

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD
 Wm Groff

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

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"ARISE YE, AND DEPART; FOR THIS IS NOT YOUR REST."

MRS. L. D. AVERY-STUTTLE.

SWEET spring had come; the earth was fair;
 The scent of blossoms filled the air,
 And singing birds were everywhere,
 My heart to cheer.

"How sweet a place is this for rest,"
 I said; "I'll end my weary quest
 And bide me here."

But scarcely had my tired feet
 Found rest within an arbor sweet,
 So cool, so quiet, so complete,
 When quick I heard
 A solemn voice: "Arise, depart:
 O foolish, slumbering, slothful heart!
 Hear ye my word;

"For this is not your rest, my child,
 Go search o'er sin's dark mountains wild,
 For tempted, wandering souls beguiled
 In error's night;
 Arise, depart; why bide ye here?
 Canst find no weary heart to cheer
 With rays of light?"

His voice smote on my slumbering ear;
 I rose and looked; afar and near
 Were sad hearts waiting words of cheer
 And courage brave;
 E'en while I lingered idly there,
 A thousand souls in dark despair,
 Whom I might save,

Were sinking in eternal night,
 Without one gleam of blessed light,
 Or one sweet star of hope so bright,
 To calm their fear,—
 Were hastening to the darksome tomb,
 In hopeless, rayless, endless gloom,
 With none to cheer.

And then I said: "My soul, arise!
 The voice of God within thee cries;
 E'en though the path of duty lies
 'Mid dangers dire,
 Who knoweth but thy feeble hand
 May snatch some soul, like burning brand
 From out the fire?"

To lead some wanderer to the right—
 Some priceless soul—from endless night,
 To guide some bark, with beacon light,
 Toward heavenly shore,
 Be this thine aim, O soul of mine!
 Then thou, like sun and stars, shalt shine
 Forevermore.

PURE AND UNDEFILED RELIGION.

MRS. E. G. WHITE.

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Christ was a man of sorrows, and acquainted with grief. His human life was one long travail in behalf of the inheritance he was to purchase at such infinite cost. He was touched with the feeling of our infirmities. And in consideration of the value he places upon those who are the purchase of his blood, he adopts them as his children, making them the objects of his tender care; and in order that they may have their temporal and spiritual necessities supplied, he commits them to his church, saying, Inasmuch as ye do it unto one of the least of these my brethren, ye do it unto me. This is to be our watchword; and if we carry it faithfully into our lives, we shall hear the benediction, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

Speaking through his prophet of the work to be done by Christ in the world, God says: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." And Christ himself declared: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

This is to be the work of every servant of Christ; and his professed followers would do well to ask themselves, Have I the mind of Christ? Have I, with humble heart, sought to help and bless the souls that are oppressed, those who are tempted and tried by poverty and affliction? or have I heard the voice of my fellow men asking for pity, for consideration, and for mercy, and spurned their earnest cry? Have I made it harder for them to place their faith and confidence in a prayer-hearing God? Have I by harsh, un pitying words crushed

the wounded spirit, and in hardness of heart quenched the last spark of hope in the soul? In the sight of God the richest treasure is a humble, contrite heart. The name of the Lord is magnified when the heart becomes tender, sensitive to another's woe, and pitiful of his suffering. When the Holy Spirit works upon our hearts and minds, we shall not shun duty and responsibility, and, like the priest and Levite, pass by on the other side, leaving the wounded, helpless soul to its misery. Angels of God stand ready to work with us as we minister to souls.

It is possible for a man to think himself a Christian, and yet have entirely incorrect ideas of Christianity. He may regard himself as a follower of Christ, and think he is doing an essential work, and yet do that work with such a spirit and in such a way as to stir up the worst passions of the human heart. There are many intelligent men who mean to be Christians, but who deceive themselves. Their religion is not after the order of Christ, but is a shadow of some other man's mind, and does great harm to the cause of truth when brought into connection with the work. If these persons would study the works of Christ, they would see that in their lives are revealed the attributes of Satan, rather than the beauty of the meek and lowly Jesus.

There are many who believe the truth, but their faith is not that faith which works by love and purifies the soul. At times they may speak the truth as it is in Jesus. They may be kind, and may deal with equity. They may have right ideas, and at times come to correct decisions in regard to the work. They may have ability to teach others, to educate the young, or to deal with the erring; but self is strong in them, and if in their work something arises which cuts across their plans, they place all the strength of their being on the enemy's side. They become unkind and unfeeling. They make unholy decisions, and act in a way to hurt souls nigh and afar off. They lie against the truth, while claiming to believe. Bitterness is cherished against the souls who are the purchase of the Son of God; and when, through misconception, their own spirit is brought into exercise, their unchristlike disposition manifests itself against those who are innocent. These men misrepresent Christ. By the heavenly universe as well as by men, it is seen that they have not renewed, sanctified hearts, but are coarse in disposition, unsympathetic, unkind, un courteous, unchristlike.

God has represented this work in his word, saying, "Ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad." This has been the course pursued by many professing Christians. They have driven souls onto Satan's battle ground, to be tempted, to falter, and to fall. For a time the work may not show the result of such a course of action; for God works to preserve the honor of his cause. But when messages of warning and mercy are repeatedly rejected, these defects will become apparent; alienation will be aroused, distrust

awakened. Those who have connected themselves with these men will find that they are losing personal piety and faith in Christ, that their characters are becoming molded after a wrong pattern. Temptations will be many and strong to be unmerciful, unsympathetic, untouched by the feeling of others' infirmities. Instead of learning in the school of Christ, they are being educated in wrong ways by teachers whose defects of character will close against them the gates of heaven.

When the judgment shall sit, and the books shall be opened, these men will be called to account for the blood of souls that is upon their garments. In that day God will ask them, "Who hath required this at your hand?"

No man is to be trusted with high responsibilities who does not take himself in hand daily, and through the grace given set his heart in order. Often those who do the greatest harm are those who accept positions of trust, but who have not inquired at every step, Is this the way of the Lord? The one who allows his heart to become hardened by Satan's temptations, who permits his natural disposition to gain the victory, fails to receive the impress of heaven. He becomes sapless and impoverished, and bears only wild fruit. The professed children of God who refuse the guidance of their Heavenly Father, and disregard God's message and messengers, will mourn too late the blessings they have lost. With anguish of soul they will call to mind the opportunities and privileges that were within their reach, but which they failed to improve, and which are lost to them forever.

Men are slow to learn the lesson that the spirit manifested by Jehu will never bind hearts together. It is not safe for us to bind up our interests with a Jehu religion; for this will result in bringing sadness of heart upon God's true workers. God has not given to any of his servants the work of punishing those who will not heed his warnings and reproofs. When the Holy Spirit is abiding in the heart, it will lead the human agent to see his own defects of character, to pity the weakness of others, to forgive as he wishes to be forgiven. He will be pitiful, courteous, Christlike.

Mark how tender and pitiful the Lord is in his dealings with his creatures. While we were yet sinners, Christ died for us, and he stands ready to receive every wanderer who will return. The ear of the Lord is open to the cry of every one who is poor in spirit. Even before the prayer is offered, or the yearning of the soul made known, the Spirit of God goes forth to meet it. Never has there been a good desire, however weak, never a prayer lifted to God, however faltering, never a tear shed in contrition of soul, but grace from Christ has gone forth to meet the grace working in the human heart.

Our Heavenly Father appreciates his erring child, and encourages him to return. The Father's arm is placed about his repenting son; the Father's garments cover his rags; the ring is placed upon his finger as a token of his royalty. And yet how many there are, themselves needing salvation as much as he, who look upon the struggling soul not only with indifference, but with contempt. Like the Pharisee they say, "God, I thank thee, that I am not as other men are, . . . or even as this publican." How hard and ungracious are the thoughts cherished toward the straying sheep! How can God look with pleasure upon men and women who, claiming to be co-workers with Christ, regard the prodigal with contempt; who, while the soul is making its first struggles against the flood of temptation, stand by, like the elder brother in the parable, stubborn, self-willed, complaining? Will he not judge for these things? If those in positions of trust had realized what God expects of them in rescuing the human race, many lambs that have been

killed by neglect would now be safe in the fold of God. If one half the time and strength that is now devoted to sermonizing were spent in seeking to win back the straying ones, there would be rejoicing in the heavenly courts. These sermons *lived* would have a telling influence in winning souls to Christ.

We need to make great changes. We need to hold to pure principles in reverence for Christ and respect for the purchase of his blood. There must be a continual growth in those attributes that tend to perfection of character. When divine grace has opened our hearts, we shall impart to others of the grace we have received. And the peace of God, which passeth all understanding, will keep our hearts and minds through Christ Jesus.

"THE LOVE OF THE SPIRIT."

PRAISE the love of God "Our Father,"

Praise the love of God his Son;

Praise the love of God the Spirit,

"Showing" three such loves by one.

Halt not with a single lesson

Of his warm and wondrous love;

Nestle deeper and still deeper

In our hearts, most gentle Dove.

Equal love from equal persons:

Father's shines in all he gives;

Jesus shone in all he suffered,

And the third within us lives.

Shall we be "endued with power,"

As we pray in waiting bands?

Be not slow to learn the secret—

'T is love's heart that moves love's hands.

Let the soul from sin returning

Trust the Spirit's love no less

Than the Father's strongest yearning,

Or Christ's blood and righteousness.

What his love "saith to the churches"

Greets us still if we will hear.

"Teaching," "searching," "filling," "sealing,"

"Helping," "guiding," love so near!

—Rev. Peter H. Brooks, in N. Y. Observer.

HOW MANY LOAVES HAVE YE?

L. A. REED.

IN the REVIEW we studied, a few months ago, the principles of true economy. Our lessons were drawn from the miracle of feeding the multitude. Our text was the word of Jesus, "Gather up the fragments that remain, that nothing be lost." Studying the same miracle from another aspect, and taking other words as our text, we have another great and important lesson.

The words of Jesus just mentioned, teaching the great lesson of economy, were uttered immediately after the multitude had been fed. But just before the working of this miracle, Jesus had uttered other and significant words, when he asked, "How many loaves have ye?" These words suggest a weighty truth, a wonderful lesson; namely, the strict continuity of the work of God in the natural and in the spiritual world. It is the lesson that to-morrow must, in some wise, come out of to-day; that the present has come out of the past, and is a product of the past; it is the truth that the future is to be formed from the present, that what is to be must come out of what has been. It may be that the old is to be enlarged or renewed, or is to receive great and startling changes, a revolution perhaps; but still from such, though little and insignificant and forever inefficient, God will make the greater things—the things more fully to his purpose.

Christ was the builder of worlds, the Creator of the universe. Thus he stood with all the powers of those worlds, that universe, at his command. He might have swept aside the few loaves and the small fishes. Yes; when they were offered, he might have said, and no one could have questioned the pertinence of

the saying, What are these? Think you they are sufficient? The disciples had even said, in dismay, "What are they among so many?" Yes, with infinite power at his command, Christ might have utterly ignored the few remnants of food offered, and have bidden the desert burst into a glory of orchards, and fish pools, and crystal water flashing at the feet of the astonished multitude.

He *could* have done it; it were possible, but thus there would have been no lesson of hope and trust, no lesson for you and me. Instead, he takes the food, little as there is,—so little that no one thought of even mentioning it until he asks for it,—and with this little remnant he satisfies the hunger of these famished ones.

Take an illustration. Here is a man with a handful of corn. He says, Here is enough corn to fill the world. Here is enough to make the fields golden with a harvest of food. But he adds, When this is gone, I must starve. Boundless possibility bound up in a terrible fate! Corn enough for a possibility; but he has no soil, no soil to give this possibility reality.

Soil is mere dirt, it is the refuse and so-called waste of the ages, the last thing, were it not for opposite teaching, we should look to for possibility. But it is this very soil that life is seeking—seeking that it may there find its opportunity to burst into a fuller life.

And we, you and I, are only soil, dust, accumulation and remnant of six thousand years, the waste and relic of the ages. But even so we are soil, and so a place for the seed of life, a place where God may burst into unbounded possibilities. This is the lesson of the parable of the sower. Some seed fell by the way-side, and the fowls devoured them—the seed found no soil; some seed fell upon stony places, where there was little earth (soil), sprang up, but soon withered away, because there was no soil for growth; some seed fell among thorns,—there was soil for thorns, but none for seed,—and the seed were choked out; but some seed fell on *good ground*, and brought forth fruit, thirty-, sixty-, an hundred-fold.

Little as we may think *ourselves*, let us not regard ourselves as less than this—soil for the seed of God. It is soil for which God is seeking, and he is seeking only for soil. Our lives are small and insignificant; but because they are soil, he asks for them. And he asks for them, because otherwise we would not think them worth offering. The disciples would not have thought of the small store of food, had not Christ asked, "How many loaves have ye?" So we would not think that of ourselves could come any good thing, were it not that God asks, What have ye? And by every means in his power he pleads with us to give him this *little*, that out of it he may make *much*.

ARE YOU PUTTING OUT THE LIGHT?

W. S. CHAPMAN.

(Cleveland, Ohio.)

THE law is the character of God thought out and arranged in words. Therefore Christ, manifesting the character of God in words, becomes the word of God.

The word of God lived out in the life of Christ (John 1:14) becomes the light of the world. Verse 4. "No other light ever has shone, or ever will shine, upon fallen man, save that which emanates from Christ."—*"Mount of Blessing," page 61.*

This light was the law of God made comprehensible to sinners. "His mission was to 'magnify the law and make it honorable.' He was to show the spiritual nature of the law, to present its far-reaching principles, and to make plain its eternal obligation."—*Id., page 72.*

Now, God being love, the thoughts of God are all love. Love being the life of God, the thoughts of God must be life. As love is the life of God, and life is power, the love of God must be the power of God. The thoughts of God being love, and love being the life of God, and the life of God being the power of God, therefore the thoughts of God are the power of God.

As the law of God is the thought of God, the law contains the power of God; hence, the law of God, which is the life of God, which is the love of God, *thought out*, is life to all coming under its influence. As the gospel is the law of God unfolded to sinners, it contains the life of God, the love of God, and the power of God unto salvation to sinners. 2 Cor. 5:19.

Therefore the law of God in Christ became the gospel, or the power of God unto salvation, revealed to sinners.

As the law of God in Christ was the gospel and light of the world, so the law of God in the disciples is the light of the world (Heb. 8:9, 10); and as the law of God in Christ was the gospel and the *only* light of the world, therefore the law of God in his disciples is now the gospel, and the only light the world has, or ever will have. So we read: "While our Saviour is the great source of illumination, forget not, O Christian, that he is revealed through humanity. . . . Every individual disciple of the Master is Heaven's appointed channel for the revelation of God to men." — "Mount of Blessing," page 62.

"It was by receiving of his life that his disciples could become light-bearers. The life of Christ in the soul, his love revealed in the character, could make them the light of the world." — *Id.*, page 61.

As the law of God is the love of God thought out; as the covenant of God (Heb. 8:9, 10) is to plant his thoughts in human minds; as the love of God in the mind (Phil. 2:5) is the gospel; and as the gospel is the light, and *only* light of the world; therefore only those having the mind of Christ, having the law and the love of God in the heart, keeping all the commandments of God, *can* be the light of the world, revealing the *true* gospel.

Now what does God tell his people? — "Because Christ's self-sacrificing love is not interwoven in the life practices, the church is weak where it should be strong. By its own course it has put out its light, and robbed millions of the gospel of Christ."

What is the light thus lost? — Knowledge of the will of God. "He that hath my commandments means he that hath light upon what constitutes the commandments of God, and will not disobey his commandments, although it might seem an advantage to do so."

Have we the commandments of God and the faith of Jesus? Are we the custodians of the gospel, or have we put out our light? Does the angel still continue to pour the golden oil into the bowl, that it may flow through the golden pipes into the lamps to lighten the world, or are we a people that has put out its light, and sits in darkness?

"When warnings come no more to the people of God, when tender admonitions from the Spirit of God are silent, when the candle of heavenly illumination shines no longer upon their pathway, they will be left to kindle their own fire, and to walk in the sparks of their own kindling."

"CHRIST can be better glorified by those who serve him intelligently. The great object of education is to enable us to bring into use the powers which God has given us, in such a manner as will best represent the religion of the Bible and promote the glory of God."



THE LAW — THE PROMISES.*

R. A. UNDERWOOD.

I WILL call your attention to the language found in Deut. 33:1-3: "And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words."

In what I have read are many thoughts that I would be glad to dwell upon. One precious one is that every saint of God *receives* the word of God. I wish to study with you something of the *two phases* of this fiery law. In the fourteenth of Exodus there is brought to view the cloud that went before the children of Israel by day, and behind them at night. That cloud, in which the Son of God was enshrined, was a cloud of brightness, of glory, of assurance, of promise, of protection, to the children of God, while the opposite side of it was a cloud of darkness, despair, and threatening ruin to the unbeliever.

Just so with this fiery law that God gave to his beloved people: to the believer in Christ, it is simply so many rich promises, which differ from other promises in some respects. Some promises are temporary, but every promise in this law is *eternal*. On the other hand, to the unbeliever the law speaks only prohibition and condemnation, with only a promise of utter destruction in the end.

I will turn to one text in the New Testament, which speaks of it as a law of prohibition to the unbeliever and disobedient: "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." 1 Tim. 1:9, 10.

To the loyal believers that law does not stand as a law of prohibition. No; to them it stands as a law of promise and protection. I will call your attention briefly to a few of these promises, which I am certain you will be able to see. Take this third commandment: "Thou shalt not take the name of the Lord thy God in vain." To unbelievers it is simply a law of prohibition and condemnation, while to believers it is a law of promise that they *shall not* take the name of the Lord their God in vain.

The Lord, in Jeremiah 3, represents himself as married to his people. When a woman is married to a man, and she takes his name, what does that name mean to the woman? — It means that she is entitled not only to the protection of the man, but she is entitled to all that

that name stands for. When we are married to Christ, we take his name, not simply to be called by it; but to realize all there is in it.

Turn to Prov. 18:10: "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." The name of the Lord is a tower of protection, a shelter of promise; and he that runneth into it, or takes that name, is saved. That the people of God take the name of God in a different sense entirely than do the ungodly and unbelievers we shall see from a few texts that follow. See Dan. 9:19: "For thy city and thy people are called by thy name."

God's people are called by the name of God. Does that mean anything? Turn to John 10:34, 35: "Is it not written in your law, I said [who is talking? — Christ], Ye are gods? If he called them gods, unto whom the word of God came, and the scripture can not be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

To whom did the Word of God come? — "He came unto his own, and his own received him not. But to as many as received him, to them gave he power ["the right or privilege," margin] to become the sons of God." John 1:11, 12. Does the son inherit the father's name? — Most certainly.

"Thou shalt not take the name of the Lord thy God in vain." This is one promise in God's law. Let me take a few other commandments: "Thou shalt not make unto thee any graven image," etc. Why? — "For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." Do you see any promise in that commandment? There is condemnation to the ungodly and profane; but there is a promise of eternal wealth to those who love God and keep his commandments.

Take another one: "Children, . . . honor thy father and mother; which is the first commandment with promise." Eph. 6:1, 2. Is that the first commandment in the decalogue that has a promise in it? — That is the first commandment on the second table of the law. In what sense then is this fifth commandment the first commandment with promise? — It is so with every soul that has ever lived. What is the first duty of every child? — To obey his parents; to honor his father and mother, even before he is accountable to God. During the first years of our life our parents stand to us as God stands to them. And this is the *first* commandment with promise, because it is the first commandment that any child can obey. To render obedience, respect, and honor to father and mother is the first obligation resting upon every child that is ever born into the world. Hence to every person it becomes the *first* commandment that has a promise in it.

Let us look again at the third commandment: "Thou shalt not take the name of the Lord thy God in vain." Again I say, The name stands for the *character*, and *all* there is of the individual; and when we take that name, we are entitled to all there is in it. We shall not fully realize all the promise in this world, for

*Sermon preached Jan. 20, 1900 at Mt. Vernon (Ohio) Academy.

it is eternal; but we become an heir of all that is in that name.

I will turn to a few texts of scripture that speak of the name of Christ. Here is one, in Isa. 26:3, 4: "For the Lord Jehovah is the Rock of Ages," margin. He is called a Rock in many places. That Rock that went with the children of Israel was Christ. In Isa. 32:1, 2, he is spoken of as a Rock: "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

This world is one sad, dark, gloomy page of carnage, of strife and hate, all the way through. But here is a man who is to reign in righteousness. And, thank God, that reign is approaching. But notice what he is now. He is a "hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

A few months ago, when some of the principles of this law were brought out, a man said to me: "Mr. Underwood, I think you are right, but I think I will go with the crowd." I said, "My dear friend, if you disobey that law, you are not in the crowd." It was a revelation to him. "What do you mean?" he said. "Do you mean that the most of the people in this world obey God's law?" "Oh," I said, "this world is the only spot in all God's universe where sin reigns." The shining worlds in space all worship the Lord of hosts. Neh. 9:6. When the servant came and said, "Alas, my master! how shall we do?" the prophet said: "Fear not: for they that be with us are more than they that be with them." But the servant said, I do not see anybody with us. Then the prophet said, "Lord, I pray thee, open his eyes, that he may see." The Lord opened his eyes, and what did he see?—He saw all around about the prophet of God the chariots of fire. 2 Kings 6:15-17. In this world, you may feel the scorching winds of time blowing upon you, seeming to blight all that your hand touches for the time being. But this great Rock is a shadow of protection to every one who has taken that name.

(Concluded next week.)

CHRISTIAN CITIZENSHIP.

D. E. SCOLLES.
(Washburn, Mo.)

THERE are thousands of supporters of "Christian citizenship"—as popularly understood—who are conscientious and enthusiastic in their work, little dreaming that in doing this work they are disobeying the "golden rule," and going directly contrary to the principles of Christ. Many have never once thought that it might be wrong; and because there are so many good people favoring it, they have thought that it must be right.

We invite all such to an investigation of the principles of this question from the "word of God, which liveth and abideth forever."

God says, "Thou shalt not follow a multitude to do evil." Ex. 23:2. In other words, One man on God's side is a majority against the world. Might is not right from God's standpoint. Consequently the following proposition is true, and will be readily agreed to by all candid minds: Compulsion upon the part of God or his representatives, to secure worship, or service, is a thing utterly foreign to God's character; because "they that worship him must worship him in spirit and in truth."

Therefore God can not accept of anything as worship that is not freely and willingly given

with heart-service. "Of every man that giveth it willingly with his heart ye shall take an offering." Ex. 25:2. "God loveth a cheerful giver." "Knowing therefore the terror of the Lord, we persuade men. . . . Now then we are ambassadors for Christ, as though God did beseech you by us: we pray [entreat] you in Christ's stead, be ye reconciled to God." 2 Cor. 5:11-20. And Jesus himself said, "If any man hear my words, and believe not, I judge [condemn] him not." John 12:47. Hence it is positively *unchristian* to use force or compulsion in matters of conscience and religion.

As long as the Saviour's words, "Broad is the way, that leadeth to destruction, and many there be which go in thereat: because . . . narrow is the way, which leadeth unto life, and few there be that find it," are true, there can never be in fact such a thing as a "Christian nation." Men can never be made Christians by any act of legislature, congress, or government. Therefore any attempt to make this a "Christian nation," by law, Supreme Court decisions, or any other means, except by the gospel of Jesus Christ, will result in persecution, or the making of men hypocrites to avoid the persecution that must inevitably follow such work. And, further, this very work will herald to the world that this is not a Christian nation, and that the leaders in this movement are not led by the Spirit of the Founder of Christianity; for he said, "If any man hear my words, and believe not, I judge [condemn] him not."

The effort was once made, when Christ was on earth in person, to bring in the kingdom of Christ "through the gateway of politics;" and to have a "Christian nation" with "Christ as king of its cloisters, its courts, and its colleges;" but Jesus, ever true to his eternal principles of a separation of civil and religious things, said, "My kingdom is not of this world." John 18:36. And again, "Render therefore unto Cæsar [the state] the things which are Cæsar's; and unto God the things that are God's." Matt. 22:21.

There was once a theocracy,—a government with God as king,—and afterward "Solomon sat on the throne of the Lord as king instead of David his father." 1 Chron. 29:23. But the people were not content with this, and rebelled against it, and utterly rejected God, and God took away the last vestige of it; and it will never be again until Jesus comes and purifies the earth by fire, and destroys all wickedness and sinners together, and the everlasting kingdom is ushered in. "Thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: . . . I will overturn [by Medo-Persia], overturn [by Grecia], overturn [by Rome] it: and it shall be no more, until he come whose right it is; and I will give it him." Eze. 21:26, 27.

Jesus said, "The kingdom of God is within you." That is, the kingdom of grace, or Christ's rule, is in the heart to prepare men for the kingdom of glory at Christ's second coming. And outside of that kingdom—the kingdom of our own hearts—we have no right to exercise any authority in religion, except to issue the gospel call, "Whosoever will, may come."

Let us study the gospel of Christ until we become imbued with its spirit of liberty; for "if any man have not the Spirit of Christ, he is none of his." And then we shall learn that it is not our prerogative to judge one another, and that God is the author of freedom of conscience. "To his own Master he standeth or falleth." "So then every one of us shall give account of himself to God."

"If you cheer hearts with words of courage and hope, it is because the grace of Christ is to you a living reality."

"THIS SAME JESUS."

J. E. EVANS.
(Phoenix, Ariz.)

THE words, "this same Jesus," spoken by the angels to the sorrowing disciples, who saw their Saviour taken up from among them into heaven, teach us that the Lord, when he comes in the clouds of heaven, will be the *same* Jesus that went away.

He will always be the Son of God. He has been, and will ever be, the Creator of all things; but he did not always bear human nature. This he took upon him when he came into this world a sacrifice for sinners. "He took on him the seed of Abraham." "In all things" he was "made like unto his brethren." "He also himself likewise took part of" flesh and blood. Thus he "was in all points tempted like as we are," and can "be touched with the feeling of our infirmities," and "can have compassion on the ignorant, and on them that are out of the way." "This same Jesus" is now our High Priest, and in the fullest and truest sense can have compassion on the ignorant, and on them that are out of the way. I am glad that we have a complete Saviour, the same to-day as when he was on earth.

This truth is also taught in Heb. 13:8: "Jesus Christ the same yesterday, and to-day, and forever." In this time of changes and uncertainty, it is a great comfort to every child of God to know that there is one thing that does not change. "It is of the Lord's mercies that we are not consumed, because his compassions fail not." Lam. 3:22. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3:6.

Constancy is a desirable quality when found in a righteous cause. Constancy, coupled with active vigor, tempered with wisdom, and molded by cool, deliberate thought, is synonymous with responsibility, reliability, surety. Perilous times have come, but Jesus is our surety. Instability and unrest have shattered the confidence of men, and uncertainty confronts perseverance and ambition. This applies to everything of an earthly nature. Banks fail, and investment in any business may prove disastrous. Only in God and his Son Jesus Christ can we confide with absolute certainty of no loss nor disappointment.

"Change and decay in all around I see,
O Thou who changest not, abide with me."

Man has changed; the earth has changed; and even the products of nature have not escaped the change caused by adulteration; and only "pure religion and undefiled," can give confidence to the people of earth. "They shall be all taught of God." John 6:45. "If any man will do his will, he shall know of the doctrine." John 7:17.

In taking our nature upon him, Jesus was made a little lower than the angels. See Heb. 2:9. This is on the same plane with man. Verse 7. On the mount Jesus was glorified bodily. At the resurrection man will be thus glorified. Christ was glorified in character before that; so man must be glorified in character before the change in body. This is taught also in 1 John 3:2, which says, "When he shall appear, we shall be like him." Since we are then to be like him, it follows that he will be like us at that time. Christ was humanity united with divinity, and the divinity glorified the humanity. So we may, by the exceeding great and precious promises of God, become partakers of the divine nature. 2 Peter 1:4. It is by the promises of God that we are justified, "and whom he justified, them he also glorified." Rom. 8:30.



"The Lord giveth the word: the women that publish the tidings are a great host." Ps. 68:11, R. V.
 "Make a chain: for the land is full of bloody crimes, and the city is full of violence." Eze. 7:22.

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

HE REMEMBERETH.

O BLESSED word "remembereth"! So often we forget;
 We know our dear ones' weaknesses, we would be kind
 —and yet
 Some quick, sharp word of chiding harsh breaks from
 us unawares,
 Unheeded, till "as we forgive" confronts us in our
 prayers.

But he remembers, always, all the earthly, fretting care,
 Burdens that press on nerve and brain until they scarce
 can bear
 Our weary striving day by day. He sees us weak and
 frail,
 Yet never for one moment do his love and pity fail.

And when sometimes the brain no more, so worn with
 toiling days,
 Can range in words our heart's desires, our thoughts of
 grateful praise,
 When we can only call his name, as grieved children
 cry,
 Then, quick as mother-love responds to helpless in
 fancy,
 Which never yet has learned to doubt, or fear that love
 to trust,
 He hears our heart's unuttered prayer, remembering
 we are dust.

— Selected.

A FEW days before going to Graysville, Mrs. Henry dictated the following letter to a condemned murderer, who was sentenced to meet the full penalty of the law on the 9th of February:—

"I have just received a letter in which you are mentioned, and the painful circumstances that hang over your life at the present time. I was not requested to write to you, it was not even suggested; but I am constrained to do so. It is a terrible thing to come to the end of one's probation in this world, in view of the relation which we sustain to God, our Heavenly Father, and all that he has done to make it possible that every soul should be gathered into his kingdom at last. It is impossible that you should have sinned so greatly as to be beyond the love and mercy and tender forethought of your Heavenly Father. The law of the land may condemn you to the extreme penalty; but if you suffer the penalty of eternal death, it will be by your own decision instead of that of God. You can not have sinned a sin that was not taken into account in the gift of Christ, and the penalty of which he did not bear in his own person when he was crucified for you. So let me urge you carefully to consider all the claims of Christ. Do not add, after all the sinfulness that may have been in your life, the last sin of refusing the offer of salvation and the invitation to come home to God.

"You probably have access to a Bible. If so, let me ask you to turn to the twenty-ninth chapter of Jeremiah, and read the eleventh, twelfth, and thirteenth verses; and as you turn the pages of the Bible, look for the words of invitation which are scattered all through it for just such poor sinners as you and all of us. The sleep of death, into which the execution of the penalty under which you rest may usher you, will be passed quickly, and the morning

of the resurrection will come as to one who has lain down and slept a dreamless sleep, and your life will seem to have had no interruption whatever; and it is possible for you to arise at that time in the first resurrection, with all the joy of a new-born soul, born to eternal life and the joy of a child who has come home out of dark wanderings and many sorrowful and lonely scenes of desolation. Do not turn away from the gospel invitation, but yield yourself to God, make your peace with him, and lie down to sleep conscious that you shall awaken in his likeness."

Little did we think that she would precede him into that "dreamless sleep." In response to this letter the following note was received, dated January 25:—

"DEAR MADAM: In reply to your letter of the 1st inst., I thank you for the interest you have taken in my spiritual welfare, and hope your words of advice will not be in vain."

To seize the opportunities as they came hour by hour, performing any duty immediately when it presented itself, was one of Mrs. Henry's most prominent characteristics; and therefore when her life work closed, there seemed to be nothing left unfinished that she could have done. In the midst of her busy life it would have seemed a very excusable thing to have delayed writing to this young man; but her part was faithfully done, and we know not what the result may have been to him. It is a good thing to keep our work up to date day by day, so that there will be no hanging ends, and vain regrets.

EXTRACTS FROM CORRESPONDENCE.

For nearly two years I have lived as a lone Sabbath-keeper in this place. In every way I have tried to hold up the light of truth to my neighbors, and last month two sisters took a stand for the truth. I feel that a great responsibility rests upon me now, and I ask an interest in your prayers that my words and acts may be inspired by the Holy Spirit.

I am glad the Lord has shown you your work, in the W. C. T. U. I felt from the first that he wanted you there to take the message to them for this time, and from them the Lord can take it to the world. Your work at the convention at Seattle reminded me of Luther before the Diet of Worms, and God only knows but the importance of the work was just as great as that of Luther. We must be willing to be used in God's own way and time.

Our woman's work is steadily going on. We are invited to hold a meeting to-night with an Episcopal family. We found a family that was poor, and we asked the privilege of going to the house to help the mother fix up the clothing for the children. We did the best we could to make them comfortable for the winter, and the husband told one of our brethren that he was indeed glad we came, for there had been a great change in his wife. They now attend prayer-meetings, and say that they have erected a family altar, and are studying the Bible. The husband's father attended our prayer-meetings, and accepted the Saviour. He died a short time ago, but he said that he was ready to go. He was just on the point of accepting the Sabbath and kindred truths, although he had never said anything on the Sabbath question. I think we have much to praise God for. Others who belong to different churches are slowly being led into the truth. Two persons have given up the use of tobacco. Pray for us, that the Lord may give us wisdom.

The Methodist minister of our neighborhood called on me this afternoon, and I loaned him a few books to read. We had a good missionary visit together. I hope to become better acquainted with him, and that the Lord will use me to help get this precious truth before him.

Last week our society of Woman's Gospel Workers tacked three comfortables for our city mission. We do not have any regular time for meeting. Any member can call a meeting at any time she thinks best. We think time is too precious to be spent in having too many meetings, thus neglecting more important work; for there are many poor to feed and clothe.

A few days ago a friend of mine received a letter from one of her friends whose husband has been killed by the cars, leaving a crippled wife, and children without a father. Knowing this, I went over this morning, taking a copy of the REVIEW AND HERALD with me which contained one of your articles, "Saved by Families," and directed her mind to the comforting scriptures there quoted. I thought she might like to write to her bereaved friend, and comfort her with the word of God.

I felt much impressed this beautiful preparation day morning to drop you a few lines of encouragement. For the last week I have felt more encouraged than ever before in my Christian experience. Last night we had a grand experience in the meeting that was held in our home. There were only a few persons present, but the Spirit of the Lord was manifested in a large measure. The promise of the Lord, that where two or three meet in his name there he will be in their midst, is sure. My husband has decided to take his stand with us. Oh, how I rejoice in the name of the Lord Jesus! My husband never made any profession. His work has been such as to cause him to have some very narrow escapes with his life; but I believe the Lord has spared him that he might receive the truth.

Your answer to four sisters in some church, as found in the REVIEW AND HERALD of January 16, was just to the point. I have been looking for something to that effect. Besides my own family, I have in my home a grandpa, and his sister's son, who eat those things that the Lord has pronounced unclean; but I have not found it necessary to eat them myself, nor to give them to my children; and they never ask for them. I have had a roasted rabbit on the side of the table where grandpa and cousin sit, but the children never ask for it. I made them some extra dish that was healthful; and while I was preparing the food and the rabbit, I taught them about what the Lord said about these unclean things, and that he wishes us to put only clean things into his temple. For some time I have been wishing to write to you about these things, so you may be sure I was glad to find this in the REVIEW. I am indeed glad that the Lord has made you his co-worker to lead us weaker sisters into his paths.

I have just read "A Woman-Ministry." How thankful we should be for the light God is sending us! If we are truly willing to work in his vineyard, we can find plenty of places. Not long ago a sister and myself went to see an invalid who has been afflicted many years with nervous prostration. The daughter, a young woman of twenty-five, had raised the younger children, and nursed her mother. The husband and father has treated the family cruelly, never hiring help, although he is a man of means. The young woman has worked so faithfully with her mother, and has been deprived of rest so much, that her health has failed, and it is feared that she will lose her mind, or be prostrated with the same disease that her mother has. The neighbors are not willing to go and take the place of a nurse when the husband is able to hire one; but the Lord impressed me that we must not let this dear girl be sacrificed without an effort to save her life. So seven women were selected, each to spend a day with the sick woman, and let the girl go away to rest.

The Lord has been working in a wonderful way here. Seven miles distant there lives a woman who professes holiness, but does not belong to any church. The Lord put it into my heart to visit her, so another sister and I went, and had a good visit. Soon she came to see us. We talked on Bible subjects all day, and I mentioned going to Sabbath-school fifteen miles away. She said she would like to go too, so we went, visiting several sick and lonely ones on the way. As we were returning, she said, "Now if you had waited until I received the Sabbath before coming to see me, perhaps we would not have been together yet; but now we can enjoy each other's company; and agree on so many things, and perhaps after a while we can agree on all things." She is reading, and praying for light. I mention this that others may see that we must get out of denominational lines to work. There are many all about us who are waiting to see us step over the church line to help them, and will be glad to have our help. This house-to-house work is a grand work. We can take "The Ladies' Guide" and point many a sick and nervous woman to the right way of living. And when they are taught this, and how to rely upon God, how quick the light comes to their eyes, and they exclaim, I am so glad you came!



EARLY SPRING.

GONE are the winter's rough gales,
And a softer breeze is blowing;
The fields have lost their snowy veils,
And on the hills and in the dales
The little flowers are growing.

The brooklet sings a merrier song
To the willows lowly bending;
The icy fetters, so cold and strong,
Are broken now, and it glides along
Through the meadows, swift descending.

The mossy bank, where the violets bloom,
Grows brighter for its singing;
And hastens the work on its mystic loom,
To be ready in time for the sweet perfume
The violet buds are bringing.

And the tiny blades of grass avow
That the winter time is over.
A robin sings on the maple bough,
And I almost thought I heard just now
The hum of the bees in the clover.

Not long will we have to wait, I know,
For the birds and bees and flowers;
We're told in the softer evening glow,
And the balmy touch of the winds that blow,
And the daylight's lengthening hours.

Cheer up, sad heart, thou'st waited long,
Through days so cold and dreary;
And raise your voice in a cheerful song
Of praise for the promise, so true and strong,
Of the coming days so cheery —

For the days with their new-born life so bright
And beautiful in their dawning —
For the promise that even earth's darkest night
Will pass away in glorious light
Of the resurrection morning.

— Cordelia Stewart.

PURE FOOD AN ESSENTIAL ELEMENT OF
TRUE REFORM.

DAVID PAULSON, M. D.

VEGETARIANISM is not a fad nor a new-fangled idea. It is decidedly old-fashioned, for it originated with the race. After creating Adam, the Lord made out a menu for him; and it consisted of the natural products of the earth. Evidently there was a divine fitness existing between Adam's beautiful home, his pure diet, and his exalted character.

Providence always arranges things in the best manner; and when men seek to improve them, they of necessity to that extent spoil them. Saturating the pure air of heaven with tobacco smoke, instead of improving the atmosphere, makes it a menace to health. Nature furnishes us with water to quench our thirst, and instead of making it better by adding to it alcohol, or even tea or coffee, or any other harmful substance, we render it more suitable to be consigned to the kitchen sink than to be taken into the human stomach.

When we consider the importance of the diet question from the mental, moral, and physical standpoint, it is amazing to see the indifference and ignorance that exist in reference to it. It is not only possible, but it is the rule, rather than the exception, for young women to go through the entire modern system of education, of which we are so proud, and yet not be able to give their mothers one idea

of how to improve upon their methods of cooking the food that is to build up brain substance with which to think again God's thoughts.

The business man requires a good stenographer; for he can not afford to run the risk of having her make him say that he will pay a thousand dollars for a certain article when he said one hundred dollars. Likewise, if he becomes sadly tangled up in his business affairs, he secures a good attorney to unravel the snarl. He also desires to listen to a good minister to preach the gospel from the pulpit. But any ignorant girl, who perhaps has no more knowledge of the composition of the body than she has of the geography of the moon, but merely knows enough of the art of seasoning and flavoring the ingredients that she mixes together so that they will taste well for the half second that is required for them to slip past the palate — she is on that account regarded a perfectly competent cook.

Dr. Lauder Brunton, an eminent English physician, has well said that cookery deserves to rank with the fine arts. The painting on the wall stimulates the nerve of sight, but it is not taken into the body; the piano that produces beautiful music always remains outside of the body; but the food that stimulates the nerves of taste, unlike the piano and the painting, is taken inside the body. Yet too often the question that the mother debates in her mind, and even in the presence of her child, is whether to eat a certain thing to save it. The child comes to regard its stomach, not as deserving at least the care that is given to the piano and the painting, but as simply on a level with the garbage box in the rear of the house.

One objection I have to the eating of flesh foods, as well as to the wearing of second-hand clothing, is a dread of what is likely to go with them. I do not approve of filtering through the body, the waste products and the poisons that are found in dead oxen, dead hens, and other animal carcasses. When a human system is used as a filter through which to strain all these waste products, it is gradually being prepared for disease.

Dr. Brunton has expressed it as his opinion that the reason that the percentage of Englishmen who die as a result of taking chloroform is larger than is the percentage of deaths from the same cause among the inhabitants of India, is due to the excessive use of meat among the English. On this account their blood is constantly so near the saturation point of general poisoning that the mere addition of chloroform is sufficient in many instances to overpower the heart's action, and cause instant death.

Recently, in the London *Lancet*, Dr. L. Roger Williams called attention to the fact that the mortality from cancer had exactly kept pace with the increased use of meat, — that while, in 1850, in one hundred and twenty-seven deaths there was only one death from this cause, it is now responsible for one death in every twenty-two. The Englishman eats, on the average, one hundred and thirty-two pounds of meat a year. It is well known that there are thousands of persons in the British Islands who scarcely taste meat, so it is evident that there are some who use vastly more than these figures represent.

In our laboratory of hygiene at the Battle Creek Sanitarium carefully arranged experiments were conducted to determine the increase of the toxicity of the kidney secretion of a person when using meat, as compared to the same when he lives upon pure food. The kidney secretion of a healthy vegetarian was injected into a vein of a rabbit, and the exact amount required to kill it was noted. Then, for a few days, this man was placed upon a diet consisting largely of flesh foods, after which a rabbit, of the same weight as the first one, was selected, and it was found that only one fourth as much kidney secretion was required to kill it. That meant, of course, that the blood in every part of the man's body was constantly four times as poisonous as before. As long as a person has a strong constitution, and his eliminating organs are capable of carrying off four times as much poison as should be necessary, so long he may eat flesh food with impunity, and even boast that it does not hurt him; but let the reverse be the case, as it is with many thousands, and the use of flesh food becomes at once an important factor in preparing the way for serious diseases.

According to Dr. Osler, there are 1,200,000 consumptives in the United States to-day; and according to Dr. Matthews, late president of the American Medical Association, one third of all the deaths between the ages of fifteen and sixty is now due to this dread malady. We know that every one inhales more or less tubercular bacilli at every breath; but the bacilli secure a foothold only when vitality has been weakened.

Reliable statistics show that insanity has increased three hundred per cent over and above the increase of the population during the last fifty years. Dr. McGuigan, of the State insane asylum at Kalamazoo, Mich., has called attention to the fact that placing certain classes of mental patients upon a purely non-flesh diet has resulted in a noticeable improvement in them. It must be evident to all that a diet which is conducive to the recovery of insane patients would certainly be equally conducive to the prevention of the disease.

The overwhelming increase of tuberculosis among cattle is of itself sufficient justification for us to discard the use of flesh foods. The Illinois Live Stock Commissioners, as recently editorially reported in the *Times-Herald*, made the statement that of the sixty thousand cows supplying milk to Chicago twenty thousand were estimated to have tuberculosis. It was my privilege to be present when the herd that had been supplying Governor Tanner's family with milk was slaughtered at the Chicago stock yards. There was certainly nothing to indicate that eighty per cent of those sleek-looking animals were infected with any disease, but the post mortem revealed that the pharyngeal glands were in some cases as large as a fist, and were in a completely broken-down state of tubercular degeneration. In some instances the udders themselves were in almost the same condition, not to mention the lungs and other parts of the body.

If we really "ring in the new" in reference to the improvement of society, and seek to propagate true reform with the intense earnestness that its importance demands, then we must take hold of the diet question in earnest; for it lies at the very root of more physical and moral evils than has been supposed. Providence co-operates with every true effort which man makes in the direction of reform. If we can induce a man to make no greater reform than merely to bury dead things in the graveyard rather than in his stomach, he will be so amply rewarded for this effort that it will serve as an encouragement to him, and will surely lead him to take further steps in the way of reform.

TOO LATE.

SHE kissed the old man: she showered upon him kisses and tears. She told all the people how good he was. I thought, If she had only given half a dozen of those kisses a year for the last ten years, how the tender-hearted old gentleman would have smiled through his tears! But now he took it all very coolly. He was dead. He was old and poor, and she was young and rich. She had ten rooms, but no room for father. Yet he made room for her when he had only two. The old man was n't educated. She was—at his expense. He had fed and clothed her for twenty years at home and at college, until she had risen into more refined and cultured society, and married among new friends. The old people's address and dialect were too coarse. She kissed him, and buried him in a beautiful coffin. Dear father is to have a costly marble monument. A warm kiss while living is better than cold marble when dead. — *The Young Woman.*

OH, that the hand of an angel
Might open each closet door,
And bring out the old-fashioned garments
My lady will wear no more!
Oh, that the hand of an angel
Might be placed on my lady's head,
And turn her face from her mirror
To the children in need of bread!
LEPHIA BRYANT.



A HINT TO READING CIRCLE MEMBERS.

JOSEPHINE GRANNIS.
(Orlando, Fla.)

THINKING that many of our people are wondering how they, who are bound quite closely at home by their work and family ties, can aid in extending the knowledge of the truth we love, and in scattering the printed page, my mind runs back to a plan we used a year or so ago in introducing into the homes and neighborhoods of our people that helpful little book, "Steps to Christ." Everywhere, you remember, our people purchased it in lots of five or ten copies; and after selling all that they could at the retail price, the profits on these paid for the remaining copies, which they either gave to friends and neighbors who did not purchase, or kept themselves to loan to any who would read.

In no other book is the truth so clearly brought out in all its phases as in "Thoughts on Daniel and the Revelation," and none has brought so many into a full knowledge and acceptance of the truth; hence we are especially blessed in having this work in pamphlet form at so low a price that it ought everywhere to be circulated by our members in their own neighborhoods and among their friends. That the people will gladly read is evidenced by the following incidents:—

A copy of the book has been in the parlor of one of the hotels here, and has been quite extensively read. Another has been read with interest in the homes of two of the prominent Baptist families here.

A short time ago, in wheeling to a country settlement to conduct the Sunday-school, it was necessary to stop a few minutes for repairs at a house where I was slightly acquainted. In the conversation the man spoke of the "return of the Jews," and other points, and seeing that he was a student of the Scriptures, I mentioned a book I had which treats on these and many other points of prophecy, and offered to loan it. It was accepted; and a few days ago the man said that he had been reading the book, and was deeply interested in it. This book is "Thoughts on Daniel and the Revelation."

A short time ago, a man entered the office to purchase a copy of "Daniel and Revelation." He said that one of the Tampa brethren had loaned him this book, with others, to read, and that he desired to read it again, and to own it. He and his wife are members of the Baptist Church, but seem to be interested in the truth, and will, I think, obey it.

These incidents are evidence to me that if we use the opportunities that God gives us, a way will open, not only to loan, but also to sell these works among our friends and neighbors. And as we are filled with the everlasting gospel in these books, we shall, by the inspiration of the Spirit, be enabled to speak in such a way that God may interest souls in the study of the prophetic word. If each of us would dispose of only five copies of this book this year, what a harvest of souls God would gather from the labor, only the ages of eternity will reveal. Shall we not arise and let the light shine?

PROGRESS OF THE READING CIRCLE WORK.

A STATE secretary writes:—

I have written to all the librarians in the Conference concerning the Reading Circle work. In replying, nearly all speak of the interest manifested in the work, and of the expectation that others will soon join them in the studies. One librarian says that she does not see why we have not had something of this kind long ago. Another says it is just what she has wanted for a long time. I have worked hard to get the Circle work started in this Conference, but I do not regret it; for I think it is going to pay in the end. One of our ministers, who has been visiting the churches this winter, says that the Reading Circle work is a great blessing to the people.

From the Pacific Coast comes a cheery letter from an enthusiastic State worker:—

I think we are all agreed that the Reading Circle work has a blessed and saving influence wherever our people have taken it up. It is one of the most active factors for good in our Conference. I have not been able to ascertain just how many of our churches have begun this work, but most of our larger churches are enjoying the studies. I have started two circles in this city, and expect to start another next week. One is a circle of old ladies, and it has pleased me much to see how their minds have expanded, and their faces brightened. They have more to live for than before taking up these lessons. Another circle is composed of young matrons, and the third will be of young people. To me the fact of our people generally making a study of the prophecies at this time, is very significant. They were the constant study of the early pioneers in this truth, and we who are standing at the threshold of eternity and studying these things, shall soon have revealed to us "the Ancient of days." I believe we can receive no better preparation for that glorious event than a minute and careful study of the prophecies.

I wish to express a personal appreciation of the Missionary Reading Circle. This study of the truth, the world to which it is to be given, and how to give the message, means more to me than any previous study. Never did the truth seem more precious, and never did I so long to act a part in giving it to the world; and never before has the precious present truth seemed to so fill my soul with a consciousness of the inflowing of God's grace and power, preparatory to acting a part in the "loud cry."

"Great Empires of Prophecy" contains just the helps desired in obtaining a clear, well-connected knowledge of the prophecies we are studying, as well as many others.

May the Lord greatly bless this work in behalf of his people, who greatly need just this instruction.
H. A. WASHBURN.

BEREAN LIBRARY STUDY.

(April 15-21.)

THE prophecy of our study has now reached to "the time of the end." Turkey, long known as the "Sick Man of the East," is now the king of the north. The fate of Turkey is a subject of deepest interest not only to the kingdoms of the world to-day, but to the religious world as well. Errors are being taught concerning the future of Palestine and Jerusalem, now included in the Turkish dominions. "If ever an utterance from the Lord was needed, it is now, to bring harmony out of these jarring discords." The Lord has spoken; let us hear and understand.

Lesson 20.

(Dan. 11:40-43; "Thoughts on Daniel," pages 273-280.)

1. In the study of verse 40, notice carefully the following points:—

- (a) The powers involved.
- (b) Plans of France.
- (c) France sends an expedition against Egypt.
- (d) Turkey declares war against France.
- (e) Three events prove 1798 to be the beginning of "the time of the end."
- (f) Result of each war.
- (g) Prophecy transferred from France to the king of the north—Turkey.

2. Relate the fulfillment of the events of verse 41.

3. Describe the further contest over Egypt which took place between France and the allied forces of the English and the Turks.

4. What is the especial meaning of the expression, "Egypt shall not escape"?

5. What arrangement did the sultan of Turkey make with the Egyptians, which fulfills verse 43?

Suggestions for Review Meeting.

- 1. Give a brief summary of the lesson.
- 2. Review the location of the powers called the king of the north and the king of the south, as they are first introduced in the chapter.
- 3. What is meant by "the time of the end"? Review the texts and events that point out definitely when this time began.
- 4. Sketch the history of Napoleon Bonaparte in fulfilling the prophecy of this and the previous lesson.

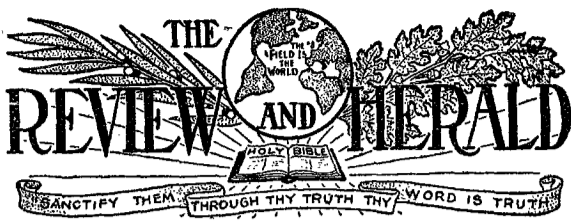
APRIL STUDY OF THE FIELD: PART III.

"Among the Egyptians."

(Text-book, April Magazine.)

- 1. NAME the chief nationalities represented in Egypt.
- 2. Give some of the physical characteristics of the native Egyptians.
- 3. How many classes of society are mentioned in this article?
- 4. State the two great articles of Mohammedan belief.
- 5. What do they hold with reference to the second coming of Christ?
- 6. Name the prophets thought to have delivered new systems of religion. State their belief concerning the crucifixion of Christ.
- 7. In what light do they regard the Koran, as compared with our Gospels?
- 8. How much love are they expected to show the Jew and the Christian?
- 9. What are three of the most important duties imposed on the faithful? How often does the devout Moslem pray?
- 10. Speak of the temperance of the Egyptians.

"OPPORTUNITY is responsibility."



BATTLE CREEK, MICH., APRIL 10, 1900.

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THE THIRD ANGEL'S MESSAGE.

The Making of the Beast.

THE Beast, in its rise, its time, and its place, is so clearly marked in the Scriptures that there can be no mistaking it by any one who will carefully study the Scriptures. And when the Scripture is clearly understood, as to its characteristics, its rise, its time, and its place, the intelligent study of the thing itself in its different phases is easy.

In his second letter to the Thessalonians, Paul described that which, in other places, is set forth as the Beast, as follows: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God ["setting himself forth as God," R. V.; "and gives it out that he is God," German].

"Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:1-8.

Remember this was written to the Thessalonians; and notice that he says, "Remember ye not, that, when I was yet with you, I told you these things?" Thus, when Paul was at Thessalonica, he had preached to them the things which are here written.

Now, in Acts 17:1-3, we read of his visit to Thessalonica, thus: "Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ."

Notice that, in his preaching there, he reasoned with them out of the Scriptures. The only Scriptures that were then in existence were what are now the Old Testament Scriptures. These, then, it was out of which Paul reasoned with the Thessalonians. And he says that, when he was there, he told the people about this "falling away," and the man of sin being revealed,— "the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God,"—"the mystery of iniquity," and "that Wicked," "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Where, then, in the Old Testament did he find scriptures from which to reason to the people concerning all this, by which he could tell them these things? Look at Daniel 8. After the prophet had seen in vision the ram, and the he goat with the notable horn, and the four notable horns that came

up after that one fell, "out of one of them [one of the four] came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." "It waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the Prince of the host," "and it cast down the truth to the ground; and it practiced, and prospered."

Now the Word plainly declares that the ram represents Medo-Persia; and the rough goat, Grecia; and the great horn, the first king; and the four that succeeded it, the four divisions of the Grecian Empire after Alexander died. Then, in the latter time of the kingdom of these four, "when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes."

This great power, which followed Grecia, is none other than Rome, as all the world knows. And that power, as described in this scripture throughout, is Rome in all its phases, from beginning to end; from the entrance of ancient Rome upon the scene of the world's action, unto the end of the world, when "he shall be broken without hand." For this breaking "without hand" is evidently that time and event referred to in the second chapter of Daniel, when a stone cut out "without hand," smites the image on the feet, and then all the kingdoms of the world are dashed to pieces and swept out of the world, and the stone becomes a great mountain, and fills the whole earth—and that is the kingdom of God.

This is further pictured, and this same ground is covered, in the seventh chapter of Daniel, where the fourth kingdom is described as "dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." Then among these horns came up another little one, "before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." And this power continued until the judgment was set, and the books were opened. And, says the prophet, "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."

No one can attentively read these two passages of scripture concerning Rome, in the eighth chapter and in the seventh chapter of Daniel, and compare them with the passage in 2 Thessalonians 2, without being able to see plainly that 2 Thessalonians 2 refers definitely to these passages in Daniel. And this makes it certain that it was these passages of Daniel from which Paul reasoned when he was at Thessalonica, when he reasoned with them out of the Scriptures, and told them in words that which, later, he wrote in the passage here quoted from 2 Thessalonians 2, as to "the man of sin, the son of perdition," "the mystery of iniquity," and "that Wicked."

And notice particularly that in both the passages in Daniel, it is Rome, from its beginning to the end of the world, that is considered: it is Rome in both its phases, ancient and modern, that is described. The passage in the eighth chapter, in every feature, is applicable to modern Rome as well as to ancient Rome, and in some of its features is applicable only to modern Rome. The passage in the seventh chapter is first Rome in its pagan form, under the symbol of the great and terrible beast; then, after that fell, the subject is the rise of Rome, and its career, in its papal form, as the little horn. Yet, when it comes to the end of its career, and the time of its destruction, it is not said: I beheld until the horn was slain, and given to the burning flame; but "till the beast was slain, and his body destroyed, and given to the burning flame." And this shows

plainly that it is in essence, and in characteristics, the Beast that continues, under the form and phase described as "the little horn." This feature is also discerned in the description in the eighth chapter, where it is under the symbol of a little horn, which waxes exceeding great, that the whole course of Rome, from the beginning to the end of the world, is sketched.

In a former study, in considering Revelation 12 and 13, we found that the power there described as the Beast is that power which Satan uses in his wrath against the church, in the time in which the church is in the wilderness. This power which is "the Beast" succeeds the power which Satan used to destroy Christ as soon as he was born, and to persecute the church after Christ was caught up to God and to his throne. That power, as we plainly saw, was Rome as it stood in the time of Christ. And the power which succeeded Rome in that phase, by which Satan persecuted the church when she "fled into the wilderness"—this power, as all the world knows, is Rome in its second phase, which is papal Rome. And this power it is which is plainly declared by the Scripture to be "the Beast."

Therefore it is perfectly plain, by the Scriptures throughout, that the Beast is nothing else than the Papacy; and the making of the Beast is nothing but the making of the Papacy. Consequently, the study of the making of the Beast will have to be the study of the making of the Papacy. And it is necessary to study and to know the making of the Papacy, in order to be able to know the making of the Image of the Papacy, and to take warning and escape the worship of the Beast and his Image.

Next week, therefore, the study of the Third Angel's Message will be, The Elements That Enter into the "Falling Away" out of Which Came the Beast.

THE "RETURN OF THE JEWS."

IN Jer. 11:16 it is written: "The Lord called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken."

This is the tree of Israel. The word in Jeremiah leaves the tree only where the branches of it are broken. In Romans 11 Inspiration takes up the subject, and carries it to completion. There it is shown that when the natural branches of the tame olive tree—the Jews—were broken off, in the place of these there are grafted in branches from "a wild olive tree"—the Gentiles.

In Romans 11 it is also shown that these natural branches of the tame olive tree were broken off "because of unbelief;" and the branches of the wild olive tree are grafted in and remain "by faith." It is also shown that if the Jews, the natural branches, "abide not still in unbelief," they too shall be grafted in; "for God is able to graff them in again."

This settles it beyond all possibility of legitimate controversy that no Jew will ever return, or shall ever be counted among the children of God, except by faith: precisely as any Gentile comes to God and is counted among the children of God. This again demonstrates the truth that "there is no difference between the Jew and the Greek."

The Gentile, from the wild olive tree, who is grafted in, is warned not to become exalted in his own merit and begin to boast against the branches that were broken off, and to say: "The branches were broken off, that I might be grafted in." And the caution to all such in this is: "Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, IF THEY ABIDE NOT STILL IN UNBELIEF, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?" Rom. 11:20-24.

That tells the whole story, and in such a way that no one who will consider what it says can possibly fail to see that there is, indeed, no difference between the Jew and the Greek; but that when the Jews, because of their unbelief, rejected God, and, so, as dead and withered olive branches, were broken off, branches are taken from the wild olive tree of the Gentiles and grafted into the good olive tree in their places: so that, in the economy of God and the plan of his tree of Israel, the believing Gentile takes the place of the unbelieving Jew. Just as he has said in another place: "They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9: 8. Those who are of the flesh have no claims upon the Lord; for the minding of the flesh is enmity against God, and is not subject to the law of God, neither indeed can be. They which be of faith, these only are the children of Abraham, and so the children of God.

In the plan of God, there is the tree of Israel. As written, because of unbelief its branches withered, died, and were broken off. That left the tree incomplete. But he sends his husbandmen to the wild olive tree; and from that branches are gathered and grafted into the good olive tree—his own tree of Israel. And that work will continue until the branches gathered from the wild olive tree and grafted into the good one, shall fill all the places of the branches broken off—till these branches from the wild olive tree, by being grafted in and partaking of the root and fatness of the good olive tree, become live, fruitful branches of that good tree. And thus the good olive tree shall be caused to stand full and complete in its symmetry, as originally conceived in the mind of God.

Thus the fullness of that broken olive tree is made up from the wild olive tree—the Gentiles. And this is the significance of that expression, "Till the fullness of the Gentiles be come in." This "fullness of the Gentiles" is the fullness of that broken, good olive tree which is made up from the Gentiles as the wild olive tree. That good olive tree, with its branches all broken, is marred and incomplete: it in no sense represents the idea of God concerning it. But when all those broken branches are replaced from the wild olive tree, and that tree stands, full and flourishing, as originally planned in the mind of God, then the "fullness" of the tree is there, as originally designed: it is a complete tree. And this "fullness" of that tree—that which makes it a complete tree, after it was all marred and broken—comes from the Gentiles, from the wild olive tree. This is the "fullness of the Gentiles," and this is how that "fullness" comes in.

And upon all this, as the conclusion of all, it is written: "And so all Israel shall be saved." "So" signifies "in this way," "by this means," "after this manner." There it is written: "In this way, by this means, after this manner, shall all Israel be saved." And that is the only return of the Jews, and the only salvation of Israel.

True, as already noted, from this the original branches are not arbitrarily excluded: any one of these will gladly be grafted in again, "if they abide not still in unbelief."

An administration dispatch from Washington says that the New Philippine Commission "will sail from San Francisco, April 18," with "plenary powers. President Taft of the commission will be the personal representative of President McKinley in the Philippine Group; and he and his colleagues will fully represent American sovereignty. The army is to be wholly subordinate to their orders. . . . The new commission is to be the government, just as if the President himself were to go to the Philippines with his cabinet, and exercise control under military law. It is necessary, therefore, that it have absolute authority over all civil government that may be established, and over the army, too." But if even the President himself were to go there, he would not have absolute authority, unless he went without the Constitution. And if he went without the Constitution, he would have no authority at all; because it is only by the Constitution that he is president at all. And then all the authority he could possibly exercise would be merely personal

authority. Consequently the president of the commission in possession of absolute authority, being the "personal representative of the President," can be only the representative of the person of him who is president, and not of him as president; for as president he has not and never can have absolute authority.

STUDIES IN GALATIANS.

Gal. 3: 22, 23.

THE Greek word translated in verse 23 "shut up," and in verse 22 and Rom. 11: 32 "concluded," is *συνέκλεισαν*, *sunekleisan*, and signifies "to shut or coop up, hem in, inclose." In Luke 5: 6 it is translated "inclosed," in the statement that "when they had this done, they inclosed a great multitude of fishes."

Now, since this is the law by which is the knowledge of sin,—for by no other law is it possible to conclude, shut up, men under sin,—the question comes, How does the law of God, the ten commandments, shut men up?

Bear in mind that mankind "have all gone out of the way;" "there is none that doeth good, no, not one;" and "there is none that seeketh after God." Rom. 3: 10-18. Therefore if any of them ever get into the way, it can be only by God's seeking them. And when God seeks them, it is to bring them to himself. And since they are all under sin, in order to bring them to himself he brings them to righteousness. Since the character of men is altogether bad, the Lord, in bringing them to the knowledge of himself, brings them to the knowledge of a character that is altogether good.

Since man is sold under sin, is the slave of sin, possessed of a mind that is enmity against God, and "is not subject to the law of God, neither indeed can be," everything that he does is, in its very nature, wrong. How, then, can the Lord get him into the right way when he is out of the way, and under a power, and possessed of a nature, by which he does only wrong? That he might reach man where he is, the Lord formulated for man a transcript of his own character, in such a form as to be particularly adapted to the condition and needs of man altogether as he is. And this transcript of the character of God is formulated in the law of God—the ten commandments in written form, as given at Sinai on tables of stone, and in the Bible.

It was necessary for the Lord to present his law, the transcript of his character, in this form, because of the essential sinfulness of mankind. For "from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark 7: 21, 22. Since such is the nature and confirmed condition of all men, this is why it is that the law of God as it entered in written form "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." 1 Tim. 1: 9, 10. Here is included the principle of each one of the ten commandments, and the violation of it.

Thus the law of God, entering, comes to every man, telling him not to do the very thing which it is natural and inherent in him to do. He has it in his heart to kill; but there stands the word, "Thou shalt not kill." He has it in his heart to commit adultery; but there stands the word, "Thou shalt not commit adultery." He has it in his heart to steal; but there stands the word, "Thou shalt not steal." He has it in his heart to bear false witness; but there stands the word, "Thou shalt not bear false witness." He has it in his heart to covet; but there stands the word, "Thou shalt not covet." He has it in his heart to dishonor father and mother; but there stands the word, "Honor thy father and thy mother." He has it in his heart to go on using all the time there is, the Lord's day as well as all others, in disregard of God; but there stands the

word, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." He has it in his heart to take the name of God in vain; but there stands the word, "Thou shalt not take the name of the Lord thy God in vain." He has it in his heart to have other gods than the Lord; but there stands the word, "Thou shalt have no other gods before me." He has it in the evil imagination of his heart to formulate in an image his idea of God; but there stands the word, "Thou shalt not make unto thee any graven image."

And thus the law of God meets every man in the world just where he is, and by its emphatic "Thou shalt not," shuts him off from doing everything that is natural for him to do. Thus he is shut in with himself, and is "cooped up" with his sins, "kept under the law, shut up." Thus there is revealed to the man the knowledge of himself, which is the knowledge of sin: he sees himself to be altogether wrong. There is awakened in him the desire for something better, and the longing to get away from his exceeding sinful self. He is stripped of every resource in himself; and, in his desperation, he cries out, "O wretched man that I am! who shall deliver me from the body of this death?" And the answer is: "I thank God through Jesus Christ," there is deliverance. In his longing to do something that is not forbidden by the holy law of God, he exclaims: What shall I do, that I might work the works of God? And the answer is: "This is the work of God, that ye believe on him whom he hath sent." With the stings of sin pricking him to the heart on all sides, he cries out: "What must I do to be saved?" The answer is: "Believe on the Lord Jesus Christ, and thou shalt be saved."

And thus it is that the law of God is an essential aid to men in bringing them unto the promises of God. Thus it is that by the law by which "is the knowledge of sin," "the scripture hath concluded [shut up] all under sin, that the promise by faith of Jesus Christ might be given to them that believe." And thus it is that before faith comes to men, they are "kept under the law, shut up unto the faith which," if they will only rightly use the law, and meet the true principle of the law, shall "afterwards be revealed."

And thus in Gal. 3: 21-23 there is preached the same gospel precisely as is preached in Leviticus 4 and in Rom. 3: 10—and everywhere else where the true gospel is preached.

All men have sinned in doing somewhat against the commandments of the Lord concerning things which should not be done, and are guilty. An offering must be brought, an atonement made, so that the sin may be forgiven, and the guilt be removed. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." And "when thou shalt make his soul an offering for sin, he shall see his seed." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Isa. 53: 5, 6, 10; Gal. 3: 29.

A writer in the *Outlook*, on "The Regeneration of Rural New England," says that the intimation of the governor of New Hampshire some time ago that the Christian religion is dying out in New Hampshire, "is lamentably true in fact," and "applies with more or less pertinence to nearly all the farming districts of New England. Maine, for instance, has two hundred and eighty-two pastorless churches. Not a few of those once-sacred edifices now serve as cheese factories, dance halls, and road houses. Other States show somewhat analogous conditions. Through large sections of the agricultural regions,—regions renowned for their piety and godliness,—the common attitude toward religion is one of stolid indifference. The people are lapsing toward heathenism."

"All things in nature testify to the tender, fatherly care of our God, and to his desire to make his children happy. . . . In all that he does, he has the well-being of his children in view."

ENDURING HARDNESS.

"Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2:3. These were the words of Paul to Timothy, his beloved son in the gospel. They open before us a wide field of Christian obligation and Christian duty. There stands out sharply on the foreground of the declaration, the idea that there is a warfare being waged, and that we all have a part therein, as soldiers of Jesus Christ. Then the mind instinctively turns to a consideration of the qualifications a soldier should possess, and the duties in which he should show himself true to his calling. The language is an exhortation to a definite course of conduct, based upon a distinct statement of position. The position he states to be that of a good soldier of Jesus Christ, and the duty to be that of enduring hardness.

Many considerations naturally cluster about this subject: First of all, a soldier must possess a brave and courageous heart. What is it to be brave? Many a one has been accounted brave, and his deeds have been lauded to the skies as the great achievements of a hero, when he felt confident that he could safely trust in his own strength; and the circumstances were such as to make him feel sure of the victory, or at least of a way of escape. To be apparently bold under such circumstances is not bravery. To go forward with an enterprise when one feels that there is little or no danger — this is not heroism. This was not the bravery that Paul displayed. He was a tent-maker, not a sailor; yet he tells us that he was thrice shipwrecked, and a night and a day was in the deep. Here were dangers which, from a human point of view, superseded all his powers; but he was ready to face these over and over again, for the sake of the principles for which he contended. This was the bravery of a good soldier of Jesus Christ; but he made no boast of it. It dwells on his mind only long enough for him to make a bare mention of it, for the sake of the lesson it might contain for others.

But some will dare dangerous and hazardous things, if multitudes are looking on, ready to greet any apparent heroism with shouts of applause. Their thirst for glory inspires them to deeds of apparent valor. This was not Paul's kind. For the sake of Christ he could take pleasure in infirmities, reproaches, weakness, and shame. He could be beaten with stripes, stoned, imprisoned, and counted the filth and offscouring of all things, and yet sweep not one hair from the path of duty. That is the bravery of a good soldier of Jesus Christ; and that is some of the hardship he is called to endure. Christ's army has no room for cowards. The ranks are not numerous enough to cover and conceal the timid. One can not skulk into obscurity in the ranks of the great army. Every one has his blow to strike, his post to maintain. We are to "stand like the brave, with our face to the foe."

"Whatever thy danger, take heed and beware. And turn not thy back; for no armor is there."

The necessity of the conduct we are to maintain, is seen when we look at the character of the foes with which we have to contend. These foes are described as the world, the flesh, and the devil. But when we speak of fighting against Satan, there is this always to be remembered, that the war to be waged is against one possessed of the three chief faculties which go to make any malignant spirit oppressive to a struggling heart; for Satan is possessed of natural capacities of wide-reaching science, and of large experience. Besides all this, he is seconded by the power within us, which, from its intimate connection with our animal organism, and the groveling direction of all its tendencies, can best be epitomized in its character, as the flesh. The flesh is a traitor that makes a concordat with Satan. The world is an enemy fierce and subtle. It accumulates the force of the principles that enter into the natural heart, which tend to undermine the spiritual life.

The character of these enemies with which, as soldiers of Jesus Christ, we have to contend, is marked by three features: (1) Craft or deceitful cunning; (2) patient persistence in recurrent and well-timed attacks upon our weakest points; (3) seductiveness, or deception, in order to overcome

suspicious or fear of evil. This is to disguise from ourselves the reality, or minimize the strength, of the forces opposed to us. This will lead us to become careless and confident of victory, or to fall into an error equally dangerous; that is, to lose sight of the fact that as the attacks are renewed again and again, there is a promise of renewed assistance to meet them; and not seeing that, we yield to a craven fear of ultimate defeat.

And how are we to meet an enemy of so formidable a kind? — Paul says, As good soldiers. And how are we to act the part of good soldiers? — By faith. The illuminating power and the dominating strength of faith must rule. This, coupled with the honest simplicity of the gospel and with Christian patience, will sustain us in the conflict. Patience has been described as "love exerting itself to resistance." "Ye have not yet resisted unto blood, striving against sin." Faith enables us to believe that by standing our ground, in the strength of Christ, we shall eventually win. These considerations amount to just this: That we should endure hardness as good soldiers; not that we should be callous, but that we should cultivate all the Christian virtues, with unbending resolution and persistent determination in crushing pride and passion. God himself has entered the arena, and is ready with his help; and we have the example of a jubilant company of good soldiers who have preceded us in this blessed warfare, for our encouragement.

Taking, then, a general view of the situation, we find ourselves held by these conclusions: That if we are Christians, we are every one of us soldiers, carrying on a deadly warfare with enemies watchful and alert, who never lose sight of us. It is a life-long contest. The battle ground is our own soul. The foe we have to beat down is sin in its ever-varying forms. We are alone to fight and conquer, seen only, perhaps, and aided and guided only, by the great Captain of our salvation, who watches all the circumstances, and guides all the movements of his mighty hosts.

And very useful advice is set before us in these words of Paul to Timothy. We are to remember that it is not an easy thing, as the sluggard counts ease, to be a Christian, any more than it is a listless, holiday affair to be a soldier. The cross is a nobler thing to fight for than any of the causes for which men take up carnal weapons. It calls for effort, self-denial, and unrelaxed endurance. "Endure hardness" might be paraphrased like this: "Take thy share of labor and sufferings as a good soldier of Jesus Christ."

The army of the Lord has behind it the noblest of traditions. Through the exertions of those early warriors it is that we have possession of all the blessings that we enjoy, in the privileges of the gospel. To their courage, zeal, and love for souls we owe the treasures which Christianity has brought to us. Let us emulate their zeal and courage, not forgetting that we belong to a victorious army. We are on the prevailing side.

Other reasons why we should heed the injunctions the apostle lays upon us, are many and obvious. It is due to the character of the great Master whom we serve. We look up to the great Captain of our salvation, and every motive that can nerve the human heart combines to inspire us with dauntless courage and fortitude. The necessities of the work demand the same qualities, — time shortening, wickedness increasing, souls perishing, the end coming. We must conquer or be conquered; there is no other alternative; sink or swim; live or die. And the endurance of hardness; the practice of self-denial, watchfulness, devotion, and earnestness, are not only conditions of the victory, but they are themselves a part of the victory.

Again: the abundance of the reward calls us to all these efforts. It is the free, sovereign grace and love of God that first calls the soul to the new life. But when the soul once enlists in the ranks of the soldiers of the cross, then God holds out before it the recompense of the reward. Again, we are prompted to the virtues of a soldier, because fearfulness and cowardice are under a curse. "Curse ye Meroz, . . . curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

Judges 5:23. A soldier who is not brave, and who can not endure the conditions of a campaign, would be regarded no soldier at all. Bravery, endurance, victory — these stand together. Fearfulness, flight, captivity — these stand over against them on the other side. The first are the necessities of a Christian life; the second are not merely pardonable weaknesses, but, in a soldier of the cross, are a deadly sin, which must be overcome like any other sin.

The command to endure hardness is a call to more service in the complex system of life of which we are all members. The individuals of the church of Christ form a union together, not for themselves alone, but to benefit others. We do not unite to get, but to give. We do not come together merely for spiritual fellowship, but for practical work. The church is not to choose her own work; that is chosen, and laid out for her, by the Lord of the harvest. Each age brings a new task; and her work never was more clear than now. It is to erect a barrier against the deadly assaults of unbelief, and to promote and revive the crowning graces of Christian faith and Christian love.

Paul's language calls the Christian soldier to more sacrifice. Let us have faith enough in eternity to be willing to take our share of labor and hardness necessary to secure a satisfying portion in the inheritance to be given.

The great truth, then, that we are soldiers, carries with it three inevitable duties: (1) The will of the soldier should be wholly absorbed in the will of his captain. What progress would a soldier make, and what would he accomplish, to strike out on a little enterprise of his own, entirely independent of the plan of the campaign, the will of the commander, and the co-operative efforts of his companions in arms? (2) He must cultivate and exhibit true bravery, meeting every danger without the least symptom of hesitation, compromise, or retreat; (3) He is to endure hardness, pressing the battle to the gate, till all opposition is laid low, knowing that our Leader has not called us to anything we can not perform, and that he has not undertaken any enterprise which he can not, and will not, bring to a successful termination.

U. S.



THE KINGDOM WHICH WILL STAND FOREVER.

(Concluded.)

It is also declared of this fourth kingdom that it "shall be divided." This reveals the fact that it will not be an everlasting kingdom; for "every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." The effort to impart strength and stability to this kingdom by royal alliances, as "they shall mingle themselves with the seed of men," is no more successful than the effort to mix iron and clay.

Strength is not found in cleaving to men. That union which is merely outward, and is dictated simply by self-interest, will not stand the strain of changed and trying circumstances. It is only that love which "endureth all things," love as the life, binding hearts together, which will bring permanent union and strength. This is the experience of the kingdom of God within, and the law of the kingdom is the life of love, and the love which is life. By this means divisions are either prevented or are healed, and those who are far off "are made nigh by the blood [the life] of Christ. For he is our peace, who hath made both [or two] one." But the interpretation is not completed yet. It has been shown that neither of these four kingdoms will endure; what is to happen next?

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

The secret is now made known to Nebuchadnezzar. His false view of the course of history has been corrected. The kingdom of Babylon will not endure forever. "The things which are seen are temporal." "There is a God in heaven that revealeth secrets," and he who is thus making himself known to Nebuchadnezzar is the only King whose kingdom "shall stand forever." And this kingdom is not set up by a gradual process of absorbing the fourth kingdom; for "it shall break in pieces and consume all these kingdoms."

The stone "smote the image upon its feet that were of iron and clay, and brake them to pieces." "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:6-9.

It is "all ungodliness and unrighteousness of men," rather than the men themselves, against which "the wrath of God is revealed from heaven." Through the working of the power of the gospel, God is able to set up his kingdom within man, separating this "ungodliness and unrighteousness" from him, so that when "the wrath of God is revealed from heaven" against the ungodliness and the unrighteousness, *the man* is not destroyed. "He that believeth on the Son hath everlasting life." But those who reject the gospel of the kingdom reject "the law of the Spirit of life," and make themselves the objects of the wrath. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."

We are living "in the days of these kings," in the divided state of the fourth kingdom; and from the fulfillment of many signs and prophecies we know that the time is just at hand when all earthly kingdoms will pass away, and the God of heaven shall set up his kingdom in their place. This will be consummated "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day." 2 Thess 1:7-10.

The preparation for that greatest event of the ages, is to receive the gospel of the kingdom of God, to recognize and accept in our own lives the truth that God is "above all, and through all, and in all," and that "all flesh is grass: . . . but the word of our God shall stand forever." Being thus identified with "the eternal God," and becoming "heirs of God," "children of the kingdom," when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat," and when "the earth also and the works that are therein shall be burned up," we "shall dwell with the devouring fire," we "shall dwell with everlasting burnings," we "shall see the king, in his beauty."

Oh that all might listen to "the voice" that is now sounding throughout all the earth, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." By this message a people is to be gathered out from "every nation, and kindred, and tongue, and people, whose citizenship is in heaven," who are "strangers and pilgrims on the earth," who "declare plainly that they seek a country," and who will be citizens of that kingdom which "shall stand

forever." "And the dream is certain, and the interpretation thereof sure."

"Then the king Nebuchadnezzar fell upon his face, and worshiped Daniel and commanded that they should offer an oblation and sweet odors unto him. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king."

Although Daniel was a captive, and Nebuchadnezzar sat upon the throne, yet Nebuchadnezzar recognized Daniel as a greater man than was himself. It was Daniel's acquaintance with God that made him great. It was his acceptance of the principles of the kingdom of God that had made him ruler over himself and over Babylon within, and now these kingly qualities were recognized.

His ability to tell the dream and the interpretation showed that he was chief "over all the wise men of Babylon," and the king simply gave to him the position that belonged to him. Faithfulness to principle and loyalty to the King of heaven have made Daniel and his companions truly great. They did and taught the commandments of God, and so they were "called great in the kingdom of heaven."

And now, in order that the gospel of true greatness may be preached to all the people, they were given the place that really belonged to them "over the affairs of the province," and "in the gate of the king." And as Babylon was then a universal kingdom, so the experiences of these Hebrew captives preached the gospel of the kingdom "in all the world for a witness unto all nations." And in these last days the same devotion to principle is needed in order that the same work may be accomplished, and the setting up of the kingdom of God may be hastened.

"Dare to be a Daniel! dare to stand alone!

Dare to have a purpose firm! dare to make it known."

W. W. P.



"THE DESIRE OF AGES" AND THE TESTIMONIES.

A CANVASSER writes as follows: "The Testimonies did not speak very favorably about 'The Desire of Ages,' so some of us have given up canvassing for it."

Why any canvasser should cease to canvass for "The Desire of Ages" because of what the author utters in the Testimonies is a mystery indeed. Surely the Spirit of Prophecy could not condemn that book which itself is written by the Spirit of Prophecy. No word that Sister White has written since that book was published can be construed as casting the least reflection upon its merits, or that should cause any canvasser to cease his efforts to put it in the homes of the people.

All that the Testimony corrects in the book is the *superabundance of its illustrations*, and the great expenditure of time and money used in securing them. But in the making of the book, this was all done within Sister White's knowledge. A letter just received from the Pacific Press says: "She wrote to this house and exonerated us from blame in the matter of 'The Desire of Ages,' as the illustrations were planned by W. C. [White] himself, and they were submitted to Sister White herself, and she approved of them. But since then she has been instructed that such profusion of illustrations is not necessary."

The publishers were led, by a desire to meet a popular demand, both on the part of the public and the canvassers themselves, to make a first-class selling book of "The Desire of Ages." In this they have certainly succeeded, and those who have canvassed for it can bear testimony to this fact. The theme of the book is worthy of all the effort they have made; and its workmanship and make-up; with the high order of its numerous appropriate illustrations, render it a book of art, and the finest of any that our presses have ever issued. The publishers set their mark high when the excellent matter was placed in their hands, and they have certainly produced a book of which neither they nor we are ashamed.

Now that the Lord has corrected the use of so great a number of illustrations in any one book, we are not to lay the book aside, as condemned and rejected by the Lord. No, no! The reform called for will be seen in future books. Our canvassers can go forth with confidence that God will bless them in selling this good book. In the same Testimony already referred to, are these words: "Canvassers should be secured to handle the books, 'Great Controversy,' 'Patriarchs and Prophets,' 'The Desire of Ages,' 'Daniel and the Revelation,' and other books of like character, who have a real sense of the value of the matter those books contain, and a realization of the work to be done to

interest people in the truth." "Those selected as canvassers should be men and women who feel the burden of service, who do not work merely for wages, who seek to do the very work that needs to be done to enlighten the world."

Here we see a high estimate placed upon "The Desire of Ages;" and while a profuse use of illustrations is made in it, the matter it contains is not injured thereby, and the illustrations will not, in the least, interfere with the sale of it. With many persons the excellent and appropriate gallery of pictures found in it increases its value in their sight, and renders it more acceptable to them. When the good Christian canvasser presents the grand truths the book contains, and holds up to view Christ's precious life, in words and actions, as presented in the book, he will have done his duty, and God will bless him, and he will not be held responsible for the illustrations. R. M. KILGORE.

TASMANIA.

THIS island, containing 26 251 square miles, is situated to the south and east of Australia, between forty and forty-five degrees south latitude. Its population, according to the most recent census, is 137,211.

Its cool summers, mild winters, and great variety of luscious fruit, have made it a favorite resort for the people of Australia, as well as for those in other parts of the world. I have seen gooseberries that measured more than three inches in circumference.

Those who live in the southern part of the island raise small fruit; such as, red raspberries, strawberries, cherries, plums, currants; and also acres of apricots, pears, apples, nectarines, and some peaches. On account of the destructiveness of the codling moth, fruit growers are becoming somewhat discouraged in growing apples. Much of the fruit is shipped to Melbourne and Sydney, in Australia, and a good price received.

Farmers raise fine crops of wheat, and usually realize from thirty to thirty-five bushels an acre. Nearly every year they grow two crops of wheat and oats. They also raise corn, but never let it come to maturity. They feed it green to their stock. Cattle and horses graze the year round, although the grass during the winter season is quite short.

Its rivers, beautiful mountains, gold, silver, and tin mines, of which the chief export is tin, add wealth and grandeur to this island.

In a country place, called Bismarck, about twelve miles from Hobart, on a mountain slope, stands the Seventh-day Adventists' house of worship; and farther up the valley are the little dwelling-houses of its worshipers, surrounded with fields of living green. The church record shows a membership of fifty-six. There are several young persons in this

as well as in the Hobart church, some of whom are planning to attend the Avondale School, in New South Wales.

The mountain scenery in this vicinity is especially grand. Mt. Collins Cap, Boar's Back, Mt. Brown, and Sleeping Beauty, stand forth as sentinels against the deep-blue sky, as if to guard the quiet German settlers below from the intrusion of tidal waves.

But it is not in the physical geography of the country, or in its fruit and grain, that the readers of the REVIEW are the most interested. Those who have a world-wide interest in the Third Angel's Message, whose treasure and heart are in it to spread it to the utmost bounds of inhabited lands, will be eager to know what progress it is making in this island.

It was brought to Tasmania in 1887 by Brethren Israel and Baker, through the influence of Brethren Foster and Higgins. A company of Sabbath-keepers was raised up in Hobart, a city of thirty-four thousand inhabitants, situated in the southern part of the island. It increased in numbers until one hundred and forty-four names have been registered in the church book. Removals, death, and apostasy have reduced the enrollment to about ninety. A small company was raised up in Launceston, in the northern part of the island, a city of about the same population as Hobart. They have been recently organized into a church. There is a small organization of believers at Latrobe, and another composed entirely of sisters at St. Mary. Besides these, there are a few Sabbath-keepers scattered throughout the island.

The little church at Launceston are actively engaged in missionary work. They have divided the city into districts, each worker taking one or more. He distributes a package of tracts, leaving one at each house. At the expiration of one week he revisits the family, hands out a fresh tract, taking to the next door the one they have read.

In some cases where there is a family of children to look after, the mother does her missionary work on some regularly appointed day of the week, and the father his on another. This leaves one a missionary at home, while the other scatters the printed pages. At the Wednesday evening missionary meeting, each worker reports the work done. Once each month they have what is called "Pound Night." Each worker is supposed to purchase, or bring from home, one pound of sugar, flour, salt, fruit, or some other edible commodity. This is apportioned to the needy poor, who have been searched out in the various districts, and some one is appointed to deliver it. Similar work is carried on by the Hobart church.

If the workers are faithful and do not grow weary in this work, they will at last be placed on the King's right hand, and given the invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The reason assigned for this benediction and invitation to eternal happiness is, "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in," etc. And all this work is done to Christ through the needy poor. Says the King, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Glorious work! Blessed reward! Let not our churches in any land become weary of it, lose sight of the suffering poor, be classed on the left hand, and receive the sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

It was my privilege to accompany some of the workers in their distribution of reading-matter, and also in their visits to the homes of the sick poor. I found most of the readers of the tracts anxious for a fresh one, and some who noticed the advertisement of other tracts ordered them.

I went with one brother, who is a dentist, to see a poor man who had been thrown from a cart, and had his hip broken. We had a Bible reading with him on the sufferings of Christ and his love for afflicted humanity. He was much comforted. Sometimes his face would light up with a smile, and sometimes his eyes would fill with tears, as we dwelt upon Christ's Gethsemane suffering and his mangled, bleeding form upon the cross. At the close he joined most heartily with us in prayer, thanking God for the light from his word. He has expressed himself convinced respecting the Sabbath of the fourth commandment, has decided to keep it, and will be baptized as soon as his broken hip recovers. When we left, I noticed that the brother whom I accompanied left some money on the stand by the bedside. I learned afterward that he had been in the habit of visiting him weekly, and leaving \$2.50 each time to help support his family. He is also giving the same amount to another afflicted family. This brother has a wife and seven children to support, and is dependent upon his profession for a living. He told me that his tithe is from five to twelve dollars a week. He takes thirty-six

copies of the *Bible Echo*, distributes them among the people, and talks the truth to his patrons, when a favorable opportunity presents itself.

We also visited a woman who has been confined to her bed twenty-four years. While thus afflicted, she, through reading her Bible, became convinced that the seventh day is the Sabbath. She was troubled over the matter, and sent for her pastor. He visited her, and advised that she continue Sunday-keeping, and dismiss the seventh-day theory from her mind. Her conscience could not be quieted by man's word, and the pastor being unable to produce Scripture for Sunday observance, she decided to keep the Sabbath. A few days after she came to this decision, he was about to call on her again, when he met one of the family, and upon inquiry learned that she was observing the Sabbath. "Well," said he, "she had better join the Jews and be done with it." This made her all the more determined to continue her obedience to God's holy law.

For several years she has been unable to rise from her bed or to be placed in a chair. She speaks words of comfort and faith to all who visit her, and is an example of faith and patience.

There are some in the churches in this island who are good Samaritans, and others who are asleep spiritually, doing but little, and caring mostly for their own comfort. Some are bringing false doctrines into the churches, and even trying to persuade the members to withhold their tithe. But a majority pay a faithful tithe.

In some places those who pay no tithe are beginning to notice the prosperity of those who do pay the tithe, and speak about their crops being so much better. Not only have they had better crops, but they have received a higher price for their produce. They work on the principle that nine tenths with the blessing of God is better than ten tenths without it.

Hobart, Tasmania.

E. HILLIARD.

ONTARIO.

TORONTO.—Our school opened September 18, with an attendance of five children. This number increased until the membership reached twenty-three.

We do not feel discouraged by the efforts of Satan to overthrow our work; for we know that if it is to accomplish any good, the enemy will try to hinder. The work is the Lord's; and if we do our part faithfully, God will bless and save our children. The Lord has said that schools should be established, and our children gathered in from worldly influences.

It is a pleasure to see the children interested in the study of the Bible, and I believe that God will by his Holy Spirit impress their hearts. We may have the presence of the Great Teacher in our schoolrooms, and he is just as willing to teach us now as he was when he talked with the disciples on the mountainside. He will bless our children to-day as willingly as he blessed children when on earth.

CASSIE CAMERON.

THE MONTANA CONFERENCE.

The second session of the Montana Conference convened at Helena, March 12-18. While the attendance of this young Conference was necessarily small in comparison with similar gatherings where the truth has been established for years, yet the meeting demonstrated that this people, to whom has been intrusted the light of truth, are alive to their responsibility, and are earnestly endeavoring to be faithful to their trust.

While the meeting was distinctly a conference, there was a deep spiritual movement felt by all throughout. The various reports submitted revealed that a healthy and encouraging growth had been made in all phases of the work. An increase of \$1,169 in tithe, a proportionate increase in contributions, a material decrease in the old indebtedness of the tract and missionary society, an addition of one church to the Conference, an increase of about sixty-five members, making the present membership three hundred and thirty-nine, and a general activity among the members in church work, were some of the encouraging items of which mention was made.

The following persons were elected to serve the Conference for the coming year: President, Elder W. B. White; Secretary, Mrs. Nettie G. White; Treasurer and Missionary Secretary, W. J. Felt. Executive Committee: W. B. White, J. H. Behrens, J. C. Foster. Sabbath-School board: President, L. A. Gibson; Secretary and Treasurer, Mrs. J. H. Behrens; W. B. White.

W. T. KNOX.

UNION COLLEGE BOARD MEETING.

ANOTHER profitable and harmonious meeting of the Union College Board has just closed. All members of the board were present, and seemed as anxious for the welfare of the college as they were for the welfare of their respective Conferences. Brother Morrison gave good counsel, which was much appreciated. Every member of the board was possessed with a real desire to know just what God would have us do in laying plans and making provision for the coming school year. We knew that God had greatly blessed the school ever since our last board meeting, and all were anxious for his presence to remain in the college and homes. Of course we know that perfection has not been reached, but we "press toward the mark." The teachers are all of good courage, and voice one sentiment with reference to the union and harmony that exist among them.

Professor Kelley, who is one of the oldest teachers among us, said he was well satisfied with the work; that it had not come behind the best school year he had ever experienced. God had been with them in the work. Souls have been converted to the Lord, and workers prepared for the field. A large number of persons are preparing for church school work. There is also a special class conducted by Elder Johnson for the benefit of those who contemplate entering the ministry or Bible work.

The attendance has been good all the year. At the beginning of the fall term two hundred and twenty-five names were enrolled, at the opening of the winter term three hundred and ten, and at the beginning of the spring term three hundred and twelve. Many of the students could not remain all the year, or even the winter term. The entire enrollment has been about five hundred.

A good, strong faculty was elected for the coming school year, and we have reason to believe that the next school year will be better than the present one. A large tract of land will be cultivated by the students this spring and summer, but we feel anxious to arrange for more shop work. This must be done in some way. A good business was done in the college bakery, but only a few hands have been required. Other industries would be a real success if we had money to start them.

Union College, we believe, is one of the places where young men and women can get a thorough education in harmony with principles that God has given us. Hundreds should go there next school year. Many are even now planning to go. They feel that God is calling them to prepare for the work, and that, when he calls, they should obey.

W. A. HENNIG, Sec. of Board.

SUMMARY OF THE WORK IN OKLAHOMA.

SINCE the close of the annual camp-meeting last October, there has been scarcely an effort made that has not been blessed with fruit. The unfinished work with the new church at Claremore, I. T., received further attention; and it is now a well-developed church in all branches of the message. Over forty persons have accepted the truth there.

We left a company of workers at Kingfisher, O. T., after the close of the annual camp-meeting. Though the work pulled hard for a time, a church of twenty members was brought out there.

At and near McLoud we have now a company of fifteen adults as the result of a recent effort, where we had but one family before. At Concord several persons were added to the church, and a deep interest still remains to be developed. At Enid and vicinity, as a result of recent labor, seven or eight have taken a stand for the truth, who, with those there before, will make a church. A few have accepted the truth at Foyil, I. T., also a few near Langston, O. T. A meeting is now in progress in Woodward County, and it is reported that seven persons kept last Sabbath. The meeting has been going on only about two weeks. Several persons have also been added to the organized churches. One new German church, at Omega, O. T., is now ready to dedicate, which will be done next Sunday. The new building in Oklahoma City will soon be finished. A work in a western county has resulted in a good company coming out, and a church, numbering twenty-five or more, will be organized. Within the last five months, more than seventy-five persons in this Territory have accepted the message. The courage of the laborers is good, and harmony prevails.

And last, but not least, we mention the sanitarium work that has been started in Oklahoma City. The plant as it now stands has cost nearly one thousand dollars. It has been running a little more than two months. It is wholly under the control of the Conference, but pays its own way. The physician, Dr. T. J. Allen, who spent ten years at the Battle Creek Sanitarium, is proving very effi-

cient, and we ask the co-operation of all our people in the Conference. Send in the patients who are able to come and pay their way. We are not in shape to do much charity work, as we ask and get no donations, but our own people will receive a reduction from regular charges.

As a result of the recent visit of Dr. Kellogg here, the sanitarium work is about to take on larger proportions. We hope all our people will unite with us in praying the Lord to direct, that no mistake may be made to mar the good work begun.
C. MC REYNOLDS.

INDIANA.

EVANSVILLE, ELMORA, SALEM, LINTON, FARMERSBURG, TERRE HAUTE, BOGGSTOWN.—The first of December, in company with Brother Joseph Cray and his wife, and Brother John Hickey and his wife, I started on my work among the churches. As a rule, we found the churches in a cold, back-slidden condition, and in many places much divided and torn and scattered by the enemy; but generally they were dissatisfied with their condition, and desired a better experience. The Lord laid it on my heart to preach the Laodicean message. He gave power to the word, and I never before saw such manifestations of the power of God in repentance as I have been permitted to witness in the places mentioned above. In all these places shouts of victory made the churches ring. Perfect union and love prevail. Sixty-seven persons were added to the believers. Praise the Lord for his goodness to the children of men.

S. S. and ELMORA DAVIS.

ADVANTAGES OF TRACT DISTRIBUTION.

To go from house to house in distributing even our small tracts, is a potent means of disseminating the light of present truth. This is a good way of searching out and finding the Lord's precious ones, who are to prepare to pass through the perils of these last days, perfect Christian characters, and stand before the Son of man when he shall return to our earth in the glory of his Father, in his own glory, and accompanied by all the heavenly host.

The work of distributing our tracts and papers is especially needed in cities to prepare the way for public efforts. In country places and in small villages, where there is comparatively little excitement, and where there are not, as a general rule, many public gatherings, it is not very difficult, in a tent or in a hall, to awaken public interest. Indeed, for country people and villagers to see a tent pitched among them, and hear subjects of thrilling interest announced, is something so out of the usual order that they are drawn to the meetings where the soul-stirring and soul-reviving themes of present truth are presented.

But the circumstances are very different in cities, where there is much excitement and much of a nature to arrest the attention and take up the minds of the masses. In these great centers it is an essential prerequisite to success in making special public efforts, that laborers, whether lecturers, canvassers, or ordinary believers, make it a point to find out, as far as possible, who would take an interest in the things of God for these times. When much of this preliminary work is done, interested persons can be persuaded to attend public lectures; and by this means an interest can be started at the very opening of a public effort.

And what better method can be brought into requisition to become acquainted with those upon whose hearts the Spirit of God and good angels are making impressions favorable to the truth, than that of going from house to house with our literature? This work we have been doing in Montreal; and though we meet with difficulties, we occasionally come in contact with persons whose minds have already been impressed in favor of the truth.

Last week Brother Oswald Bourbeau, our special tract worker for the French, offered a French New Testament to a Roman Catholic. As he opened it, his eyes rested on these words: "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20. He said, among other things, "This means Saturday, and I have for some time believed that that is the day we ought to keep."

At another place our tract worker entered a store and handed out our French tract on "The Prophecies and the Proximity of Christ's Return." A Catholic priest hastened to see what he was doing, took the tract out of the hand of one who had received it, and, tearing it in pieces and committing it to the flames, said, before several, "I am not afraid to meet in the Judgment what I have done." Our young worker replied, "Be careful that in the day of Judgment what you have done may not be put down as

an insult against Jesus Christ; for the words of Jesus Christ with regard to his soon coming in judgment are in that tract." The priest tried in vain to frighten the young man. The latter showed he was in his rights, and had been insulted by the priest, even before he had said a word to him. Having been a Catholic, he met the priest on his own ground, and defended the truth in his presence and before others for more than half an hour, even until his accuser had nothing further to say. Being accused of fanaticism, he replied, "Is it not rather fanaticism to take a tract and hastily tear it without even knowing whether it is not good Catholic doctrine?"

Not long ago I had a pleasant interview with an Armenian Catholic priest, who left Armenia a few years ago when so many Armenian Christians were slaughtered by the Turks. I called his attention to the Sabbath, having previously handed him tracts on that subject. He said, "From the days of my tender youth I have known that there is no evidence in the Bible of a change of the Sabbath by divine authority; and I have often told this to Protestants." There are four hundred Armenian families in Montreal alone. They need publications in their own tongue.

A letter just received from Elder John Vuilleumier, of Buenos Ayres, South America, shows the beneficial effects of tracts. He says: "Some to whom I handed tracts when in Italy, about sixteen years ago, and who then left Italy, are now in South America, sacredly keeping the works handed them in their native land, and rejoicing in the truth." Of course, Elder Vuilleumier and others helped them on in the good way. Elder Vuilleumier had previously informed me that one person in South America had recently been converted to the Sabbath by a French tract, "Dialogue on the Lord's Day," sent from America.

God does not wish all this work of distributing literature to rest on ministers, or even on canvassers. For instance, it would take two persons two years to properly go once over Montreal alone, with our tracts, and then this work would not be finished. Many hands make heavy burdens light. Will all our people everywhere improve the little time that remains in which to work for souls in scattering our tracts and other publications preparatory to ministers making public efforts? How can discerning ministers, viewing fields from the standpoint of believers scattered in them, refrain from showing preference to those fields where this work has been done?

Some may be tried because ministers do not go where they are, to give public lectures. But I would ask such, Have you done your duty in drawing near to your neighbors and in communicating to them the truth by visiting them and by means of our literature? If you depend on your ministers to do the work you ought to do to prepare the way for them, they will not go to you, unless it be to show you what you ought to do. Should a minister go to your locality and lead some to receive the truth, who would take care of them? Would a minister have to remain with them and with you, and do work you are unprepared to do as fathers and mothers in Israel, because you have not previously drawn near to your neighbors, and, consequently, do not know where they stand spiritually? And how would you, under such circumstances, know what souls cost to the real laborer? Not knowing this by personal experience, how could you be expected to look after them when the minister has gone to other fields?
D. T. BOURDEAU.

DEDICATIONS IN WISCONSIN.

EARLY in January, in company with Elder Shreve, I held meetings at Dell, in Vernon County. While there, we dedicated the new church built by our people at that place. The people of the neighborhood showed an interest to hear preaching and to study the truth. To meet this demand, a series of meetings has been held there, by Elder Shreve and Dr. Godsmark. Several have accepted the truth, and others are still investigating.

The first week in February, in company with Elders Olds, Reed, and Stebbeds, and Brother Dowsett, services were held at Stoughton, in Dane County, where a church, recently built by the brethren of that city, was dedicated. Elder Stebbeds will, according to arrangements, conduct meetings, and assist the members in the further development of the interest.

May 6 is appointed for the dedication of Woodland school building. We hope to see a large representation of our people at this dedication. Many have assisted in building this institution, and their presence would be much appreciated at the time of its formal presentation to the Lord. Those coming by rail will do well to arrive either at Marshfield or Pittsville on Friday, May 4, in

time to reach the school before the Sabbath. Write to Prof. J. E. Tenney or to C. H. Mikkelsen, at Arpin, if you wish conveyance from the station, and arrangements will be made for your accommodation. All the neighbors, as well as the school management, will do what they can to care for visitors, and to make the occasion one of profit.

WM. COVERT.



— Queen Victoria has added an automobile to her stables.

— A New Orleans man has bought 1,000,000 tickets to the Paris Exposition, for speculation.

— Lord Roberts has cleared the kopjes near Brandfort, of the Boers, driving them back.

— The Kentucky republican secretary of state is being examined on the charge of abetting the assassination of Wm. Goebel.

— It is said that Lord Salisbury has apologized for the British censor's opening the mail of ex-consul Macrum, at Pretoria, South Africa.

— It is reported that it is "the intention of Great Britain to land troops at the Port of Biera, and send them through Portuguese African territory, into Rhodesia." Portugal is willing.

— A dispatch from Pretoria says that General Piet Joubert, commander-in-chief of the Boer forces, died at his home in Pretoria, Tuesday evening, March 27. The cause of his death was peritonitis.

— Thieves took \$1,300 from the safe of a New York restaurant, March 27, while over forty persons were breakfasting in the same room, and returned \$500 worth of checks, through the post-office, later.

— Messrs. Frick and Carnegie have come to an agreement, and the lawsuit started by Mr. Frick has been withdrawn. Frick receives \$15,000,000 worth of stock, instead of \$6,000,000, the amount Mr. Carnegie contemplated giving him.

— The firm of D. Appleton and Company, New York City, has failed, and is in the hands of a receiver. Liabilities, \$1,110,000. The reason assigned is "too many sales on the installment plan, at least \$900,000 being due at present from customers."

— In conversation with United States Ambassador White, at Berlin, the German emperor referred repeatedly to the "open-door" policy in China, which he emphatically espoused, saying, "We must all do our best to establish and maintain an open door there."

— A dispatch from Quincy, Ill., dated April 4, says that "Charles Schnellbacher, while spading his garden to-day, unearthed a copper kettle containing \$2,000 in coin. It is supposed that it was buried by his mother, who died recently. She left \$3,000 in the bank, but would not trust all her savings to the banks."

— The Boers are putting forth every effort possible to surround Lord Roberts, at Bloemfontein, cutting his line of communications to the south. Kruger has "warned the women and children to leave Bloemfontein within five days, as he intends to bombard and destroy the city, and shoot the burghers whom he captures there."

— A London dispatch states that "renewed trouble between Russia and Japan in Corea is imminent. The movements of the Russian fleet indicate the probability of the seizure of a Corean port. The war office officials at Tokio are holding conferences, and there has been considerable military and naval activity in Japan this month."

— Admiral Dewey is a candidate for the presidency of the United States. "He is not only willing, but eager. He even goes so far as to intimate that he will, if necessary, run as an independent candidate, without a party nomination." Mrs. Dewey is back of the proposition. Dewey says that his platform will be "the American flag."

— A French inventor says that he has solved the problem of sending a number of dispatches simultaneously on a single wire. His system, which was explained on March 20 before the Academy of Sciences, was recently tried with success between Paris and Pau. Twelve independent currents were sent on the circuit at once, in either direction, making a total of twenty-four telegrams.

— A sixteen-year-old anarchist, Sipido by name, attempted to assassinate the Prince of Wales at Brussels, Belgium, April 4. Four shots were fired, all going wide of the mark. As the prince's car was leaving the city, "he begged that the culprit might not be treated too severely." The prince and princess, with their retinue, were on their way to Denmark, to celebrate the birthday of King Christian on April 8.

—General Botha succeeds the late General Joubert, as commander-in-chief of the Boer army.

—At a cabinet council at Paris, March 27, at which M. Loubet presided, it was decided to officially inaugurate the Paris Exposition, Saturday, April 14, instead of Sunday, the 15th.

—March 30 the Columbia Theater of Chicago was burned. It was insured for \$100,000, and the insurance was divided among thirty-eight different insurance companies. Total loss, \$175,000.

—The decrease of the public debt of the United States during the month of March, was \$6,629,701. On April 1 the net cash balance in the treasury, including the reserve fund, was \$306,192,995.

—Webster Davis, Assistant Secretary of the Interior of the United States, has resigned, that he may lecture throughout the country, in behalf of the Boers, as a private citizen. His resignation has been accepted.

—The Honolulu board of health recently decided that the plague had run its course. Quarantine restrictions will soon be rescinded, allowing the shipment of merchandise from Honolulu, except merchandise from Asiatic ports.

—Governor Pingree, of Michigan, has designated Friday, April 27, as Arbor Day. He "recommends that all who can should plant a tree or shrub on that day, and desires the people to co-operate with the recently created Forestry Commission."

—The antarctic exploring steamer "Southern Cross," bearing C. E. Borchgrevink and the survivors of the south polar expedition fitted out in 1898 by Sir George Newnes, of London, arrived at Campbell Town, near Bluff Harbor, New Zealand, April 1. Mr. Borchgrevink reports that the south magnetic pole has been located.

—The Lewis bill, repealing the Horton law in New York, was passed by the New York Senate at Albany, March 28, by a vote of twenty-six to twenty-two. The passage of this bill kills professional boxing in the State after Sept. 1, 1900. Last year 522 prize fights were held in the State, at a profit of \$750,000 for their promoters.

—Superintendent Merriam, of the United States census, has written a letter to the members of Congress, requesting each Republican member to "select six women, and each Democratic member three women, to operate tabulating machines after June 1, in the census work. It is explained that during the last census it was demonstrated that women are far superior to men on this class of work."

—Even more than the \$2,000,000 required to be raised for the University of Chicago to insure the conditional gift of the same sum by John Rockefeller, was contributed before the expiration of the time limit, on April 1, 1900. Thus the entire assets of the institution are about \$11,000,000, placing it in the same class with Harvard, Yale, and the Leland Stanford University, so far as endowment is concerned.

—April 3, by a vote of forty to thirty-one, the United States Senate passed the Porto Rican bill, providing a civil government and a fifteen-per-cent tariff for Porto Rico. Six regular Republicans voted against the bill. By the bill passed, citizenship is withheld from the inhabitants of the island, and it amounts simply to "taxation without representation," or the governing of the possessions without the Constitution of the United States.

—Dispatches from South Africa say that a British force consisting of the "Household Cavalry, the very flower of the British army, the Tenth Hussars, two horse batteries, and a force of mounted infantry," walked into a Boer trap, March 31. Seven guns and all the baggage were taken by the Boers, and the British casualties number 350, including 200 missing. The disaster occurred within a few miles of Bloemfontein, where Lord Roberts is situated, with 40,000 men.

—The United States War Department has furnished a comparative statement of the "total value of merchandise exported from the port of San Juan, Porto Rico, during the months of February, 1899, and 1900. During February, 1899, the total exports were \$279,004, while the total amount of merchandise exported in February, 1900, was only \$78,212. In 1899 eight per cent of the total exported, went to the United States, while in 1900 there was shipped to the United States only one per cent of the total exported."

—The authority of General Otis in the Philippines will hereafter be subordinate to that of the new Philippine Commission. "President Taft, of the commission, will be the personal representative of President McKinley in the Philippine Group, and he and his colleagues will fully represent American sovereignty. The army is to be wholly subordinate to their orders; and General Otis, if he elects to remain in the Philippines, will find the commission taking the place of the President of the United States and the Secretary of War, as his immediate superiors."

—The Swiss arbitration tribunal announced its Delagoa Bay railroad award March 29. Portugal is condemned to pay \$3,600,000 for the seizure of the railroad, the owners of which had failed to complete it within the time specified, or had made what the government regarded a serious attempt to do so. Portugal will have to pay "to the government of the United States, and to Great Britain, the claimants, altogether, in addition to the £28,000 paid on account in 1890, the sum of 15,314,000 francs in legal Swiss money, with simple interest on this sum at the rate of five per cent per annum from June 1, 1889, up to date of payment of said sum."

—The St. Petersburg (Russia) press asserts that Persia is now under Russian protection.

—The two ships that constituted the navy of Liberia were recently destroyed by accidents.

—The United States War Department has shipped fifty tons of candy to soldiers in the Philippines.

—It is reported that "the boycott of the cigarette-smoker by the leading business men of Chicago and other cities, is likely to prove a successful as well as a beneficent reform."

—The Iowa Senate passed the Lister anti-prize-fight bill on March 28, by a vote of forty to two. The bill is sweeping in its terms, and will stop prize fighting in the State. A fine, not exceeding \$300, and ninety days' imprisonment, is provided for any person having any connection whatever with a fight.

—Comparing the slum portions of Chicago and New York, Jacob A. Riis, an authority on the subject, said: "The best street I saw to-day in a tour of several hours in Chicago, was worse than the worst street I ever saw in New York. In every block I saw conditions that, if they existed in New York, would cause the prompt arrest and prosecution of the owners of the property."

—About forty-six years ago three pairs of enterprising rabbits were introduced into Australia. To-day the increase of these six immigrants may be counted by the millions. They became a pest to the country, and fortunes have been spent to exterminate them. "Wire fences many feet high and thousands of miles long have been built, to keep out the invaders; but the rabbits have finally outwitted man. They have developed a new nail—a long nail, by which they can retain their hold on the fence, while climbing. With this same nail it is said that they can burrow six or eight inches under the netting, and thus enter the fields that mean food and life to them."



WANTED, at once, the name and address of every Seventh-day Adventist in your church who does not take the REVIEW. Address the editors.

SOUTH LANCASTER ACADEMY.

SOUTH LANCASTER ACADEMY will conduct a summer school especially for teachers, beginning July 5, and ending August 30.

During the last two or three years, the Spirit of the Lord has been giving especial instruction concerning the education of our children. Particularly has the instruction to take our children from the public schools and place them in Christian schools, been emphasized. In view of these words of counsel, the managers of the academy have decided to conduct a summer school, for the benefit especially of those who are preparing to teach in church schools. When we look at the large territory included in District 1 of the General Conference, it must be evident that a large number of church schools should be opened by our people. In order to establish these church schools, teachers must be fitted for the work. Already there is a demand for more teachers than we are able to supply; and so, in order not to delay this work until those who should be engaged in teaching have taken time for that thorough preparation which would be valuable for them to have, it has been decided to conduct this summer school, and to offer such instruction to those who expect to teach in the church schools as will give them that help which will enable them to begin work. Students entering this school should have knowledge sufficient to pass examinations for teachers' certificates in their respective States.

Classes will be conducted in Bible, physiology, teaching, nature study, history and philosophy of education, bookkeeping, music, shorthand and typewriting, agriculture, horticulture, etc.

The average cost, all expenses included, is about fifteen dollars a month, making thirty dollars for the term.

Those who think of attending this summer school are most earnestly requested to let it be known at once.

For further information, address the principal, Frederick Griggs, South Lancaster, Mass.

ADDRESS.

The address of Elder Arthur W. Bartlett is 724 S. Tenth St., Lafayette, Ind.

PUBLICATIONS WANTED.

The following persons desire late, clean copies of our publications, postpaid:—

Mrs. M. A. Ellis, 124 S. Laura Ave., Wichita, Kan.

Mrs. M. E. Covert, Cottage Place, Portsmouth, Va.

A. B. Cheek, Harrison, Ark., REVIEW, Signs, Life Boat.

Mattie J. Wood, Carl, Mich., Signs, Instructor, Little Friend.

W. B. Jenkins, 1838 Main St., Room 4, Columbia, S. C., REVIEW, Signs.

Jennie Jones, 608 Fifteenth St., between Sixth and Seventh Avenues, Birmingham, Ala., Life Boat, Signs, REVIEW.

NOTICES.

WANTED.—Immediately, a good farm hand for seven or eight months. Wages, \$18 a month. Address G. G. Dunham, Leslie, Mich.

WANTED.—At once, tailor for pants and vests. None but first-class need apply. Steady job. Address Chas. Olliver, Box 503, Union City, Mich.

WANTED.—At once, woman or girl of experience to do general housework. Also two men to work by the month. Address C. E. Van Horn, Onaway, Mich.

WANTED.—Girl to help with housework,—one who has some knowledge of healthful cooking,—and to do laundering. Address Mrs. W. H. Dufur, 101 W. Third St., S. Oil City, Pa.

WANTED.—Good, intelligent boy of 14 or 15 to help on small fruit farm, for board, clothes, and school eight months of the year. Good home privileges. Address, at once, Mrs. Sallie Herzer, Gunn City, Mo.

Obituaries.

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

WHEELER.—Died at Royal, Ore., of *la grippe*, Joseph F. Wheeler, aged 37 years, 6 months, 18 days. He leaves a wife and six children. Funeral sermon was delivered by M. O. Brink. (Methodist). H. W. BARCOCK.

STEBBINS.—Brother Hiram Stebbins departed this life Feb. 18, 1900, at Raymond, Pa., aged 71 years. He was an active Christian, and expressed an assurance of a part in the first resurrection. * * *

JUNE.—Died at Hammond, La., March 5, 1900, of consumption, C. Z. June, aged 78 years. His last work was canvassing for "Coming King" and "Gospel Primer." He fell asleep in the hope of the soon-coming Saviour. E. E. JUNE.

HEATON.—Calvin Luther Heaton was born in Canada in 1832, and died near Elk City, Kan., Feb. 27, 1900, aged 67 years, 6 months, 7 days. He accepted present truth in 1890, and died in hope of a part in the first resurrection. R. A. HOWARD.

ROSS.—Died near Speed, Kan., March 11, 1900, Sister Myrtle Belle Ross, aged 21 years, 8 months, 17 days. She united with the Seventh-day Adventist Church in 1893. She leaves a husband, and two children. She rests in hope. T. GODFREY.

BOWDISH.—Died at the home of her parents at Swan Lake, S. D., of consumption, Martha Hendrickson Bowdish, aged 21 years, 9 days. She leaves a husband and an infant son. Funeral discourse was given by the writer. C. P. FREDERICKSON.

COURTER.—Died at Pajaro, Cal., Jan. 27, 1900, Montgomery Courter, aged nearly 81 years. He died firm in the faith of the Third Angel's Message. His many friends and relatives, if faithful, will surely meet him at the resurrection of the just. GEO. A. SNYDER.

SWEAT.—Died at Stronghurst, Ill., March 10, 1900, Mrs. Keziah M. Sweat, aged 79 years, 4 months, 8 days. She became a Christian in early youth, and remained a faithful follower of Christ till death. She had been an Adventist thirty years. J. J. WELTON.

MILLER.—Died near Copemish, Mich., March 2, 1900, Lewis Miller, in the sixtieth year of his age. Fourteen years ago he accepted present truth, remaining a member of the church until his death. Funeral services were conducted by the writer. JOHN IRWIN, JR.

SELLARS.—Died at Deadwood, S. D., March 4, 1900, of pneumonia, Lulu Emogene Sellars, daughter of W. J. and E. L. Sellars, aged 19 years, 5 months, 15 days. The funeral services were held at the Baptist church, Elder I. W. Edison officiating. MINA Q. BROWN.

PATTERSON.—Died at San Jose, Cal., Feb. 24, 1900, J. W. Patterson, in his ninety-first year. He is resting from his labors, and his works do follow him. He died firm in the hope, having been a member of the Seventh-day Adventist Church for many years. GEO. A. SNYDER.

SPRINGER.—Died at Gilmanton, Wis., Feb. 21, 1900, of dropsy, my mother, Mrs. Almyra Springer, aged 76 years. She joined the First-day Adventists about 1856, and accepted the truth about twenty-seven years ago. Funeral services were conducted by Elder Richie. W. H. SPRINGER.

STRATTON.—Died at Dell Rapids, S. D., March 5, 1900, of heart-disease, my wife, Mary A. Stratton, aged 72 years, 9 months, 5 days. She united with the Wesleyan Methodists in early youth. In 1877 she saw and accepted the light of the Third Angel's Message, and has ever lived a consistent Christian life. Services were conducted by Brother John Walker. E. W. STRATTON.

SMITH.—Died at San Jose, Cal., Feb. 25, 1900, Harvey H. Smith aged 83 years, lacking 7 days. Brother Smith accepted the truth in 1856. He had never been sick before in his life. He died with a bright hope. Before his death he composed a hymn, and selected texts—John 11: 25 and Isa. 66: 22, 23—for his funeral service, which was conducted by the writer. GEO. A. SNYDER.

LAUCK.—Died at Topeka, Kan., March 16, 1900, of diabetes, Sister Mary Catherina Lauck, aged 56 years, 8 months, 12 days. Sister Lauck had been a member of the Seventh-day Adventist Church since 1872. A large circle of friends and relatives assembled to lay her away to await the coming of the Life-giver. The parting words were spoken by the writer, based on Ps. 39: 4, 5. R. W. PARMELE.

COLE.—Died at St. Johns, Ore., March 15, 1900, Brother James Cole, aged 77 years, 8 months, 29 days. From early life he had been a member of the Reformed Presbyterian Church, but about eleven years ago he accepted the truths of the last message, which he dearly loved. A wife, one daughter, and five sons are left to mourn, but not without hope. Two of his sons, Elders J. M. and J. C. Cole, are preaching the message in this Conference. Funeral services were conducted by the writer. W. W. SHARP.

REVIEW TESTIMONY MEETING.—NO. 9.

MICH., Feb. 27, 1900. We take the REVIEW, and could scarcely do without it. The paper always comes as a welcome visitor to our home. CARRIE M. JACOBS.

NEB., Feb. 23, 1900. Inclosed you will find money order for \$1.50, to renew my REVIEW subscription. I can not do without the REVIEW. MRS. BURGESS PETERSON.

ILL., March 5, 1900. Inclosed find \$1.50 for one-year's subscription to our able pastor, the REVIEW. May God continue to bless the REVIEW. O. E. STURDEVANT.

KAN., Jan. 30, 1900. Please find inclosed \$1.50, for the REVIEW for one year. I could not get along without it. It comes each week as meat in due season. MRS. W. H. PARKER.

OHIO, Feb. 12, 1900. I failed to get my REVIEW of January 23. Will you please forward it to me? I do not wish to miss a single number of your good paper. MRS. RETTA WEATHERBY.

N. J., March 7, 1900. Please find inclosed \$1.50, for which send the REVIEW to Mrs. —, this city. I take pleasure in doing all I can for the circulation of our valuable paper. J. C. STEVENS.

WIS., March 1, 1900. I have taken the REVIEW ever since I became a believer in this blessed truth, and can not get along without it. My prayer is daily for the Lord to come quickly. T. E. BICKLE.

COLO., Feb. 8, 1900. I hereby renew my subscription for the REVIEW, for one year. May the Lord continue to bless and give you grace to preach the word through its columns. W. ZIEGLER.

NEB., Feb. 28, 1900. Inclosed please find 75 cents, for which send me the REVIEW again. I can not get along without it. It seems as if one of the family were gone when its weekly visits stop. MRS. MYRA TOLSTEADE.

KAN., Feb. 4, 1900. I greatly enjoy the studies in the REVIEW on the epistle to the Galatians, the Third Angel's Message, etc. I am sorry that I did not get No. 4. Will you please send it to me? J. F. HARDER.

WASH., Jan. 25, 1900. Inclosed find \$1.50, for the REVIEW for one year. It was the means of my conversion, and I feel that I can hardly live without it. May God bless you all, and the REVIEW. MRS. A. M. WHITAKER.

MO., March 5, 1900. Inclosed please find \$1.50, for renewal of my subscription to the REVIEW. It truly seems to be a watchman on the walls of Zion, giving the trumpet of warning a certain sound. D. E. SCOTLES.

MO., Feb. 25, 1900. I inclose 25 cents to pay for sending the REVIEW to a brother who is very poor. I have taken the REVIEW for a number of years, and look forward to its weekly visits with great interest. I can not get along without it. MRS. S. A. FORGEY.

CAL., Jan. 27, 1900. Inclosed find \$1.50, for my renewal to the REVIEW for one year. I can not do without my friend of many years' standing, who comes each week with kindly face, to visit us and bring us words of cheer. JOSEPH C. TYLER.

MICH., March 1, 1900. Inclosed you will find 50 cents for the REVIEW, as I can not get any more money at a time. I have taken the REVIEW for ten years, and can not do without it. I am alone, and there are no church meetings at our place. SARAH A. FREY.

ILL., Jan. 31, 1900. Please send the paper right along, as I do not wish to miss a single number. It has only been a few months since I joined the Seventh-day Adventist Church, and the REVIEW has been the means of showing me the true light. MRS. EDITH E. DRESSER.

ILL., Feb. 25, 1900. It affords me great pleasure to be able to renew my subscription to the good REVIEW. I feel that, next to my Bible, I need its teachings, reproofs, and admonitions. I can not do without its regular visits, as I am here alone in the blessed message. M. E. STEWART.

TENN., March 3, 1900. I again renew my subscription, with a thankful heart for the comfort I enjoy from the weekly visits of the REVIEW. I have now been taking this most excellent paper for the last seven years, and can not afford to be without it. Find \$1.50 inclosed herein. MRS. N. J. TOLFRBE.

OHIO, Feb. 27, 1900. Inclosed please find post-office order for 75 cents, for which advance my subscription to the REVIEW six months. I appreciate our good church paper now as I think I never did before, because I am isolated from those of like precious faith; and have been having some severe conflicts. DR. B. J. FERCIOT.

OHIO, Jan. 30, 1900. Inclosed you will find \$1.50, for the REVIEW one year. My subscription expired January 1, and I can not do without the paper any longer. I have taken it one year, and think that "Preacher" would be a good name for it. It comes every week, and has so many words of courage and comfort for every one. F. O. BARROWS.

N. Y., March 9, 1900. Inclosed you will find two dollars for one yearly subscription for myself, the remaining 50 cents for a four-months' subscription for Mr. —, R. I. I have been taking this paper for the last six months, and it is excellent. Please see that my subscription begins where my former one left off, that I may not lose any papers. MRS. C. J. YOUNG.

CAL., Feb. 28, 1900. You will please pardon me for troubling you again to change my address from —, to —. For the last nineteen years your weekly visits and companionship, together with God's word, have given me more good spiritual food than I was able to obtain from any source for the preceding forty years of my pilgrimage. I hope we may travel together to the end of the journey. W. G. BUCKNER.

OHIO, March 7, 1900. Inclosed please find \$1.50, for the dear REVIEW. I have been without it for several weeks now, and have missed it nearly as much as I should have missed an absent member of the family. Those who do not appreciate the REVIEW do not appreciate the fact that the Lord's coming is near at hand. I never expect to be without it again. From now on please regard me a life subscriber to the paper. CHAS. A. MERRIAM.

N. J., Feb. 5, 1900. I have some renewals for you, and some new subscribers—three of the former, and two of the latter. For these please find inclosed draft for \$5.50. I am trying to get more for you, and may succeed. The paper gets better all the time, and I feel that no one can keep pace with the message and neglect reading it. We would feel lost without it. May God bless you in your work. Please have the new subscriptions begin with the first article on the Third Angel's Message. IDA M. TOWER.

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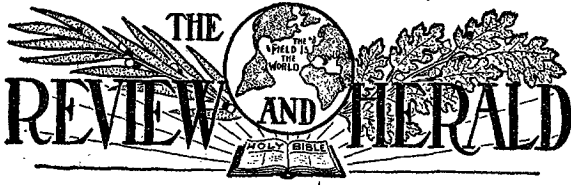
I have read with great interest the little book, "Good Form and Christian Etiquette." It is full of practical and valuable suggestions, and should be of great service to many young persons as well as helpful to mothers. I shall have great pleasure in using it in connection with my work. GRACE H. DODGE.

From Singers over the Sea.

From such examination as I have been able to give "Christ in Song," it seems to me to be the best general hymn book that we have yet issued; and at a recent meeting of our publishing board it was decided to try to introduce it for general use among our people in this kingdom.

W. W. PRESCOTT, President British Conference. 53 Mercer's Road, London, N., England.

I have given the new book, "Christ in Song," a somewhat careful examination; and can say that, taking into consideration what you have omitted from it, as well as what you have included, it is by far the best hymn book ever published by Seventh-day Adventists. As soon as the necessary arrangements can be made with the publishers, we shall introduce it here in this field, and shall recommend it to all our companies for both Sabbath-school and general use. E. J. WAGONER, Editor of Present Truth. 451 Holloway Road, London, N., England.



BATTLE CREEK, MICH., APRIL 10, 1900.

If you receive copies of this paper without ordering them, please remember that they are sent to you by some friend. Persons thus receiving copies of the REVIEW will not be called upon to pay for them. If, after reading these copies, you do not care to keep them, please hand them to your friends to read.

THE United States government has begun the building of three battle-ships that are to be more powerful than any now in the world.

It is now reported that "all the best citizens of Cuba who want good government are desirous of annexation to the United States." Is that why they are "the best citizens"?

A BILL has been introduced in Congress "to create out of the militia of the several States a reserve volunteer army for use in time of war, to supplement the regular army." It proposes to make "all citizens between the ages of eighteen and forty-five years liable to military service in the volunteer army."

AN administration correspondent says that there were just two principal considerations that caused the Senate to pass the Porto Rico bill as it was passed:—

1. A desire to assert the power of Congressional government without the Constitution.
2. A desire to start upon such a policy in this first legislation for the territories brought to us by the war with Spain as would prepare the way for a colonial system, and avoid the necessity of taking these possessions in as integral parts of the United States.

In connection with the establishment of that "American court," with its necessary appurtenances of "court dress" and a "court chamber," it is well to bear in mind the definition of the word "court" in this sense. It is, "The place where a sovereign holds state, surrounded by his official attendants and tokens of his dignity; as, to be presented at court. Also, specifically, it is "the collective body of persons who compose the retinue or council of a sovereign or other princely dignity."

PAUL DU CHAILLU is a noted explorer, and the author of several books. The latest of his books is "Animals of the Great African Forest." And after all this, he sets forth the sage announcement that, "from close observation and persistent study, I have arrived at the conclusion that animals, birds, reptiles, ants, spiders, etc., possess powers of great apprehension and prevision as to the future, and that creatures of the same species have common understanding together, either by voice signs or other ways unknown to man." That close observation and persistent study should be required on the part of anybody to arrive at such a conclusion as that is powerfully suggestive of phenomenal dullness or of something less creditable.

LORD CURZON, viceroy of India, in an address before the council at Calcutta, in advocating the budget for the year, stated that the loss to the wheat crop, caused by the drought during the present year, is from forty to fifty million dollars. The loss to the cotton crop is thirty-five million dollars, while the oil seed crop, usually covering eighteen million acres, is "nonexistent outside of Bengal and the North-west Provinces." The loss to cultivators in Bombay alone in food crops is seventy-five million dollars, and in cotton twenty million dollars.

IN THE NEXT

two studies in the Third Angel's Message we shall note the specific items that mark the "falling away" from which was developed "the man of sin," "the son of perdition," "the mystery of iniquity," "that Wicked," the Beast. No one can afford to let his subscription expire, and miss these important studies. Why are these things in the Scriptures, if not that we shall trace them out and know the facts? Come, let us really study these things.

THE *Christian Advocate* is the leading one of the very few papers in the United States that see the dangerous trend of things noted in the following passage from the *Advocate* of April 5:—

When a Roman Catholic protested to Pope Pius IX that too great favor had been shown to a certain Englishman who was a Protestant, Pope Pius is said to have replied: "It is true he is not a good Catholic, but he is a very bad Protestant."

This was witty, but it contained more philosophy even than wit. The number of very bad Protestants in this sense is increasing; they consist of the persons and papers who are continually commending the truths and virtues of Roman Catholicism, and denying, minifying, or ignoring its doctrinal errors, unwarranted claims, humanly made sacraments, and claims of jurisdiction over the state.

THE Porto Rico bill was passed by the United States Senate, Tuesday, April 3, by a vote of forty to thirty-one. It decides—

1. That Porto Rico is not a part of the United States, but is the property of the United States.
2. That the Constitution of the United States does not extend to Porto Rico.
3. That Congress has power to rule Porto Rico as Congress may choose.
4. That the inhabitants of Porto Rico are not citizens of the United States; but are only "citizens of Porto Rico, and as such are entitled to the protection of the United States—in other words, colonists.
5. "That Porto Rico is a body politic separate and apart from the United States, an autonomous state under the rule of Congress, and therefore not foreign territory; in other words, a colony with limited self-government."
6. "That Porto Rico, instead of being absorbed into the United States and started toward Statehood, is set up by itself, and put upon the path that leads to colonial self-government similar to that of Canada, New Zealand, or the Australian states."

THE following item from the *Chicago Tribune* is self-explanatory: "Ole Jorgensen answered a charge of drunk and disorderly conduct, in the East Chicago avenue police court yesterday, with the plea that he had not been drinking, but eating, and, as evidence, placed a small, half-filled bottle of 'food' before Justice Kersten. He was asked what he meant by bringing whisky into the court. 'That is not whisky,' said the prisoner, 'that is food. I submit that you can not send me to the bridewell for eating too much. Professor Atwater, of Wesleyan University, told the educational Conference that whisky is food. He says you can not deny food value to whisky, and that it is oxidized just like bread and meat. When I read that, I got hungry, and went out for a couple of slices of whisky and a piece of brandy.' 'He had eaten a quart or two before I picked him up,' said Policeman Klinger. The justice adopted the food theory, and discharged the prisoner."

WE have a copy, which we ourselves made, of a letter from a responsible man in the Philippines, to a friend in this city. With the letter he sent copies of Manila papers. Statements in the papers confirm what is said in the letter. He says that Chaplain Mc Kinnon, the Catholic priest who went to the Philippines and returned with his regiment to this country, and again went to the Philippines at the special request of the President, "is no more than secretary to [Archbishop and Apostolic Delegate] Chappelle;" and conspicuously "wears full United States uniform, to impress the simple people with the authority behind Chappelle." He says that the bitterness of the opposition of the Filipinos to the friars can not be imagined, and that it is all for cause; but that the influence and the authority of the United States are with Archbishop Chappelle in upholding the friars. He says that "at the second reception of Chappelle there were two hundred police, most of them American soldiers, to see that the sentiment of the people was not voiced against the friars. Every day the bitterness of the controversy grows in the Spanish and Tagalog papers. . . . I have sent you the sentiment of a week. The censorship of the press is strict, or more would have been printed. Fill the papers in America with the facts: . . . With honest dealing the war would have been over long ago. If I were a Filipino, and had the danger of the priests hanging over me, *I would fight on*. Of course they will be killed off. Their vision is short: they see Otis and Rome here together; but they fail to see the justice and mercy and good will of the people of America—and I confess I don't see anything but political scheming either."

THAT book on "Christian Patriotism" is a study of the subject through all history and time from creation to the end of the world. And whoever reads it can not fail to see that that subject has been present truth in every age, and is present truth to-day, and will be present truth always. Sixteen chapters; 104 pages; price, fifteen cents. Address all orders to your State tract society; the Pacific Press, Oakland, Cal.; or the Review and Herald, Battle Creek, Mich.