

# The Adventist Review and Herald

HOLY BIBLE  
Wm Groff  
20,500  
IS THE FIELD  
OF THE WORLD

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

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### THE PENTECOST.

L. D. SANTEE.

His servants have toiled in weakness,  
For the lack of power was there;  
And the work has moved so slowly,  
And faint was the voice of prayer.  
But God gives power to his children,  
As they go to a world that is lost,  
And the tongues of flame shall come again,  
As on the Pentecost.

And the "loud cry" of the angel,  
As promised in latter days,  
Shall fill the earth with its glory,  
And the hearts of the saints with praise.  
Lay all on the sacred altar,  
Don't tarry, nor count the cost;  
For the tongues of flame shall come again—  
Prepare for the Pentecost.

To your knees and to your closets,  
O shepherds of the sheep!  
"Between the porch and the altar"  
Let the servants of Jesus weep.  
Your days of waiting are ended,  
O weary and tempest tossed!  
For the tongues of flame, in the "latter rain,"  
Shall bring the Pentecost.

### CHRIST'S AMBASSADORS.

MRS. E. G. WHITE.

As Christ represented the Father to the world, so Christ's followers are to represent the Son. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Christ charges his disciples to shine as lights in the world, reflecting the light of God as they see it in the face of Jesus Christ. Again he compares his people to the salt. "Ye are the salt of the earth," he says; "but if the salt have lost his savor, wherewith shall it be

salted?" Unless our daily lives reveal the saving properties of Christ, how can the world have a representation of the truth as it is in Jesus? That religion which has not power to enlighten and save perishing souls, is good for nothing but to be cast out and trodden under foot of men.

In his life work and his plans for reaching the people, Christ teaches us how we shall represent him. "Seek ye first the kingdom of God, and his righteousness," he says. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding: that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching."

God is the author of our faith, and when we each act our individual part, he perfects the work, glorifying his name in the finishing of it. God sees all the possibilities there are in men to work out his divine end; and those who are called to be laborers—together with him, he will instruct to work according to his plans. As co-workers with Christ they will labor for the poor, the outcast, and the depraved. They will not fail nor be discouraged, for, imbued with the Spirit of Christ, they will see hope for the most hopeless. They will work in God's lines, realizing that man must be sought for and labored for in order to be made Christlike.

God never designed that one man's mind or judgment should be a controlling power. Whenever he has had a special work to be done, he has always had men ready to meet the demand. In every age when the divine voice has asked, "Who will go for us?" the response has come, "Here am I; send me." In ancient times the Lord had connected with his work men of varied talents. Abraham, Isaac, Jacob, Moses with his meekness and wisdom, and Joshua with his varied capabilities, were all enlisted in God's service. The music of Miriam, the courage and piety of Deborah, the filial affection of Ruth, the obedience and faithfulness of Samuel,—all were needed. Elijah with his stern traits of character, God used at his appointed time, to execute judgment upon Jezebel.

God will not give his Spirit to those who make no use of the heavenly gift. But those who are drawn out of and away from themselves, seeking to enlighten, encourage, and bless others, will have increased ability and energy to expend. The more light they give, the more they receive. There is nothing isolated or selfish in the religion of Jesus Christ. Every true Christian will feel that he has something to do for the salvation of souls. The ambassadors for Christ, who assume the responsibility of watching for souls, must be closely connected with God. They will feel that they are not their own, but the Lord's,

and that God has a right to use all their powers for the honor and glory of his name.

The time is hastening on when those who stand in defense of the truth will know by experience what it means to be partakers in Christ's sufferings. The great oppressor sees that he has but a short time in which to work, that soon he will lose his hold upon man and his power be taken from him, and he is working with all de-ceivableness of unrighteousness in them that perish. Superstition and error are trampling upon truth, justice, and equity. Every power that is antagonistic to truth is strengthening. There is a work to be done in the earth, and God calls upon us individually to act a part in unfurling the banner of truth. There is great need of real missionaries and of the real missionary spirit. Many of us are far behind the providences of God. Because we do not see so much accomplished as we hope, we become discouraged. This is not as God wills. He desires us to work earnestly, engaging all the tact and wisdom he has endowed us with, and leave the results with him. We must realize that we are co-workers with Christ, and we each must have that faith which will take hold upon omnipotent power, a faith that can not be repulsed or baffled by the obstacles that Satan may oppose.

Paul was a living example of what every true Christian should be. He lived for God's glory. His words come sounding down the line to our time: "For me to live is Christ." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." He who was once a persecutor of Christ in the person of his saints now holds up before the world the cross of Christ. Paul's heart burned with a love for souls, and he gave all his energies for the conversion of men. There never lived a more self-denying, earnest, persevering worker. His life was Christ; he worked the works of Christ. All the blessings he received were prized as so many advantages to be used in blessing others.

Christ calls every man and woman to put on the armor of his righteousness and begin to work. I am at your right hand to help you, he declares. Tell all your trials and perplexities to your God. He will never betray your confidence. There is nothing so precious to Christ as his purchased possession, his church, the workers who go forth to scatter the seeds of truth. And none but Christ can measure the solicitude of his servants as they seek to save that which is lost. He imparts his Spirit as the self-sacrificing worker, with earnest, untiring efforts, labors to win souls from sin to righteousness. He is represented as bending earthward, listening to the cry of every needy soul. He is approving or condemning the actions of human beings, and he sends help to every soul who asks in faith. Then do not let your thoughts dwell on self. Think of Jesus. He is in his holy place, not in a state of solitude, but surrounded by ten thousand times ten thousand of heavenly angels who wait to do his bidding. And he bids them go and work for

the weakest saint who puts his trust in God. High and low, rich and poor, have the same help provided.

Souls are starving for the bread of life, and unless God's chosen ones are faithful to their trust, these souls will perish. At the judgment bar of God we shall be called to account for every word we might have spoken but did not. Our lips need to be touched with a live coal from off the altar, that when the call comes, "Whom shall I send, and who will go for us?" we may answer, "Here am I, Lord; send me." Chosen of God, and sealed with the blood of consecration, we are to stand pointing souls to the Lamb of God that taketh away the sin of the world. Then our words will no longer be cheap and meaningless; for Christ will speak through us.

When Christ's ambassadors present the gospel in its simplicity, and the hearers respond to the word presented, nothing is more gratifying to the heart of Infinite Love than for these souls to come to him confessing their sins and giving expression to their faith; he delights to impart to them his righteousness. And angels rejoice when they see hearts opened to receive the communication of light and pardon and love. When thanksgiving arises from human hearts, heavenly beings take up the song of praise. The prophet Zephaniah represents the joy of Christ over the salvation of a lost soul: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

And will not the soul redeemed render his tribute of love and homage? Yes, verily. With the psalmist he will sing, "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us: they can not be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered."

"Laborers together with God." How few understand the full meaning of the words! We can not work by ourselves. God works, and we work. Let us study the words of Inspiration. "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." "Ye are God's husbandry, ye are God's building." The great Architect wants to form us into a holy temple for himself. Only those who are partakers of the divine nature can understand this. Those who walk even as Christ walked, who are patient, gentle, kind, meek and lowly in heart, those who yoke up with Christ and lift his burdens, who yearn for souls as he yearned for them—these will enter into the joy of their Lord. They will see with Christ the travail of his soul, and be satisfied. Heaven will triumph, for the vacancies made in heaven by the fall of Satan and his angels will be filled by the redeemed of the Lord.

"Jesus looked upon the world in its fallen state with infinite pity. He took humanity upon himself that he might touch and elevate humanity. He came to seek and to save that which was lost. He reached to the very depth of human misery and woe, to take man as he found him, a being tainted with corruption, degraded with vice, depraved by sin, and united with Satan in apostasy, and elevated him to a seat upon his throne."

#### THE ANGEL IN THE STONE.

IN the still air the music lies unheard,  
In the rough marble beauty hides unseen;  
To make the music and the beauty needs  
The Master's touch, the Sculptor's chisel-keen.

Great Master, touch us with thy skillful hand,  
Let not the music that is in us die;  
Great Sculptor, hew and polish us, nor let  
Hidden and lost, thy form within us lie.

Spare not the stroke! Do with us as thou wilt!  
Let there be naught unfinished, broken, marred!  
Complete thy purpose, that we may become  
Thy perfect image, thou art God and Lord.  
—Horatius Bonar.

#### "GIVE YE THEM TO EAT."

W. S. SADLER.

"AND the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people." Luke 9:10-13.

Christ had sent his apostles out on a missionary tour. Now they have returned, and with them he steps aside from the busy life which he lived, into a quiet place for a while. But this quietude did not last very long; for the people were soon inquiring for the divine teacher, and began to intrude their presence upon him once more. The Saviour was no doubt weary, but he did not manifest any impatience.

He received them—you do not find that he ever did anything else with fallen humanity. It did not matter whether they came like Nicodemus, all alone at night, or in multitudes of five thousand.

Now after the Saviour had all day long been teaching the people, his disciples noticed, as the day began to wear away, that Jesus was growing weary; and the multitude, although spiritually fed, had had no physical food all day. They were in a quiet place, away from human habitation, and they approached their Master, no doubt saying: Master, if you can not do it for your sake, do it for the sake of the people; send them away that they may get lodging and food. They are weary; you are weary; we are weary. They have been fed spiritually; now send them away that they may get physical food.

True, they had been fed spiritually; and the disciples thought that was enough. Now, said the disciples, let them go away that they may get physical food. But the Master said in rebuke to their narrow-mindedness, "Give ye them to eat." You, my disciples,—you who must represent me when I am gone,—are to take just as much interest in looking after the physical needs of fallen humanity, as you take in their spiritual well-being. This calls into question our faith, our trust, and our confidence in Christ and his willingness to provide for us physically.

But why should they doubt his ability to provide for them?—The disciples had not yet learned the lesson that *their daily bread* was a *daily miracle*. It had not occurred to them that their Master who had fed them spiritual truths was also he who gave them

their physical food. They said: Master, we can not feed this multitude. If you only require us to give them spiritual food, we can do that in a measure; but we are unable to feed this great company with the food of this world.

Now turn to John 6:5-12; the story is a little clearer from this point onward: "When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would. And when they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost."

Philip was a man who was always afraid to get away from the side of the Saviour for fear he should lose something. Philip was just like some of our students to-day. They fail to use an opportunity of saving a soul, in order to go to a class to learn how souls are saved. *Never lose an opportunity to do a thing, in order to study how that thing is to be done.* The way to learn to do a thing is by *doing it*, and not by studying about it, being told how to do it, or even by watching some one else do it. *That is why missionaries are never made without their doing missionary work.* One of the devil's great delusions is that a trip across the ocean to a foreign land will make a missionary out of some mere professed Christian. He will be the same kind of man when he gets there that he was before he left home.

Philip was not in the habit of doing much personal work. The Master wanted to give Philip a chance to exercise his faith. Why did he ask Philip, and not John or Andrew? Did Jesus ever do anything without a purpose? Every trial and every triumph that befalls us has a divine object in it. Picture the multitude there: Christ holding a consultation with his disciples; Andrew out in the multitude, going from man to man, helping and praying with this one, explaining something to that one, when, suddenly, Jesus stops talking. Andrew comes up to find out the cause of silence. Did you ever stop to think how it was that Andrew knew about the lad with the barley loaves and fishes, while Philip did not? Andrew had been out among the multitude doing personal work. Perhaps he had been laboring with the lad himself, and, therefore, knew all about the solitary lunch basket and the nature of its contents.

The disciples were about to learn a great lesson. The same Master who could multiply their spiritual food was now to show his chosen twelve that the same divine power could provide physical food. He tells the people to sit down. Jesus is going to teach his disciples a great and vital truth; and that is, that when God says to you and me, whether it pertains to the physical or spiritual needs of humanity, "Give ye them to eat," the power to perform the thing is *conveyed in the command*.

These hungry people had been standing all day, listening to the words of love as they fell from the Master's lips. They had thought nothing about eating or drinking. He bade them sit down. Can not you imagine, in the meantime, Andrew searching among the crowd looking for the lunch basket, and when he

found the lad, saying: "The Master hath need of these"? See what that humble gift, which the lad consecrated to Jesus, did for the great multitude. Little as it was, with God's blessing, it proved to be more than enough.

When Christ said, "Give ye them to eat," he knew about the lone lunch basket of the lad. God has never yet made an unreasonable request of man, and he never will. Our Father in heaven is not a tyrant. When God makes a request of you, you have something to start with. All have at least one talent. The lad's lunch basket was so multiplied in the hands of the Master that it satisfied all the needs of the multitude, and there was much left over.

He gave to the disciples, and the disciples gave to the multitude. Did the disciples eat first?—No. Let us seek the welfare of others, before that of ourselves. Let us seek to give truth to others, and take the overflow ourselves. Seek to give away to others all the good truths you come in contact with, and remember there will be basketfuls left over for us after they have all had enough. When God gives truth; when he gives us a ray of light, the first thing to do is to pass it out to the world. The hungry multitude must be fed first: you and I may have the basketfuls of fragments. They had far more left for their own use, than there was at first.

Another lesson must he teach them, and that is, "That nothing be lost." The bread was easily made; but he who worked the miracle, said: "Gather up the fragments that remain, that nothing be lost." By his self-denial, and his all-day teaching, he showed them that he was willing to feed them spiritually. By this miracle that he worked before they went away, he showed them that he was willing to feed them physically. Every follower of Christ should be a student of the science of the body, as well as of the science of the soul. This gospel of the kingdom which we are to give to a fallen world, is a gospel of grace for the soul, and a gospel of health for the body.

#### "THE LORD THINKETH UPON ME."

A. L. HOLLENBECK.

THE Lord is continually thinking of us. Our condition is always in remembrance before him. He says, "I have graven thee upon the palms of my hands." The Lord knows just what it cost to put that engraving upon the palms of his hands. Because of his great love toward us, he did this great work. And he did this when only a very few believed in him; he paid the infinite price that the work might be perfect and complete while the great mass of mankind were denouncing him as a fraud, notwithstanding his mighty work of teaching and healing among them.

Even thus shall it be just prior to the Lord's second coming. The image of Christ will be reflected fully in those of his professed followers who daily and hourly walk with him. And because of this close, continuous walk with the Master, the Holy Spirit will abide with them, and will perform its marvelous work of teaching and healing through them. The world, because of all this good work, and because they see in the saints the despised Nazarene again walking among men, will become enraged, and will actively engage in persecuting Jesus, even taking measures to put him to death in the person of his saints.

To those whose happy lot it is to go triumphantly through the short but fiery trial that is just ahead, praying for their persecutors, "Father, forgive them; for they know not what they do," the Lord says, "All flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob." Isa. 49:26.



#### ROME IN THE BOOK OF DANIEL.\*

A. T. JONES.

I HAVE been asked to take up to-day the subject that we had the last time I spoke here—a continuation of the review of the Berean lessons in the book of Daniel, which most of you have been studying. You will remember that that review closed with the sixth chapter. That would require that the review to-day should begin with the seventh chapter.

The great subject, you will all remember, in the first six chapters, is Babylon, and the service of God in Babylon, in spite of all Babylon's sinfulness. The great subject from the beginning of the seventh chapter to the end of the book is Rome. The two subjects in the book of Daniel are *Babylon* and *Rome*. And, in the book of Revelation, these are united in one: Rome under a new form, which is Babylon as well as Rome; for, in Revelation 17, we read of the vision of a woman,—a harlot,—sitting "upon a scarlet-colored beast, full of names of blasphemy, . . . having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth."

And that power,—that church controlling the State,—using the power of the State, is described further in the next verse: "I saw the woman drunken with the blood of saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration,"—great astonishment. That scene in the book of Revelation is the two thoughts in the book of Daniel united in the form that existed in the times of the book of Revelation. You have studied Babylon in the book of Daniel, and we have reviewed it. You have studied the latter half of the book of Daniel, and you have found that in that more is said of Rome than of all other things besides; and so you have studied Rome, and now our review comes to that to-day.

The seventh chapter first: You will remember that four great beasts are seen by the prophet, coming up out of the sea, rising from the commotions of the winds—the four winds striving upon the great sea. And when Daniel had described these as he saw them, the angel of God came to tell him what it all meant. And the angel, in his first words, indeed in his words describing the whole scene, explains these symbols briefly by saying: "These great beasts, which are four, are four kings [kingdoms, nations, powers], which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." And there the angel stopped. He had told the meaning of all that Daniel had seen. And when Daniel asked for a further understanding of the particulars, and when the angel had described it more fully, he closes at the same point precisely: "The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

When the angel had first ceased speaking, Daniel began to inquire for more knowledge

and understanding of what he had seen. But where does he begin to ask for the further information? Concerning what does he particularly inquire?—He says: "Then I would know the truth of the *fourth* beast." Why did he not ask concerning the other three? Why did he not want particulars of those? Look again at the vision, and see how much space is devoted to each of the three, and then how much is devoted to the fourth in comparison. One verse to each of the first three, then comes the seventh verse with its description of the fourth beast; and it takes the seventh, eighth, ninth, tenth, and eleventh verses to describe the fourth one. More verses, and longer ones, too, are needed to describe the fourth one, than all the others put together: fully twice as much space.

That would suggest a reason as to why Daniel, when he asked for more particulars, should say: "I would know the truth of the fourth beast." Since so much space is given to that one in the vision, it must be that that is more important than the others. Consequently he says, "I would know the truth" of *that* one. Then after Daniel has again described it, with more particulars, the angel occupies about as much space in explaining it as is occupied in the *description* of it in the vision. Thus, *three times* in the seventh chapter of Daniel there is given as much space to that fourth beast as to all the other three put together: in other words, three times as much space is given to the fourth beast as is given all three of the others put together.

Next is the eighth chapter. There is the vision of the last three of these same four powers—the *first* one is dropped because it has passed away. Here is seen a ram, a he-goat, and a little horn which waxes exceeding great. And in this vision more space is given to the *third* one, which corresponds to the *fourth* in the previous vision, than to the others put together.

Again I say: The third power in the eighth chapter is the same as the fourth one in the seventh chapter. Then, when the angel tells the meaning of what had been seen, again more space is given to the third one than to the others put together: I mean that with reference merely to the powers *as seen in the vision*. But there is a portion of *time* belonging to the time of the fourth one in the seventh chapter and the third in the eighth chapter; and the *ninth* chapter is occupied with the explanation of that *time*. Five long verses in the latter part of the ninth chapter are occupied with the angel's explanation of this *time*. Thus it takes one third of the space of the ninth chapter, and more of the eighth chapter *twice repeated*, to explain the symbol concerning Rome, than is given to all the others put together in *that vision*.

When we come to the eleventh chapter, we find the same peculiarity. The eleventh chapter is a prophecy in detail from Daniel's day unto the end of the world: first is a sketch of the Medo-Persian kingdom up to the invasion of Grecia; then a sketch of the Grecian kingdom until the rise of the Roman Empire, the Roman Republic in its place in the fourteenth verse. Then the angel says: At that time shall many stand up against the king of the south, but the

\*Sermon preached in the Tabernacle, Battle Creek, Mich., Sabbath, May 3, 1900, and stenographically reported.



children of robbers "shall exalt themselves to establish the vision." Thus, in the seventh and eighth chapters, the great subject is *Rome*. When the angel comes to sketch the history of the world himself in his own words, and he reaches the time when Rome enters upon the scene, he pauses to say that that power comes upon the stage of action "to establish the vision." This emphasizes, then, the truth that appears in the other two chapters: that *Rome* is the great subject in the last half of the book of Daniel, as *Babylon* is the great subject in the first half of the book.

Now, glance again at the seventh chapter and that fourth beast. Open your Bibles, if you choose, and read, looking at it as I read:—

"After this I saw in the night visions, and behold a fourth beast, 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. I considered the horns, and, behold, there came up among them another little horn, 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. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Verses 7-10.

Now, note: First, he describes the beast, then notices the ten horns coming up; then another, "little," one coming up among these, rooting up three, and having eyes like the eyes of man and a mouth speaking great things.

Now, read the eleventh verse: "I beheld then because of the voice of the great words which the horn spake." What is he now describing? I am asking you to study particularly this eleventh verse. What is Daniel describing? "I beheld then because of the voice of the great words which the horn spake." Now look: "I beheld even till"—the little horn was broken?—No. What?—"I beheld even till the BEAST was slain." What has the *beast* to do with the *little horn*? Mark: "I beheld then because of the voice of the great words which the horn spake;" and I beheld in this very thing "till the *beast* was slain." Are not then the *beast* and the *little horn* in that vision and in that place, only different forms of the same thing? [Voices, "Yes."] For, beholding the *horn*, he beholds till the *beast* is slain. That shows beyond all question that the "little horn," and what is represented in the little horn, is simply another phase of what the "beast" is to begin with. And that conclusively shows that the "*beast*" and the "little horn" are the same thing, in different forms. In other words, the *little horn* is only the continuation of the *beast* in a different shape: the same characteristics are there: the same spirit is there: the same thing that is the *beast* continues through all the time of the *little horn* until its destruction comes, and when the destruction of the little "*horn*" comes, what is destroyed?—It is the "*beast*." Then it is essentially the *beast* all the way through, only in a different form.

(To be concluded.)

In Holland each religious body takes care of its poor, and almost all of them have their own hospitals. The commune only takes care of the poor who do not belong to any of the church organizations.

#### JUST FOR TO-DAY.

LORD, for to-morrow and its needs  
I do not pray;  
Keep me, my God, from stain of sin,  
Just for to-day,  
Let me both diligently work  
And daily pray.  
Let me be kind in words and deed,  
Just for to-day.  
Let me be slow to do my will,  
Prompt to obey.  
Help me to overcome my flesh,  
Just for to-day.  
Let me no wrong or idle word  
Unthinking say;  
Set thou a seal upon my lips,  
Just for to-day.  
Let me in season, Lord, be grave,  
In season gay;  
Let me be faithful to thy grace,  
Just for to-day.  
So for to-morrow and its needs  
I do not pray;  
But keep me, guide me, love me, Lord,  
Just for to-day.

—Canon Wilberforce.

#### NOT A DOUBTFUL PROPOSITION.

H. F. PHELPS.

It is in no way a doubtful proposition to say that we may learn something concerning the celestial worlds and their inhabitants, by a study of the Scriptures. By a careful study of the word of God, taking heed to the divine injunction, "Consider what I say; and the Lord give thee understanding in all things," we may know of a certainty that there are other worlds. We may also know something of God's dealings with their inhabitants. It can not be that a subject of so much interest to the inhabitants of this globe would be left in the dark, or altogether to the researches of the astronomer.

Evidently, if it is a proper subject for our study, we shall not be disappointed in our search for light; for it is declared that "all Scripture is given by inspiration of God, and is profitable . . . for instruction, . . . that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16. Indeed, we need not be surprised to find that the Holy Spirit has anticipated our desires in this respect, and given direct answers to our inquiries. So let us remember the word, "Consider what I say;" and by the study of the thoughts of God, he "will give thee understanding in all things." And here is the "word" to study now.

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "For he spake, and it was; he commanded, and it stood fast." Ps. 33:6, 9, R. V. Notice! All the words expressive of the acts of the Creator, are in the singular number; one command, one word, one breath, and all the countless host of the heavens stood in their places. The mighty God, the Creator, did not bring one world into existence, throwing it out into space, to see how it would hang upon nothing; and then another, and another, till almost limitless space was filled with worlds. Not at all; but by one word of command "he spake, and it was." How this magnifies the power and wisdom of that God with whom we have to do!

And now "consider" while we read again: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Isa. 40:26.

What is to be understood by the words, "their host by number," and "all the host of them"? The question must have been anticipated, for the answer is given in Heb. 1:2:

"By whom also he made the worlds." And so we see that there are a "host" of these "worlds."

Now let the mind grasp the lesson of Rom. 1:20, which is more easily understood by a transposition of the words of the text, as follows: "For the invisible things of him, even his eternal power and Godhead, are clearly seen from the creation of the world, being understood by the things that are made."

With this word now before us, let us reach out and take a view of some of "the things that are made," and thus be able to get a glimpse of the immensity of the universe of God,—the immensity of all the "worlds" that are interested in the controversy between truth and error, that is going on in this world.

Astronomers tell us that the suns of the universe seem to be collected into clusters, or systems, like our Milky Way, which seems to go completely around the heavens. All the brighter stars of the firmament belong to this cluster. It is said that in some parts of the heavens, even with the largest telescopes, men are unable to penetrate through and see the blue ethereal space beyond, which intervenes between our system of suns and the next neighboring system. And in other parts, the most powerful telescopes which have been brought to bear, can not sound the farther extremity.

As an illustration of the immensity of this one system of suns, we are asked to stand, for one moment, on the farthest extremity of the Milky Way, and then dart off into space, moving with the rapidity of light, which is calculated to be one hundred and ninety-two thousand miles in a second of time; and at least forty thousand years must pass away before we could reach the opposite limit. Now pause and make a few figures to see what this signifies. It simply means 16,588,800,000 miles every twenty-four hours. What then would be the distance traversed in one year? Or in forty years? We are lost in the attempt to grasp the vastness of such numbers. But this is only one starry cluster! How mighty! How incomprehensible is this one cluster, this starry stratum, this island universe of ours!

We must remember that this is but one system of suns,—the one to which we belong. Very extensive, indeed. No doubt it equals, perhaps surpasses, any other with which astronomers are acquainted. But this is but one among the vast systems of the universe of God. And so we are invited on another voyage of discovery. Let us go and see. Moving at the same rate, and behold! what do we see? "Another cluster, another stratum of suns, a Milky Way so far removed from our minute sphere, that it only appears as a faint patch of light on the blue canopy that the God of nature has spread over us!" And such, we may understand, are "all the host of them," that were brought out from nothing "by the breath of his mouth."

In Isa. 40:15, the nations of earth are accounted "as a drop of a bucket." In comparison to what? Notice that little word "as." As the drop of water of a bucket is to be compared with the full bucket of water, so the nations of this world are "as a drop," when compared with the infinite numbers of intelligences of the "host" of the "worlds" that were brought into existence "by the word of the Lord," and "by the breath of his mouth."

And yet, God loved this world. He loved this fallen race; "for God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Christ came as a missionary, "to save that which was lost." And this is the God we worship—"the mighty God, the everlasting Father." Truly, such a God is able to save to the uttermost, all that come to him through Christ. Praise his name!



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

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

### THE RIGHTS OF WOMAN.

The rights of woman! What are they?  
 The right to labor, love, and pray;  
 The right to weep with those who weep;  
 The right to wake when others sleep.

The right to dry the falling tear;  
 The right to quell the rising fear;  
 The right to smooth the brow of care,  
 And whisper comfort in despair.

The right to watch the parting breath,  
 To sooth and cheer the bed of death;  
 The right when earthly hopes all fail,  
 To point to that within the veil.

The right the wanderer to reclaim,  
 And win the lost from paths of shame;  
 The right to comfort and to bless  
 The widow and the fatherless.

The right the little ones to guide  
 In simple faith to him who died;  
 With earnest love and gentle praise,  
 To bless and cheer their youthful days.

The right the intellect to train,  
 And guide the soul to noble aim;  
 Teach it to rise above earth's toys,  
 And wing its flight for heavenly joys.

The right to live for those we love;  
 The right to die that love to prove;  
 The right to brighten earthly homes  
 With pleasant smiles and gentle tones.

Are these thy rights? Then use them well;  
 Thy silent influence none can tell;  
 If these are thine, why ask for more?  
 Thou hast enough to answer for.

Are these thy rights? Then murmur not  
 That woman's mission is thy lot;  
 Improve the talents God has given;  
 Life's duty done, thy rest is Heaven.

—Rev. M. Lowry, in the Housekeeper.

### AN OPEN LETTER.

DEAR SISTERS: We feel very thankful that there are so many who have a desire to work for the Master, and we know that God will open some way for you to be used in the closing work of the message if you fully consecrate yourselves to him and his service. In "Early Writings," on page 138, under the article "The Loud Cry," we read: "I heard voices which seemed to sound everywhere, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'" Again, on page 139: "Servants of God endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. . . . I heard everywhere a multitude of voices saying, 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.'"

The voices are not the voices of angels, but the voices of human beings like you and me, who have learned so fully to trust in God that he can intrust them with his Spirit to carry forward his great work in the earth. Somebody

is going to do it, and that soon. Will yours be one of the many voices? Will mine? God grant that we may both have a part in the great work.

If we who have received the light of the Third Angel's Message do not seek God for the "holy consecration" that will enable us to do this work, he will pass us by and raise up others who will consecrate themselves wholly to his service, who will do the work, and we shall be left out. God forbid that any who read these lines shall be among that number.

The object of this work among our sisters is to arouse every woman in the rank and file of our people all over the earth to come up to the help of the Lord against the mighty. If you seek God for help now, to let your voice be heard pleading with sinners to forsake sin, when the loud cry of the loud cry comes you will be found among the many voices sounding the closing notes of the message.

The voices say, "Here is the patience of the saints." Can you say that truthfully? Can you say to the members of your own family, "Here is the patience of the saints"? or have you been in the habit of showing so much impatience that you do not dare speak of the patience of the saints in your own home? Can you speak of it to your neighbors? Has your daily walk been such before them that your life preaches the truth? If your life seems a failure in this respect, do not give way to discouragement for one moment, but "gird up the loins of your mind," and say, "The Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed." Isa. 50:7.

God is able and willing to take every human being who will give himself wholly to him, and make him a partaker of the divine nature. We long to see our sisters in every part of the work ambassadors for Christ, doing the work that he would do if he were living in their neighborhood; namely, teaching the Scriptures to the people, comforting the sorrowing, lifting up the falling and the fallen, caring for the sick, etc. Study your Bible until you can go to your neighbors, and point them to the truth that seems so precious to you.

MRS. S. N. HASKELL.

A good introduction to a woman's meeting is a careful reading of the following noted quotations from the Testimonies. Some may not know that such instruction has been given, and it will certainly be profitable to bring it afresh to the memory of those to whom it is familiar:—

Vol. II, page 465, beginning with the paragraph on that page, to the close of the first paragraph on page 466.

Vol. III, pages 79, 80, and 81.

Vol. III, page 483, beginning with the last paragraph on that page, to the close of the second paragraph on page 484.

Vol. II, pages 476 and 477.

### EXTRACTS FROM CORRESPONDENCE.

If the time comes when those we love stand in a trying place, where they must stand for what they believe is right against opposition, if we as wives or mothers will bid them be firm for principle, assuring them that we will stand by them, how much lighter-hearted they will go forth to meet their task.

We may have an influence over our husbands which is marvelous. Not long ago my husband and I were passing through a severe trial. It seemed that things never did look so dark. He was called away on business, and I received a letter showing that he was very much discouraged. When it reached me, I was in the same condition, but I determined that I would not let him know it. So I earnestly sought the Lord before answering, and wrote him a letter full of courage and hope; and he told me that he thanked God on his knees for that letter, and that it helped him through that crisis. If we faithfully stand by the side of our companions, encouraging them to stand true to principle, and with a woman's quick intuition and ingenuity grasp the situation and find the bright side, keeping our own hearts in touch with Him who never fails nor is discouraged, we shall be able to prevent many a domestic calamity.

I presume all of us know what it is to have our husbands become discouraged. My husband sometimes feels that way, and I realize that we as wives have a great opportunity at such times to stay up their hands and encourage them. When my husband is the most discouraged, I find it helps him for me to remind him that God is not dead, but that he still lives and is able to do all things. Of course he knows this, but sometimes cares press in so heavily that he loses sight of this assurance.

We can also save our husbands a great deal of trouble by living within our means, and thus help to keep out of debt, and have a little something ahead for a rainy day. Nothing discourages a man much more than to be burdened with debts; and by economy in various ways we may be able to save a little here and a little there, and so make it possible for our husbands to respond to the calls for help in the work, and to keep of good courage.

To-night as I read in the Home and Woman's Gospel Work departments of the REVIEW I am constrained to write a few words of encouragement to those who are growing weary by the way, or perhaps not weary, but discouraged because they can not see any results of their labor. Remember the faithfulness of Noah in his work. He preached one hundred and twenty years, and all that he could see as the result of his labor was its effect upon his own family. This might seem a small return for so much toil; but God counted Noah as righteous and his work as faithfully done. Our part is the faithfulness; God's part, the results. Ofttimes we look too much for the result of our labor, forgetting that it does not belong to us, and are tempted to give up.

The most noble work a woman can do—the work which God gave her—is to train her children in the way they should go. This does not imply that she can not do anything else, but her home and family come first. I believe the best work a woman can do is to make a true home, filled with sunshine, where angels are pleased to dwell; and every woman can do this if she will, by seeking God for wisdom, and acting as if the Saviour presided in visible form in the home, and treating each member of the family as if he were the representative of Christ.

Take courage, dear sisters, and work faithfully for God by doing the things he has given you to do, though they may seem to be humble. Leave all results to God, and be sure that at the end of each day you can say, "I did the best I knew;" and you will have the smile of Jesus, which brings joy and peace.

I believe that as we are in the home, so we are outside. If we are happy in our homes, we will be happy everywhere. If we can stand alone with God in the experiences of home life, we need not be afraid to stand anywhere. When my husband and I started out in life we both had high ideals, and wanted to have everything of the very best. We were both strong, and we did have a good start in life. I determined that whatever I had, be it ever so much or ever so little, I would make go just as far, and show just as much, as possible; and that I would keep my house in such order that I would not be ashamed to have the angels come in. When I wash my dishes, or make my bed, I do it for the Lord. There is great satisfaction in doing your work so you can talk to the Lord about it. If your work is done as you would do it for the Lord himself, you will not be disturbed if a stranger should step to your cupboard, or go anywhere in your house. I visit with the Lord while I wash my dishes, sweep my floors, and make my bed.

I have not always had all I wanted to do with, but I have stuck to the rule with which I started out, and have done the best I could with what I had, asking the blessing of the Lord to be upon it. Many a time in preparing something for the table I have been unable to get what I thought was necessary to make it palatable; but I told the Lord all about it, and asked him to make up the lack; and when it was upon the table, my husband and others would remark of its fine quality. I knew that it was not what I had done, but that it was the Lord's work. If we ask the blessing of the Lord upon anything which we do in his name, we may know that we have it. Since I began to live this way, everything seems purer and sweeter, and I find I can get along with about half what I did before.



## NATURE'S WHISPERINGS.

A COBWEB gemmed with morning dew  
Is costless, yet divine:  
So is the smile that bids us rise  
Up higher life's incline.

Sunshine's refreshing, and we learn  
That e'en perplexing showers  
Are nature's hidden crucibles  
To manufacture flowers.

A hearty hand clasp that uplifts  
When hearts are sore oppress,  
Is like the carol of a bird  
That cradles care to rest.

A diamond plucked from darkness blinks  
And twinkles with delight,  
And laughter, ever after greets  
The sun, that gave it sight.

So, all the world is brighter when  
Its sunshine and its rain,  
Embracing, form a rainbow arch,  
To hide its clouds of pain.

— Mary H. Bridgwell.

## THE SHORTEST ROAD TO PERFECT HEALTH.

T. S. PARMELEE.

WHEN, through the laws of nature, the Lord brings together elements to produce the nutritious juice which is extracted from fresh, ripe grapes, and which is the best of wine, he occupies more time than he did when, in Cana of Galilee, he brought the same kind of elements together in a moment, and so furnished the good wine for the feast. Yet this miracle by which his work for mankind was done in a moment without the use of the vine, was not contrary to the laws of nature.

It is just as true that every possible avenue to perfect health is in complete harmony with strict obedience to the laws of health. God can not be expected to work a miracle to restore anyone who is unwilling to deny self in order to conform to the laws of health; neither does he ever work a miracle to place anyone where he can ignore any requirement of his law, either moral or physical. In whatever way a person may be restored to health, God expects that person to "sin no more," and furnishes the power to accomplish what he expects.

Enoch, who was made perfectly healthy by the operation of a law, higher than laws with which the world is familiar, was so perfectly submitted to every one of God's requirements, that of him it could be said, He "walked with God."

"By faith Enoch was translated." "Faith cometh by hearing, and hearing by the word of God." There never was, there never will be, there is not now, any faith in God, except that which comes through his word. Enoch was translated because he received God's word. The one who receives the words that will keep him from tasting death, will yield to every requirement of God that he may afterward find, as long as he keeps those words.

We have been told through the Spirit of Prophecy that the Lord's words have a wider meaning than we have been in the habit of seeing in them. They mean what they say, yet their meaning will be found only by those

who make a full surrender to him. Even then, the deepest meaning is for those whom God reserves for translation. We are all in God's hands. Many of the saved will not be translated. "Blessed are the dead which die in the Lord from henceforth;" and yet his words "are life unto those that find them, and health to all their flesh." Prov. 4:22. Without doing anything "through strife or vain-glory," we may seek for all the meaning that God has for us. He says, "My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh."

Light will yet break out that has been hidden since the day of Pentecost. Before Pentecost light had been hidden by sin, since the foundation of the world. Did Enoch and Elijah find that light? They were exceptions to the general rule. Who has been translated since Pentecost?

Paul said, "For this cause many are weak and sickly among you, and many sleep." 1 Cor. 11:30. For what cause? The five preceding words are, "Not discerning the Lord's body." The Lord's body is alive. The Lord has risen from the dead. His word is living and powerful. It is written not only in ink but in the lives of his people. His church is his body, as Paul says in other places: "For his body's sake, which is the church" (Col. 1:24); "Now ye are the body of Christ, and members in particular." 1 Cor. 12:27. Right in connection with what Paul was saying when he said, "Not discerning the Lord's body," he says, "Despise ye the church of God?" How long it may take to learn never to despise the church, or even "the least" of God's people, will depend on how long we are in learning to take God at his word. We can take him at his word as soon as we will drop self. "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness," etc., ungodliness is self.

Only the grace of God, which every one may reach out for and take by faith, enabled the disciples to get the victory, and gain the blessing of Pentecost. The love that was shed abroad in their hearts by his Spirit that was given, "seeketh not her own." 1 Cor. 13:5. They and the new converts "were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own." Acts 4:32. That love "thinketh no evil." With it is always found that wisdom from above that is "without partiality." There was neither partiality nor murmuring for a time; but "there" afterward "arose a murmuring" because somebody was neglected. Something had shut out the fullness of the gift of God. The spirit that neglects the poor is the same spirit that murmurs against the rich. That wrong Spirit is admitted to the heart by failure continually to look to Jesus: and, by looking, to remain like him.

God is to be seen wherever his life extends. "The Spirit is life." We read, "Whither shall I flee from thy Spirit?"

We can not despise even the least of the Lord's children without despising his life that

is in them. He says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." So he says, "Let each esteem other better than themselves." Self can not do this; but the gift of the Lord's own life, to every one that believes, will enable us to. The Spirit of Christ, that it is death not to have (Rom. 8:9), will teach the believer to do the things recommended in Isaiah 58, among which are caring for the destitute and ceasing to point the finger of condemnation or even indifference at a brother's sin.

When the Spirit of God is allowed to lead us to this, among the good things promised is this: "Then . . . thine health shall spring forth speedily." Until this is done no person will have faith to say, "I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death." Ps. 118:17, 18. Yet, to every one that will claim this promise, yielding himself to God, the power of God's word will enable him to fulfill all these conditions.

## MOTHER'S INFLUENCE.

MRS. A. G. BODWELL.

NONE of us is without an influence. From day to day, as we tread the path of life, our words, actions,—yes, and even facial expressions,—play their part in turning our fellow travelers toward earth or heaven.

There is no one, I believe, who carries so much of this dangerous though valuable property as a mother.

If a mother's influence is what it should be in the home, neither evil men nor angels can overthrow her work. But, on the other hand, if her influence is thrown on the wrong side of the balance, it is hard indeed, if not almost impossible, for the minister, Bible worker, and teacher, combined with the Spirit of God, to undo the mischief of early years.

My heart has been made sad many times, as I have seen mothers actually *schooling* their children in a wrong course, when really their desire was to train them aright.

Old habits and customs cling to one with such a tenacity that they are woven into the very existence, and nothing but the Holy Spirit can make us see that we are sinning against God in what we are apt to consider the unimportant side of life—the minor details—trivial affairs. But, sisters, there is a deal of truth in the words, "There is nothing unimportant in our lives;" for God says that by such little things as *words*, we are to be either condemned or justified.

My purpose is *not* to censure, but to bring to some mother's mind things which, mayhap, she has not seen in this light before.

First, let us take the babe in arms. There is nothing so sweet, so pretty, and so cunning in all its little ways, as "our" baby. Yet many a mother will, upon his being noticed by a visitor, laughingly tell you, "He's a regular little rogue," or, "He's mamma's bad boy," then smother him with kisses, as if that were something to be proud of, or a thing to be commended.

If you were coolly to inform one of these mothers that she has a very bad child, her mother-heart would be touched, to say the least. But is she not either teaching her child that it is a virtue to be bad, or else giving him his first lessons in falsehood and deceit?

After the child is older, he may do something, or say something, which, though really wrong, proves to her mind his brightness and precocity. How often will the mother *speak* reprovingly, when by her countenance she betrays to him that she thinks it an immense joke!



To be sure these antics may seem very interesting and harmless, but when we realize the fact that we are God's under workers in the heavenly pottery, and are molding characters for time or eternity, we shall be very careful of our assent or dissent on all occasions.

I remember one mother giving her child her first lesson in cruelty. It was on this wise: In taking off a brood of young chickens, she found one so badly deformed that, to end its sufferings, she thought best to kill it. So calling the oldest child,—a tender-hearted little thing,—she bade her kill it. Unable to control her emotions, the child burst into tears, and asked to be excused. At this juncture, a younger child came up, not too late, however, to hear mother laugh and call sister "chicken-hearted." Then turning to the younger, said confidently, "— will kill it!" This child was no doubt just as tender-hearted as her sister, but being thus praised, all the pride and self-importance that a four-year-old head and heart contained, rose, and smothering a sob, she quickly accomplished the deed.

She will never forget the heavy little heart she carried then; but one thing led to another, until, upon reaching a thinking age, she was startled to find herself almost devoid of pity or compassion, having crushed them down simply because she fancied mother admired the trait in her.

It has been said, and truly, that "mother's eyes are baby's skies; mother's smiles are baby's sunshine; mother's tears are baby's rain." This holds good long after baby has dropped his long skirts, and, as it were, lost the scales from his eyes. So, dear mothers, in conclusion I would say, Whatever your hand finds to do, do it with your might, and by all means, do everything to the glory of God, and you will never give a bad lesson, or leave a wrong impression.

It is said that "the food value of the eggs consumed in a great city, is nearly as great as that of the beef eaten in the same city. This is a startling statement, but it is supported by the evidence of statistics taken by the Paris (France) city tax authorities."

It is estimated that there are on this continent "nearly 400,000 Indians. For 267,000 of these the United States is responsible. The Indians of this continent are divided among fifty-nine families, which are differentiated by their language stocks, and among them are eight hundred tribes. Some of these families are extinct, and others nearly so. Two-thirds of those now in existence are confined to the Pacific slope. The Algonquins, with whom the Pilgrim fathers fought, are the most important family. There are 100,000 survivors of these, but most of them live in Canada. There are 40,000 Eskimo, rapidly diminishing on account of disease and the use of liquor."

In an article on "Drugs and Character," in the *Independent* for May 3, David Starr Jordan, president of Leland Stanford University, well says:—

"All that drugs can do for the most part is to change the stress in the process of life. They can create nothing. They can not bring health. Health is not a change of stress. It is not a matter of appearances. Health is to the physical body what happiness is to the mind. No drug can take the place of exercise, and no hysteria of the imagination is a substitute for the sanity of health. The drug habit arises from the desire to make a short cut to health, and thus to happiness. It is a sign as well as a cause of personal degeneration."

## JUNE STUDY OF THE FIELD: PART II.

(June 3-9.)

### "In the Land of Honduras."

(Text-book, June Magazine.)

1. In what respect is Honduras a near neighbor of the United States?
2. From what circumstances did Cape Gracias a Dios derive its name?
3. Mention some of the physical features of Honduras?
4. What is its area? Population?
5. Why are the country places so sparsely settled?
6. Describe Truxillo; its streets, sidewalks, and houses.
7. Mention some of the chief articles of export, and describe the market.
8. To what nationality does the Honduran belong?
9. What are some of the difficulties of travel, especially during the winter months?

## THE CENSUS.

*New York Sun.*

SOME time about June 1 a man will call at your house, and ask you questions. It may be that the questions that he asks will strike you as being very personal in nature. You will find him possessed of a raging curiosity as to your age, conditions, business status, family relations, and financial capabilities. He will even go so far as to inquire earnestly of you whether you are white or black. Perhaps he may exasperate you, but you must remember that he is a man and a brother, and refrain from hitting him with the furniture; for he is employed by the government to get you down on paper, and make you a part of the census of 1900. If you refrain from replying to any of his queries, perhaps he'll put you down as a deaf mute, for there is a special catalogue of persons thus afflicted, and also of the blind. But if you turn him out of your house by force, or commit any assault upon him, you will have your Uncle Sam to reckon with, and the next time your name appears on a list it may be on the roster of a jail.

Officially the census begins on June 1. As there are not enough census enumerators to make the entire rounds on that day, or for many days following, in all probability the process will be stretched out a good deal, but all questions will be asked and answered with reference to that day. For instance, the enumerator may arrive at your house June 6 or 7 and find that you were married on June 2. Down you go on his list as a bachelor; your wife set down as a spinster, living at the residence of her parents. The census won't recognize your marriage at all because it took place after June 1. Similarly you may be dead since the first day of the month, but if the enumerator finds out that you were alive on that day you are part of the population of your State, and will eke out a fictitious existence in the sum total. Should a baby be born in your household after June 1, the child is non-existent so far as the census goes. Nothing, absolutely nothing, can happen to you between the first of June and the date of the enumerator's arrival. The law says so, and the law goes.

When the enumerator comes to your house, he will identify himself by his official schedules, and also by a badge which he will wear on his waistcoat. He is bound by his instructions to be not only civil but patiently polite, and if he is n't you can write a complaint about him which, supposedly, will receive prompt attention. Special stress has been laid on this mat-

ter of politeness in the instruction to the enumerators, and they have been warned that any proof of bad manners on their part will result unpleasantly for them. Uncle Sam recognizes that the average American resents having to discuss his private affairs with outsiders, and has set out to make this census as little of an ordeal as possible. At the same time it is to be pretty sweeping in its scope.

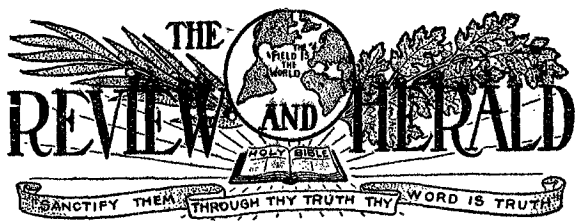
Here are some of the things which the enumerator will want to know about yourself and the inmates of your household, and he won't necessarily depend upon the evidence of his eyes, either: He will ask you outright your sex and color, and the fact that you wear trousers and a white skin won't excuse you from answering. He will ask you the date of your birth, month and year, whether you are single, married, widowed, or divorced; how long you have been married to your present consort, how many children you have had, and how many are now living; whether you are deaf, dumb, or blind; and he will require to know these things about each member of your family. You will be expected to tell where you were born; and if you are a native of another country, when you came to this country, and what steps, if any, you have taken to become a citizen.

Then your business will come under consideration, and here is where the enumerators anticipate the greatest trouble. A business man generally considers his business as his own business and nobody else's, and prefers to tell almost anything else about himself rather than give details of the processes whereby he makes his living. But the government is just as much interested in your business as it is in your household. It wants to know just what your occupation is, and if you have more than one you will be listed under the head of that one from which you derive the chief part of your income. In case you aren't sure of that, the one you spend the most time and effort on will be that under which you will be described.

You are to tell whether you own your own home, and if so, whether it is mortgaged. Also, you are expected to state whether you can read and write the English language. If you can't, but can read and write some other language, that is duly set down to your credit, and saves you from the stigma of illiteracy.

When the census enumerator gets through with you, he will probably know things about you that your most intimate friend doesn't know. As soon as he has asked and received the answer to his last question, he is expected to leave your premises and promptly forget everything he has found out. If he doesn't forget it, or behave as if he had forgotten it, he will get into very hot water.

Severe penalties are established for the punishment of any betrayal of information received by the enumerator. Whatever you tell him is a confidence between you and the government, and he is merely the apparatus through which the desired information passes. If he is false to his trust, and repeats to any person any information received in the performance of his duties, he may be fined five hundred dollars upon conviction. Not only may he not show his schedules to any person other than his superiors in the Census Office, but he must promptly destroy all imperfect copies. For returning false information about any person on his schedules he may be fined five thousand dollars and imprisoned for two years. Canvassing or advertising of any kind while in the discharge of his duties is forbidden to him, and he must do his work himself and not delegate it to any one else. He can not even take any one with him while making his rounds except another Census Office employee; nor can he take any interpreter except by special authority. Every precaution to protect the public has been taken.



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ALONZO T. JONES, }  
URIAH SMITH, } EDITORS.

SPECIAL CONTRIBUTORS:

GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,  
WM. W. PRESCOTT, HENRY P. HOLSER.

### THE THIRD ANGEL'S MESSAGE.

#### The Place of Sunday Legislation in the Making of the Image of the Beast.

THE Beast was made in the Roman Empire. It was made in the union of an apostate Church with the Roman State.

In our studies of this subject, we have seen that the only place where the Image of the Beast could be made, is in the United States; and the Image of the Beast, when made, will be a union of an apostate Church with this American State.

In last week's study we saw that in that apostate Church in the Roman Empire, there had "arisen in the Church a false theocratical theory," which aimed at "the formation of a sacerdotal State, subordinating the secular to itself in a false and outward way," and that the bishops who held this false theocratical theory were determined "to make use of the power of the State for the furtherance of their aims."

For the past thirty-seven years there has been, in the United States, an organization of Church leaders holding precisely this same "false theocratical theory;" and, precisely as those of old, determined "to make use of the power of the State for the furtherance of their aims."

This organization, from its beginning, has been known as the National Reform Association. They hold that—

"Every government, by equitable laws, is a government of God; a republic thus governed is of him, through the people, and is as truly and really a theocracy as the commonwealth of Israel. The refusal to acknowledge this fact is as much a piece of foolish impiety as that of the man who persists in refusing to acknowledge that God is the author of his existence."

The qualifying phrase "equitable laws" in that statement signifies only laws that conform to the will of these National Reformers. They declare that "a true theocracy is yet to come, . . . and humanity's weal depends upon the enthronement of Christ in law and law-makers;" and that "Christ shall be *this world's king*,"—yea, verily, **THIS WORLD'S KING** in its realm of cause and effect,—king of its courts, its camps, its commerce,—king of its colleges and cloisters,—king of its customs and its constitutions. . . . The kingdom of Christ must enter the law through the gateway of politics."

In a previous study we saw that, in the making of the Beast, when the bishops had succeeded in getting the power of the State fully under their control for the furtherance of their aims, they held that the kingdom of God had come. The Church leaders in this nation to-day, who hold this same "false theocratical theory," hold, likewise, that, when they succeed in getting the power of the State under their control, to be used at their will, for the furtherance of their own aims, the kingdom of God will be come. For, they hold that: "When we reach the summit, . . . the train will move out into the mild yet glorious light of millennial days, and the cry will be raised, 'the kingdoms of this world have become the kingdoms of our Lord, and of his Christ.'"

These leaders in the false theocratical movement of to-day, also, like those in the fourth century, are

determined "to make use of the power of the State for the furtherance of their aims." Consequently from the inception of their movement, they have called for, and worked for, an amendment to the United States Constitution that would place all of what they call "Christian laws, institutions, and usages, upon an undeniable legal basis in the fundamental law of the land;" and then, having "inscribed this character on our Constitution," by the national power "enforce upon all who come among us the laws of Christian morality."

And while calling for a Constitutional amendment, by which to make their purposes effective, they have been ready at all times to secure the recognition and the power of the government, by whatever means, Constitutional or unconstitutional, it could be accomplished.

Accordingly, when, in 1892, the Supreme Court of the United States declared that "this is a Christian nation," the National Reform combination instantly and gladly seized upon it, and made use of it in every possible way, for the furtherance of their aims. They declared, with glee, "This is a Christian nation." That means Christian government, Christian laws, Christian institutions, Christian practices, Christian citizenship."

As in that original apostasy and false theocracy that made the Beast, the chief thing ever held in view was the exaltation of Sunday; so in this modern apostasy and false theocracy, the exaltation of Sunday has ever been the one chief aim. And as in the making of the Beast, Sunday legislation was the means by which the Church secured the power of the State by which to enforce upon all, even those that were not of the church, submission to the doctrine and discipline of the Church; so, in this making of the Image of the Beast, Sunday legislation is employed for precisely the same purpose, and in precisely the same way.

Accordingly, when, by the Supreme Court declaration that "this is a Christian nation," the national government was brought so entirely into accord with their will, they exclaimed at once: "This decision is vital to the Sunday question in all its aspects. . . . And this important decision rests upon the fundamental principle that religion is imbedded in the organic structure of the American government—a religion that recognizes, and is bound to maintain, Sunday as a day for rest and worship."

As in our previous study, we saw that, in the original false theocracy, no sooner was there made sure to the Catholic Church the recognition and support of the State, than she pushed herself upon the State with her demands for the establishment and enforcement of Sunday by law, and all in opposition to the Sabbath of the Lord; so, in this modern false theocracy, no sooner was published the declaration of the Supreme Court that "this is a Christian nation," than these pushed themselves upon the national government, and under threats of political perdition upon all who refused, this false theocracy secured here the recognition and establishment of Sunday, and all in opposition to the Sabbath of the Lord.

FOR, July 10, 1892, in the regular proceedings of the United States Senate, the Fourth Commandment was read from the Bible, as giving "the reasons" for the legislation under consideration, with respect to the Chicago World's Fair: "for the closing of the Exposition on the Sabbath day." The proposed legislation was that day adopted. But, for fear that the Exposition would be really closed on the Sabbath, instead of on Sunday, two days afterward that which had been adopted was amended, so that the words, "Exposition on the Sabbath day," were stricken out, and, in their place, were inserted the words, "the mechanical portion of the Exposition on the first day of the week, commonly called Sunday."

And this was done expressly, in the words of the legislation, that in the application of the fourth commandment to the closing of the Exposition on the Sabbath, this amendment was to decide that they should close the Exposition, not "on the last day of the week, in conformity with that observance which is made by the Israelites and the Seventh-day Baptists;" but "should close it on the first day of the week generally known as the Christian Sabbath." This legislation passed into

law by the approval of the House of Representatives and the executive of the nation.

Thus, as in the work and establishment of that false theocracy of the fourth century, Sunday was by legislation, and by law, substituted for the Sabbath of the Lord; so in the work and establishment of this false theocracy of the nineteenth century, there has been, by legislation and by law, the substitution of Sunday for the Sabbath of the Lord. That, in the fourth century, and in the Roman State, was the making of the Beast. This, in the nineteenth century, and in this American State, is, step by step, and point by point, precisely like that of the fourth century: the very repetition of it: and is, therefore, nothing else than the making of the Image of the Beast.

At the beginning of this article we stated that "the Image of the Beast, when made, will be a union of an apostate Church with the American State." And now that all may see for themselves how certainly it is apostasy for Protestants to be engaged in this which we have related, we quote the following authoritative statements as to what Protestantism truly is in "the very essence:"—

The principles contained in the celebrated Protest of the 19th of April, 1529, constitute the very essence of Protestantism. Now this Protest opposes two abuses of man in matters of faith; the first is the intrusion of the civil magistrate; and the second, the arbitrary authority of the church. Instead of these abuses Protestantism sets the power of conscience above the magistrate, and the authority of the word of God above the visible church. In the first place, it rejects the civil power in divine things, and says with the apostles and prophets, "We must obey God rather than man." In the presence of Charles the Fifth it uplifts the crown of Jesus Christ."—*D' Aubigné, "History of the Reformation," Book XIII, chapter 6, par. 18.*

### STUDIES IN GALATIANS.

#### The Two Covenants.

Gal. 4:21-31.

"TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that barest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free."

"These are the two covenants." These what, are the two covenants?—These two women; because, since the covenant from mount Sinai is represented by Hagar, the other covenant is represented by Sarah. The Revised Version of verse 24 reads: "For these women are two covenants."

These two women were the mothers of the two sons of Abraham. One son was by a bondwoman: the other was by a freewoman. Hagar was the bondwoman: Sarah was the freewoman. The two sons of these two women represent the children of the two covenants.

"These are the two covenants." It is then settled that the subject of the Two Covenants began in the family of Abraham.

"These are the two covenants." Whoever, therefore, would study the Two Covenants, must study these.

"These are the two covenants." Any study, therefore, of the Two Covenants, that is not a study



of these, is not truly a study of the Two Covenants.

"These are the two covenants." With these the subject of the Two Covenants begins; and whoever would study the Two Covenants, must begin where the subject begins. Therefore, this is where we shall begin the study of the Two Covenants.

And that we may all begin it together to the best advantage, we ask that all will read, between now and this time next week, Genesis 15, 16, 17, and 21: 1-21—at least seven times.

#### WOMEN PHYSICIANS: MEDICAL MISSIONARIES—AN OFFICIAL CALL TO CHINA.

At the graduating exercises of the Woman's Medical College of Pennsylvania, Philadelphia, May 16, the Chinese minister to the United States made a speech in which he presented the opportunities and advantages of medical missionaries, and especially women physicians, in China. For the information of all, and especially of our medical and nurses' classes, we are glad to present here that part of the minister's speech:—

The question of professional training for women is different from that of higher education. In China it is generally believed that there is one sphere of action for women and another for men in the social economy. The physiological differences of the sexes seem to bear out this view. At any rate the world has acted upon it for ages.

I am glad that women in this country have gained such a strong position in the medical profession that they can hardly now be dislodged. In many respects, medicine, of all the professions, seems to be most suited for women, especially certain branches of it, such as obstetrics, gynecology, and the like. Throughout the length and breadth of the Chinese Empire, midwifery is practised only by women. You observe from this that the men in China recognize the principle that some things can be much better done by women, and have the good sense to yield to the necessities of the situation. I wish I could say this much of the men in America, for I am not a little surprised to learn that for all the boast of Anglo-Saxon fairness and chivalry, medical women have had a hard time in fighting their way against strong opposition at every step to public recognition and professional standing. I am sure they would receive a better treatment in China. Anyone who has sufficient skill and knowledge in the art of healing is freely allowed to practise, irrespective of nationality, sex, or creed, so long as he or she can get patients.

If the good people of this and other countries had confined themselves to sending only medical missionaries to China, I should think missionary troubles in my country would rarely happen; for this is a kind of philanthropy that even the masses can appreciate. A physician carries with him his own recommendation.

Horace Greeley, one of your noted men in journalism, used to advise young men to go west to seek their fortunes. If you were to ask my advice to-day I would say with Horace Greeley, "Go west, young women, and stop not on this side of the Pacific, but rather push on till you gain the further shore." China has, it is generally estimated, a population of four hundred million, and at least half that number are women. While men physicians are numerous, and the male portion of the community is thus well taken care of, the number of women doctors with the requisite medical training is very small. If, therefore, you should find the profession too crowded in this country, my advice to you is, go to China. There is room enough and work enough in my country for you all.

At one evening session of the recent Ecumenical Conference in New York, Dr. T. L. Cuyler said, "It is time our Christianity was more Christianized." He said that "American and English missionaries have gone forth with the Bible in one hand and the rum bottle in the other. The bottle has sent ten souls to perdition where the Bible has brought one to Jesus. What a shame to-night that Old Glory waves over forty drinking dens in the city of Manila!"

#### ASSAULTED WITH AN "IF."

THIS is the weapon with which the archenemy made war upon our Lord. He has no better. It is the one, therefore, with which he will make his assaults upon us. "If thou be the Son of God," he said to Christ, "command that these stones be made bread." Matt. 4:3. That little word "if" is more potent for evil than any other word of its size in the English language. It forms the well-framed introduction to the subtlest and most malignant temptations which the devil can plan and spring upon mankind.

This great foe is too shrewd to openly denounce as false, the plain declarations of Scripture, or the positive experiences of our own natures, as a general thing. He can conceal himself, and cover his tracks much better, by seeking to insinuate into some crevice of our minds, the evil seed of doubt, of distrust and unbelief, with the intention that it may take root, and with its powerful fibers of destruction may work ruin,—like the seed which has taken root in the roof of one of the Buddhist temples of India, and by its growth, is so prying the stones apart that it threatens to bring down the whole structure in ruins. So doubt and distrust will disintegrate and destroy every structure of faith in the heart, if it is allowed to get a foothold there.

God had said of Christ, and to Christ, "This is my beloved Son, in whom I am well pleased." It would not do for Satan to come to Christ with a flat denial of that assurance, and say outright, You are not the Son of God, and that voice was all a cheat and falsehood. No; but, "If thou be the Son of God;" let us consider this matter, and reason about it a little, and see if it is really so.

But our Lord gave the enemy no foothold here. He recognized no pretext for reasoning about the question. As soon as we begin to reason with the enemy, we have given up half the battle. But our Lord gave him no advantage here. And he once said of him: "The prince of this world cometh, and hath nothing in me." John 14:30. But, "If thou be the Son of God," do so and so. What he was asked to do, was only something which he could easily do, if occasion required, and which there was quite an apparent necessity that he should do; for he was greatly an hungered. There could be no doubt as to his power; and was he not weary and faint with fasting? But he refrained from performing that miracle; and this leads Archbishop Trench to say that "the miracles which Christ refrained from doing are as wonderful as those which he performed." So Christ did not ask that a miracle be performed then, in his behalf; and God will not work a miracle now to rescue us from the temptations of the enemy, when we will not avail ourselves of the defense he has already provided.

And what is our defense?—It is to have the word of God so fixed in our hearts that we can meet the enemy, as Christ met him on this occasion, by a direct appeal to its testimony: "It is written." God had plainly declared, "Thou art my Son." There was therefore no occasion to raise the inquiry, "If thou be the Son of God." "Oh, this word 'if,'" exclaims Robinson; "oh, that I could tear it out of my heart. O, thou poison of all my pleasure. Thou cold icy hand that touchest me so often, and freezest me with thy touch: If! If!"

In the same way the enemy will attack us. He will try to make us doubt our sonship, as he endeavored to make the Lord doubt his. If thou be the Son of God, if thou art a child of God, if you have been converted, why are you so troubled with doubts and fears? Why are you so often cast down? Why are you beset with so many troubles and afflictions? "If;" but if you have joined yourself to him in the everlasting covenant, you are his; and that settles it. "Him that cometh to me," he declares, "I will in no wise cast out." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

This is the text with which Luther once summarily, as the report goes, dismissed the devil, when he was arraying before the reformer a long chapter of his transgressions. Having given him the text, Luther said to him, "That disposes of my

sins. Now begone with all your black catalogue." We can tell the tempter the same thing.

Again the tempter will say to us, If the seventh day be the Sabbath, why has the whole religious world, almost, turned from it to the keeping of the first day of the week? and why is it that we have to keep a day on a world where time differs east and west, and north and south? and why do you have so much trouble in adjusting the matter? The answer is that there is no trouble; but that is not the question. The Lord has declared positively, that the seventh day is the Sabbath; and all the "ifs" of all the doubters in the world can never overthrow that.

This experience of our Lord, in breaking through the ranks of the devil's "ifs," contains important lessons for us. It teaches us that temptation is not sin. The sin is in dallying with it, parleying with the enemy, and at length yielding to his snare. Our Lord was tempted in all points like as we are, and yet the record is that he was "without sin." As the hymn says,—

"He knows what sore temptations mean;  
For he hath felt the same."

Temptations are often permitted for our good. If properly borne, they put to a profitable test our faith, love, and patience. They develop and increase our spiritual strength and Christian graces; they make us able to comfort others by our own progress, and warn others by the dangers we have met. God secures glory through us, by them; for he shows how Satan can be vanquished by feeble man.

It teaches us that we can not avoid temptation by following the course of the misguided votaries of Romish asceticism, and plunging into retirement and solitude; for Christ, in this time of his most severe temptation, was off by himself, away from the busy world, in the wilderness. Nor should we be surprised if temptation follows right on after the most rigid performance of Christian duties, and after great spiritual victories; for this trial of our Lord immediately succeeded his baptism, when the Spirit descended like a dove upon him, and the voice from heaven declared that he was God's beloved Son, with whom he was well pleased.

A talented author knows how to preface his books; so Satan knows how to preface his temptations. The whole series with which he made his assaults upon Christ was prefaced by casting a subtle doubt upon his sonship, through a crafty quotation from the Scriptures. He seldom comes with point-blank denials. That would be too startling, and arouse the fears of his victim. A sly doubt suggested is much better for his purpose; and it does not make any difference where he tries to graft in his "if." By this means he makes the doubt look like a holy anxiety to be just right. He will place his "if" in such a way as to contradict the plainest scripture. He will make it antagonize a former, and even recent, manifestation of divine communion, as in the case of Christ. At Christ's baptism, God had said, plainly, "Thou art my beloved Son;" and yet the devil had the impudence to suggest, "If thou be the Son of God." And if the tempter could thus unblushingly assail the perfect character of Christ, with his insinuations, how much more will he make his attacks upon us, with all our weaknesses, imperfections, and shortcomings.

To make his "ifs" more potent, he supports them with all the collateral evidence of our environment; brings up all the circumstances which seem to support his contention. Note how he worked this plan in reference to Christ: "If thou be the Son of God;" but you are out here alone in the wilderness. If you are his Son, would he desert you thus? And here you are in a desert; is this a proper place to bring one who has such a mission to perform, as you claim to have? And you are with the wild beasts; is that a proper companionship for the Son of God? And you are greatly an hungered; would a loving Father permit his beloved Son to hunger in this manner?—No; you can not, thus situated, be the Son of God. Thus the temptation comes home with tremendous force, as in the case of Esau, who, in like circumstances, sold his birthright for a mess of pottage.

How differently does our Lord make use of this little monosyllable "if." Satan uses it to cast doubt and discouragement; our Lord uses it to inspire faith and hope and courage. Take two examples: "For *if* we believe that Jesus died and rose again [and we do believe this], even so them also which sleep in Jesus will God bring with him." Again: "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven [we know that this is so], shall he not much more clothe you, O ye of little faith?" What a contrast between this challenge to faith and confidence in God, and the malicious insinuations of the enemy against him!

But if overcome, all these efforts to prostrate us with an "if," become so many sources of help, encouragement, and comfort. For Satan would not try to make anyone believe he is not a Son of God, if that were not, already, really the case; for Satan makes his assaults only upon the *truth*. His work is to promote and cultivate *lies*, of which he is the father. This, then, becomes good testimony to our real relation with God. God had one Son without corruption, but he has none without temptation; and the more nearly we live to God, the more the enemy will attempt to harass us with his evil suggestions, doubts, and insinuations.

Are we in such relation to God, and making such advancement in spiritual things, that Satan would feel it to be worth his while to try to raise a question about our sonship, our regeneration, and connection with God, and so try to cast us down and destroy us? If so, let us take courage, and press bravely onward; for our Lord has left us this word: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33. U. S.



#### THE WINE OF BABYLON IN THE VESSELS FROM THE HOUSE OF THE LORD.

Dan. 5:1-4.

With the death of Nebuchadnezzar the greatness of Babylon began to wane, and at the end of only a quarter of a century the armies of Medo-Persia under Cyrus were before the city. Foreseeing this rapid decline of Babylon's glory, the God of heaven had said through the prophet Jeremiah, "And all nations shall serve him [Nebuchadnezzar], and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him." The history of Babylon under the immediate successors of Nebuchadnezzar plainly shows to what an extent the character of the king determines the greatness and the permanency of the dominion. Although it had been revealed in the experiences of Nebuchadnezzar that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will," and that he is "the King of heaven, all whose works are truth, and his ways judgment," and these great truths had been proclaimed to all the world, so that all men "might put their confidence in God, and not forget God's doings, and keep his commands," yet "they soon forgot his works." The gospel of the kingdom, which had been made known to Nebuchadnezzar in the great threefold experience of the dream of the image, the deliverance of the three Hebrews from the furnace, and the dream of the tree, had been declared to all by a royal proclamation, and thus the lesson was just as personal as if each one had passed through the experiences for himself. But the message had been disregarded, and the living God had not been glorified, and now the armies of the conqueror were at the gates.

It is no wonder that Belshazzar the king regarded the city of Babylon as impregnable. Its wall was about three hundred and fifty feet high, and about eighty-five feet thick at the top. There were one hundred gates "of solid brass, with brazen lintels and posts, and fastened with bars of iron." The river Euphrates flowed diagonally through the city, with strong walls built on each bank. A good proportion of the land inclosed within the walls was cultivated, so that it was able to produce enough to supply the actual needs of the people in the city. Thus with gates closed the inhabitants could endure a siege of indefinite duration. But the sequel showed that walls lofty and thick, and gates of brass, are no protection against the enemy, when the men within the walls and gates refuse the God of heaven as their Rock and their Fortress. "Except the Lord keep the city, the watchman waketh but in vain."

In order to show his utter contempt for the besieging army, and his perfect confidence in the protection afforded by the walls and gates and the resources of Babylon, Belshazzar the king determined to celebrate with unusual abandon the annual feast of the god Tammuz.

"Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone."

What a picture of reckless and impious debauchery is here given! Wives, concubines, princes, and a thousand lords all joined in drunkenness and licentious revelry, led on by the king himself, while a powerful and determined foe were besieging the city. And not only was the enemy outside the walls thus mocked at, but the "King of heaven" was himself insulted in the most studied and public manner by the king of Babylon. The wine of Babylon was drunk in the vessels from the temple of the true God as an act of worship of the idols, and praise was given at the same time to the gods which were "graven by art and man's device." It was a public and formal repudiation on the part of Belshazzar the king, of that gospel of the kingdom which had been received and proclaimed by his grandfather Nebuchadnezzar. Under the influence of the same messages, the one glorified him that liveth forever, while the other praised the work of men's hands. As an inevitable consequence, one was established in his kingdom, the other lost both his life and his kingdom. Each one made his choice, and the result indicated the nature of the choice. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

From our study as to what the Lord includes under the name of Babylon, we are prepared to see that this account of the fall of Babylon is both a history and a prophecy, and that in the circumstances and causes which led to the fall of Babylon of the Chaldees is to be found a prophecy of the circumstances and the causes which lead to the fall of Babylon in our own time. We ought therefore to study in this connection some of the scriptures which deal with these things. Of the woman described in the seventeenth chapter of Revelation, upon whose forehead was the name "Babylon the great," it is said that "the inhabitants of the earth have been made drunk with the wine of her fornication." Verse 2. And the message of the second of the three angels, who has "the everlasting gospel to preach unto them that dwell on the earth," to prepare a people for the coming of the Son of man, is given in these words: "Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication." Rev. 14:8, R. V.

The connection between these statements and the account of the idolatrous feast of Belshazzar and the fall of Babylon is certainly very clear. It was "whiles he tasted the wine," or "through the counsel of the wine," that Belshazzar gave the command to use the vessels from the house of God in the worship of the idols. Thus the vessels were from the city of God, having been made according to the Lord's own instruction to be used in his worship, but in them was put the wine of Babylon, and as a result of this "confusion" of Jerusalem and Babylon the praise which was due to the living God was given to the false gods. But these idols were "the work of men's hands," the visible expression of their own ideas, and were therefore simply a deification of their own thoughts concerning religion, which they put in the place of the revelation which the high God had made of himself and the gospel of his kingdom in his dealing with Nebuchadnezzar. Thus in rejecting the gospel of the kingdom and the authority of the Most High, and in teaching the heathen rites, Belshazzar was exalting himself above all that is called God or that is worshiped, and was blinding the minds of all the people to the true teaching of the kingship of God.

This same thing has been done during all the centuries since the time of Belshazzar, by those who have either openly rejected the true God, or else have set aside the revelation which he has made of himself and his will concerning man's relationship to him, the laws of his kingdom, and have substituted their own ideas of God, and their own ideas as to how he should be worshiped, and their own interpretation of his law, even when professing to be his loyal servants. Thus it was in the time of Jesus, and of such he said: "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men."

To his people the Lord says, "I am married unto you," and, "Thy Maker is thine husband." Therefore when they leave him, and refuse to live any longer in right relationship with him, he speaks of such conduct as fornication or adultery; and to lead his people into such a departure from him is to cause them to commit fornication. When the church as a whole has thus separated from God, it is no longer regarded as a "chaste virgin," but as an impure woman, a harlot. And so the papacy, which claims to be the only true church, but which has in reality put man in the place of God, and the traditions of men in the place of the commandments of God, is represented under this symbol in the seventeenth chapter of Revelation. The influence of the example and teaching of the papacy in leading others to depart from obedience to the commandments of the true God is set forth in these words: "They that dwell in the earth were made drunken with the wine of her fornication;" "which did corrupt the earth with her fornication;" "which hath made all the nations drink of the wine of the wrath of her fornication." Rev. 17:2; 19:2; 14:8, R. V.

In the great Reformation of the sixteenth century there was a coming out from this apostate church with "the Bible only" as the watchword, and justification by faith as the platform. Those who thus received the true gospel of the kingdom protested against the complete substitution of the human for the divine in all the worship and service of God, and so were called "protestants." Had the reform which was thus begun been consistently carried forward, it would have led to a complete return to the beliefs and experiences of the early Christian church, and a people would thus have been made ready for the coming of the Lord. But in the course of time the movement became crystallized around the reforms introduced by the leaders in this great work, and no further progress was made. And so another movement was necessary to reform the reformers, and to do the work which they might have done in preparing a people for the coming of the Lord. Thus was inaugurated in 1830-40 the great advent message which is still being proclaimed, which is simply an appeal for the acceptance of the word of God as it reads, a dis-

carding of all the traditions of men, and a living faith in the fullness of the experience of justification by faith in Jesus Christ. But alas! the successors of the reformers of the sixteenth century as a body rejected the message, clung to the traditions of the past, and became "protestants" only in name. They drank of the wine of her fornication, and while separated in name, they really went over in principle to the ground held so long by the papacy, "teaching for doctrines the commandments of men," depending upon the past history of the church and upon the names of men whom God had used in the commencement of the work of reform. This has resulted in greatly increased worldliness in the church, in a loss of the old-time power, and in a general failure to recognize and to embrace the opportunity offered to preach this gospel of the kingdom. And thus have the names and the forms of the house of God been used in professedly maintaining the principles of the kingdom, but in reality in exalting man above God, in substituting the traditions of men for the plain teaching of the word of God.

All this is acted out before us in the record of Belshazzar's feast. In the cups from the Lord's house was the wine of Babylon drunk, and under its influence the creations of the minds of men were put in the place of the Creator of all things, and right principles became "confused." Thus because of the fall of the men in Babylon the way was prepared for the fall of Babylon, and that too, during a time of feasting and drunkenness.

In our day this prophetic history is being repeated. The enemy of God and man is come down "having great wrath," and "as a roaring lion, walketh about, seeking whom he may devour;" but instead of watching unto prayer, many are given over to "surfeiting and drunkenness," the wine of Babylon is drunk even in the cup of the Lord, and the true God, the King of heaven, is not glorified. And even now the darkness of the last night of the feasting is settling down upon the inhabitants of the world. Who will give the true gospel message? Who will cry, "Behold your God!"

W. W. P.

#### THE SUMMER SCHOOL—WHY IS IT NEEDED?

"THERE is earnest work to be done for the children. Before the overflowing scourge shall come upon all the dwellers upon the earth the Lord calls upon all who are Israelites indeed to serve him. Gather your children into your own houses; gather them in from the classes who are voicing the words of Satan, who are disobeying the commandments of God. Get out of the cities as soon as possible. Establish church schools. Gather in your children, and give them the word of God as the foundation of all their education. Had the churches in different localities sought counsel of God they would not need to be thus addressed on this point."

If there is any one thing above another which the Lord is now striving to impress upon the hearts of parents, it is that they have a duty to perform in the matter of the education of their children.

For years Seventh-day Adventists have quoted Joel 2:28: "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, . . . your young men shall see visions," forgetting meanwhile that this promise is prefaced by the words, "it shall come to pass afterward." The conditions which must exist before the young men and women are baptized with the Spirit are entirely overlooked. Children can not be intrusted with the Spirit of Prophecy until they are properly educated. At least we may say, This spirit will be given when they are educated as God says they should be. This is told in the seventeenth verse of the chapter before noticed, in the words, "Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them."

Children are the Lord's heritage (Ps. 127:3), and they can be said to be under heathen rule only when they are in schools where the philosophy of the heathen is daily taught. Therefore we have the instruction, "Establish church schools. Gather in your children, and give them the word of God as the foundation of all their education."

That this should have been done years ago is evident from the words, "Had the churches in different localities sought counsel of God they would not need to be thus addressed on this point."

The summer school is for the training of teachers who will be able to make the word of God the foundation of all education.

Success in the Christian school depends to a large degree upon the ability of the teacher and the attitude of the church toward Christian education. There is a work to be done in the churches. A move to start a school will serve to unify the members, and this will in turn assist in carrying on the school.

Bear in mind that the young men and women who attend the summer school do so in order to return to the churches bearing the truth of Christian education. Remember the work, pray for it, and thus help it forward.

E. A. SUTHERLAND.

#### NEED OF A TRAINED MINISTRY.

THE cause of God needs more ministers and Bible workers. Other departments have absorbed an undue proportion of our young people of late, causing a dearth of well qualified laborers in these departments of the work.

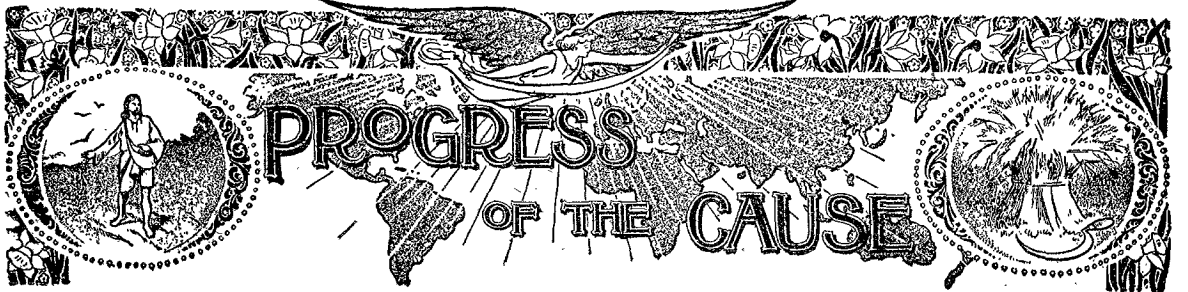
"Workers are needed all over the world. The truth of God is to be carried to foreign lands, that those in darkness may be enlightened by it. God requires that a zeal be shown in this direction infinitely greater than has hitherto been manifested. Cultivated intellect is now needed in the cause of God, for novices can not do the work acceptably. God has devised our colleges as an instrumentality for developing workers of which he will not be ashamed. The height man may reach by cultivation has not hitherto been realized. We have among us more than the average of young men of ability. If their talents were brought into

use, we should have twenty ministers where we now have one."

Ministers are called of God, not made by a course of study. But the call to service is also a call to preparation for the most effective labor, and a wisely adapted course of study may become a great help to the man who is called of God. "Those who are not qualified to present the truth in a proper manner need not be perplexed in regard to their duty. Their place is that of learners, not teachers. Young men who wish to prepare for the ministry are greatly benefited by attending our colleges." "Some young men who enter the field are not successful in teaching the truth to others, because they have not been educated themselves." "A great injury is often done our young men by permitting them to begin to preach when they have not sufficient knowledge of the Scriptures to present our faith in an intelligent manner."

The anointing of the Holy Spirit is the first requisite to success in the sacred office of the ministry, and this fact may have led some to "reason that the Lord will by his Spirit qualify a man to speak as he would have him; but the Lord does not propose to do the work which he has given man to do. He has given us reasoning powers, and opportunities to educate mind and manners. And after we have done all we can for ourselves, making the best use of the advantages within our reach, then we may look to God with earnest prayer to do by his Spirit that which we can not do for ourselves, and we shall ever find in our Saviour power and efficiency."

For a description of the Ministers' Department in Keene Academy, write to C. C. Lewis, Keene, Tex.



#### EXPERIENCES EN ROUTE.

FEBRUARY 28, I left Hamburg for a seven-weeks' trip in Germany, Belgium, France, Italy, and Switzerland. The first Sabbath I spent at our industrial school at Friedensau, and we organized a church of thirty members, and had the ordinances here. The students numbered twenty at the time, and we were getting ready to erect our sanitarium. From here I visited Magdeburg, Cöthen, Hannover, Bielefeld, Gütersloh, Düsseldorf, Elberfeld, Barmen, Essen, Gladbach, March 9 baptizing eleven persons at Vohwinkel. At all the places mentioned the work is onward and the workers, Brethren Mathe, Schubert, Baumann and Küller are of good courage.

A few hours' ride from Gladbach brought me to Lüttich and Seraing, Belgium, where Brethren Augsburg and Gwin are laboring. While northern Belgium uses the Dutch, the southern uses the Vallon, a French dialect, and among these we have a company of ten members. They are miners, and while visiting their scattered homes, I was surprised to find that nearly every alternate house we passed was a saloon, or café, as they are called here. About twenty-five attended our meeting in the evening, after which we had the ordinances. While Belgium is nearly all Catholic, yet by issuing the proper publications at a cheap rate much seed can surely be sown, and to good account.

March 14, I reached Paris, where I was happy to meet Dr. Kress in improved health. Sister Kress was also here. For eight days Brother P. Roth and myself hunted over this huge city for a suitable quarter for a medical mission, and to become personally acquainted with the situation here. Finally we secured one for \$280 a year, at Auteuil, Rue Dangeau 5, about fifteen minutes' walk from the exposition at Paris. The lodging is near to train, steamboat, and the ring railway. Besides Brother Roth and his wife, one colporteur is already here, and several others are to follow. Our plan is to circulate the French journal at one cent a copy, and some smaller publications. We hope that our French brethren in America will take a deep interest in both the Paris mission and also the French journal.

From here I went to Lyons, where Elder Tièche met me, spent one evening with the small company here and then proceeded to Anduze, where we had a general meeting for southern France from March 23-25. About thirty were in attendance from Nîmes, Branges, Calvisson, Valence, etc. Two

brethren had walked twenty-five miles from the Department of Tarn to reach this meeting. Their church had been visited only twice in seven years, and yet it had prospered. This seems to me ample testimony that there is some stable material among these mountains and rocks where so many nobly struggled during the papal persecution. We had good meetings, and though poor, they contributed twenty-four dollars for the Paris mission.

My next stopping place was at fashionable Nice, where we had thus far four medical workers and one evangelist. Some interest is developed, but no results are obtained thus far; but our medical missionaries have established the fact that self-sustaining work can be done here, and at the same time precious seeds of truth be sown.

For the first time I crossed then into Italy, spending nearly four days at Rome in the interest of the work. Few Sabbath-keepers are here, and I hope that the day is not far distant when we shall have a worker located here also, to give the warning message at the very seat and center of the papal power. I spent two days at Turin and in the Valdensian Valleys, where Brethren Curdy and Geymet are laboring with an apparently good interest. Upward of one hundred attend their meeting. I was glad to form an acquaintance with our people here. Italy surely is more promising in many ways than other fields we occupy; but in order to reap, we must sow; without expense, no return; and without labor, no result.

After spending two days to good profit with the Central European Conference Committee and the publishing and sanitarium boards at Basel, we had a general meeting for German Switzerland at Zürich. The Lord has blessed the efforts of Elder Erzenberger here, and a church of seventy members is the result. We had excellent meetings, also celebrated the ordinances together, and four of the youth decided to attend our school at Friedensau. At Basel I met Dr. Lindsay, and together we visited our companies at Darmstadt, Frankfurt, also Friedensau and Hamburg, and she told of her experiences in South Africa.

It was also my privilege to baptize one person at Cassel, and three at Magdeburg. At Kaiserslautern, where Brother Scharf labors, about fifteen have recently taken hold of the truth. April 15 I spent at Berlin, where Elder Wagner lately baptized about eighteen. I am now on my way to Russia, to attend a general meeting.

L. R. CONRADT.



## SOUTH AFRICA.

KIMBERLEY.—During the last four months we have been passing through the experience of laboring in a city undergoing active siege. For one hundred and twenty-four days Kimberley has been bombarded by the Boers, and some three thousand shells have been thrown into the city, many of them one hundred pounders. Our mission building was directly in the line of fire between the large six-inch cannon and the main business portion of the town, and many shells struck near to us. Our buildings were struck three times, one shell exploding in the business office and two in one of the living rooms, wrecking the furniture and shattering the walls, but not injuring anyone.

We foresaw the siege coming, and laid in a large supply of beans and other food stuffs, so we were enabled to supply many destitute people during the scarcity.

Food supplies got so low that resort was had quite extensively to the use of horse flesh. Lubricating and burning oils were used for cooking. The issue of food was controlled by the military, and only those who had permits could buy any of the necessities of life.

The Lord blessed our mission in a remarkable manner. Our garden, planted after the siege began, yielded bountifully. Our soup kitchen did well, and the baths were largely patronized by the officers and soldiers. The army doctors and surgeons sent for us many times to give massage to wounded officers, and the results were very marked, especially in cases of stiff joints resulting from tight bandaging. During the year the home has been favored by donations from the people of the place, one company alone having given us one thousand dollars.

During the siege we have been brought in contact with many influential people, and there is a call for us to open up a health food depot here. Our vegetarian soup came in competition with the soup made from horse and mule flesh, and the result was a triumph for vegetarianism.

We are laying plans to extend the work here, and hope for material progress the coming year.

The heat was great during the summer, but none of the mission family suffered from it.

With the new impetus given to our work by the health foods and hygienic treatments, we hope for renewed prosperity in the medical missionary work in this important city. We can plainly see the hand of the Lord in protecting us and in causing the war troubles here to be a means of making an opening for the spread of health principles. It is evident that one result of this war will be to open up a field for missionary work. J. V. WILLSON.

## SCANDINAVIAN MEETING IN DISTRICT 6.

THE meeting of the Scandinavian Seventh-day Adventist laborers on the Pacific Coast, was held at Monitor, Ore., March 29 to April 8, 1900. Present were L. Johnson, superintendent of the Scandinavian work in North America; Andrew Brorsen and L. P. Jacobsen, from the California Conference; C. Johnson, John Peterson, A. Williamson, J. A. Roos, and John Sidfeldt, from the North Pacific Conference; A. G. Christianson and S. A. Anderson, from the Upper Columbia Conference.

S. A. Anderson was chosen Secretary of the meeting, with instructions to report to the papers most interested.

Monitor is a country post office about two miles from McKee, a station on a branch of the Southern Pacific Railroad, and about forty miles from Portland, Ore. The largest church of Scandinavian Seventh-day Adventists on the Pacific Coast is situated here.

The visiting brethren were met at the railroad station, and conducted to the homes of the brethren, where they were entertained as members of the family during their stay. We had a foretaste of the reunion of God's people in seeing joy shine through tears in greeting friends of old, and receiving a hearty welcome at our arrival, and tender care during our stay. The homes of our brethren generally gave testimony not only of their industry, but also of the presence and guidance of God's Spirit in all things.

Meetings were held from 10 A. M. to 2 P. M. during the day, except Sabbath and Sunday, beginning with prayer and testimony, after which practical questions relating to the need of labor among the Scandinavians, and the best means for doing the same, were considered. A good spirit of unity and thankfulness to God for his goodness prevailed in all our deliberations. The evening meetings and one meeting each Sunday were conducted in the English language, and were listened to attentively by a comparatively large audience, and we pray for good fruit of the seed sown.

Sabbath, April 7, the ordinances instituted by our Lord were celebrated. The Spirit of God came in, and hearts were made tender, so that while we remembered our Saviour and longed for his coming again, that peace and joy which passeth all understanding were our portion.

The Secretary, together with Elders A. Brorsen and C. Johnson, were appointed a committee to draft recommendations in harmony with principles and conditions considered. The committee reported the following, which were unanimously adopted:—

Whereas, We firmly believe our organization to be of the Lord; and that a strict adherence to its principles is essential to Christian unity, therefore,—

(1) *Resolved*, That we will respect the organization, and work in harmony with our respective Conferences; and that all recommendations made by us shall be subject to said Conferences in session, or the executive committees of same, as it shall appear that they are interested.

Whereas, The *Evangelists Sendebud* and *Sions Vaktare* have been established in the order of the Lord to spread the truth among the Scandinavians; therefore,—

(2) *Resolved*, That renewed efforts be made by all our laborers to extend the circulation of said papers.

Whereas, There is great need of laborers among the Scandinavians in the North Pacific Conference; therefore we—

(3) *Recommend*, That Elder A. G. Christianson be requested to spend a part of his time in labor among the Scandinavians of the North Pacific Conference. We also—

(4) *Recommend*, That Elder A. G. Christianson attend the California State camp-meeting in the interest of the work among the Scandinavians at that meeting.

Whereas, We believe that the Lord's work among the Scandinavians will be materially advanced if the laborers among this people can meet at suitable times and places, to seek God and counsel regarding the work for the future; therefore we—

(5) *Recommend*, That a meeting similar to this, be held in 1902, at such place on the Pacific Coast, and at such time during the year, as shall be agreed upon; and that the Conferences within said territory be requested to send their Scandinavian laborers to said meeting.

Having enjoyed many blessings from God at this our first general meeting of Scandinavian laborers on the Pacific Coast, for all of which we sincerely thank our Heavenly Father; and recognizing that it is by the liberal co-operation of the General Conference and the local Conferences interested, that this meeting has been made a pleasing reality; we hereby express our hearty appreciation of the kindness manifested by the General Conference, together with the California, North Pacific, and Upper Columbia Conferences, in sending delegates to this meeting; and extend to the officers, fellow laborers, and brethren of said Conferences, our greeting of Christian love and fellowship.

S. A. ANDERSON, Sec.

## ADVANCEMENT.

It has been forty-six years since I fully received and began to teach the truth as God has given it in the Third Angel's Message. When I began, there was no organized Seventh-day Adventist church in existence. There were a few scattered believers like myself. And yet I knew the Lord had called me to teach the truth to my fellow men. I have traveled and taught the people more or less in thirteen States, and have baptized more than two thousand people. I have enjoyed much of the blessing of the Lord in my labor, never having the least occasion to doubt any part of this grand and glorious message. The Testimonies of the Spirit of God have been a wonderful help to me all the way.

It was twenty-four years since I had been to Battle Creek; but on the tenth of last April I arrived in that city and called at the house of Brother T. M. Steward, one of the first Sabbath-keepers I became acquainted with in Wisconsin. I had read of the improvements and advancement the cause of God had made. But when my eyes beheld the wonderful changes that had taken place in this glorious cause since I had last been there twenty-four years ago, my heart overflowed with joy and praise to the Lord, who doeth all things well. And as I went through the several institutions connected with this denomination and saw the many young people that the Lord has there in training for his work, I felt very thankful that the Lord has lengthened out my life to over seventy-seven years so that I have the precious privilege of seeing this wonderful growth in his precious cause.

The treatment I received at the Sanitarium I appreciated very highly. The kindness of the doc-

tors and helpers constrains me to think of them as the servants of the Lord. As I went into the bath room one morning, I noticed several of the helpers on their knees, praying for the blessing of the Lord to help them to do their work well. I always have recommended the sick to go to the Battle Creek Sanitarium, and will continue to do so now more than ever before; because I have been there and seen for myself, and hence can speak of what I know to be true by experience.

I also met with the old people in their home, one morning at the hour of prayer and once at an evening meeting, both of which I greatly enjoyed. At another time I visited the Haskell Home for children. I praise the Lord for putting it into the heart of Mrs. Haskell to make the donation she did for the purpose of rearing and training orphan children for the Lord. The Lord's blessing is upon the children, who number more than one hundred. As I was conducted through the building my heart said, Praise the Lord for his loving-kindness still over the children of men.

May the Lord continue to bless all those institutions which he has brought into existence for the purpose of saving his people from their sins.

I. SANBORN.

## ILLINOIS.

JERSEYVILLE.—Last September Brother W. M. Lewsadder and I pitched a tent at this place, and began a series of meetings in a field where the truth had never been preached. One family had recently moved to the place, and another lived a few miles away. These families constituted our support. Our congregations were so large we found it necessary to enlarge our tent, which we did by using middle strips, making it thirty by seventy feet, and yet many times it was insufficient to accommodate the people. We continued in the use of the tent until snow fell in November, when we found it necessary to move to a hall, in which services have been continued, at intervals, ever since. As a result fifty persons have accepted the truth. All points of the faith have been presented in an unreserved manner, and are being accepted with good will. Over fifty dollars' worth of our publications have been sold, and our periodicals are being freely subscribed for. Tithing and health reform have already been adopted by the majority, and we have endeavored to instruct so that they would not come short in any good thing. We feast upon the "first" love manifested by these souls newly born into the truth, and rejoice in the work that God has wrought. J. P. HENDERSON.

## WISCONSIN.

It has been my privilege during the last winter to labor for the Master in Wisconsin. The general meeting held in Milwaukee, January 22-28, was of unusual interest and profit to the laborers in this State. As the different phases of the work were studied, the Holy Spirit came in and witnessed to the work we are trying to do.

While at Milwaukee, it was my privilege to meet with the companies at Watertown and Racine. At each of these places our people are earnestly doing what they can to further the message of present truth.

I spoke several times in the Helping Hand Mission, to the sin-hardened men who came in from the lower walks of life; and I wish to emphasize the statement that it is a mistake that these men, many of them literally out of the gutter, can not, and will not, receive the distinctive truths that have made us, as a denomination, what we are. We preached the plain, straight-cutting truths of the Third Angel's Message, in a simple manner, to these seemingly ignorant men, and it was a satisfaction to see how eagerly they listened, and how intelligently they questioned regarding the truths bearing upon the subjects presented.

God has especially raised us up, as a distinct people, to do a specified work; that is, to live, talk, teach, write, and preach the *Third Angel's Message*. And when we leave this special, God-given work to preach only the general principles of the gospel, that have been applicable to all ages since the fall of man, what better do we than the popular ministry around us, who are not giving the trumpet any certain sound!

After the good State meeting it was my privilege to speak to the churches at Portage, Dell, Star, and Readstown. In company with Elder Shreve, I spent some time in the Kickapoo Valley, where we felt that a good work was done. Every branch of the message in Wisconsin is certainly onward, and our people are of good courage, and are pressing the battle to the gates.

My address is 865 5th St., Milwaukee, Wis.

O. C. GODSMARK.

## MAINE.

FROM March 9 to May 6, 1900, I have been holding meetings with the church on Cliff and Long Islands.

From the first, the Lord came near to us, and helped in our meetings. Some, who had become discouraged, and given up the truth, returned unto the Lord, the shepherd and bishop of their souls. New ones came out and began to keep the Sabbath on both islands, and others are convinced that we have the truth. May God help them to obey.

May 5 and 6 Elders H. C. Basney and S. J. Hersum were present to "preach the word." Our meeting was free, and it was good to be there. Eight were buried with Christ "by baptism into death: that like as Christ was raised up from the dead, by the glory of the Father," even so they are to walk in newness of life. One of them was the first fruit of the Portland Open Door Mission. Twelve united with the Cliff Island church. We thank God for the good work that has been done. May it still continue.

J. B. GOODRICH.



— The plague has again broken out in Japan.  
— The street-car men in Dayton, Ohio, are on a strike.  
— California raisin growers have combined to raise prices.

— The capitalization of the tobacco trust is given as \$171,500,000.

— John Clark Ridpath, the historian, is very ill in New York City.

— The Olympic games, in connection with the Paris Exposition, began May 17.

— Coffee steamers are refused a landing at New Orleans, La., for fear of the plague.

— Berlin (Germany) newspapers will fight the paper trust by erecting a mill of their own.

— July 1, passenger fares on Washington State railroads will drop from four to three cents a mile.

— Stores were closed in Madrid, Spain, May 10, in protest against the government's taxation measures.

— Of the 15,000 immigrants who arrived in New York during the week ending May 19, forty per cent were Italians.

— Ex-queen Liliuokalani, of Hawaii, left Washington, D. C., May 15, for her home, with a retinue of servants and two automobiles.

— The United States health department reports smallpox in every State and Territory of the country, though not in a serious form.

— The steamer "Monarch" sailed from New Orleans, May 12, with 1,500 mules for South Africa, and the "Corinthia" carried 1,400 mules for British army officials.

— Julius Fleischmann, who will become mayor of Cincinnati, July 1, is only twenty-eight years old. When he was twenty, he was made a colonel on the staff of McKinley, who was then inaugurated governor of Ohio.

— Speaking of the relief of Mafeking, an exchange says: "The relief of a beleaguered city in South Africa relieves many people in all parts of the world. There were thousands shut up in Ladysmith, Kimberley, and Mafeking, that never saw those places."

— William A. Clark, of Montana, resigned his seat in the United States Senate April 15, and was immediately appointed to fill the vacancy caused by his resignation, by Lieutenant Governor Spriggs, of Montana. The "trick up the sleeve" is creating quite a sensation throughout the country.

— Paderewski sailed from New York, May 16, with nearly 200,000 American dollars, as the result of his concert tour of 23,000 miles in this country. On reaching Europe, he will go to his villa near Lausanne, Switzerland, where he will complete his opera, "Manru," which is to be produced in Dresden.

— The Boer envoys arrived in New York, May 15, and were warmly welcomed by crowds of New York Boer sympathizers. The President's cabinet, in discussing the reception to be given to the Boer delegation, decided "to make no unnecessary technical points against the delegates, but to treat them with as much liberality as is possible without a breach of the diplomatic proprieties."

— The king of Belgium is visiting in England.

— Kaiser William has invited Sousa's band to play at his court.

— The grand vizier of Morocco, Ahmed Ben Mussa, died in Tangier, May 17.

— The Methodist Conference has decided that it is not necessary to kneel at prayer.

— The government of Peru has ratified the extradition treaty with the United States.

— The Australian Federation bill has passed its first reading in the British House of Commons.

— Owing to recent disturbances in the Italian Chamber of Deputies, Parliament was prorogued, by royal decree.

— May 16 a man leaped to death from the Brooklyn Bridge, New York. He was the fourth person within a month to jump from the structure.

— By a narrow margin of two votes, the Massachusetts House of Representatives has decided not to abolish the death penalty in that State.

— The Russian minister to Korea has informed the Korean government that Masampo, in Korea, will be the winter headquarters of the Russian fleet.

— May 20, 500 Filipinos attempted to ambush 80 American scouts, near Aquasan, in Mindanao, but lost 51 killed; two Americans were killed and three wounded.

— The rebels in Colombia suffered a defeat on May 17, in the Vetas district; Generals Leal and Herrera were among the killed, and 1,200 rebels were captured.

— Russia has shipped 100,000 coolies from China to Manchuria, to construct the railway to Port Arthur. The fortifications at Port Arthur are progressing rapidly.

— May 19, the United States Post Office Department extended the privilege of domestic money orders to the Paris Exposition grounds and to Porto Rico, Cuba, and the Philippines.

— The Secretary of the Interior has received information that the Indians on Tongue River, Montana, are becoming restless, and that an incipient "Messiah craze" has made its appearance there.

— The Department of State has been "officially informed that the French government has decided not to grant permission to foreign militia to visit Paris in organized bodies during the Exposition."

— The Presbyterian General Assembly strongly urges all communicants more closely to observe the "Sabbath," and has asked the St. Louis papers not to publish its proceedings in their Sunday editions.

— Lady Roberts, wife of Lord Roberts, has gone to South Africa with her two daughters. Since the death of her son she has continually expressed the wish to visit the scene of his death and to see his grave.

— Governor Smith, of Montana, appointed Martin Maginnis United States senator, May 18, in place of W. A. Clark, whose appointment by the lieutenant governor, he declares, was vitiated by fraud.

— The Ontario government has prohibited the export of tan bark cut on crown lands. This action was taken at the request of tanners, who asserted that "the Americans were saving their own bark, by getting their supply from Ontario."

— The fourth assistant postmaster general, Bristow, has been ordered to Cuba, to take charge of investigations into Cuban postal frauds. Postmaster Thompson, of Havana, has been suspended, and several employees have been arrested.

— The number of American exhibitors at the Paris Exposition is second only to that of France herself, and far ahead of all other competitors. Where the English have only 1,000 and Germany 3,000, the United States has 7,000.

— J. C. W. Beckham is governor of Kentucky, by a decision of the Supreme Court of the United States that it has no jurisdiction in the case; and Mr. Taylor, the rival of the late Mr. Wm. Goebel, is in Indiana, under the protection of Governor Mount.

— The Boer peace envoys now in this country are Messrs. Fischer, Wolmarans, and Wessels. They have been informed by Secretary of State Hay that the government can do nothing for them, as any official act on its part would jeopardize the peace of the United States.

— And now Mrs. Dewey announces "that she has materially changed her political views since her trip through the West, and has no desire to see the Admiral elected president." The reasons for her change of opinion are that "the strain would be disastrous to his health, and public life would interfere too greatly with her domestic happiness."

— It is reported that "the Russian Embassy has considerably perturbed governmental and diplomatic circles in Constantinople, by inviting the immediate attention of the Porte to the deplorable situation of many districts of Armenia, resulting from brutal methods of collecting taxes and from persecutions, which has driven many to embrace Islamism, while whole communities are preparing to emigrate to Russia."

— According to South African advices, President Kruger and the other high officials purpose leaving Pretoria almost immediately, for Lydenburg. The British prisoners will be conveyed there, and the foreign consuls at Pretoria are leaving for Lydenburg.

— The International Peace Bureau at Berne, Switzerland, has decided to make an appeal to the twenty-five powers who are signers of the conventions adopted by The Hague Peace Conference, in favor of the restoration of peace in South Africa, by means of mediation.

— May 17, the heroic garrison at Mafeking, South Africa, commanded by Lieutenant Colonel Baden-Powell, was relieved, after a siege of 214 days. The relief was effected by 1,500 Cape Colony troopers, the Boers offering little opposition. In fact, the English garrison succeeded in finally surrounding and capturing a strong body of their former besiegers. London, upon receipt of the news went wild with joy. Baden-Powell has been promoted to the rank of major-general.

— The *Christian Advocate* states that "superstition still exists in England," and that "Angill Castle, Westmoreland, which cost \$70,000 to build, and was sold some years ago for \$10,000, has now been resold for \$3,250, because it is reputed to be haunted by mysterious flaming spirits flitting about the premises." Upon this incident the *Advocate* comments as follows: "This does not surprise us. There is hardly a county in the United States in which a report of that kind could be started about a house, without making it unsalable."

— After a two-hours' debate Tuesday, May 15, the Methodist Conference in session in Chicago, adopted the following resolutions regarding the United States army canteen: "We are, however, chagrined, humiliated, and exasperated by the puerile and absurd construction placed upon the anti-canteen law, so-called, by the attorney-general of the United States; and with all due respect to his exalted station, we record the fact that we are pained and disappointed at the course of the president in accepting as final and satisfactory an opinion without binding force. Such an abuse of power is nullification in its most dangerous form. Upon the president, as commander in chief of our army, rests the responsibility for the canteen saloon, an evil which he has ample power to suppress, and which, to quote the episcopal address, is a more deadly foe to the soldier than bullet or tropic heat." President McKinley, it will be remembered, belongs to the Methodist body.



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

## TO THE CHURCHES.

How many times have these words been read by you: — "In all our churches, and wherever there is a company of believers, church schools should be established." "The education that is generally given in the schools of the world is not that which can be accepted as true education." "Children are the heritage of the Lord. . . . Shall the members of the church give means to advance the cause of Christ among others, and then let their own children carry on the work and service of Satan?" "I say again, Establish schools for the children wherever there are churches. Where there are those who assemble to worship God, let there be schools for the children."

The churches can not plead poverty; for the poor churches are not excepted in the command to establish schools. It is useless to say that too much is now being given to other enterprises, for the education of the children is placed ahead of any other missionary work. The fact in the case is that there is no excuse for any church, for all must educate their children. Since there are 1,470 churches in the United States, should there not be as many schools? There are probably a few churches where there are no children, but these are very few. Many of these churches will open schools in the fall. They will need well-trained teachers, for the Lord has said that the work of educating the children should not be intrusted to novices. It is time for each church to decide the matter, and, if possible, select a competent teacher from their own number. Send this teacher to the summer school for a training. Be sure that the one selected has the proper qualifications for a teacher. He should be thoroughly consecrated; should have an education sufficiently thorough to do good work; that is, he should at least be able to obtain a second-grade teachers' certificate. With the knowledge of the principles of Christian education and the methods to be used in a church school which may be obtained during the summer, you have fair prospects of a good school.

Let the matter be decided at once, for the summer school opens June 20, and every day is valuable. If you desire reading matter on educational topics, address *The Advocate*, Battle Creek, Mich.

There is much greater danger of obtaining a weak teacher if there is delay in making the application, for those churches which first apply are first supplied.

It has frequently happened that after much delay a church has insisted upon a teacher at the last moment. Much of the weakness in the work has been due to this. We do not wish to send out any incompetent teachers; so make application at once

E. A. SUTHERLAND.

## VIRGINIA, NOTICE.

AS THE tract society office has been closed for the present at Richmond, Va., all business pertaining to the Virginia Tract Society or Virginia Conference should be directed to Newmarket, Va., until further notice. The *Messenger* is also published at Newmarket, Va. Considerable delay and trouble will be avoided by addressing as above.

R. D. HOTTEL.

## SPECIAL NOTICE

To Nonresident Members of the S. D. A. Battle Creek Church.

THE Battle Creek church is desirous of obtaining the present address of every nonresident member, and earnestly requests all such to send this information to the undersigned at as early a date as possible.

This church is under the supervision of the General Conference. There are upon its membership record about six thousand names, and it is no small matter to search through this mass of names, in order to keep up a revised directory and to remain in touch with its present membership. Hence it is very important that every member keep the body informed of his or her address. Any change in name, or address, should be promptly reported to the clerk. Owing to a failure on the part of many to attend to this important duty, or to that of regularly reporting to the church, the addresses of a majority of the five hundred or more nonresident members have been lost.

We frequently have matter of special interest and importance which we desire to send to our nonresident members, and therefore desire their addresses. If you hold your membership here, but are among these absent members, please send your name and address in full to the church clerk as soon as possible. Any information that will assist in finding the addresses of these unknown members will be thankfully received.

In view of the solemn time in which we are living, we esteem it a pleasure as well as a duty to correspond with our brethren, that we may help each other in this time of trouble.

GEO. W. SPIES, S. D. A. Church Clerk,  
Care of Review and Herald, Battle Creek, Mich.

## MIDSUMMER GOOD HEALTH.

THE Good Health Publishing Company desires to call the attention of the REVIEW and HERALD readers to a special issue of *Good Health*, called "The Midsummer Number," which will be ready about June 20, and suitable for circulation until the latter part of October. It will be a real missionary number and all who would do a little missionary work among their neighbors and friends, and give them the principles of "health reform" in an acceptable way, will find this issue to meet a long-felt want. And your neighbors will BUY this number where you could not reach them with religious tracts.

"The Midsummer Number" will be a true entering wedge for all religious work. It will contain many valuable articles treating upon diet and dress adaptable to summer, and the methods for treatment of summer diseases.

Among the principal articles will be the following: "Summer Foods," "How to Treat Children's Diseases in Summer," "Hygiene on the Farm," "Hydrotherapeutic Measures Appropriate to Summer," by Dr. J. H. Kellogg; "Japanese Children," "Manifestations of Nervousness," and "Pretty Designs of Summer Dresses."

The above are important subjects, and the people are looking for true methods of treatment for their diseases. Many are losing confidence in patent medicines, and are turning to the false divine healers who are constantly springing up to reap a rich harvest, because they have no knowledge of the laws by which health is secured and preserved. Sickness, disease of every kind, ruined constitutions, premature decay, and untimely deaths are the result of the violation of nature's laws.

If you would help humanity, aid in selling this number. Price, ten cents a copy. The Good Health Publishing Company desires every REVIEW reader to become their agent, and will furnish this number in lots of five or more, at five cents a copy. Order at once, through your tract society, or from the Good Health Publishing Company, Battle Creek, Mich.

## MINISTERS' AND BIBLE WORKERS' DEPARTMENT AT KEENE ACADEMY.

THE sole aim of this department is to prepare men to "preach the word," and practise it, and to go forth as true servants of Jesus Christ,—men who hate iniquity and know how to reprove, rebuke, and exhort with all long-suffering and doctrine; men who can meet difficulties and surmount them in the name of the Lord, and who are sound in the faith.

No one can receive a standing from this department unless he is firm as a rock upon every part of the Third Angel's Message. It strives to train men to weigh Scripture evidence and meet wickedness and error with wisdom and patience,—men of deep piety, yet properly balanced; not men who will rush first into the fire and then into the water, nor men who can simply raise an excitement. There is need of men who know how to pray, how to work with their hands, and how to hang on in a difficult field. If ever there was a time when the cause of God needed men who can be relied upon in a crisis, it is now.

The following is an outline of the two-years' course of this department. It constitutes grades nine and ten in the course offered by Keene Academy, and presupposes a knowledge of the common branches as taught in the preceding grades, or else sufficient maturity and experience to insure successful pursuit of the studies named. It is open to men who believe they are called of God to the ministry, and also to women who believe they are called to the work of reading the Bible in the homes of the people, as the preparatory study for both kinds of work is largely the same.

FIRST YEAR.—"Desire of Ages," Rhetoric and Public Speaking, General History, Bible Nature Study and Science, Testimony Study.

SECOND YEAR.—"Daniel and the Revelation," and "Great Controversy;" Topical and Doctrinal Bible Study, Physiology and Nursing, Methods of Gospel Work and Study, Voice Culture and Public Speaking.

For a full description of this and other departments of study in the Keene Industrial Academy, write to C. C. Lewis, Keene, Tex., for a copy of the annual calendar.

## CAMP-MEETINGS FOR 1900.

## DISTRICT ONE.

Pennsylvania, Philadelphia,	June	7-17
New England, Arlington, Greater Boston,	June	14-25
Mass.,	June 21 to July 2	9-20
Chesapeake, Baltimore, Md.,	Aug.	16-27
Virginia,	Aug. 23 to Sept. 3	
Vermont, St. Johnsbury,	Aug. 30 to Sept. 10	
Maine,	Sept.	13-24
New York, Lyons,		
West Virginia,		

## DISTRICT TWO.

Louisiana,	July	13-22
Mississippi,	July	24-31
Cumberland Mission (local), Frankfort, Ky.,	June 28 to July 8	
Carroll (local), Greensboro, N. C.,	July	19-29
Alabama, Fruithurst,	Aug.	2-12
Georgia,	Aug.	10-19
Carolinas, Asheville, N. C.,	Aug. 23 to Sept. 2	
Tennessee River,	Sept.	6-16
Cumberland Mission,	Sept.	14-23
Florida,	Sept. 28 to Oct. 7	

## DISTRICT THREE.

Wisconsin, Eau Claire,	June	5-17
Ontario, Guelph,	June	14-24
*Michigan,	Aug.	2-12
Ohio, Dayton,	Aug.	15-27
Illinois,	Aug. 23 to Sept. 2	

## DISTRICT FOUR.

*Iowa, Ames,	May 31 to June 10	
*Minnesota, Anoka,	June	7-17
*South Dakota, Sioux Falls,	June	12-24
North Dakota,	June 29 to July 8	
Manitoba, Morden,	June 28 to July 8	
Nebraska (local), Dannebrog,	May 29 to June 3	
Nebraska (local), Morrillville,	June	6-13
Nebraska (local), Sterling,	June 27 to July 2	
Nebraska (local), Hot Springs, S. D.,	July	13-23
Nebraska (local), Oxford,	Aug. 28 to Sept. 2	
Nebraska (State), Seward,	Sept.	18-23

## DISTRICT FIVE.

Texas (local), Houston,	June	1-11
Texas (local), Marshall,	July	13-23
Texas (State), Dallas,	Aug.	2-12
Kansas (local), Great Bend,	May 31 to June 10	
Kansas (local), Wellington,	July	12-22
Kansas (local), Stockton,	July 26 to Aug. 5	
Kansas (local), Clay Center,	Aug.	9-19
Kansas (State), Emporia,	Sept.	20-30
Arkansas,	Aug.	9-19
Missouri,	Aug.	16-27
Colorado, Denver,	Sept.	6-17

## DISTRICT SIX.

Upper Columbia (local), Spokane, Wash.,	June	14-24
California, San Jose,	June	5-17
Montana (local), Great Falls,	June 21 to July 1	
Montana (local), Bozeman,	July	5-15
Montana (local), Red Lodge,	Aug.	16-26
Montana (local), Bitter Root,	Aug. 30 to Sept. 9	

\* Preceded by workers' meeting.

Announcement of later meetings will be published in due time. Particulars as to the time and place of holding State and local camp-meetings should be sent to the undersigned as soon as definitely planned. L. A. HOOPES, Sec. Gen. Conf.

## ONTARIO CONFERENCE, NOTICE!

I WISH to correct the statement I made in the REVIEW for May 15, in regard to the number of church members necessary to entitle the churches to additional delegates. The rate is one for every ten members instead of every fifteen. The constitution of our Conference was changed from the usual number, at its organization. So we may thus have a larger representation. We hope a full delegation will be chosen, and that also all our people as far as possible will attend, to participate in the important moves of the Conference, and to get all the benefit they can from the camp-meeting. Recent Testimonies assure us more than ever of the importance of these camp-meetings. All should have a lively interest in the prosperity of the Conference.

F. D. STARR.

## NOTICES.

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

WANTED AT ONCE: A middle-aged woman to keep house for family of four. Sabbath-keeper desired. Address, Henry De Fluiter, 66 Michigan St., Cleveland, Ohio.

WANTED: By a S. D. A., a man to help on a farm. Address D. G. Church, Drakes Mills, Craw Co., Pa.

WANTED.—Young S. D. A. women, with true missionary spirit and a desire to work for children. Address Matron, Children's Christian Home, 2408 S. Park Ave., Chicago, Ill.

WANTED.—A first-class stone mason. Must have knowledge of field stone; also be handy at brick work and plastering. Must be a Sabbath-keeper. For particulars, address Samuel Bowyer, Rolla, N. D.

## Obituaries.

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

HAWLEY.—Died near Wilmet, Mich., of blood poisoning, Julius Warren Hawley, son of Brother John Hawley, aged 21 years, 6 months, 9 days. Funeral services were held at the family residence. W. H. WILBUR.

GRUBB.—Died at Broughton, Ohio, March 12, 1900, James I. Grubb, aged 64 years, 2 months, 2 days. He first heard the Third Angel's Message over twenty-one years ago. We believe he sleeps in Jesus. MRS. M. E. GRUBB.

HILLS.—Died at Stewartville, —, April 19, 1900, of consumption, my wife, Mrs. A. M. Hills, aged 46 years. Funeral services were conducted by Elder R. G. Jones (Congregational). Text, 2 Tim. 4: 6-8. A. M. HILLS.

VAN KIRK.—Sister C. E. Van Kirk, wife of A. H. Van Kirk of Dodge Center, Minn., died Jan. 30, 1900. She rejoiced in the Third Angel's Message until death. The funeral was conducted by the writer, from Ps. 17: 15. J. F. POGUE.

KRATZER.—Died April 2, 1900, at Cassville, Ind., Conner Ross Kratzer, aged 3 years, 19 days, oldest son of Theodore and Bell Kratzer, after an illness of one day. Funeral services were conducted by the writer. Text, Job 14: 14. J. E. COLLINS.

ANDROSS.—Died at Walla Walla, Wash., April 11, 1900, Mrs. Sophronia Andross. Sister Andross was born in New York June 19, 1837. She with her husband accepted present truth in 1885. Her faith in the message was unswerving to the last. Funeral services were conducted by the writer, from Heb. 9: 27, 28. W. F. MARTIN.

HYATT.—Died at Eliso, Cal., April 12, 1900, of tuberculosis, Sister Laura Hyatt, aged 43 years, 2 months, 7 days. The deceased came to Ventura, Cal., about seven years ago, when she accepted present truth and united with the church of Seventh-day Adventists. Words of comfort were spoken by the writer. F. W. HARMON.

WILLIAMSON.—Died near Steubenville, Ohio, March 13, 1900, my daughter, Mrs. E. B. Williamson, aged 37 years. She was converted at her home, and united with the Mt. Vernon Seventh-day Adventist church in 1892, and was baptized in Lake Erie during the last camp-meeting held at Cleveland. She sleeps in Jesus. MRS. R. A. SHANE.

FALLON.—Died at Kirwin, Kan., April 27, 1900, Sister Mary Fallon, aged 76 years, 1 month, 8 days. Sister Fallon accepted the truth, and united with the Kirwin church, in 1891. She now rests in hope of a part in the first resurrection. Words of comfort were spoken by the writer, from Isa. 25: 8, 9, assisted by Elder J. W. Covert. T. GODFREY.

THURSTON.—Died at Randolph, N. Y., April 25, 1900, Brother Daniel Thurston, aged 90 years, 6 months, 5 days. Father Thurston accepted the truth in 1867, through the efforts of Elder R. F. Cottrell, since which time he has lived in confidence of the faith delivered to him. Funeral discourse was given from Job 14: 14, by the writer. HOMER W. CARR.

WOODLEY.—Died in Toronto, Ontario, May 16, 1900, Sister Mary Ann Woodley, aged 60 years, 4 months, 2 days. She accepted present truth about three years ago, and became a devoted member of the Toronto church. Her sufferings were quite severe and protracted, but she bore all patiently. Funeral was conducted by the writer. Text, Ps. 116: 15. F. D. STARR.

HILLER.—Died in Almer, Mich., of old age, Sister Nancy Hiller, aged 80 years, 10 months, 18 days. Sister Hiller gave her heart to the Lord at an early age and became a member of the Methodist Church. In 1865 she heard and accepted the truths of the Third Angel's Message. Funeral services were conducted by the writer, assisted by Brother Sylvester Craig, W. H. WILBUR.

DRAPER.—Died at Guadalajara, Mexico, April 25, 1900, of quick consumption, our son, De Witt A. Draper, aged 29 years, 9 months, 2 days. He was sent to Mexico in March in hopes of regaining his health, but steadily failed until his death, which was triumphant in the Lord. He had been a faithful manager in the Helping Hand Mission at Cleveland, Ohio, for the last year. P. P. AND E. L. DRAPER.

CLARK.—Fell asleep in Jesus, at Gardena, Cal., Feb. 9, 1900, Austin A. Clark, aged 43 years, 1 month, 15 days. He accepted the Third Angel's Message and kindred truths about six and a half years ago, and was ever a faithful Christian. The funeral services were held in the Methodist church, of Gardena, conducted by Elder Wm. Healey, assisted by the pastor of the Methodist church. He was buried at Compton. M. E. H. CLARK.

BARTLETT.—Fell asleep in Jesus, at College View, Neb., April 7, 1900, Mrs. Sally Bartlett, aged 84 years, 26 days. Mother was born in Brookfield, N. Y., and at the age of sixteen found Christ as her Saviour, and united with the Methodist church at Winfield. She heard the Adventist doctrine preached in 1843-44, and with others studied to know if these things were so. Early in the fifties she accepted the Sabbath and was a charter member of the Brookfield church. The services at College View were conducted by Elder O. A. Johnson. The remains were then taken to Conway, Iowa, for interment. MRS. LUCY JONES.

GARDINER.—Fell asleep in Jesus, at Slocumville, R. I., March 26, 1900, Mary S. Gardiner, aged 56 years. The immediate cause of her death was la grippe. But Sister Gardiner had been in poor health for about twelve years, having her limbs nearly paralyzed, and also being blind. The Lord called her out of darkness into his marvelous light about one year ago, and although unable to see or walk, she "asked not to be excused," but meekly followed her Saviour in baptism, and united with the Slocumville church, June 11, 1899. From that time she has been a faithful witness to Christ, both by her words and her daily life. Words of comfort were spoken by Elder E. R. Wood, from Ps. 127: 2. E. F. HENRY.



# AGENTS WANTED

... FOR THE ...

## "Desire of Ages."

READ THE FOLLOWING, AND ARRANGE TO ASSIST IN PLACING THIS BOOK IN EVERY HOME IN THE LAND:

PERHAPS there is nothing that has such power to lift the poor out of their poverty, the wretched out of their misery, to make the burden bearer forget his burdens, the sick his sufferings, the sorrower his grief, the downtrodden his degradation, as good books. Particularly is this true when applied to publications that have the Bible for their foundation, and especially such a book is "THE DESIRE OF AGES."

It will be a friend to the lonely, a companion to the deserted, joy to the joyless, hope to the hopeless, a helper to the helpless, good cheer and courage to the disheartened. It will bring light into darkness and sunshine into shadow; it reveals the life and character of the Master in such a way as to give the reader a new glimpse of the depth of love that prompted the Father to give his only begotten Son for the fallen race.

A copy of "THE DESIRE OF AGES" should be in every home. It will sell, and every church should have one or more of their members engaged in calling the attention of the people to the wonderful truths contained in this book.

### Words of Commendation for It.

Executive Department, State of Indiana,  
INDIANAPOLIS, IND., March, 21, 1900.

I HAVE examined "The Desire of Ages," and find it of great value in Bible study. Along with the birth and life of Christ as found in the New Testament, "The Desire of Ages" presents the types and shadows of the Old Testament Scriptures, and reveals their complete fulfillment in Christ. This book is helpful to the Bible student. It is full of inspiring thought, and its study must greatly benefit the searcher after Bible truth.

GOV. JAMES A. MOUNT.

Rector's Study, St. Thomas Episcopal Church,  
BATTLE CREEK, MICH., Jan. 22, 1900.

I HAVE examined with much interest and great pleasure "The Desire of Ages," the Life of Christ, written by Mrs. E. G. White. It is one of the very best lives of the Christ of mankind extant. Admirable plan and force of evangelical teaching places it pre-eminently as a word for the student and Christian, as well as the humblest believer. The cross shines out from these pages as a symbol alike of blessedness and power. Those not having a record of the Life of lives will not make a mistake in purchasing this. Those possessing other lives will find this of inestimable value.

REV. LEWIS BROWN.

54 ADAMS ST., BATTLE CREEK, MICH., Jan. 23, 1900.

A VERY hopeful sign of the times is the fact of accumulating literature written in recent years concerning the "Man of Galilee." The last work in this line that has come to my attention is a large, generously illustrated volume entitled "The Desire of Ages," which is the ripe fruit of the mind and heart of Mrs. E. G. White.

It is a spirited narrative of the life and teachings of Jesus, from the manger to the cross, written from the orthodox point of view, and yet, unsectarian, sweet, and sympathetic. Perhaps the keynote of the work is expressed in one sentence of the author: "The glory shining in the face of Jesus is the glory of self-sacrificing love."

REV. GEORGE W. BUCKLEY.

DELPHOS, OHIO.

HAVING examined the book "The Desire of Ages," I would recommend it as a desirable book for the home. The subject it treats is most important, and has been developed by a master mind. It is spiritual, fascinating, instructive, and can not be studied without giving higher and greater ideas of him who is the "Desire of Ages." We would recommend every family to purchase a copy of it for their own and especially for the benefit of the young.

REV. T. B. RECKARD (Baptist).

SPENCERVILLE, OHIO.

THE book entitled "The Desire of Ages," containing nine sections with 87 chapters, closing with the ascension of Christ, is one worthy an important place in every home. The subject matter of the book is one that is of interest to every one. Its arrangement is such that the reader is fascinated by the manner of its presentation, and as he reads, he is more and more delighted with the sentences as they lead him step by step into a fuller understanding and appreciation of the life and character of Him who is the "Desire of Ages."

REV. O. L. COOK (Methodist.)

LONDON, N. ENGLAND.

I HAVE just completed reading "The Desire of Ages." It is, indeed, a most wonderful book. Its style is such that one feels while reading as if passing with the Saviour through the scenes of his life, trials, and sufferings. This book will surely create a desire in many hearts to have the Saviour abide with and in them. I hope the volume will be placed in the homes of millions.

J. N. LOUGHBOROUGH.

"THE DESIRE OF AGES," by Mrs. E. G. White. This book gives a complete outline of the life and work of the Saviour, and it will be found that this work will be especially helpful and beneficial to those studying the present series of the International Sunday-school Lessons, which covers a period for the next eighteen months.

The illustrations have been prepared by eminent New York artists, and are first-class in every particular."

"CENTRAL METHODIST."

BIDDEFORD, ME.

"THE DESIRE OF AGES," by Mrs. E. G. White, seems to me to be not so much an attempt to present a new "Life of Christ" as to bring that wonderful life itself in contact with the reader. The story is beautifully written. As an example of book-making the work is a success; paper, type, and illustrations are in chaste harmony. The book should have a wide circulation."

CLIFTON K. FLANDERS (Baptist).

SACO, ME.

FROM my examination of "The Desire of Ages" I would say it is a life of Christ very superior to many lives of Christ being sold to-day. It is a work which, while designed to be popular, is fertile in suggestiveness for the scholar. Mrs. White has evidently made a careful study of the life of Christ."

GEORGE E. NICHOLS.

TOLEDO, OHIO, May 10, 1900.

HAVING examined "The Desire of Ages" I am deeply impressed with the simplicity, directness, and loyalty of the author in setting forth the blessedness of genuine Christian living. A child can take in these teachings. I should rejoice to see a copy of this book in every home. "Is not the life more than meat" for us and our children?

REV. W. H. HORMEL, Pastor Third Presbyterian Church.

BATTLE CREEK, MICH.

HAVING carefully examined "The Desire of Ages," by Mrs. E. G. White, I with pleasure commend it as superior to any life of Christ I have ever read. I have Farrar's "Life of Christ" in my library, and would gladly exchange it for "The Desire of Ages."

GEORGE B. KULP, Pastor Immanuel Church.

The above words of commendation show that "The Desire of Ages" is highly appreciated, and read with interest and profit by all. The present is the opportune time to work for it. To delay will mean defeat. The various styles of binding and prices bring it within the reach of all. It contains 87 chapters, 866 pages, 38 full-page engravings, besides a series of 300 smaller half-tone engravings made especially for the book.

For full particulars concerning terms and territory address your State tract society, or

REVIEW AND HERALD PUB. CO., Battle Creek, Mich., or PACIFIC PRESS PUB. CO., Oakland, Cal.

## The Great Demand

For the article entitled "An Open Letter to Christians of all Denominations, the Church of Rome Excepted," by S. D. Heady, has exhausted the extra numbers of the REVIEW AND HERALD published under date of May 8, 1900.

Owing to the interest which this particular article has created, and it being so appropriate for missionary work and general distribution among ministers and other Christian workers, it has been decided to issue it as No. 25 of the *Words of Truth Series*.

A copy of this OPEN LETTER should be placed in the hands of every minister of the gospel.

An edition of 50,000 is just going to press. Send along your order; it will receive prompt attention. Special price on this particular number, thirty cents per hundred, postpaid. In quantities of less than 100 the price will be one-half cent each.

Address your tract society, or the—

REVIEW & HERALD PUB. CO., Battle Creek, Mich.,  
or the PACIFIC PRESS PUB. CO., Oakland, Cal.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected April 29, 1900.

	8	12	6	10	14	20	36
EAST	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*All'tle Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.43	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.28	6.43	5.05
Marshall.....		8.38	1.30	3.09	7.51	7.10	5.30
Albion.....	4.00	9.00	1.50	3.30	8.11	7.30	5.52
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.40
Ann Arbor.....	5.55	11.10	3.41	4.58	9.45		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 4.57		pm 4.13
Susp. Bridge.....					5.17		4.33
Niagara Falls.....				am 12.20	5.30		4.40
Buffalo.....				3.13	6.14		5.30
Rochester.....				6.15	10.00		8.40
Syracuse.....				6.15	12.15		10.45
Albany.....				9.05	pm 4.50		am 2.50
New York.....				pm 1.50	8.45		7.00
Springfield.....				12.16	6.16		7.40
Boston.....				5.00	9.05		10.34
WEST	*Night Express.	*N.Y. Bos. & Chi. Sp.	‡Mail & Express.	*News Express.	*West'n Express.	†Kalam. Accom.	*Pacific Express.
Boston.....		pm 2.00			pm 3.30		pm 6.00
New York.....		4.00			6.00		am 12.10
Syracuse.....		11.30			am 2.00		pm 12.25
Rochester.....		am 1.20			4.05		pm 2.25
Buffalo.....		3.20			6.20		pm 3.50
Niagara Falls.....					6.02		4.32
Falls View.....					6.34		5.05
Detroit.....	pm 3.20	8.25	am 7.15		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.45	9.25	8.40		1.38	5.45	am 12.30
Jackson.....	11.15	10.20	11.05	am 3.30	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	4.35	3.50	9.08	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	5.15	4.28	10.00	3.38
Niles.....	3.15	1.22	3.10		6.05		5.05
Michigan City.....	4.25	2.20	4.00		7.05		6.01
Chicago.....	6.30	4.00	6.30		8.55		7.50

\*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 8.05 a. m. and 4.10 p. m., and arrive at 12.40 p. m. and 6.10 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. R. N. R. WHEELER, Ticket Agent, Battle Creek.

E. W. Meddagh and Henry B. Joy, Receivers.

## CHICAGO & GRAND TRUNK R'Y.

Trains arrive and leave Battle Creek.

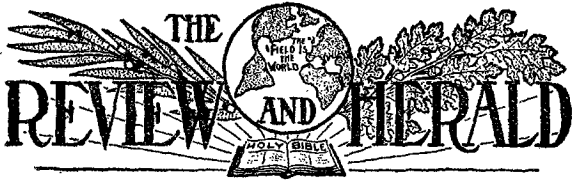
### WEST-BOUND FROM BATTLE CREEK.

No.	Train	LEAVE.
No. 9	Mail and Express, to Chicago.....	12.15 P. M.
No. 1	Chicago Express, to Chicago.....	8.00 A. M.
No. 3	Lehigh Valley Express, to Chicago.....	3.40 P. M.
No. 5	Pacific Express, to Chicago, with sleeper.....	1.10 A. M.
No. 75	Mixed, to South Bend.....	8.30 A. M.
Nos. 9 and 75, daily, except Sunday. Nos. 1, 3, and 5, daily.		

### EAST-BOUND FROM BATTLE CREEK.

No.	Train	LEAVE.
No. 8	Mail & Exp., to Pt. Huron, East, and Detroit.....	8.45 P. M.
No. 4	Lehigh Express, to Pt. Huron and East.....	8.27 P. M.
No. 6	Atlantic Exp., to Pt. Huron, East, & Detroit.....	2.25 A. M.
No. 2	Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East.....	6.50 A. M.
No. 74	Mixed, to Durand (Starts at Nichols).....	7.15 A. M.
Nos. 8 and 74, daily, except Sunday. Nos. 4, 6, and 2, daily.		

A. S. PARKER, Ticket Agent, Battle Creek.



BATTLE CREEK, MICH., MAY 29, 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.

PLEASE read first of all and *just now* the article on "The Census," in this paper, page 343. By so doing you will do a favor to yourself and to another.

JAPAN has sent to the United States two Buddhist doctors "to study Christianity." Japan, her Buddhist doctors, and all, would do far better in this matter to study the word of Christ—the Bible, the book of Christianity.

THE editor of a Japanese paper, has an article in the *Independent* of May 3, on "Japan and America," in which he says; "We have regarded, and still regard, the United States in the light of a leader, in the light of a benefactor—nay, in the light of a mother."

WE suppose that all are attentively following the studies in the REVIEW on the "Gospel of the Kingdom." If not, then real loss is incurred. They are all excellent; but the one in *this week's* REVIEW is worthy of especial notice: a vast truth and a mighty principle are there considered.

IN the French Parliament, May 22, the prime minister of France said that the government would ask the vote of "a law dealing with religious associations whose vested properties could not be allowed to swell in order to furnish the adversaries of the republic with their war funds." This is a perfectly plain reference to the Catholic Church in France.

A UNITED STATES army officer, writing to the *Independent*, of "The Opening of Mindanao and Jolo," says: "Arriving at Davao we found that the American flag was already flying, and that the town had been peaceful except for a small amount of bloodshed which had resulted from a semicivilized people experimenting with the edged tool of self-government."

IN resenting the suggestion that the government established by the United States in Porto Rico, is imperial, the *Independent* says that "those who utter it forget the existence and qualities of the American people. The government of Porto Rico is paternal rather than imperial." But who does not know that the imperial government of Rome, of which this, so far, is a perfect likeness, was the most paternal government that ever was seen on the earth; and, therefore, the most despotic—which is only to say that any paternal government, among nations, is only despotic.

THAT "Open Letter to the Ministers" that we promised to reprint this week has been called for in so many thousands that the only way fully to supply them was to print the "Open Letter" in tract form. So instead of reprinting it in the REVIEW, all orders will be filled with it as printed in the tract. Let everybody get it, and scatter it everywhere.

#### A COMMON-SENSE PLAN FOR THE POOR.

IN reply to that little advertisement in the "Special Notice" column, we have so far received the names and addresses of nearly *two thousand* Seventh-day Adventist church members who do not take the REVIEW. In most cases the church elder, or church clerk writes to us that these people are too poor to subscribe. Now, the REVIEW office would not be able to tell who are and who are not deserving ones, even if it were able to send the paper free to all of them. This is one of the very reasons why the Spirit of Prophecy, speaking on this point, has said: "If any are too poor to take it, *the church should*, by subscription, *raise the amount* of the full price of the paper, and *supply the destitute families*. How much better would this plan be than throwing the poor upon the mercies of the publishing house or the tract and missionary society."—*Testimonies for the Church*, Vol. IV, page 598.

Now, it takes only *three cents a week* to send the REVIEW to one poor family in your church. How many of these two thousand are really so poor that they can not spend three cents a week? How many can not raise twenty-five cents in two months? We believe that when the matter is presented to them right, it will be found that not one in ten is really too poor to do this much. And where the few are found who are really too poor, what church is it that can not find and spend twenty-five cents in two months to have the REVIEW sent to such poor ones? This would be missionary work, as truly as is any other.

Another bit of advice from that same selection in the Testimonies, says: "The REVIEW is a valuable paper; it contains matters of great interest to the church, and should be placed in every family of believers. . . . Our people should make greater efforts to extend the circulation of the REVIEW. If our brethren and sisters would only manifest greater earnestness and put forth more persevering efforts to accomplish this, *it would be done*. Every family should have this paper. . . . Those who consent to do without the REVIEW AND HERALD lose much."

IN view of this, will you not see to it that the poor ones in *your church*, at least, are supplied with the REVIEW? How many of these two thousand names sent to us, belong to your church? Please look into the matter.

IN order to assist you in inducing as many as possible to subscribe for the REVIEW, we have sent, and will again send, sample copies to all of these persons. Many of our isolated companies long to be visited by the living preacher. However, if such were supplied with the REVIEW, that need would be partly, if not wholly, met; for "it is a fact that the circulation of our papers is doing even a greater work than the living preacher can do."

#### DO NOT FORGET, IN THE REVIEW OF

JUNE 12, 1900,

we are to begin that series of invaluable articles in the Home and Health department. No one can afford to lose them.

A MAN who had bought a copy of the "Marshaling of the Nations," said that the map alone in it that shows the partitioning of the globe, is worth *a dollar*. And the pamphlet with that map and four others, with all the reading, costs only *ten cents*. Everybody ought to read it. Address Pacific Press, Oakland, Cal., or Review and Herald, Battle Creek, Mich.

#### Sabbath Sunset Calendar.

"Remember the Sabbath day, to keep it holy." Ex. 20:8.  
"From even unto even, shall ye celebrate your Sabbath." Lev. 23:32.

1900		JUNE						1900	
Su	Mo	Tu	We	Th	Fr	Sa			
					1	2			
3	4	5	6	7	8	9			
10	11	12	13	14	15	16			
17	18	19	20	21	22	23			
24	25	26	27	28	29	30			
F. Q. 5		F. M. 12		L. Q. 19		N. M. 26			

#### SUN SETS

Let not the sun go down upon your expired subscription.

	Day of Month	BOSTON, New England, Michigan, N. Y. State, Wisconsin, N. and S. Dakota, Washington, and Oregon	N. Y. CITY Connecticut, Pennsylvania, Ohio, Indiana, Illinois, Nebraska, Iowa and Northern California	WASHINGTON Virginia, Kentucky, Missouri, Kansas, Colorado, Utah Nevada, and Central California	CHARLESTON Georgia, Alabama, Texas, Mississippi, Louisiana, New Mexico, Arizona, and Southern California
FRI.	1	7.29	7.24	7.19	7.02
SAB.	2	7.30	7.24	7.19	7.03
FRI.	8	7.34	7.28	7.23	7.06
SAB.	9	7.35	7.29	7.23	7.06
FRI.	15	7.38	7.32	7.26	7.09
SAB.	16	7.38	7.32	7.27	7.09
FRI.	22	7.40	7.34	7.28	7.11
SAB.	23	7.40	7.34	7.29	7.11
FRI.	29	7.40	7.35	7.29	7.12
SAB.	30	7.40	7.35	7.29	7.12

WE have received numbers 65 and 66 of *Apples of Gold Library*: No. 65, "Why Are You Not a Christian?" and 66, "An Astronomer's View of Our Father's House." Both are excellent. The price of No. 65 is *half a cent*; of No. 66, *one and a half cents*, each. Pacific Press, Oakland, Cal., or Review and Herald, Battle Creek, Mich.

WHAT does the yellow address label on your paper indicate? If it reads, "June, 1900," it indicates that the "Subscription Order" blank inclosed in last week's paper should be filled out by you *now*, and mailed to us *at once*.

REVIEW AND HERALD.