive, dull, and uninterested, until intellect shall, for itself, have found and assimilated the food for thought that will cause the mind of the child to come to the same conclusions as its teacher, or at least bring it to the decision to *will* to obey.

Anything that will help the child to pure, sound, but independent thought upon any subject should be hailed by father, mother, and teacher as a good gift of God.

It is not possible for the mother always to decide what the child shall think about. In order to do that, she would be compelled to create a new world for him to inhabit. Satan as well as God has placed thought-material all about him. It is for the mother, helped by her aids,—the teachers, human and divine,—to determine what he shall do with the vast assortment of thought-foods and poisons with which the world is filled.



BATTLE CREEK, MICH., JULY 4, 1899.

ALONZO T. JONES, }
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You say that you very much desire to know more of the will of God.

Very well. He himself also desires "that ye might be FILLED with the knowledge of his will in all wisdom and spiritual understanding."

You say that you very much wish that you might only walk worthy of the Lord.

Very well, he also wishes, more than you can, "that ye might walk worthy of the Lord unto all pleasing."

You wish that you could only be fruitful in good works.

The Lord also wishes that you should be "fruitful in every good work."

You long for more power.

Very well; the Lord earnestly desires that you may be "strengthened with all might, according to his glorious power."

He wants you to have all the power there is in the universe, so that you need never long for more; simply because there is no more.

In other words, as he wants you to be strengthened with all might according to his glorious power, he simply desires that you shall be all-might-y in the way of righteousness. Col. 1:9-11.

Then when in all these points the Lord's express desire is the very same as is your own, then what can possibly hinder you from having in all these things your heart's desire completely fulfilled? What, except that you will not employ the means by which it shall all be so to you? What, except that you will not receive that which in all things he has so fully and freely supplied? For "his divine power hath given unto us all things that pertain unto life and godliness." 2 Pet. 1:3. And in the Scriptures is that by which "the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:17.

Would you be filled with the knowledge of his will?—Be filled with his word, for therein is the revelation of his will.

Would you be strengthened with all might according to his glorious power?—Be filled with the word of his power, his powerful word, by which all things were created, and by which all things are upheld. Heb. 1:3.

But if you slight that word? if you are "so busy" that you can not find time to study that word? if you work so hard at other things that when you do try to study the word, you are too tired to study or to keep awake? if you will work harder at other things than you will to obtain the knowledge of God in his word? if other things occupy more of your attention than the word of God is allowed to? then what do all your wishes and longings amount to? How much sincerity is there in them? And why should you or anybody else think it strange that you do not know more of the will of God, and lack power, and do not walk worthy of the Lord unto all pleasing?

"By the word of thy lips I have kept me from the paths of the destroyer." Ps. 17:4.

PROF. ARTHUR T. HADLEY was recently elected president of Yale University; and one of the things that it is "considered certain" he will do in the way of progress is to make a marked "decrease in the

study of dead languages." The vicious thing about the study of dead languages is not that they are dead languages; but that the vast mass of the literature of those languages, and especially that of "the classics," is so essentially immoral. Any gain in intellectual development is far more than offset by the undermining of moral principle in the student.

THE EXAMPLE OF THIS NATION.

ONE of the surest tokens of the apostasy of the United States is that the example of the other nations is cited as a justification of the present course of this nation in the matter of its island possessions. For the United States to justify itself by the course of the other nations is to deny itself, and cease to be what it always has been, and become only as the other nations. No other state now in the world, or that ever was in the world, was founded as the United States was founded. Every one of these states was founded upon conquest, with appeal solely to force; and, with them, until this nation set the better example, the only question as to the doing of things, or in the doing of them, was, Have we the power to do it? As for any rights, or the liberties of mankind, or the principles of justice, no such thing was thought of. "The way in which governments generally obtain their power," is excellently stated by Macaulay, thus:—

A nation of barbarians pours down on a rich and unwarlike empire, enslaves the people, portions out the land, and blends the institutions which it finds in the cities with those which it has brought from the woods. A handful of daring adventurers from a civilized nation wander to some savage country, and reduce the aboriginal race to bondage. A successful general turns his arms against the state which he serves. A society, made brutal by oppression, rises madly on its masters, sweeps away all old laws and usages, and, when its first paroxysm of rage is over, sinks down passively under any form of polity which may spring out of the chaos. A chief of a party, as at Florence, becomes imperceptibly a sovereign, and the founder of a dynasty. A captain of mercenaries, as at Milan, seizes on a city, and by the sword makes himself its ruler. An elective senate, as at Venice, usurps permanent and hereditary power. *It is in events such as these that governments have generally originated.—Essay on "Gladstone on Church and State."*

With the United States it was altogether different. This nation was founded upon self-evident truth and inalienable natural right; and its appeal in the beginning was solely to the principle, and the Author, of justice. It was only loyalty to these truths and to these rights, to justice, and to the Author of all, that forced them to separation from the mother country, and to the establishment of an independent nation. And when their declaration and defense of these truths and principles had proved successful, the purpose of the establishment of the government was declared in the fundamental law of the nation to be, "to form a more perfect union, ESTABLISH JUSTICE, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity." All idea of conquest is utterly excluded.

To espouse self-evident truth, the inalienable rights of mankind, and justice; to submit, in writing, to a candid world the official statement of their claims; and to appeal "to the Supreme Judge of the world" for the rectitude of their intentions in it all,—all this was a new thing in the world; no such thing had ever been known in the history of the nations. And now for this nation to abandon or ignore these grounds of right and justice, and appeal to the example of the other nations, is only for it to abandon the supreme place that it has occupied in the world, and to become like all the other nations.

And the other nations are recognizing this. The Manchester (England) *Guardian* of April 25, 1899, remarks as follows:—

The United States is the one modern nation which has laid any public formal claim to a character, and has openly professed on paper to have laid its foundations on the golden rule. General Butler used to say that he never had a happy day until he had got rid of his character. The American nation has not yet got rid of its character, and is consequently

very unhappy at the turn events have taken in the Philippines. We envy its unhappiness at the idea of a brutal commonplace European conquest, and would do nothing to diminish it. If America is to recover its happiness and self-esteem, it must do one of two things. Either it must lose its character, like General Butler, or it must apply the "golden rule" of its own constitution to the problem of the Philippines.

And, last winter, Hon. Carl Schurz, in his speech at the convocation of the University of Chicago, spoke as follows, on this point:—

We hear much of the respect of mankind for us having been greatly raised by our victories. Indeed, the valor of our soldiers and the brilliant achievements of our navy have won deserved admiration. But do not deceive yourselves about the respect of mankind. Recently I found in the papers an account of the public opinion of Europe, written by a prominent English journalist. This is what he says: "The friends of America wring their hands in unaffected grief over the fall of the United States under the temptation of the lust of territorial expansion. Her enemies shoot out the lip and shriek in derision over what they regard as the unmistakable demonstration which the demand for the Philippines affords of American cupidity, American bad faith, and American ambition. 'We told you so,' they exclaim. That is what the unctuous rectitude of the Anglo-Saxon always ends in. He always begins by calling heaven to witness his unselfish desire to help his neighbors, but he always ends by stealing his spoons!"

Atrocious, is it not? And yet this is substantially what the true friends of America and what her enemies in Europe think. I mean those friends who had faith in the nobility of the American people, who loved our republican government, and who hoped that the example set by our great democracy would be an inspiration to those struggling for liberty the world over; and I mean those enemies who hate republican government, and who long to see the American people disgraced and humiliated. So they think; I know it from my own correspondence. Nothing has in our times discredited the name of republic in the civilized world as much as the Dreyfus outrage in France, and our conquest furor in America: and our conquest furor more, because from us THE WORLD HOPED MORE.

No, do not deceive yourselves. If we turn that war which was so solemnly commended to the favor of mankind as a generous war of liberation and humanity into a victory for conquest and self-aggrandizement, we shall have thoroughly forfeited our moral credit with the world. Professions of unselfish virtue and benevolence, proclamations of noble humanitarian purposes, coming from us, will never, never, be trusted again. Is this the position in which this great republic of ours should stand among the family of nations? Our American self-respect should rise in indignant protest against it.

What a picture that is, of the friends of the United States in other countries wringing "their hands in unaffected grief over the fall of the United States" from its high station before the world! There is, also, in connection with this, the serious consideration that when the United States thus adopts the principles of the other nations by taking their course as an example, those other nations will not "wring their hands in unaffected grief," but will greedily grasp this as a strong confirmation of their example, and so will plunge deeper and deeper into the maelstrom of world conquest. Thus, whichever way the United States may go, it is, and will be, a world's example even in spite of itself.

So far, this nation has been what those who made it expected it to be,—the world's example of justice in government—of appeal to principle, as to liberty, rights, and justice. By the powerful influence of this example with respect to things both civil and religious, the nations of the world have been forced away from the old, barbarous, and despotic course of force and conquest, and into at least an outward recognition of better things; and this because, if they did not show such recognition of justice, rights, and the liberty of the individual, the United States was an open asylum, to which the oppressed subjects of those nations would certainly flee. But now, when this nation abandons all that, and pursues abroad (and, by reflex action, at home) the precise course of the other nations; when the original principles of the nation are denounced as the greatest falsehoods "palmed off by the devil upon a credulous world;" and when appeal and allegiance to the original principles of the nation are denounced as treason, then what hope is there

here for the oppressed of other nations? And, when the other nations find their course confirmed in that of the United States, even the formal recognition and limited practise of the principles of right, liberty, or justice, to which this great example has driven them, will be abandoned; and with this restraint removed, the condition of the peoples of the nations will be worse than before.

Yet more than this: the influence which the example of the United States has exerted upon the nations has been a restraint for good: it has held the nations face to face with the divine principles of truth, of right, and of justice in governments; and when this restraint is not only taken away, but that which caused it is actually turned back into an open confirmation of the old course of force and conquest, regardless of right, liberty, or justice, the last state of those nations will be worse than the first. If it were so that the restraint were merely removed, the result could not but be bad; but, when the restraint is not only removed, but is *changed into an active confirmation of the opposite*, oh, then what but infinite evil can possibly be the result? And, in these times, when everything goes at the swiftest, it can, in the nature of things, be but a little while until the nations shall be completely engulfed in the floods of their own making; and these destructive floods not only let loose, but urged on and increased by this mighty example, set originally to infinitely better things, but now perverted to the evil course that has been the ruin of all former nations.

Everything in the tide of present-day affairs speaks with a loud voice that the end of all things is at hand, and that the day of the Lord is near. "Get ready. Get ready. Get ready."

QUESTIONS ON THE SANCTUARY.

TO HIM who has acquainted himself with the plain teaching of the Bible on the subject of the sanctuary it seems marvelous that this question should so far have been lost sight of as it has been in the Christian world. It is a question of surpassing interest. Its relation to, and bearing on, the main features of the great plan of redemption through Jesus Christ are essential to a proper understanding of the *modus operandi* of the office and work of a mediator between God and man. The first view of the Scripture testimony on these points is like a new revelation to the student of prophecy; and it is natural that many queries should arise in every investigative mind, in reference to the different stages of the progress of the work.

For a clearer view of this point, let us look at an outline of the picture presented in the Scriptures: (1) The tabernacle built by Moses was the sanctuary "made with hands" (Heb. 9:24), it was the tabernacle for the time then present (verse 9), or for the typical dispensation, and was a type of the greater and more perfect tabernacle, which the Lord pitched and not man (Heb. 8:2; 9:11), a literal glorious temple not made with hands, eternal in the heavens; (2) The ministration of the priests in the earthly tabernacle for a whole year, with the exception of a work of atonement, which occupied a portion of one day in the year, was performed in the first apartment, or holy place; (3) To make the atonement, the high priest passed into the second interior room of the building, or "most holy place," and performed a service before the ark of God's testament, which contained the ten commandments; (4) The day on which this service was performed was the tenth day of the seventh month, called "the day of atonement," and was the most solemn and momentous occasion of the whole year, on account of the peculiar and decisive nature of the work then performed. It was the climax, the conclusion and summary, of the work of the entire preceding year. Though sinners had brought their offerings for themselves, individually, at different times through the whole year, if they failed to secure an interest in the great work of atonement, all went for naught; (5) The sinner availed himself of the benefits of the atonement, not by bringing his individual offering to the priest at the door of the tabernacle on that day, as he had done through the year, but by coming, in the spirit of reverent worship, to the tabernacle, and afflicting his soul with the company

gathered, in intense devotion, around the tabernacle, by the express direction of the Lord, on that day, thereby showing that he had an interest in the *general* offering, which was then being presented for the people, to atone for their sins; (6) These earthly priests, both in the nature of the different divisions of the work in which they had to engage, and the apartment of the tabernacle in which it was done, were serving unto the example and shadow of the priestly work of the Lord Jesus in the tabernacle on high (Heb. 8:1-5), from which it follows that when Christ ascended up on high, and entered upon his work as mediator for the world, he began his ministry in the first apartment of the heavenly temple. And his work was there to continue till he reached the work of atonement, the last act in the sanctuary service.

Over twenty-three hundred years ago, prophecy pointed out the time when this last specific portion of Christ's work, the making of atonement, should begin: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. It has also been demonstrated that that period falls within easily ascertained dates, 457 B. C. to A. D. 1844; and in this we are brought to the very day of the fulfilment; for the calendar of the antitype follows that of the type; and the sanctuary was cleansed on the tenth day of the seventh month. That day, Jewish time, when harmonized with the modern calendar in 1844, fell on October 22. To that date we are held as the time when Christ entered upon the last great division of his work; that is, to make the atonement, cleanse the sanctuary, and finish the mystery of God (Rev. 10:7; Gal. 1:11, 12; Eph. 3:3-6), the gospel, or good news to perishing men, — all this, unless we throw away openly furnished and unquestionable data.

And now the questions arise, How does this view of the change of Christ's position in the heavenly sanctuary affect the status of the religious world? How does it affect the relation of men to Christ? Was there no work performed in the first apartment of the typical sanctuary on the day of atonement? And is there no service in the first apartment of the heavenly sanctuary now? If not, how can those find Christ now who are not aware of the change that has taken place in his position? By what offering were the sins of the people which were committed on the day of atonement, removed? If sins can be pardoned while Christ is in the most holy place, does it not show that there was some service in the type for the pardon of sin on that day? Did the high priest confine himself to the service in the most holy place on that day?

We have received a communication from a correspondent, including, substantially, these questions, which shows that there is a spirit of investigation abroad, which we are glad to see; and we take pleasure in making a brief response. In comparing type with antitype, on this subject, we should bear in mind the words of Paul, in Heb. 10:1: "For the law having a shadow of good things to come, and not the very image of the things," etc. Just emphasize the words, "and not the very image of the things," and let them relieve any perplexity that may arise on account of some variation between type and antitype.

Thus the type had only imperfect agents and means to carry out its work. The priests were mortal, short-lived men; hence a complete round of service was limited to one year, in order that the same high priest might complete it without interruption, and so be a proper type of Christ, who will perform once for all his high and holy mediatorial work. Again, the earthly high priest, being himself a sinner, had to make an offering for himself, and have his own sins atoned for, before he could properly minister for others. Christ does not have to do this, hence need not wear the garb of humility which was used by the earthly priests. In accordance with this, the Testimonies speak of him only as clothed with garments of beauty, power, and state. Several years ago a minister repudiated the Testimonies, on the strength of this fact, not seeming to perceive that a costume which would be appropriate for a sinful mortal high priest, would not be appropriate for the sinless, ever-living One, who ministers for us above.

But more than this: the offerings of the earthly priests furnished only the blood of animals, which

could not be preserved through the year; hence it was necessary to provide a fresh offering for the day of atonement: but the blood of Christ being once shed, is not so: its virtue remains; and it is ministered in both apartments, whether literally, or by virtue of its merits, is immaterial. He is our *living* sacrifice; and the blood he shed on Calvary is an ever-present means of expiation in courts of heaven; and by faith all have access to him in either place. Heb. 10:19 reads: "Having therefore, brethren, boldness to enter into the holiest [Greek, plural, "holy places"] by the blood of Jesus:" not, of course, to enter both places at the same time, but in the order in which the work pertains to each respectively, — in the holy place while Christ ministers there, in the most holy when he is there. Faith is the way of access to him in the most holy, as in the holy. But how about those who do not know that he has moved into the most holy place, and are still seeking him in the holy? — Such very likely have little idea of his position in either place; and to such, doubtless, Acts 17:30 would apply, while their faith would be honored, if sincerely exercised according to the best light they had. Why, then, seek to enlighten any one on this question? — Because this knowledge gives new beauty to the work of Christ; it gives us a new and thrilling interest in the question of our eternal welfare, as we see the momentous nature of the hours that are now passing. It is of the same value and benefit, in a general way, as any truth, and has connection with so many other truths, and throws light on so many other Scripture themes, as to make it of exceptional interest and importance. Go into the sanctuary. Behold the great Assize sitting in the investigative judgment. Stand with Christ before the ark of God in heaven; and in the light of that standpoint of destiny, examine heart and life. The King is soon coming in to see the guests. Have on the wedding garment. Matt. 22:11-13.

U. S.

AMERICAN CHRISTIAN SABBATH PERILS.

At the Presbyterian assembly in Minneapolis, Minn., May 19 was almost wholly occupied with a consideration of the question of Sunday observance. From the report of the special Committee on Sabbath Observance we take the following: —

The American Christian sabbath is in imminent peril; in fact, in many of our large cities, and in other parts of our land, it is already nearly lost. This means that American liberty and American institutions are in peril; for of those the American sabbath has been both the foundation and the protection.

There are some things in connection with this report that can not be easily understood by one who has not been initiated into the mysterious reasoning processes of its framers. What is the "American Christian sabbath"? Does the adjective "American" pertain to the word "sabbath"? or does it limit "Christian"? The use of adjectives is to point out, describe, or limit the things named by the words to which they are added. It is evident to all, then, that the term "the sabbath" was not sufficient for the committee. Whether they referred to the sabbath of Americans, or of American Christians, the logical conclusion in either case is that it is a different sabbath from that of the Eastern world; else, why this distinction? If this is so, what is to be the sabbath of the Asiatic Filipinos, who are now undergoing the civilizing and Christianizing process at the hands of so-called Christian Americans?

It is said that this American Christian sabbath, whatever it may be, "is in peril;" in fact, in many places "nearly lost." Did any one ever hear of one of God's institutions being in peril when he was recognized as its head? and do men ever have to tell him that he is losing something? Suppose the American sabbath should, amid all this peril, become lost, what difference would it make to mankind? If they do not want a sabbath, they would never miss it; and if they do want one, why not take the "Sabbath of the Lord"? That is in no peril, and will never get lost. If the Presbyterian assembly will accept this Sabbath, they can then give all their time to the work of saving souls, and need not be interrupted by fears that the Sabbath

would be lost; for the Lord of the Sabbath will attend to that matter himself. He will not force it upon people; but when they want a Sabbath, he will see to it that they have one.

These pitiful attempts to snatch from "peril" and "loss" the "American sabbath" remind us of a similar attempt to prolong the life of an Asiatic institution several hundred years ago. We have the history of it in one of the later works of Dr. Luke. The principal speaker, and apparently the leader on this occasion, was a certain Mr. Demetrius, and the scene was in Ephesus. This institution was a human one, and it came into peril through the preaching of the gospel. Such is the inevitable result to all man-made systems of religion or religious institutions. Like the American sabbath, it claimed a sort of religious backing. This man Demetrius seems to have been a leader in the religious work of making silver shrines for the goddess of the people. The difference between the institution supported by these Asiatics at Ephesus, and that of the Americans at Minneapolis, is that one was contrary to the first and second sections, and the other contrary to the fourth section, of God's universal, unchanging law. This zealous Ephesian, after he had called the people together, said:—

"Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth."

One other striking point of difference between the Ephesians and the Minneapolitans is that the former presented their institution first as their means of obtaining wealth, while the latter, having more experience, kept this thought in the background.

A further report of this interesting meeting in Asia will be found in Acts 19. The peril of this goddess Diana, and the danger of her worship being lost, came about by the preaching of the truth by one man, Paul. He never feared the loss of the gospel, nor thought of its peril. Why was his confidence so great, as he, alone, entered this great city, the center of the institutions of Diana, whom "all Asia and the world" worshiped?—Ah, he had the word of the eternal God for his stay, and the Rock of heaven for his support. The Ephesian worship, with all its grandeur and splendor, disappeared in its "peril," and was lost in its humanity, while the doctrines of the despised tent-maker of Tarsus will live to all eternity.

The truth of God always triumphs in the end. Elijah, fearlessly standing for truth amid the vast, idolatrous multitude on Carmel's top, said, "I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men." Notwithstanding his loneliness and the great number of his opponents, they found their creed "in peril" before the institution maintained by the confident prophet of God, who so marvelously triumphed on that memorable occasion. Baal was the sun-god, and for his worship, or for the worship of the sun, which is synonymous, Sunday was appointed by the pagans, who, on coming into the Christian church after the time of Christ, brought with them this relic of their heathen worship. Baal worship was in peril in Elijah's time, and its present-day descendant, Sunday observance, is said to be in peril now. It can not be otherwise; and the outcome is bound to be the same. God's institutions will survive when the institutions of men are forgotten.

To show that we are right in claiming that Sunday observance is a human institution, we have only to look at the last part of the committee's report. In it the church is asked to "urge legislatures and Congress to protect the American sabbath." Now every one knows that the power appealed to for protection shows the nature of the position of the petitioner. An American citizen in a foreign country appeals to his government for protection when in trouble with the foreign government or people; a schoolboy appeals to his teacher when imposed upon by his fellows; a tradesman appeals

to the police when he finds his goods stolen. In perfect harmony with all these instances this Presbyterian Sunday observance committee appeals to legislatures and to Congress as the highest authority for the support of their institution; but David prayed to the God of heaven when the people had broken the commandments. He said, "It is time for thee, Lord, to work: for they have made void thy law." How much better it is to connect with an institution ordained by God, and upheld by his unfailing power.

Sympathy is expressed with "three million Americans who, because of sabbath desecration, are compelled to do secular work on the sabbath." Any who do not understand this statement, in the light of the historical fact that compulsory service in this country was abolished by law over thirty years ago, must consider that this committee really means by "compelled to do secular work," that these three million American Christians (?) do this work from choice because they love the money received for their service. No one can find a case where one American is really compelled to labor at all on any day, except, of course, convicts, and isolated and illegal cases, which may temporarily elude public attention.

The fact is, men are more likely to fight for their liberty from imaginary masters, than they are to resist the demands of their own selfishness. The power behind this movement for legislative interference in matters of individual choice and conscience knows this, and lays plans accordingly.

There are thousands of Sabbath-keepers who are never compelled to work on the Sabbath, nor on Sunday either; and they never have any fear that the Sabbath is in peril, nor that there is any chance of its being lost.

H. E. S.

FEEDING ON ASHES.

(Concluded.)

It is on the sand of these so-called "higher" conceptions of truth and duty that the hopes of this generation are being built. There is much in these theories which strikes the imagination as grand and impressive; the world thinks they must be true, because they speak so much, and so loftily, of natural immortality, of love, charity, brotherhood. All long for the reign of peace, the exalted millennium; and the false prophets tell us it is at hand; that we shall surely enter it, and that all will then participate in a higher life, regardless of Christ; for the new nature will be theirs by the fact that they can not escape it; they are creatures of progression, and must develop into it, whether they will to or not. This is the chaff, the hay, wood, stubble, on which—

"Some hopes, like towering falcons, rise
At objects in an airy height."

If the world would know the result of building hopes on such a foundation, let it learn from a familiar illustration taken from its own commercial relations. I speak of seasons of speculation,—one special cause and its result. Let us take one well-known historic example. In 1715 Louis XIV of France, the "Grand Monarch," died, leaving as a result of his wars of self-aggrandizement, a nation overwhelmed with a debt of three thousand million livres (three milliards). What was to be done to save France from ruin? The same question confronts the world to-day. The weight of sin hangs heavy upon us. The vast debt—how shall we escape or discharge it?

The young king, Louis XV, was but five years old. "Woe unto thee, O land, when thy king is a child," was never more strikingly true than at this time. In the minority of the king, the Duke of Orleans was regent, besides being a friend of John Law, a Scotch rake, gambler, and murderer, who had, withal, a certain financial "system," which he proffered as a panacea for the ills of France. It was a scheme founded on paper money. It is not necessary to enter into its details. First, he started a private bank; then the state became the banker, next the bank monopolized the trade of France with both the East and West Indies, and the commerce of Canada and of Louisiana, at which time the city of New Orleans was founded, and named for the regent. It absorbed also the tobacco trade, the Senegal Company, the China Company, and the Barbary Company. Discounts and trade profits were to pay the public debt, and dispense with taxation. Shares were issued, which ran up to forty times their original value. "A sort of madness possessed the nation. Men sold their all, and hastened to Paris to speculate." "Trade received a vast, though unnatural, impulse. Everybody seemed to be getting richer, no one poorer." "For a few months the fever was

amazing; the wildest excesses of stock-jobbing and gambling were committed. On the wings of this paper wealth, the state should escape out of its difficulties, and private persons fly up to splendor."

But on what were these hopes based?—On paper. The result was the most stupendous financial crash that France ever witnessed. And what will be the result to the hopes of this generation, built on the vain visions and lies of the false prophets? What will become of this wall, daubed with untempered mortar? What will happen to this covering drawn over all nations? The answer is not far to seek: "Thus saith the Lord: Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God. And mine hand shall be upon the prophets that see vanity, and that divine lies." "So I will break down the wall that ye have daubed with untempered mortar, . . . so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof." "And he will destroy . . . the face of the covering cast over all people, and the veil that is spread over all nations." "And your covenant with death [death can not harm us, for we are immortal] shall be disannulled."

There is no ground for rational hope outside of Jesus Christ. The Bible is the most cheering and hopeful book that mankind possesses. Why?—Simply because its promises to pay are not on paper, but on the unchangeable nature of the great Jehovah. Look through that sacred book from cover to cover, on its thirty-two thousand promises, and not one word will you find there of discouragement for the child of the King of kings. Wonderful, wonderful message of hope! Oh, let us fill our hands with its promises, and present them at the storehouse of God's grace! Man may make promises of immortality, but there is no power in him to make the promise good. Man's promises, at their very best, are only temporal. Ah, what shall we do if we come to the last sad hour trusting in man's promises?—In the very time of our bitterest need our hope must crumble like the unsubstantial vision of a dream. "The eyes of the wicked shall fail [in death], and they shall not escape, and their hope shall be as a puff of breath." Job 11:20, margin.

But what of the child of God in that last struggle with the destroyer? To dispel the terrors and gloom, even of that time, the God of hope has lighted it up with his unfailing assurance, "The righteous hath hope in his death." "To die—to sleep," but not "to dream," but presently to awake, as from the sleep of youth,—awake to glorious immortality. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Rom. 15:13.

J. A. L. DERBY.

THE revolt against "the classics" in education is extending. Leading educators in Germany, in Russia, and in France, are denouncing it as not only a hindrance to students, but an injury to society. The Russian professor says flatly that "classical studies have a pernicious and perverting effect;" leaving "graduates of classical schools at sea in practical life." Educators on this side of the Atlantic are also awaking to this important truth. Professor Veblen, of the University of Chicago, maintains, in a book, that "the importance attached to the classics is due solely to an irrational desire to parade wealth and the ability to waste time and means on useless things." Good! Let the good work go on.

OUR readers will recall an article in these columns about a year ago, in which quotation was made from an article by Professor Hyslop, in the *Independent*, in which he offered "scientific" proof of the immortality of the soul. None will be surprised now to learn that Professor Hyslop has lately become a confessed Spiritualist. And such is the inevitable goal of all who accept "scientific," or any other, proof of the immortality of the soul. The thing simply is not true; and it is impossible to prove what is not true. And no amount of proof can ever make true that which is not true. Such a course is fitly described by the Scriptures as that in which those who follow it are "ever learning, and never able to come to the knowledge of the truth." The true way, the way of truth, is to begin with the knowledge of the truth, which is Christ, and then go on ever learning in the knowledge of the truth.

A MAN will confess sins in general; but those sins which he would not have his neighbor know for his right hand, which bow him down with shame like a wind-stricken bullrush,—those he passes over in his prayer. Men are willing to be thought sinful in disposition; but in special acts they are disposed to praise themselves. They therefore confess their depravity, and defend their conduct. They are wrong in general, but right in particular.—*Becher*.



SELF-SUPPORTING MISSIONARY WORK IN PARAGUAY.

In response to inquiries concerning Paraguay as a field for self-supporting missionary work by means of industrial farming, etc., we present some of its advantages as well as its needs in this respect:—

Paraguay is in the central portion of South America, between 20° and 27° south latitude, and between 54° and 62° west longitude. In area it exceeds that of the New England and Middle States, with Maryland included, by about eight thousand square miles, the total area being, in round numbers, 191,000 square miles.

The first question we are asked concerning this country is about the healthfulness of its climate. In answer, we can do no better than to quote the naturalist Balanza, as follows: "Paraguay is one of the most favorable countries for the immigrant. The fertility of its soil, the salubrity of its climate, and its admirable geographical position between two great navigable rivers, all contribute to this end." Ranges of low mountains, or hills, fourteen hundred and sixty-two feet high, run from north to south, as well as smaller hills, among which flow innumerable brooks and streams. The succession of majestic forests, vast and flowered plains, and picturesque hills gives the country an appearance the most varied and attractive.

There are, in truth, no diseases peculiar to the country, and epidemics seldom gain a foothold. The foreigner, even from the coldest country, is acclimated easily, and can devote himself to his occupation without fear of contracting any special disease.

The mean temperature of the year is 73° F. During the coldest days of winter the temperature may be as low as 43° F., while at night it sometimes drops to 34° F. The highest temperature of summer seldom exceeds 103° F. The seasons are as follows: Spring months, September, October, November; summer months, December, January, and February; autumn months, March, April, and May; winter months, June, July, and August. On an average there are, during the year, forty-five cold days, ninety-six hot days, and two hundred and twenty-four temperate days.

The rainy season of Paraguay, unlike that of Argentine, occurs in the summer season, serving to temper the heat, which for this reason does not continue for many days in succession. The soil may be divided into three kinds; namely, black clayey, sandy, and red. Of these, only the two latter are employed for agricultural purposes. The principal product of the sandy soil is the mandioca, which yields four pounds to the plant, or about one and one-half tons to the acre. This is a tuber, which corresponds to our Indian corn as food for man and animals. Besides, the country produces every variety of legumes, peanuts, beans, corn, sweet and Irish potatoes, tomatoes, pumpkins, and squashes. Rice is also extensively cultivated, giving two harvests a year if the season be a wet one. Cotton has also been grown.

Of native fruits there are twenty-five varieties that grow spontaneously, and the following fruits are also cultivated: the peach, quince, watermelon, cantaloup, pomegranate, grape, banana, and pineapple.

The present population is about half a million; but this number is being annually augmented by immigration, mainly of Germans and Swiss; however, Italians, English, French, and Spanish are also well represented. Of the colonies there are two composed of Germans and Swiss, two of Australians, one of natives exclusively, one of mixed nationalities, one of Swiss exclusively, and one of French, Swiss, Belgians, and Italians. These are reported to be in a flourishing condition. Various members of the Australian colonies have personally testified to the writer of the preference for Paraguay over their home country as a place to live.

Recognizing the value of immigration to the progress and general welfare of the country, the government offers the following inducements to settlers: To families of five, including children, or to those of three adults, the government grants free sixty-four acres of land; and to families of a less number, thirty-two acres are conceded. Seed, farming implements, and animals with which to work the land

are also furnished by the government on favorable terms. Titles of complete ownership are issued to colonists on the completion of two years of residence, with the required improvements having been made. Every colonist has also the right to acquire from one to four lots of sixty-four acres each, at the rate of about fifty cents an acre, the same to be paid for in ten annual payments. The purchaser of this land, however, will be allowed to sell the land only after a residence on the same of five consecutive years, having it under cultivation.

Here is a country where liberty of worship and all individual rights, both civil and religious, are guaranteed.

Now what we plead for is missionary farmers to enter this open door, and wherever they settle establish centers of light and influence by holding up the principles of truth. Different countries of Europe are pouring a stream of immigration into this country, and why should not we, brethren, enter this open door as well, while so many advantages are presented and inducements held out? True, there will be difficulties to meet and surmount, but do not the people of the world go there and meet them, without having the strong arm of the Lord to sustain them? The Lord has providentially opened the way in that field for us, and shall we stand clear of the blood of souls if we fail to enter and pluck them, as brands from the burning? If we do not go filled with the love of Christ and his spirit of sacrifice, it will be useless to go at all. But with any who may have a decided burden for the work there we invite correspondence, offering to give what further information may be desired, provided a stamp is enclosed for reply. However, before arriving at any definite decision, consultation should be had with the Seventh-day Adventist Foreign Mission Board, Elder J. E. Jayne, secretary, 150 Nassau St., New York.

E. W. SNYDER.

63 Hanover St., Battle Creek, Mich.

SANITARIUM TRAINING-SCHOOL WORKERS IN CHICAGO.

THERE were about seventy-five young people whose hearts were moved upon to enter the Sanitarium Medical Missionary Training-School class, which began in May. Soon after the class was organized, an urgent appeal was made by the local committee in Chicago, asking that a portion of this class come there to spend a few months in the various branches of the work that God has opened up. Our medical missionary board decided to present this matter before the new class, and ask for volunteers. The matter was presented before them, and God was earnestly sought for wisdom to direct as to who should go. Forty-five handed in their names for this purpose.

It was a new problem to take such a large company of untrained workers into the very heart of such a city as Chicago. Wisdom was sought that no mistake should be made, and the board asked Sister Allison, Mrs. Paulson, and myself to accompany the students to Chicago to assist the corps of teachers already there in instructing them and organizing them for work. The average expenses for each worker in Chicago for board and room is about \$1.50 a week, but the sanitarium managers, in view of the fact that these were new and untrained workers, voted to be responsible for any deficit which might arise in their support. Before we had been in Chicago forty-eight hours, positions were found for more than half the class, which brought in money sufficient to support themselves, or, in some cases, to support three or four others in addition. Of their own accord, the class voted to have, as far as their earnings are concerned, "all things in common," and truly we can say that the same sweet Spirit that prompted the early disciples to this decision has hovered over this class in a wonderful measure.

As soon as the plans were arranged for the same instruction to be given here as the remainder of the class were getting in Battle Creek, the various lines of work that are carried on here were clearly set forth by those whom God is leading out in those particular directions, such as the Life Boat mission work, openings for gospel work in the Working-

men's Home, selling the *Life Boat*, holding cottage meetings, etc. Then the class was asked to seek God for wisdom to lead them into the various channels where they would be able to do and receive the most good, with, of course, the understanding that as they acquired an experience in one line, they would take up other lines, so as to get an all-round experience while here.

We decided to spend an hour every morning as experience meeting and worship, and we wish that all the readers of the REVIEW could enjoy these feasts morning by morning as these workers tell of the wonderful experiences God is leading them through. One or two will suffice to show their character. One of the sisters, while visiting from house to house in the most wretched part of the city, for the purpose of organizing a mothers' meeting to instruct the women how to care for their children, etc., found a poor mother, with four children, all of whom were sick. They were in a destitute and filthy condition; and there was no food in the house, the husband being a drunkard. This sister, seeing the great need, immediately set to work to supply their wants. She treated the sick, provided food, and made a different atmosphere in that dismal home. When the nurse went there, two days later, she found that the seed sown had already begun to grow; for the mother said that her husband came home sober, and also provided for the necessities of the family. Cottage meetings will be held there.

As these young people have engaged in the various lines of work to help humanity, God has wonderfully blessed them spiritually and physically. Not a word of criticism or faultfinding has been heard, but the great thought uppermost in every mind is, How can I best improve my heaven-sent opportunities? Every morning, Brother Sadler gives instruction on methods of work, particular stress being laid not so much on how to bring men to Christ, as on how to bring Christ to men. As the Spirit of God has been opening up the great truths that from God's standpoint Christ and we have changed places, he being accounted sinful when he knew no sin, we being accounted just while we are ungodly. As a deeper significance of this wonderful truth dawned upon the minds and hearts of some of these workers who had attempted to labor in the cause for years without receiving it, tears of joy trickled down their cheeks, and an intense longing was born in their hearts to give this message to even the least of Christ's brethren.

The month which it has been my privilege to spend with these dear young people has been the best of my life. God's providential hand has been seen in so many different ways that it is clear that our work for perishing humanity is about finished. Oh, that our lives might become so filled with the sweetness of Christ that those who still have within them a desire for a better life may be led to us to be pointed to the same unfailing source of life that has been imparted to us.

DAVID PAULSON.

FIJI.

AFTER months of waiting and working, our hopes are realized, and we are settled in a native village. The last five Sabbaths have brought evidences that the Spirit of God has gone before us. We have seen "the salvation of the Lord." A native teacher, who has preached for twenty-nine years, took a firm stand, also his family. The next Sabbath evening the old chief, who resides here, and who is one of the most influential in Fiji, went to the house of Paulus, the native teacher. They had worship together. God's Spirit took hold of the chief's heart, and he repented of his sinful life, desired to be a Christian, and keep the Sabbath of the Lord. The following Sabbath, twelve other persons attended service, and have taken a stand. A little boy of twelve, alone in his family, stands firm for the Sabbath. There are now twenty-eight believers here. The old chief desires us to write to our friends in America, asking them to pray for him and his people. He desires prayer that the truth may go quickly to the islands.

A man visiting with friends here at Suva Vou heard of the Sabbath, and told them he was going to keep it. His wife laughed at him, and told him he knew nothing about it. He replied that his heart told him it was right, and he would observe the Bible Sabbath. In order to show that she was not in sympathy with him, she plastered her hair with lime, and then shook it over his *sulu*. Since then she has relented, and they have returned to their distant village to hold up the light received.

The Spirit of God is at work. Who will come up to the help of the Lord? Are there not many who would like to give up some luxury, that God's work may be sustained and advanced in needy fields? In this place, natives have no money to pay for tracts. They can get only enough to buy a piece of cloth to clothe themselves, and many children go naked.

Elder Fulton has written a tract in the Fijian language, which has just been received from the Pacific Press. These tracts will be scattered far and near, some of them going to places where the living preacher could not find audience. A press is greatly needed, that the message may be carried to the many islands of this group. "The isles" are waiting "for his law." There is great expense connected with foreign work; for much of the work must be done gratuitously. Could you see the eagerness with which these people receive present truth, it would melt you to tears. If you could see the needs of the cause in this place and in many other lands, you would think of hundreds of little things that could be dispensed with. The nickels, dimes, and quarters would flow into the treasury of the Lord. Dear ones at home, lay up treasures in heaven.

MRS. C. H. PARKER.

CALIFORNIA CONFERENCE.

THE California Conference was held in connection with the camp-meeting in Good Water Grove, Stockton, from May 30 to June 11. The camp consisted of two hundred and seventy-five tents, and thirteen hundred campers. Different parts of the field were well represented by delegates; but as five more camp-meetings are to be held in different parts of the Conference, the attendance was less than if only one general meeting were held.

The laborers of the Conference were nearly all present. Besides these, Brethren Corliss, Martin, and Gardner, who have lately come to this field, and Elders Brunson and Shultz, and the writer assisted in the services of the meeting. The attendance from the city was large, and the interest such that Elder Martin and a good force of workers remain with a tent to follow up the interest in Stockton. One interesting feature of the camp-meeting was a trained choir of about sixty singers, with several instruments of music, who poured forth with heartfelt earnestness the songs of Zion. On the last Sabbath more than one hundred and fifty persons responded to the call to seek God. During the meetings forty-five were baptized. Several others started in the Lord's service, who will be baptized at their home churches.

The business meetings of the Conference and various institutions in the State passed off with harmony and despatch, and with no apparent detriment to the spiritual interest of the camp. The report of standing showed that there were in the organized churches of the California Conference, April 1, 4,248 members, and that last year these paid a tithe of \$40,441.80. During the year, eighty-four laborers were employed by the Conference. Two new churches were voted into the Conference. The Sabbath-schools contributed to foreign missions \$1,703.58, and the churches gave \$712.58 to the California Orphans' Home. Over twelve thousand dollars was pledged on the Healdsburg College debt, and \$137 was contributed to complete the payment for the mission boat for Finland. This boat, which has been paid for entirely by our people in California, is to be called the "California." In addition to the support of a missionary in Japan, the Conference voted \$1,000 to the work in England, with the understanding that from it Elder Andross, who has gone to that field, would be sustained.

During the Conference, much time was given to the consideration of educational matters, Professor Cady, who has come to take the presidency of the Healdsburg College faculty, speaking several times. Our people on this coast give him a hearty welcome, and pray that the Lord may indeed bless and prosper the educational work in this field.

Having just attended the annual meeting of the three Conferences on this coast, I find that the total membership of the churches was reported as 8,018. When, on July 18, 1868, Brother Bourdeau and myself landed in San Francisco, we would have been glad to have found on this Pacific coast even eight persons fully identified with the message. To the Lord be the praise for what has been wrought. What may we not expect if the eight thousand will go in the strength of the Lord to *live* and *do* for him and his truth!

J. N. LOUGHBOROUGH.

COLORADO.

CANON CITY.—The work of the Lord is still going forward here. Precious souls are receiving the third angel's message, and uniting with the church. Our church now has fifty-six members; others will soon be baptized, and unite with us. Our new church was recently dedicated to the worship of God; the house was filled with interested hearers. Elder J. M. Rees preached the dedicatory sermon, which was very appropriate, showing why a Seventh-day Adventist church is necessary in this place. Elder W. W. Hills read the Scripture. The writer offered prayer.

We praise God for what he has done for his cause here.

G. W. ANGLEBARGER.

IOWA CAMP-MEETING.

THE annual meeting of the Iowa Conference convened in East Des Moines, on Governor's Square, a beautiful place, well shaded, and watered by the city system. The use of these grounds was given us free. Des Moines has again and again bestowed similar favors on our people, but none have been more highly appreciated by the Iowa Conference than this.

We are glad to report progress. Four promising young men were ordained to the ministry of God's word the last evening of the meeting. Two strong young men were chosen by the General Conference to take important places of responsibility in the general work. The Conference officers were re-elected. Iowa has about ninety laborers engaged in the work, besides the canvassers, twenty of whom have entered the work during the last year. The tithes have increased nearly two thousand dollars.

The meeting, including the workers' meeting, lasted nearly three weeks. It opened with a good spirit, and continued to grow in interest and power to the close. One hundred and twelve candidates were baptized, others waiting till they could receive the ordinance at their home churches. Two hundred tents were pitched, with about twelve hundred campers. Services were held in the English, German, and Scandinavian languages. The most of the sermons were of a practical nature, all pointing to the importance of a deeper consecration to God. We confidently expect that the results of this meeting will be seen in the Conference during the coming year.

The Conference is building a sanitarium, to cost perhaps ten thousand dollars, about two blocks from the Capitol. It is to be a four-story building, with a good basement, and is nearly completed.

J. H. MORRISON.

WYOMING.

ROCK SPRINGS.—This is a coal-camp, three hundred and fifty miles west of Cheyenne, on the main line of the Union Pacific Railroad, and has about six thousand inhabitants. We pitched the tent here, June 15, and began meetings. Several languages are spoken, but we are doing what we can to reach all by visiting from house to house and distributing tracts. If any of our brethren come this way, we shall be glad to see them.

O. S. FERREN,
C. H. ABBOTT.

THE PENNSYLVANIA CAMP-MEETING.

This meeting was held in Warren, June 8-18. The camp was situated on desirable grounds at the edge of the city. The attendance from the city was good, and a most favorable impression was made. A strong force of laborers will remain to follow up the interest, in harmony with the Lord's recent instruction through the Testimonies.

Over fifty tents were pitched, and about three hundred Sabbath-keepers were present. Elder A. T. Jones and Sister Henry attended during the first of the meetings. Elder Jayne, Professor Griggs, S. N. Curtiss, and the writer were present during the last part of the meeting. The moving power of the Holy Spirit was manifested till the close. Many souls were set free from sin. Thirty-seven persons were baptized, most of whom were young people who had given their hearts to God for the first time. The power of the Lord was present to heal also. Very early one morning two of the ministers were called to pray for a sister who was dying. Unless the Lord wrought, her life would be cut off in a few minutes. As we bowed, and lifted the soul in supplication to him who alone can heal, the Lord answered immediately. The sister exclaimed, even while we were praying, "I am better." The activity of the heart was resumed, and at the social meeting the next morning she praised God aloud for his healing power.

The business of the Conference was characterized by union and harmony. Elder Underwood was the unanimous choice for president. Five tent companies were planned for the coming summer. Two other camp-meetings will also be held. A camp-meeting fund was started, and over six hundred dollars pledged at this meeting. The Conference voted to pay, from the tithe, the salary of a worker in a foreign field. This we believe will be a great blessing to the work in Pennsylvania. Reports from the laborers showed that the Lord had blessed the work during the past year. Three churches were admitted into the Conference.

Professor Griggs labored in the interest of South Lancaster Academy, and we believe that in addition to the financial aid given by the Conference, several young men and women will attend the school. Time is rapidly closing, and many of our young people should avail themselves of the advantages offered, that they may do efficient work in the message.

G. B. THOMPSON.

NORTH CAROLINA.

SINCE April 24 we have visited Asheville, Waynesville, Sandy Mush, Clyde, and Joy. At Waynesville we held cottage meetings, and had a good interest. Two were baptized. At Sandy Mush one was baptized; the friends desire that a two-weeks' meeting be held there the last part of July. At Joy we met Brother Logan and family for the first time. This is one of the places where Brother De Vault has been laboring. A good interest is manifested, and Brother Logan offers his large storehouse as a place in which to hold meetings.

At Clide the brethren and sisters were encouraged by our calling upon them. At Acton we found Brother and Sister Harken, who accepted the message through the labors of Brother De Vault.

We are home for a few days, and have just received a visit from Elders Lane and Allee. While enjoying their stay it seemed like old times. We are now maturing plans for our fall and winter church school. Truly the Lord has blessed us in this. The school is free from debt, and has the good wishes of the people.

D. T. SHIREMAN,
A. SHIREMAN.

ORGANIZATION OF THE ONTARIO CONFERENCE.

FOR several years the Province of Ontario has been considered as mission-field territory, under the supervision of the General Conference and the Michigan and Quebec Conferences. The Quebec Conference relinquished to the General Conference their claim, Jan. 1, 1899.

After due consideration, the General Conference and the Michigan Conference took steps to organize the entire province into a separate Conference. All the churches and unorganized companies were instructed to send delegates to the London camp-meeting, June 9-18, 1899, having in view the propriety of organizing.

The meeting was held on the beautiful "Chapter Grounds," near the Canadian Pacific Railway station. Aside from the large tents, there were about twenty small tents, with about one hundred and fifty persons encamped on the grounds. The ministering brethren from the General Conference were Elders Breed, Jones, and Moon, and the writer. Drs. Holden and Stewart, accompanied by nurses, were there from the sanitarium.

Many were the marked evidences of the leadings of God's Spirit all through the meeting. A conference, a tract society, and a Sabbath-school association were organized, with a membership of five hundred. There are seven organized churches, and eight companies, two of which are ready for organization. The young Conference starts out with a good corps of laborers. There are five ministers, two of whom were ordained at this time; two licentiates; and ten Bible workers. Elder F. D. Starr was elected president. Thirty-two united with the International Religious Liberty Association. One hundred and fifty dollars was also raised for a tent fund. The Michigan Conference will render some assistance until the young Conference is fairly established. There will be three tent-meetings conducted during the tent season. Two of the large cities will be entered, and one tent will be run in close proximity to the Indian nations.

At this camp-meeting two young men were set apart to the gospel ministry, Elders E. J. Dryer and Wm. W. Simpson. On the last day of the meeting fourteen willing souls followed their Lord in baptism.

On the whole, it was an interesting camp-meeting; and the Ontario Conference starts out full of courage and zeal for the Master's service.

L. A. HOOPES.

NEW YORK.

VIENNA.—July 1, 1898, Elder F. Peabody and the writer began a series of meetings in a tent at this place, which continued with unabated interest until the time of the camp-meeting at Rochester, in September. As a result, ten or twelve began the observance of the Sabbath, and a Sabbath-school was organized. As there was still a call for labor, the writer returned from Rochester, and soon opened meetings in a hall at Fish Creek Landing, a small hamlet about a mile from Vienna.

After a time the labor was divided between the two places; and nearly forty have professed conversion to present truth, though a few have fallen by the way. These converts range in age from youth of tender years to gray-haired men and women in the seventies and eighties, and fully one half of them had had no previous Christian experience. All points of present truth are readily received, and at a general meeting held here, June 3, 4, twelve persons were baptized in the beautiful waters of Fish Creek.

S. B. WHITNEY.

MICHIGAN.

TURNER.—Since my last report I have held meetings in various schoolhouses near here. Some of the people are convinced of the truth, and eight or more are keeping the Sabbath.

I praise God for the presence of his Holy Spirit to guide, strengthen, and keep. A. WEEKS.

THE CLAREMORE (I. T.) CAMP-MEETING.

In Testimonies read at the General Conference, instruction was plainly given to the effect that we should hold camp-meetings, and develop the interest by leaving a good, strong company of workers. In trying to follow out this instruction in connection with and following our camp-meeting at Claremore, I. T., we have realized much of the blessing of the Lord. As a result, thirty kept last Sabbath at that place. There was not a Sabbath-keeper in or near there at the beginning of the camp-meeting. The meetings following the camp-meeting are being carried on by Elder M. H. Gregory, Brother I. G. Knight, and others. C. MC REYNOLDS.

HEALED IN ANSWER TO PRAYER.

(BY REQUEST.)

HOPING that some suffering one may be encouraged to believe that "the prayer of faith shall save the sick," I will tell how, in his goodness and power, the Lord has healed me. He raised me from a bed of sickness, where I had been confined for seventeen months, unable to take a step, and suffering pain impossible to describe. We employed a skilful physician, who said that I was paralyzed, and suffering from a complication of serious disorders. He tried to encourage me, and faithfully and patiently did what medical attention could do. At one time he said that I would never walk again, and I think he had no hope of my recovery.

I hoped to be raised to health in the ordinary way, as, in addition to medical treatment, I had the most careful nursing. For a time I appeared to improve, so that I could be lifted into my wheel-chair, where I could sit for a short time; but I could not lift my head from my pillow without help, nor could I straighten up when raised in a standing position, nor move my feet to step. My heart was seriously affected, and it seemed that there was not a sound organ in my body.

About three months before I was healed, I again began to fail. I knew that medicine could keep me up but little longer, and that if I was ever restored, it would be by the power of God.

I read the promise, "The prayer of faith shall save the sick,"—read and thought of how Jesus healed the sick when here on earth, and knew that he "is the same yesterday, to-day, and forever." I thought, I must trust him to forgive my sins; for that is something that I can not do for myself: then why not let him heal my body, which he can do as easily as he can forgive my sins?

For months these thoughts passed through my mind, until it seemed to me that my physical condition was a reproach to my Saviour. Sabbath afternoon, May 22, 1897, Brother and Sister Coney came to our house to engage in a reading appointed for that day by the General Conference. I thought, This is my opportunity. Although in great pain, I was gently placed in my wheel-chair, where I sat during the service, at the close of which I asked Brother Coney (who is our deacon, it being impossible for our church elder to be present) if we might not ask Jesus, if it was his will, to heal me, and give me health and strength to care for my two fatherless children.

After reading the fifth chapter of James, all out myself knelt in prayer. I thought, If Jesus is going to heal me, I ought to be able to kneel with the others; but upon trying to do so, I found that I was still unable to move from my chair. When the prayers were ended, a shadow of disappointment came over me, as I could feel no difference in my condition. It seemed to me that the room was full of angels, and that Jesus stood at my right hand, and said: "Will you walk in my name? You know that I have the power to give you. Or will you sit there? You can do as you choose." I said to myself, I will walk in Jesus' name, and putting my hands on the arms of my chair, rose and walked to the door. This was the first time I had been able to raise myself up, or take a step, for seventeen months. My joints felt stiff, and it seemed to me that I was like the blind man, who said, when healed, "I see men as trees walking." We again knelt in prayer. This time I knelt with the others. When we arose, I was completely released, walked about the yard, picked up things from the ground,

and went up and down steps; in fact, I was well, and have been ever since,—nearly two years.

There was no excitement whatever, no one being present but our own family, and the two already mentioned. Organs which we can not control by will power, were immediately restored to their natural functions. I could feel the blood thrill through my feet and legs, which before were cold and white, making them warm and pink. The veins were distended, and we could see the blood bounding along in them as if for joy. My appetite returned; my flesh—for I was very poor—grew, being soft and tender, like that of a baby; my sleep was sound and refreshing, and with all came strength. In two months I gained eighteen pounds in flesh. I discontinued the medicine at once, and began to help do the housework. I was soon able to walk considerable distances, climb mountains, fences, etc. Upon visiting my former physician, he said, "You are a well woman; your countenance shows that."

When asked if I am not afraid that the old diseases will return, I say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." I can truly say, "The life which I now live in the flesh I live by the faith of the Son of God." I can not tell how glad I am of his mercy and love to me. I wish that I could praise him more.

I speak of my helpless, hopeless condition, not because it is a pleasant memory, but in the hope that it may help some one more fully to realize the creative power of God. He can make something out of nothing, and give health in place of disease—and he not only can do this, but he will and does do it.

Having myself been encouraged to trust God's promises, and make them my own, from reading of cases of healing in answer to prayer, I send this on its way, hoping that it may give glory and honor to my Creator and Redeemer, who has done for me more than tongue can tell.

MRS. EVA MORRIS CASEBEER.

Walterville, Ore.



FOR WEEK ENDING JULY 1, 1899.

—England has decided gradually to re-enforce the British troops in South Africa up to a total increase of 40,000 men.

—An automobile trust, capital stock \$25,000,000, was incorporated at Dover, Del., recently. It is known as the United States Vehicle Company, and is believed to be the largest concern of its kind in the world.

—Mrs. William Rockefeller has received, at her country residence, 200 Malmaison carnations, and 100 of the gold nugget variety. They came from Paris, France, and cost \$3,000, an average of \$19 apiece.

—ROME, JUNE 25.—For the first time since 1870, the Vatican party has obtained a majority in Rome in the municipal elections, and at night the fronts of the churches are fantastically illuminated in honor of the success.

—A gigantic combination of the wholesale grocers of Iowa was recently formed at Des Moines. The corporation will organize with an enormous capital, and will be able to save much money by buying all goods needed by the houses interested.

—Serious riots occurred recently in Madrid, Valencia, Granada, and Saragossa, Spain, as well as riotous demonstrations at Burgos, Toledo, and Logroño. Martial law has been declared at several of these places, the troops charging and wounding many, some fatally.

—BRUSSELS, BELGIUM, JUNE 27.—Stormy scenes were witnessed in the chamber of deputies to-day in connection with the debate on electoral law. . . . The sitting was eventually suspended. Snatches of the "Marseillaise" were sung, all the socialists joining in the chorus. The house adjourned "amid terrific uproar."

—Henry B. Plant, president of the Plant Investment Company which controls the great system of hotels and railroads on the west coast of Florida, and also the line of steamers from Tampa, Fla., to Havana, Cuba, died suddenly at New York City, June 23, in his eightieth year.

—A department of "colonial affairs and foreign commerce"—a new executive branch of the United States government—is "deemed by the administration absolutely necessary to meet the new conditions which confront the United States as a result of the war with Spain." A feature of this new department will be that of laying "plans for extending foreign commerce."

—The masons' lockout and strike, now on in Berlin, Germany, according to a recent despatch, "threatens to involve the building trades of the whole of Germany." Ten thousand masons of Berlin, and 14,000 building workmen are idle, and it is said that "others will be so as soon as the emergency work is completed, as is the case in Denmark, where 10,000 workmen are idle." The strike is "a test of strength between the employees and employers' organizations."

—The big street-car strike at Cleveland, Ohio, has been declared off. The company will take back eighty per cent. of the strikers, placing the other twenty per cent. on the waiting list, with preference over all other applicants. It will be willing to treat with its employees relative to better adjustment of the time schedules and hours of work, but "only as individuals." The wish of the strikers was to have the labor union recognized by the company.

—The coal miners' strike in the States west of the Mississippi, which has been in progress for over two months, has been settled. Of the 30,000 strikers in Missouri, Kansas, Indian Territory, and Arkansas, 22,000 will return to work at once. It resulted in a victory for the miners, as they secure the eight-hour work-day, an increase of wages amounting to nearly fifteen per cent., and the "run of mine" method of weighing coal, which means that they will be paid for all the coal they mine.

—The Chicago *Times-Herald* for June 29 contained notices of 147 marriages or licenses for the same. This is only one day's record. Of this number ten couples went across the lake to St. Joseph, Mich., and ran a race to the court-house to see who could get licenses and be married first. Preachers and justices, hearing of their arrival, also made a rush for the place to reap their share of the harvest of fees. It is said the whole lot were married in fifteen minutes. Thus a heaven-ordained ordinance, which concerns the participants for a lifetime, and perhaps for eternity, is celebrated with less serious thought than would be given to transferring the title of a village lot or the sale of a horse. Is it any wonder that the divorce courts can not keep up with their business, and that by so many marriage is pronounced a failure?

—The present condition of the world leads to some striking contradiction of terms. To-day, July 4, all over this country, Americans are eulogizing themselves as a nation of lovers and supporters of liberty, while at the same time the poor Filipinos are being exterminated for cultivating the same doctrine. Here, it is called "glorious liberty," and its supporters are lauded as patriots; while there, it is termed by this same professed liberty-loving people "rebellion," and its adherents are branded as "insurgents" and "rebels"! Another astonishing inconsistency, probably unnoticed by the editor, is seen in a prominent Chicago newspaper of recent date: the reluctant consent of the German kaiser at the Peace Conference to a permanent arbitration tribunal is called a "triumph for arbitration," while in the next column the heading to an article on the German delegate's speech at the same gathering, is "Germany's Death-blow to Disarmament." One would think that if arbitration is triumphant, disarmament would of necessity follow. Present indications show the "reign of peace" as a result of human efforts farther from us than ever.

—Now that Dreyfus is to have another trial, and France is expected to do him justice, people begin to wonder at the sudden revolution of public opinion in France, which has been hitherto so antagonistic to the Jews. It is said, in explanation, that the degradation of Captain Dreyfus "was intended to be the first of many attacks in many foreign countries upon Jews, who are more or less prominent in governmental affairs." It is well known that the money which nearly all nations are compelled to borrow comes from some one or more of the great banks in Jewish hands, such as the Rothschilds, Goldsmiths, Ephrussis, etc. The report says that "these rich Jews resolved to accept the challenge, and open a struggle that should stem the tide of contempt and injury which the 'Jew-baiters' of the Old World wage at intervals. Word was sent to France, in particular, that unless justice was done in the Dreyfus case, the French leaders would be sure to see their government bonds decrease in price at a rate that would make even a Parisian ashamed of himself. French credit really began to suffer, until those nearest to the French treasury began to be seriously alarmed." It is further said that the Jews who "managed the financial bombardment of Gallic (French) credits control about \$1,000,000,000; and that "the assault was savagely continued, and Jewish influences prevailed." The report further asserts that the Jews "hold the whip hand over kings, emperors, and potentates," and that "they do get their high rates of interest; but when such rates are high, it indicates that rulers are glad to get the money upon almost any terms. The risks are high also, and interest rates measure the danger of loss." That France faced about so quickly, may, according to this view, be laid to the fact that "in no country do citizens in moderate circumstances purchase their own government bonds more generally than in France. The rural Frenchman is frugal and thrifty. His wife's stocking usually contains some spare francs (20-cent pieces) in silver. When trouble visits the French treasury, it is felt in every farmhouse in the land. Continuing, the report says that "the Jewish arrow fled straight to its target, and officials in Paris flinched promptly. If every Jewish creditor in Europe should suddenly force settlements with their debtors, other than the public treasuries, the alleged blue blood of the Old World would be plunged into fearful apprehensions."

The pope's entire private fortune is invested in British securities, a considerable portion of it being on deposit in the Bank of England, London.

The inhabitants of Chicago chew two and one-half car-loads of gum every week. That means 5,000,000 sticks, costing \$50,000.

LONDON, JUNE 26.—The attempts made on Saturday and Sunday to float the American Line steamer "Paris" were unsuccessful. The vessel is more buoyant, but is still fast. Five divers are now examining her more closely.

Anti-foreign disturbances have just occurred in Meng-Tsz, province of Yun-Nan, China, where the residences of the customs staff and the French consulate have been burned by an armed mob. The foreigners effected their escape.

German troops who were sent to punish the Chinese for a recent attack on the railway near Kiaochow, met with an armed resistance near Tituni. A fight ensued, and the Chinese lost ten men. The Germans captured Tituni, and then advanced on Kau-mai, which surrendered without fighting.

WASHINGTON, JUNE 26.—The Jamaican commissioners who are here to negotiate a reciprocity treaty with this government had another meeting to-day with Commissioner Kasson. The negotiations are proceeding in a friendly spirit, with the prospect of the successful completion of a treaty by the close of the present week.

A despatch from Paris states that, finally, M. Waldeck-Rousseau has completed the formation of the French ministry. The Chicago Times-Herald, commenting, says: "France has a new cabinet. This will enable her to have another crisis in the near future." The new minister of war, General Marquis de Gallifet, is favorable to Dreyfus, which fact led to his being chosen a member of the cabinet.



THE WESTERN TEACHERS' ASSOCIATION OF SEVENTH-DAY ADVENTISTS.

DURING the spring term of school at Union College the teachers, together with a number of young men and women who are preparing themselves for school work, organized themselves into an association to be known as the Western Teachers' Association of Seventh-day Adventists.

The object of the association is not only to benefit the members, but to promote, as intelligently and as systematically as possible, the best and the most approved methods of education throughout the churches of the denomination, especially in Union College district. It has been felt that such an organization is timely on account of the interest being taken by our people in this matter.

When reform movements of any kind are being agitated, there is always great danger of mistakes, and because of mistakes, discouragements on the part of some. One of the aims of the members of this association is to avoid these dangerous places by carefully counseling together, and presenting only the best and safest plans and methods.

The Practical Educator, a journal published at Union College in the interests of education and school work generally, will be the organ of the association. The membership fee is twenty-five cents a year; this also includes a year's subscription to the Practical Educator. All who are interested in the subject of education are cordially invited to membership in the association. Postage-stamps will be received, if placed in oiled paper. For further information, address W. T. Bland, Union College, College View, Neb.

SOUTH LANCASTER ACADEMY.

THE young people in District 1 who ought to attend the academy this coming school year should now be making plans to do so. It is the aim of the managers of this school to make it a source of much help in advancing the cause of present truth in this district particularly, and in all other places and countries where it can do so. Accordingly, a large number of young men and women should attend the school, and avail themselves of the instruction which it offers, that they may be fitted to fill important positions as ministers, teachers, canvassers, bookkeepers, etc. There is a call for young people wishing to consecrate themselves to the work in foreign lands to attend the school, and receive a preparation.

The academy has no other object in its existence than to train workers for labor in the cause of truth. This is the ambition constantly placed before students. Accordingly the managers desire an older class of students who have definite plans of work in mind. They realize, however, that until State schools can be established in the various Conferences, it will be necessary to provide instruction for those who are not yet sufficiently mature to enter upon definite work in preparation for the ministry, teaching, etc. However, the Conferences in the district are urged to take steps to establish not only church schools for the younger children, but Conference schools for the older children who are not yet ready for special training, so that the academy may be left free to carry on the training work without having to do the work properly belonging to Conference schools. But until such schools are established, let all the children who are old enough to come be sent to the academy.

The catalogues are now ready for distribution, and may be had by addressing a card to me, at South Lancaster, Mass.

FREDERICK GRIGGS.

CAMP-MEETINGS FOR 1899.

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

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

*Preceded by workers' meeting.

THE KEENE ACADEMY CALENDAR.

THE Sixth Annual Calendar of the Keene Industrial Academy will be ready by the time you read this, and will be the most interesting calendar ever issued by the school. It will be sent without solicitation to the regular patrons of the school, and to others who will send their address and a two-cent stamp. In these days, when our schools are in a state of transition, it will be interesting to friends of education to study how the new issues are being met in different localities. Address Keene Industrial Academy, Keene, Tex.

NOTICES.

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

WANTED.—A good teamster. Steady employment and good wages to a strong, healthy man. Address D. Whitmarsh, Vanderhilt, Mich.

FOR SALE.—House and lot in Bunker Hill, Ind. Good house, two rooms and kitchen; good well; small stable; large corner lot near union depot, post-office, and Seventh-day Adventist church. Will sell cheap. Address B. F. Purdham, Archdale, N. C.

WANTED.—To correspond with some brother who has a small amount of capital, and wishes to engage in the interests of health work. Business pays from seventy-five to one hundred and twenty-five dollars each month. Address C. R. La Bier, M. D., 3630 Cook Ave., St. Louis, Mo.

ADDRESS.

UNTIL further notice, the address of S. B. Horton will be Welsh, La.

PUBLICATIONS WANTED.

THE following persons desire late, clean copies of our publications, post-paid:— Mary M. Beard, Crowley, La. Mrs. Henry Zimmerman, Riddleshurg, Pa. J. W. Buckland, Box 236, Great Bend, Kan., Signs, Instructor, Little Friend. J. H. Kraft, Trinidad, Colo., REVIEW, Signs, Sentinel, Instructor, Life Boat. Tom Hege, Graysville, Tenn., REVIEW, Signs, Missionary Magazine, Instructor. Mrs. C. E. Tenney, Albia, Iowa, Good Health, Missionary Magazine, Medical Missionary, Life Boat.

Obituaries.

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

HALL.—Died at Renville, Minn., June 12, 1899, Sister Nancy Hall, aged 73 years. She, with her husband (deceased), accepted present truth four years ago. The funeral was conducted by the writer, assisted by Elder Farley (Methodist). W. A. SWEANY.

PRICE.—Killed by the cars at Cleveland, Ohio, June 18, 1899, Sister Jennie Price, aged 84 years. She was a faithful member of the church, and her untimely loss will be keenly felt by her relatives, and also by the church. Services were conducted by the writer. J. W. COLLIE.

BREWER.—Died near Sunbury, Pa., May 27, 1899, of dropsy, Mrs. Charity Brewer, aged 75 years. Sister Brewer accepted the truth about seven years ago through the instrumentality of Elder K. C. Russell, who also conducted the funeral services, assisted by the writer. We believe she sleeps in Jesus. G. R. RUGGLES.

KELLOGG.—Died at the Old Ladies' Home in Utica, N. Y., May 29, 1899, Sister R. M. Kellogg, in the seventy-first year of her age. For several years she had lived a consistent member of the Seventh-day Adventist church at Rome, N. Y. Words of comfort were spoken by the writer, from John 11:25. G. B. THOMPSON.

SWEANY.—Sabbath afternoon, June 3, 1899, in Owatonna, Minn., after five months of patient suffering, Anna, my beloved wife, fell peacefully asleep in Jesus. I conducted the funeral, according to her desire and my own wish. The text, Rev. 20:20, was the oft-expressed longing of her heart. The sweet savor of her life will never cease to influence those for whom she labored in various places in Minnesota and Illinois, as mission worker, canvasser, and Bible worker, many of whom found the Saviour through her labors. W. A. SWEANY.

GREEN.—Died at Otsego, Mich., June 5, 1899, of a complication of diseases, Mrs. Matilda Green, in the seventy-fifth year of her age. At the age of thirteen Sister Green became totally blind, and was educated in Ohio, in an institution for the blind. After her graduation, she was employed as a teacher in the same institution for several years. After coming to Michigan she was employed one year as a teacher in the school for the blind at Flint. Sister Green has been an Adventist about twenty years. She loved the Saviour, and longed to see him in his beauty. Funeral services were conducted by the writer, and words of comfort, based on Joh 14:14, were spoken to a large circle of friends. M. S. BURNHAM.

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect February 5, 1899.

C. & G. T. DIVISION.

Table showing train schedules for the Grand Trunk Railway System, including West-bound and East-bound services from Battle Creek. Lists train numbers, destinations, and departure times.

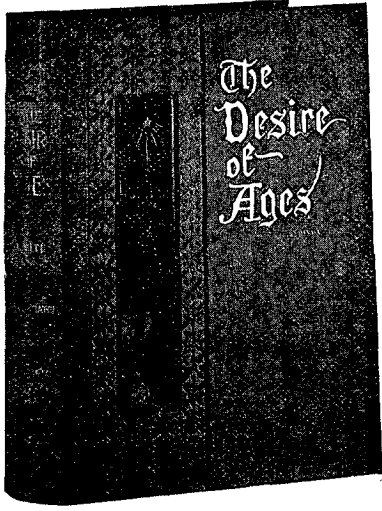
MICHIGAN CENTRAL

"The Niagara Falls Route."

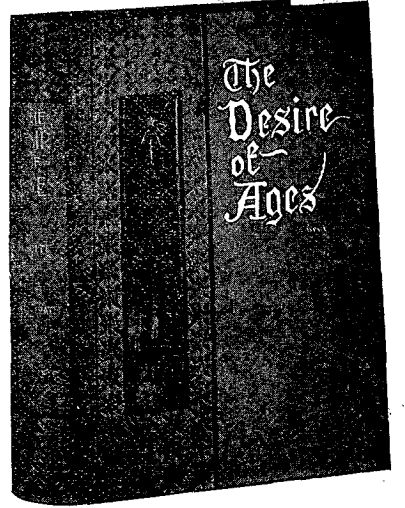
Corrected January 29, 1899.

Table showing train schedules for the Michigan Central Railway, including East and West services. Lists stations, train numbers, and departure times.

Daily. *Daily except Sunday. Trains on Battle Creek Division depart at 8:05 a. m. and 4:15 p. m., and arrive at 12:40 p. m. and 6:20 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. R. N. R. WHEELER, Ticket Agent, Battle Creek.



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Can you afford not to read a book containing such thoughts as are presented on this single page selected from it?

GOD WITH US.

25

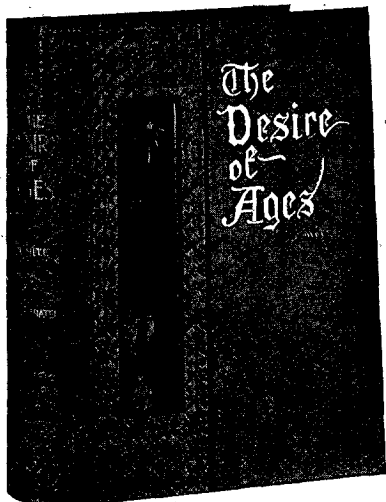


Can You Afford

NOT TO HAVE

**..YOUR..
NEIGHBORS**

**..Read..
Such a Book?**



and in earth." "I AM the assurance of every promise." "I AM; be not afraid." "God with us" is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven.

In stooping to take upon Himself humanity, Christ revealed a character the opposite of the character of Satan. But He stepped still lower in the path of humiliation. "Being found in fashion as a man, He humbled Himself, and became obedient, unto death, even the death of the cross." As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of the common priest, so Christ took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him."

Christ was treated as we deserve; that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. "With His stripes we are healed."

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. "God so loved the world, that He gave His only begotten Son." He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfil His word. "Unto us a child is born; unto us a son is given; and the government shall be upon His shoulder." God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the "Son of man" who shares the throne of the universe. It is the "Son of man" whose name shall be called, "Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace." The I AM is the Daysman between God and humanity, laying His hand upon both. He who is "holy, harmless, undefiled, separate from sinners," is not ashamed to call us brethren. In Christ the family of earth and the family of heaven are

⁷John 10:11; 6:51; 14:6; Matt. 28:18. ²Phil. 2:8. ³Isa. 53:5. ⁴John 3:16. ⁵Isa. 9:6. ⁶Heb. 7:26; 2:11.

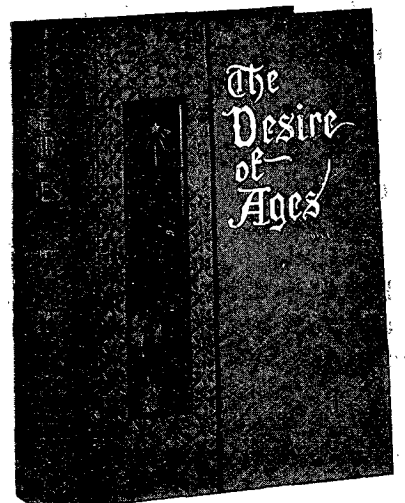


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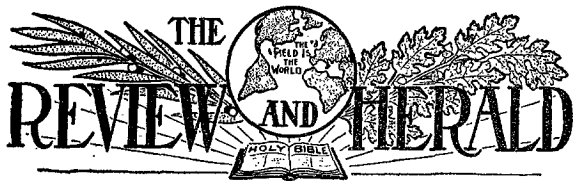


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BATTLE CREEK, MICH., JULY 4, 1899.

THE summer school of Battle Creek College opened June 28, with a hundred students; and it is expected that at least fifty more will enter during the present week.

EX-GOVERNOR LARRABEE, of Iowa, chairman of the State Board of Control, "has no use for tobacco in any form." Through his influence the allowance of the weed to the convicts in the State penitentiary has been reduced.

THE London correspondent of *Harper's Weekly* says that "mastery in Asia is slipping away from Anglo-Saxon hands, and steadily gravitating toward the great Slav power, whose cousinship with the Mongol and whose practical knowledge of Orientals stand Russia in good stead in the policy of the break-up of China."

IT is proposed to erect a statue in Boston, Mass., to the memory of John Hancock. His name, it will be remembered, heads the Declaration of Independence. But since the Declaration is now repudiated, and in a recent Chicago mass-meeting has been declared to be a doctrine "palmed off by the devil upon a credulous world," to erect statues to its signers would seem rather out of date.

IT becomes our sad duty to announce that the life of our well-known Michigan laborer, Elder J. Fargo, came peacefully to a close, June 27, at 7 A. M., at the house of Elder M. B. Miller, with whom he was temporarily sojourning while taking treatment at the Sanitarium, for heart difficulty. Brief preliminary services were held June 30, and the body was removed to his old home at Greenville, where the funeral services were to be held July 1, Elder I. H. Evans attending. More particulars hereafter.

IN a certain Congressional district in Chicago there is strong talk of running a Catholic priest for the position of Congressman. The Epworth League is the young people's organization of the Methodist Church. The general secretary of the Epworth League wrote a letter, June 28, to the Catholic priest, urging him to become a candidate, and declaring, "You may count upon me for any utterance or vote that will help to your election." The papers say that this letter "amazes the politicians;" but it will not amaze anybody who has been paying any attention to the bids of professed Protestants for the favor and alliance of the Catholic Church to gain control of governmental power. The priest says he will not be a candidate without the permission of Archbishop Feehan. Signs are thickening on every hand. "Watch. . . . And what I say unto you I say unto all, Watch."

THE London correspondent of *Harper's Weekly* says that, "having parted with Manchuria, and surrendered the rights of English concessionaries for railway construction in that province, it is difficult to understand how the English government can carry out the promise to prevent Russia dominating the seat of government in China." This gives to Russia an immense advantage in the dividing up of China. Indeed, at every point, Russia is outstripping Britain in these matters: and all because she utterly disregards moral considerations. While Britain regards understandings and compacts, Russia pays no attention whatever to them, except as means of further gain and advantage.

ABOUT a month ago Russia and Britain entered into an understanding to the effect that Britain would respect Russian influence in North China, and Russia would respect British influence in "the valley of the Yang-tse-Kiang." Immediately following this, Russia demanded of the Chinese government a concession, which would allow her an entrance into the very capital of China; and the demand had to be allowed. And when Britain mentioned the understanding, Russia simply replied that this matter in no way affected the understanding, because Peking was not in any sense in the valley of the Yang-tse-Kiang. This had to be admitted. Then Britain asked for a definition of "the Yang-tse-Kiang valley;" but Russia refuses to give, or to join in, any definition at all of that expression, and still goes on gathering to herself every advantage.

THE discussions of the Peace Congress are almost amusing. June 23 a proposition was made to interdict the use of asphyxiating gases in war. Captain Mahan, of the American delegation argued that the employment of submarine torpedoes be also forbidden. He argued that asphyxiating gas would not necessarily destroy life, while the torpedo is certain to do so: the gas might disable, for a time, awake and active men; while the torpedo might send a thousand sleeping men at once to a watery grave. Therefore, "Why forbid retail asphyxiation by air, and permit wholesale asphyxiation by water?"

ON the use of the dum-dum bullet the Russian delegate plainly expressed the opinion that it would be uselessly cruel. Captain Crozier, of the American delegation, proposed that the conference declare "that no bullet should be adopted which caused unnecessary suffering." The report says that if this amendment had been accepted, it would have been voted unanimously; but the suggestion was refused; and "Great Britain and America were left in the minority."

THUS says the report: "England and the United States are branded by the majority as uncivilized and anti-humanitarian states, while the Russians are to be congratulated on having served the cause of civilization and humanity. At least the eccentricities of to-day's debate have almost put matters in that absurd light."

HOW the wise men of the great nations can pass the time in such discussions as these without laughing at themselves is one of the most curious things seen in these striking times.

WE have received a copy of the *Standard*, of Darjeeling, India, which shows, both by liberal advertising space and by nearly a page of its reading columns, that Elder D. A. Robinson is conducting a series of meetings in the town hall of the city of Darjeeling. Thank the Lord for this evidence of the spread of the message in India.

UNITED STATES SENATOR BATE, of Tennessee, says that he is opposed to a colonial system for the United States because it "would cause the United States to follow in the footsteps of monarchies. It would lead in the path of republican Rome to destruction. Colonization means centralization; centralization means imperialism and a large standing army. This last is one of the evil consequences to be dreaded from the present war in the Philippines." This is all true. It is well that there are some voices showing the danger awaiting the nation in following the course upon which it has entered, though such voices be few compared to the vast numbers who are carried away with ambition and love of world-glory.

IT PAYS TO TAKE THE REVIEW.

THE following letter received at this Office last week both tells and illustrates a great truth, which is daily being verified on both sides. On which side will you verify it?—

I wish to write my appreciation of the REVIEW. It pays its way outside of the general topics. I often notice small articles worth its annual cost, but sometimes it saves its cost in *cash*. In the REVIEW of June 6 there appeared a note warning us of imposters, and telling us to beware of money to a stranger. While this was fresh in my mind, there came to me a man saying he was an Adventist, and had just been robbed of his pocket-book,—money, railroad ticket, and all; and he wanted just four dollars,—money enough to take him home. I had some money in my pocket, but the warning in the REVIEW flashed into my mind, and I hesitated. To give him the money was to reject the warning. I asked him a few questions, and soon found he was not an up-to-date Adventist. I then decided to follow the warning in the REVIEW. He then went to a sister, a widow, who thought she was too poor to take the REVIEW, and secured ten dollars. Do you think it pays to take the REVIEW?

THE Bishop of Southwark, in England, "who, after Cardinal Vaughan, is the most prominent figure in the Catholic Church in Great Britain," said, a few days ago, "The signs are very hopeful that England will once again return to the true religion." And as always with the Catholic Church, he said: "It is to the cultured classes we look to accomplish that for which the Roman Catholics in every part of the world are praying. We rejoice that they are the medium. . . . The wave is gaining strength. Every week gains fresh converts, . . . and the same hope we cherish for England we hold for America." This may possibly all be true. But even if it should all certainly come to pass, there would not be in it any returning to the true religion. Christianity is the true religion, and Christ did not employ "the cultured classes" as "the medium" through which to reach and influence the people. He went himself direct to the people,—even to "the common people,"—who heard him gladly. "To the poor" the true gospel is preached. God has chosen "the poor of this world" to be heirs of the kingdom. But to this religion that courts and uses as a medium "the cultured classes," God has said, "Ye have despised the poor."