

The Adventist Review and Sabbath Herald

HOLY BIBLE
IS THE FIELD
OF THE WORLD

A. M. Lindsley

"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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"HE KNOWETH."

"He knoweth"—

As God all knowing—yet as man!
And knowing this, tried heart, fret not
Nor be sad:
Each step in sunshine or in shade,
His eye foresees, his hand directs;
So be glad.

"He reigneth"—

Whatever is—all life's details,
Designed or else permitted are,
By his will:
Each circumstance, however small,
His purpose veils, who marks thy "way,"
So be still.

"He ruleth"—

Yea, so overrules that all things,
Made obedient, work together
His behest;
Love's purpose wrought, thy trials cease,
The gold refined the furnace leaves,
So just rest.

"He sitteth"—

Blest word, with twofold meaning fraught,
His work for thee is done—in thee
Still goes on;
His peace, his power, both thine; until
The "way" made perfect, ends in heaven,
Then the crown.

—W. Wetton Cox.

CO-WORKERS WITH CHRIST.

MRS. E. G. WHITE.

WHEN the disciples were disputing as to which should be greatest in the kingdom of heaven, Christ called a little child to him, and set him in the midst of them, and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for

him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! . . . Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father."

The human agent is a savor of life unto life, or he is a savor of death unto death. He either draws with Christ, or he draws away from Christ. Co-workers with Christ will manifest no harshness, no self-sufficiency. These elements must be purified from the soul, and the gentleness of Christ take possession. Never should unkindness be shown to any soul, for by the grace of God that soul may become an heir of God, a joint heir with Christ. Bruise not the hearts of Christ's purchased ones; for in so doing you bruise the heart of Christ.

A soul hurt is often a soul destroyed. Let those who have light and privileges remember that their very position of trust makes them responsible for souls. They will have to meet again around the great white throne the souls whom they have driven from Christ, bruised and wounded to death.

"Wherefore lift up the hands which hang down, and the feeble knees," the apostle writes; "and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." That is, Let not your coldness, your unkindness, turn souls from the path that leads to Christ. There are souls who need your words of encouragement, and these can not be helped by your unfeeling decisions, and words and looks of contempt.

Christ calls men to unity, to bind themselves together in the bands of Christian fellowship. Those who have named the name of Christ he calls to cease their criticism, and bind up with one another and with God. If God's people will work intelligently and harmoniously, he will work with them and through them. But if they spend time and energy in a strife for the supremacy, God will leave them in their weakness; for he will not work with unconsecrated elements. The word of God demands that we be one with Christ, as he is one with the Father, that, Christ says, "ye may be the children of your Father which is in heaven."

The Redeemer did not shun man as man is inclined to shun his fellow men. When God condemned the guilty sinner because he was deserving of condemnation, the Majesty of heaven came near in all the fullness of the Godhead. He looked upon the world in its fallen, corrupted state, and his heart of love was burdened because of the woe of his human creatures. He looked for the central power of all evil, and he beheld the great apostate, the fallen angel who had been expelled from the heavenly courts, and who had assumed the power

and throne of God upon the earth. The Son of God read all the purpose of Satan to eclipse God from the view of man. And he knew that by paying the ransom he could end the reign of the enemy, and vindicate the justice of God. Therefore he clothed his divinity with humanity. He stooped to this fallen world that he might restore in man the divine image.

As his prophetic eye saw the results of his sacrifice, Christ exclaimed, "Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." In the place where Satan has his seat, there will I set my cross. I will stand at the head of humanity. Through my merits man shall stand on vantage-ground. I will be the great center to draw all men to God. As under the rule of Satan evil influences have conspired for the ruin of man, so under my rule the influence of my servants shall form a power to restore. The legions of hell will combine with the prince of darkness to oppose the laws of the kingdom of Christ; but to every man I will give his work, and with his work I will give power to win souls to God. Every human being who will receive and believe in me I will use in winning back the world to God.

The redemption of man means unity with Jesus Christ. The Saviour pledged himself to recover the principles of human dependence upon a plan that could save and reform man. He would make man a laborer together with God. By the sacrifice of himself he would enable every human being to be one with his fellow men and with God. All the elements of the human character he would make sanctified instruments to carry out the Lord's great plan to rescue souls from the snares of the enemy that they might behold the Lamb of God, which taketh away the sin of the world.

This plan unites the believers to God as one man. One rule of life is the principle of action. A chain of mutual dependence, made fast to the throne of God, passes round every blood-bought soul. "O the depth of the riches both of the wisdom and knowledge of God!" In the divine economy God has made provision that man may be a partaker of the divine nature, having escaped the corruption that is in the world through lust. Reformative influences destroy the desire to do evil; the holy agencies of heaven sanctify the soul and choose the human agent to do service for God. It is the work of God to expel evil from the soul by connecting humanity with divinity. All difference and disunion are destroyed by a union with the great Center. God's people are made one with Christ, and the Father loves them as he loves his own Son.

Man stands in need of just such a firm, abiding life-principle, a principle which will connect him with God, and through God with his fellow man. And God stands in need of just such workers,—men and women who are pure in spirit, compassionate, humble, men and women who are one with Christ as he is one with the Father. Christ prayed to the

Father: "The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, . . . that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." When God's people work together harmoniously and intelligently, Christ's request to the Father for them will be fulfilled.

AN EXCELLENT SPIRIT.

H. E. S. HOPKINS.
(Battle Creek, Mich.)

WHEN Daniel and his companions were brought in before King Nebuchadnezzar, there were found none like them. In all matters of wisdom and understanding they were ten times better than all the magicians and astrologers that were in all his realm. Why were these chosen in preference to the philosophers in Babylon? Those wise men were influential, learned, and of a cultivated class, and professed to interpret visions and dreams.

Why was Daniel hereafter made ruler over the whole province of Babylon, and chief of the governors over all the wise men of that great Babylon? Why was he chosen the first of three presidents over one hundred and twenty princes during the reign of King Darius?

Read the answers to these queries in Dan. 6:3: "Because an *excellent spirit* was in him."

When the king approached the den where Daniel spent the night among the hungry and ravenous beasts, did Daniel reproach the king for yielding to his persecutors, who were envious because Daniel was preferred before them? Read his reply to the king's first salutation: "O king, live forever." Truly, is not this an *excellent spirit*—the spirit of the Master, that enabled him to render this tribute to the king of Babylon?

The Most High could read the hearts of all these men. He knew whom he could trust with that which concerned the well-being of his people, and the advancement of his cause. He knew that Daniel's highest aim was to honor him, instead of exerting all his powers to secure the highest position in an earthly kingdom.

Thus, we see he was rewarded for his uprightness, honesty, faithfulness, and his regard for the requirements of the King of heaven. In realizing his constant need of strength from heaven that he might not be overcome through pride and self-exaltation on account of honors and gifts bestowed upon him, he was often found in prayer, and through reverence and humility he retained an "excellent spirit" throughout the period in which he rendered service to these earthly kings.

How many among us stand in such a position to-day? How many cherish the spirit of our Saviour for our fellow men, down deep in our hearts, returning good for evil to those who say hard things against us? How many in families possess this "excellent spirit," that they can continually manifest respect and love for one another, never uttering harsh and unkind words because of some trifling matter, always greeting each member with a pleasant smile.

As members of the royal family in Daniel's place, when he passed through the den of lions

unharméd, would we, with him, be ready to say, "O king, live forever"? If not, let us make haste to secure this *excellent spirit* at once: let each heart be full of love, overflowing toward those in our homes, toward our brethren and sisters in the faith, and our fellow men everywhere, else we shall not be ready for the conflict.

LIFE'S ALIMMENT.

"The bread of life is love," and since we must
Have love or our souls perish, let us pray
That if we may not feast, yet still a crust
From the rich loaf be ours from day to day.

"The salt of life is work," and so we toil
Patiently on, with hand and heart and brain,
Sometimes with tears beside the midnight oil,
Remembering we can wrestle, if not reign.

"The water of life is faith," and while it springs,
Limpid and clear, in fructifying streams,
Hallowing our love and toil, such blessings brings
As make life the Utopia of our dreams.

"The sweetness of life is poetry," and we bend
Our souls in worship, and with spirit kiss
Drink in the sublime verities which lend
This little, finite life so much of bliss.

—Rosalie E. Jones.

THE DAY OF PREPARATION.

H. E. FAIRCHILD.
(Chatham, England.)

CHATHAM is a naval arsenal town in the county of Kent, England, about thirty miles east and southeast of London. From eight to ten thousand men are constantly employed building war ships. Some of the largest war ships afloat are built in the dockyards here, and the men, as a rule, who build the ships, are more or less filled with the same fighting spirit as those who compose the crews.

The fact is no longer kept from all the people who care to know, that the world is *not* getting ready for the "good time coming," but is with feverish haste getting ready only for war. The editor of the London *Daily Mail* says: "If we [England] are to face the *growing* danger of European complications, we must be prepared. And being prepared means, first and foremost, that our navy must be ready for action. The naval reserve should be called out, and twenty thousand volunteers for the fleet demanded. Our reserve fleet should without the slightest delay be put into commission, a large force of cruisers mobilized, and all the destroyers fitted for sea."

After saying that all shipbuilding "in England for foreign powers" should be pre-empted," he says, "push forward night and day the battle ships and cruisers completing in our yards for the navy."

Notwithstanding that England is "mistress of the seas," she knows the emergency is great, and "looks to the war office and the admiralty to rise to it." The fighting element of Europe is not dreaming of "peace on earth," but the people of God *have it*, and are telling those who have it not how to get it.

Over sixteen thousand copies of *Present Truth* circulated weekly in England, from door to door, by consecrated men and women, is a mighty army, but how different from the army of fighting men! "The weapons of *our* warfare are not carnal, but mighty *through God* to the *pulling down* of strongholds." The preaching of the cross makes foolish the wisdom of this world. The world by *wisdom* knows nothing of God. Without a knowledge of God in Christ no man can be saved, so that the message of the third angel is to make known the true God as revealed in Christ, and will

make ready a glorious church to meet our God, who will save us.

The people are fast losing sight of God *in Christ*. "No man cometh unto the Father, but by *me*." Christ *in us*, the hope of glory, will reveal him who is, and we are not. Surely the "controversy between Christ and Satan" is, Who is to be *seen*, Christ or Satan, in man. "No power but of God!" "Christ the power of God" "*in us*,"—and yet the victory not *ours*?—Why, of course the victory is ours, "through our Lord Jesus Christ." "Greater is he that is in you, than he that is in the world." Great is the darkness, but greater the light that is risen upon us. Praise God!

PEN PICTURES.

WILLIAM P. PEARCE.

"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." 2 Cor. 7:10. There was a young woman of delicate health, but with a strong faith in Jesus. When dying, she looked up and said, "Come, Lord Jesus, come quickly." The day of the funeral arrived. The writer had preached the sermon, and was at the door leading the procession to the hearse, when orders were given to stop. A young man, leaning on the arm of his mother came through the gate, the casket was carried back to the parlor, and the door was shut. Then sobs and moans issued from that room. Again the parlor door opened, the procession was formed, and slowly it wended its way to the cemetery. At the grave this young man leaned on his mother's shoulder and wept bitterly. No one spoke to him, and no one cared to sympathize with him.

I soon learned the story. He was the young woman's lover. Some time previously he had gone west, had proved faithless to his promises, neglected to correspond with his dying friend, and when telegraphed for, showed his contempt by delay. At last a mother's appeal brought him. But it was too late. The young woman had taken her departure, and this wretch wept and sobbed. He evinced sorrow, but of what kind I can not say.

How true of many who hear the story of the sacrificial love of our dear Saviour! They are sorry for their sins, and would follow him closely; but observation proves that it is only the minority who follow him to the end. Why?—Because of the difference in the sorrow.

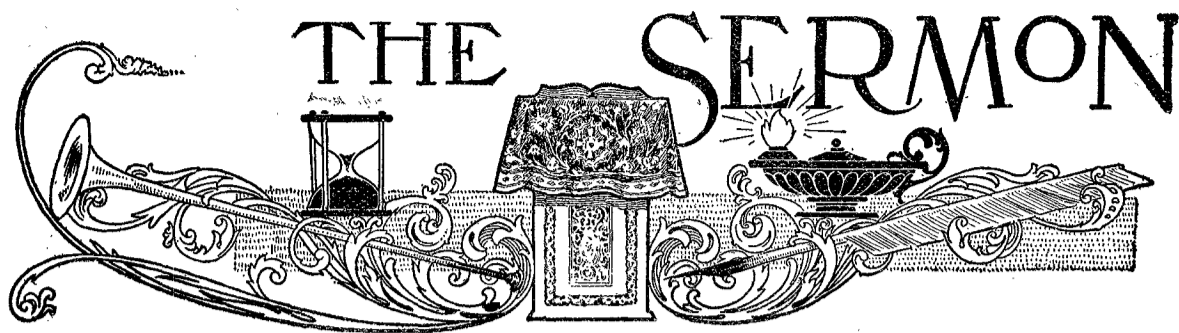
"Godly sorrow" is an inward, moral force, which, by the aid of the Holy Spirit, produces a real transformation of life and conduct. It is a scourge, but there is healing in its stripes. It has a bitter taste, but there comes sweetness from the bitterness. It is a crown of thorns that lacerates the brow, but it becomes a wreath of light and glory to the person wearing it. It goes beyond tears, moans, and penances; it brings forth "fruits meet for repentance."

Worldly sorrow is that created by ourselves, when, because of suffering, loss of money or friend, we feel badly.

With the former, as the Revised Version reads, it is "a repentance which brings no regret." While "the sorrow of the world," as in the case of Saul, Ahithophel, and Judas, "worketh death"—the death of all deaths, the darkest which leads into "the blind cave of eternal night."

Look well to your sorrow. See that it is the right kind, not like that of Pharaoh, "e'en in penance planning sins anew," but like that of which Alford sang:—

"Thou canst not tell
How rich a dowry sorrow gives the soul,
How firm a faith and eagle-sight of God."



ROME IN THE BOOK OF DANIEL.*

A. T. JONES.

(Continued.)

IN 2 Peter 1:16-19, where the apostle is recalling the fact that they saw the kingdom and glory of God in the transfiguration of Jesus on the mount, of which they were eye-witnesses, you remember these words: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise *in your hearts*," as well as everywhere else. The object of prophecy, then, is to give light in the dark.

You know, likewise, that it is written that "darkness shall cover the earth, and gross darkness the people;" and that is the time of the world in which we are now living. You know also of that expression in Ephesians 6, touching "the rulers of the darkness of this world." Darkness does cover the earth, and gross darkness the people, but God has caused his light to shine in this darkness. And the light that particularly shines in the darkness of this world, to give light to those who are in the darkness, is "prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."

You know also: you have found in your lessons, over and over, that the prophecies of the book of Daniel are written especially for the last days. He who revealeth secrets maketh known "what shall be in the latter days." "It shall be for many days." "At the time of the end shall be the vision." "Shut up the words, and seal the book, even to the time of the end." Then, the book of Daniel, being prophecy written especially for the time of the end, and the prophecy being as a light shining in a dark place; in that, it is the prophecy that is particularly to give light in the time of the end. But the book of Daniel, I repeat, discusses principally only two great powers—Babylon and Rome.

The history of Babylon of old—that of Rome of old—has instruction in it—through the book of Daniel—that must be, and will be, light to the people who are living in the time of the end, and who are in, and surrounded with, the darkness of this world. We know that in one phase of Rome, it is particularly a prophecy of these times, and that is in the characteristic of the little horn—the union of Church and State, the changing of God's law, the persecuting of God's people, etc. All this is spoken of in the last times, and we have studied that particularly all these years.

Eight years ago, only a little later than this, I spoke from this pulpit one Sabbath, on the fulfillment of the prophecy concerning the likeness of Rome in our day in the uniting of religion and the State in the United States government. We ourselves have seen this done, in spite of the Constitution, in spite of all principle, in the declaring this to be "a Christian nation;" and in the changing of the Sabbath of the Lord to Sunday. This was done when in Congress the fourth commandment was read as expressing the reasons for the pending legisla-

tion, and then was so interpreted that "the first day of the week, commonly called Sunday," must be the Sabbath that is meant in the fourth commandment, and shall be meant in the United States, so far as legislation goes, and the power of the United States shall go, to cause respect for it. In the study of that procedure we saw the very likeness of what had been before, when the Church, in the fourth century, united itself with the Roman State, and exalted Sunday in the place of the Sabbath of the Lord, and put under a curse all who presumed to work on Sunday, and who did not work on the Sabbath. I need not further review that.

But there is more to Rome than just that,—a good deal more. And all of it is to show us that, in this time in which we live, that which was Rome in its day is instruction to us in our day. What Rome did in the course of her going away from God, and leading the world away from God, is instruction to us in our day, when we see the like thing carried on, in the same way precisely, and for the same purpose precisely. As I have often said on this subject: Two things that are so much alike in the making, must be alike when they are made.

It will be impossible for any power on the earth more certainly to change the Sabbath, so far as any power can change it, than the United States government has done, in exact likeness of the papacy before it. It is a principle in governmental procedure, recognized as such in law, and so regarded in history, that for a subordinate government to re-enact, especially with changes, a law made by the supreme authority, for the government of the subordinate state, is "tantamount to a declaration of independence" on the part of the subordinate government. And any power, whatever it might be, however it might be organized, and wherever it might be on the earth, that would presume to take the law of God and incorporate it, in legislation, with changes, would in that, declare itself independent of God. The papacy did that when, by its working, the Sabbath was incorporated in legislation; and yet all that pertained to it was transferred to another day, thus incorporating the law of God in the legislation, *with changes*. That was the assertion of independence of the power of God. And when the United States government incorporated the fourth commandment of the law of God in its legislation, and then in its legislation deliberately changed the Sabbath of that commandment to Sunday, after the very example of the papacy, in that thing, this government asserted its independence of God, in the very likeness of the papacy.

In that respect we have things in this day exactly in the likeness of Rome. In that course the United States has followed and is following in the steps of Rome in her day.

But *that later phase of Rome*, which is symbolized by the "little horn" of Daniel 7, was produced by the union of Church and State—the union of the apostate Christian Church with the Roman State. And that is in the prophecy which was sealed up till the time of the end, *then* to shine forth, to be light to the people in the darkness of the time of the end.

What kind of State was it, with which this union of the church was made that caused that

same power of Rome in Daniel 7, to take on a different form in the prophecy, and in the world?—The record says that it was "diverse from all kingdoms,"—"diverse from all that were before it;" and not only that, but "diverse from all." Wherein was Rome diverse from all?—In that Rome was a republic, while all the others were kingdoms. When the Church, then, united with that State, it was a union of the Church with a republic,—or rather with that which had been a republic, but which had become an imperial power.

I need not follow that particular phase of this subject further just now. I did that a little later than this two years ago, when from this pulpit I called your attention to the course of Rome from the point at which she entered upon the stage of action in the prophecy. At that time you saw Rome, being a republic, reaching out beyond her own proper home territory, sending her navies and her armies across the seas, to fight the battles of struggling peoples who longed for liberty, to set them free—all only for the love of humanity.

This I say was reviewed nearly two years ago; I do not need to follow that further just now. And this especially because there is *now* another phase of that history to which I must call your attention in this review. And, as in that study nearly two years ago, all I shall need to do will be to read to you the authentic, the indisputable, history of Rome. Indeed that is all that I *shall* do; because, if I did more, some might think that I was going out of the right way as a minister of the gospel, preaching in the pulpit. But it can not be out of the way for me, a minister of the gospel, a minister of the Word of God, in the pulpit, studying the prophecy of Daniel concerning Rome, to read the history of Rome, in the fulfillment of the prophecy. That never can be out of place in the pulpit.

Here is a book that I bought twenty-one years ago. So nobody can say that it was made up for the occasion. It is a sketch of Cæsar and his times, and the Roman State in the time of Cæsar. I shall read only a few sentences, that you may see what Rome was in her day. A few sentences, plainly read and understood, will be enough to demand of all that we seriously ask ourselves whether there is not something in it that is suggestive in connection with what is occurring now, before the eyes of all people.

Thus I read—

To the student of political history and to the English student above all others, the conversion of the Roman republic into a military empire commands a peculiar interest. Notwithstanding many differences, the English and the Romans essentially resemble one another. The early Romans possessed the faculty of self-government beyond any people of whom we have historical knowledge, with the one exception of ourselves. In virtue of their temporal freedom, they became the most powerful nation in the known world; and their liberties perished only when Rome became the mistress of conquered races, to whom she was unable or unwilling to extend her privileges.

Rome's liberty perished, the Roman republic failed, only when she became the mistress of conquered races, to whom she was unwilling to extend the privileges of the Roman republic and of Roman law. Because she was *not* "unable." She was able to do it: she **COULD** have done it, but she was **UNWILLING** to do it. And when a thing is refused because of unwillingness only, then that is **INTENDED** so to be. But why was it that Rome was unwilling to extend the privileges of the Roman government, the Roman Constitution, the Roman law, the Roman Republic, to these conquered peoples?—Only because in Rome's estimation they were incapable of governing themselves. That is all. And, being "unfit for self-government," it was not meet that they should be placed upon an equality with Romans, and to come up to the capital and legislate for US.

The next sentence:—

* Sermon preached in the Tabernacle, Battle Creek, Mich., Sabbath, May 5, 1900, and stenographically reported.

If there be one lesson which history clearly teaches, it is this: that *free nations can not govern subject provinces.*

That is where Rome failed; and Rome is in the prophecy. And the course of the Roman republic is portrayed in the prophecy as a light to shine in the darkness, in "the time of the end," to give us light by which we may walk. The Roman Republic—a government of the people—failed, and became a one-man power, the greatest civil despotism ever known. And when the religious power—the apostate church—seized that one-man civil power, and turned it to a one-man *religious* power, it became the greatest despotism of any kind that ever existed. It was then the "man of sin," "the mystery of iniquity," "the Beast." And the repetition of that history will be a reproduction of the greatest despotism that the world has ever seen.

And, *if there is to be no repetition of that history*, then why is that history put into the prophecy and closed up and sealed till "the time of the end," and then opened, to shine there as a light to the people *in the time of the end*? By that very fact it is settled beyond all reasonable question that, *in "the time of the end,"* that history will be so nearly repeated that the people living at that time will need this prophecy, and what is in it, as a light, to save them from ruin like that which came upon Rome, in the way that she went.

(To be concluded.)

CONTINUE TO SEEK THE LORD.

J. WOLFGARTEN.
(Milwaukee, Wis.)

"AND when the day of Pentecost was fully come, they were *all* with *one* accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And they were *all* filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4. "This is written for our admonition, upon whom the ends of the world are come." Mark, they were *all* with *one* accord. They did not differ in any opinion or teachings, because they gave up *self*. There was a sweet union among them after confessions were made. Every one said to his brother, "Be of good courage." A tender love for one another seemed to prevail. Their humble prayers sounded like sweet music to Jesus, and he manifested himself in a most precious manner. They now fully understood the promise the Saviour made: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

Christ himself is now continually praying for this "another Comforter" to come to us. Should not we, while expecting the soon coming of the Son of God, "pray without ceasing" for the outpouring of the Holy Spirit? Then let us empty ourselves, and crucify the flesh daily, that the Holy Spirit may come into our hearts in his fullness. The results will be the *same* as in the days of the apostles.

Every Seventh-day Adventist home should be a house of God. The presence of his Spirit should be recognized by everyone, because our texts say that the *house* in which they were sitting was *filled* first before any of the apostles were filled.

Not only our words but our actions will correspond to our faith, and the blessings of God will come upon us even in a greater measure. "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him *should* receive.)" Truly our kind Father is anxiously waiting upon his people that they may be ready to be en-

ded with power "from on high." This power is nothing else than the Spirit of God. Isa. 32:15. And the Spirit is life. "For thus saith the Lord unto the house of Israel, *Seek* ye me, and ye shall *live*." Amos 5:4. But just as surely as we shall live, if we seek him, so surely shall we die if we shall *not* seek him. 2 Chron. 15:13.

Brethren, "Let us search and try our ways, and turn again to the Lord." He is willing to forgive us all our shortcomings. Let us more fully trust in him who has already gone before us to prepare the way. *Half-hearted* service will not be accepted of the Lord. In these last days we must take unto ourselves the *whole* armor of God, that we may be able to withstand in the evil day. Phil. 6:13. Some of the ancient kings served the Lord, and did "that which was right in the sight of the Lord, but not with a *perfect* heart." If only *one* of the disciples was in such a condition the Holy Spirit could not have come upon them, because only in union there is strength.

When David prepared a place and pitched a tent for the ark of God, he selected men to bring it from Kirjath-jearim, "and said unto them, Ye are the chief of the fathers of the Levites: *sanctify* yourselves, *both* ye and your *brethren*, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it." 1 Chronicles 15. The thirteenth chapter tells us that Uzza put his hand to the ark, in consequence of which he died. He transgressed a commandment of God. It was a *half-hearted* service, which God could not accept. The second time David emphasized the necessity of being sanctified and referring to the first event, he says in 1 Chron. 15:13, "For because ye did it *not* at the *first*, the Lord our God made a breach upon us, for that we *sought* him *not* after the due order."

What is your service like?

DEFILING THE TEMPLE.

S. S. CRAW.
(Sadorus, Ill.)

ACCORDING to John 16:8 the office of the Holy Spirit is to reprove, or convince, the world of sin, etc. John 3:18 says: "He that believeth on him is not condemned: but he that believeth not is condemned already." Then, in the light of these two texts, it is presumption on our part to try to convince or reprove anyone for not accepting the Word, or to condemn; for he is condemned already. "In the beginning was the Word, and the Word was with God, and the Word was God." The Spirit and the Word agree. The Word by the Spirit says: Our bodies are the "temple of the Holy Ghost," and that, "if any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

By a little study and investigation we may easily ascertain some of the most common ways in which the temple of God, the body, is defiled. By the use of anything that is harmful to the body, we are defiling the temple of God.

But, says one, How may we defile the temple by eating a rich, juicy beefsteak or a piece of fried ham?—In more ways than one; for while there is food in the steak, there is also poison, and the body was never intended to be the receptacle of poisons in any shape or form.

But how about the ham?—Well, let us read what the Word by the Spirit says: "And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcass." "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."

Since the nature of the swine is that of a scavenger, eating anything in the way of offal, it was never intended that our bodies should be defiled with such a loathsome creature, and the same Word by the Spirit says: "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. . . . They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together."

In conversation with a man, the writer was once asked: "Why do you condemn swine's flesh, and yet eat beef?"

I replied, "But I don't eat beef."

"Nor pork?"

"No."

"Nor chicken?"

"No."

"Well, you never can convince me that it is wrong to eat ham."

Neither will I try to convince anyone. I will let the Word by the Spirit do that. If *it* fails, the responsibility rests with the one who rejects it.

ONLY A MINUTE'S WORK.

AN itinerant minister, says an exchange, some years ago, was passing through a prison crowded with convicts showing every phase of ignorance and brutality.

One gigantic fellow crouched alone in a corner, his feet chained to a ball. There was an unhealed wound on his face, where he had been shot while trying to escape. The sight of the dumb, gaunt figure touched the visitor's sympathy.

"How long has he to serve?" he asked.

"For life."

"Has he anybody outside to look after him—wife or child?"

"How should I know? Nobody has ever noticed him all the time he has been there."

"May I speak to him?"

"Yes; but only for a minute."

The minister hesitated. What could he say in one minute? He touched the man's torn cheek. "I am sorry," he said. "I wish I could help you."

The convict looked keenly at him, and he nodded to indicate that he believed in the sympathy expressed.

"I am going away, and shall never see you again perhaps; but you have a Friend who will stay here with you."

The small, keen eyes were upon him; the prisoner dragged himself up, waiting and eager.

"Have you heard of Jesus?"

"Yes."

"He is your Friend. If you are good and true, and will pray to God to help you, I am sure he will care for you."

"Come, sir!" called the keeper. "Time's up."

The clergyman turned sorrowfully away. The prisoner crawled after him, and, catching his hand, held it in his own while he could. Tears were in the clergyman's eyes.

Fourteen years passed. The convict was sent to work in the mines. The minister went down one day into a mine, and among the workmen saw a gigantic figure bent with hardship and age.

"Who is that?" he asked the keeper.

"A lifer and a steady fellow,—the best of the gang."

Just then the "lifer" looked up. His figure straightened, for he had recognized the clergyman. His eyes shone.

"Do you know me?" he said. "Will He come soon? I've tried to be good."

At a single word of sympathy the life had been transformed, the convict redeemed.

WALKING IN LIGHT.

W. S. CHAPMAN.

In the Scriptures there are many references to light as being a blessing to man, and in the New Testament several admonitions to *walk* in the light. What then is light, and what is meant by "walking" in light?

Many of the statements of the Lord and of the apostles, found in their writings, on the surface seem to contain only the milk of the word. If we remain satisfied with the thought that comes to the mind naturally, on reading such a statement, we are apt to receive but a slight refreshing, and a religion based upon such a reading, and blessing, is necessarily dwarfed and weak—a surface religion. It is only as we dig down deep below the surface, that the precious nuggets of truth, fairly sparkling with meaning, are discovered, and that we feed upon the meat of the word that will develop us into strong men and women in Christ Jesus.

"Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. . . . While ye have light, believe in the light, that ye may be the children of light." John 12:35, 36.

The natural thought and inference here is that the Lord is speaking of *the truth* and counseling his disciples to walk in it. This is true in an abstract, or general, sense; but there is far more contained in these simple words than appears on the surface.

The light that was to remain in the world but "a little while," was Jesus. Then spake Jesus again unto them, saying, *I am the light of the world*; he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. "No other light ever has shone, or ever will shine, upon fallen man, save that which emanates from Christ. Jesus, the Saviour, is the only light that can illuminate the darkness of a world lying in sin."

In John 8:12 you notice that the light is called "the light of life," and so in John 1:4 we read, "In him was life; and the life was the light of men." Then it was the life that Jesus led here upon the earth that was the light which was to remain but "a little while" in the world, as the light of the world; for Jesus said, "As long as I am in the world, I am the light of the world," and his disciples were warned to believe in the light, and to walk in the light, as long as it remained with them.

Did Jesus mean that when he went to the Father darkness would again cover the earth,—that it would have no light?—No; for he said to his followers, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:14-16. The conclusion then is that so long as the Lord remained in the world, he was its light, and that after his death his followers were ever to be the light of men in his place.

So then, as the life of Jesus (John 1:4) was then the light of the world, the life of his followers is now the light, and the only light, the world now has. This is a startling statement, but reflection will convince of its truth, and it will be proved shortly.

But what does it mean to *walk* in the light—life—of Jesus?—Why, to live just such a life as he lived, that it may take the place to the world, of his life in it, and so continue to lighten the world. In only one way can this be possible, and that is by having Christ enthroned in the mind, guiding and directing, *he living his life over again here upon the earth*, through the Spirit. Phil. 3:10; Col. 1:24.

"Humanity has, in itself, no light. Apart from Christ, we are like an unkindled taper,

like the moon when her face is turned away from the sun; we have not a single ray of brightness to shed into the darkness of the world." "Of Christ it is written, 'In him was life; and the life was the light of men.' It was by receiving of his life that his disciples could become *light bearers*. The life of Christ in the soul, his love revealed in the character, would make them the light of the world."

"As Christ is the channel for the revelation of the Father, so are we to be the channel for the revelation of Christ. While our Saviour is the great source of illumination, forget not, O Christian, that he is revealed through humanity. . . . Every individual disciple of the Master is heaven's appointed channel for the revelation of God to men. . . . The disciples of Christ are set as light bearers on the way to heaven; through them the Father's mercy and goodness are made manifest to a world enshrouded in the darkness of misapprehension of God. . . . It is thus that men are led to believe 'the love that God hath to us.'"

FAITH DIVINE.

O God, how great thy faith, thy patience, too,
How great, since thou who seest all earth's shame,
Its cruel wrongs, its deep unuttered woes,
Its selfish sins committed in thy name,
Canst wait in hope, without a breaking heart,
Through all the years, and trust that He who came
From thee will conquer yet, will win the fight
And through the pow'r of love set all things right.

—Walter Irenaeus Love, in *New York Observer*.

CHRIST OUR HIGH PRIEST.

C. H. KESLAKE.

In Heb. 3:1 we are exhorted to "consider the apostle and high priest of our profession, Christ Jesus." There are many ways in which we may study Christ, but it is obvious that the way we are to study him, in this instance, is as our High Priest, for that is the way he is introduced in the text.

While this exhortation has been applicable to the "brethren" in all ages, it must be of special application to the "brethren" who are in the "waiting time." With the light on the sanctuary question shining upon God's people now, revealing the solemn truth that our High Priest in the most holy apartment is engaged in the work of cleansing, it must be of special interest to them to know Christ as *their High Priest*.

Inasmuch as we are exhorted to "consider the high priest of our profession," it must be clear that those who do this will gain a knowledge of him,—light will shine from him upon them, revealing him more perfectly as the Saviour of sinners. Indeed it is as Christ is set forth as High Priest, and *because of it*, that Paul declares that "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25.

An important consideration as to why God's people at this time should have a thorough understanding of Christ's position as High Priest, and the character of his work as such, is the fact that at this very time, Satan, working with all power, signs, and lying wonders, is to counterfeit the work of Christ as High Priest.

Over and over again we have been told that while light and power is descending from above, a new power is rising from beneath and taking possession of those whose lives are not being sanctified by the truth.

With this thought in mind I will quote a few extracts from "Early Writings," illustrating this truth. On page 45 is given a chapter on "End of the Twenty-three Hundred Days."

It reads: "I saw a throne, and on it sat the Father and the Son. . . . Before the throne I saw the Advent people,—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers, and look to Jesus; then he would look to his Father, and appear to be pleading with him. A light would come from the Father to the Son, and from the Son to the *praying company*. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. . . .

"I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down *arose* with him. . . . Those who arose when Jesus did, kept their eyes fixed on him as he left the throne and led them out a little way. . . . A cloudy chariot, with wheels like flaming fire, surrounded by angels, came where Jesus was. He stepped into the chariot, and was borne to the holiest where the Father sat. There I beheld Jesus, a *great High Priest*, standing before the Father. . . . Those who rose up with Jesus would send up their faith to him in the *holiest*, and pray, 'My Father, give us thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was *light, power, and much love, joy, and peace*.

"I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. *Satan appeared* to be by the throne, *trying to carry on the work of God*. I saw them look up to the throne, and pray, 'Father, give us thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and *much power, but no sweet love, joy, and peace*. Satan's object was to keep them deceived, and to draw back and deceive God's children." (Italics mine.)

When was all this?—After Jesus had gone into the holy of holies. From the Scriptures we learn that Christ did go there in 1844. So then at this very time Satan is to counterfeit the priestly work of Christ, to deceive the professed people of God, and to draw back and deceive God's children. It is as High Priest that Christ is to save to the uttermost. When therefore one comes under Satan's hellish influence, and receives his spirit, thinking that he is receiving the Holy Spirit, he surely comes under one of Satan's *masterpieces of deception*, exceeded only by that which Satan will work when he personates Christ at his second coming.

Truly we are in the time of peril. Satan's work will be so like Christ's that few will realize the difference. As the prayer, "My Father, give us thy Spirit," is offered, there will come on the respective parties mentioned above a *spirit*: with the one there will come light, power, and much love, joy, and peace; with the other there will also come "*light and power, but no sweet love, joy, and peace*." Here surely is one test as to whether one has the Holy Spirit or not.

"Saved to the uttermost!" sweet the refrain;

"Saved to the uttermost!" sing it again.

Bright words of glory, how beauteous they shine,—
"Saved to the uttermost;" Jesus is mine.

"Save to the uttermost"—this Christ can do;

"Save to the uttermost"—words ever true.

Trusting thy Saviour, this truth shall be thine:

"Saved to the uttermost; Jesus is mine."

"Saved to the uttermost!"—glory to God!

"Saved to the uttermost!" tell it abroad.

To Christ my Saviour my all I resign;

"Saved to the uttermost;" Jesus is mine.



WE CAN MAKE HOME HAPPY.

THOUGH we may not change the cottage
For a mansion tall and grand,
Or exchange the little grass-plot
For a boundless stretch of land,
Yet there's something brighter, dearer,
Than the wealth we'd thus command.

Though we have no means to purchase
Costly pictures, rich and rare,
Though we have no silken hangings
For the walls so cold and bare,
We can hang them o'er with garlands:
Flowers are blooming everywhere.

We can always make home cheerful,
If the right course we begin;
We can make its inmates happy,
And their truest blessings win;
It will make the small room brighter,
If we let the sunshine in.

We can gather round the fireside,
When the evening hours are long;
We can blend our hearts and voices
In a happy, social song;
We can guide some erring brother,—
Lead him from the path of wrong.

We may fill our home with music
And with sunshine brimming o'er,
If against all dark intruders
We will firmly close the door;
Yet should evil shadows enter,
We must love each other more.

There are treasures for the lowly,
Which the grandest fail to find;
There's a chain of sweet affection
Binding kings of kindred mind;
We may reap the choicest blessings
From the poorest lot assigned.

— The Myrtle.

A LITTLE COWARD.

Minnie E. Kenney, in *Christian at Work*.

ELSIE and Dick were on their way to meet some of their schoolmates, who were going to the woods to hunt for ferns.

Elsie had started first, because it would take her longer to get there than it would Dick. It was quite a little walk to the place of meeting. It would not have been so far if Elsie had "cut 'cross lots," like most little country girls and boys; but there was a very large field in the way, which Elsie always went around.

Now, if I tell you why Elsie did this, some of you will think that she was a very silly little girl; and perhaps some little boys and girls will call her a coward, as her brother Dick did.

Elsie was very much afraid of cows. Even of gentle old Brindle, whom she had known all her life, she was somewhat afraid, and she would go a long way out of her path to avoid meeting a strange cow. You will not wonder, then, why Elsie did not go through the field when I tell you that there were always several cows in it, some of which had the reputation of being bad-tempered. One big black cow, with ugly-looking horns, Elsie was particularly afraid of, and a loud moo-oo would send her scampering past the field as fast as her feet could carry her. She had just passed this part of her walk when she heard Dick calling.

"Hello, Elsie! wait a minute," and looking back, she saw him running right through the

field, among those dreadful cows, without the least sign of fear.

"O Dick! how can you come through that field?" exclaimed Elsie, with a sigh of relief as he jumped over the fence, and stood safely beside her.

"I'm not a 'fraid cat like you," answered Dick, scornfully. "I'm not such a baby as to be afraid of a few cows."

Elsie did not resent being called a coward; she was quite used to it by this time.

"Let's stop, and rest a while under this big tree; it's so hot," she said.

"All right," answered Dick, throwing himself on the grass. "We've lots of time. I say, Elsie," he exclaimed, as he looked up into the green branches waving over his head, "do you see that nest up there? Tom Reed said yesterday that he would bet any money that I don't dare go up and get it. Now, I will just get it down, and show it to him this morning," and he sprang up and took off his coat.

"O Dick, please don't!" cried Elsie. "Perhaps there are little birds in it."

"No, there are not," answered Dick, "for it's an old nest, and has been there two or three years," and in another moment he had reached one of the lower limbs, and was making his way upward.

The bird that had built the nest had evidently intended that it should be beyond the reach of any boy; for she had selected the end of a long and not very strong limb to build upon, and her home had hitherto been undisturbed, for no boy had cared enough about the nest to venture after it.

Elsie stood looking up into the tree. She could hear Dick rustling among the leaves as he went up higher and higher, although she could only now and then catch a glimpse of him.

"Dick!" she cried, as she saw him venturing cautiously out on a limb. "Dick, please don't go any farther. I am sure that branch will break with you. Don't go out on it."

Dick paused, irresolute. He knew that he would be running a great risk if he ventured any farther out on that slender limb; and he half determined to please Elsie and come down again, without making any further effort to get the nest.

Then he thought of what the boys would say if they should hear that he had been up the tree, and was afraid to get the nest.

Afraid! At the mere thought of such a taunt, Dick's face flushed, and he resolved to get the nest, even at the risk of breaking his neck.

"This branch is safe enough, Elsie," he called down to her. "Don't you wish you were up here, too?" and he rocked backward and forward on the swaying limb.

"I see Aunt May coming around the corner," he said, presently. "I must hurry and get the nest before she comes. Here's my hat," and he threw his broad-brimmed straw hat down on the grass that it might not be in his way.

"Dick, Dick, don't," pleaded Elsie, almost crying with terror, as she saw the branch bending beneath his weight.

"Stop your noise, Elsie," commanded Dick, a little roughly, it must be confessed. He was

nervous himself, although he would n't have owned up to it for anything in the world.

Elsie stood still, her hands clasped together, scarcely breathing in her anxiety. Dick was crawling cautiously along, and he had almost reached the nest, and with his hand outstretched to grasp it, had "Hurrah" on the tip of his tongue, when there was a crackling noise, and Elsie uttered a scream of terror as the limb broke off, and Dick came crashing through the branches. One of the lower limbs broke his fall, and he hung on it for a moment and then fell to the ground.

"Dick, Dick, are you dead?" cried Elsie, as he lay white and unconscious. "O Aunt May, Dick is killed."

Aunt May bent over him with face as white as Elsie's own.

"No, he is n't dead, Elsie," she said, as she could hear a faint breathing. "Run home as fast as you can for your father, Elsie. I will stay here with him."

Elsie hardly waited for her auntie's words to start off. Her little feet fairly flew over the ground. When she reached the field where the cows were, she paused just a moment. Could she go through it? Could she pass those terrible cows? She was only a little girl, you know, and it required almost as much courage to think of going among them as it would if they had been bears. Only a moment she paused; then one thought of Dick lying white and motionless under the trees, decided her. With a very earnest little prayer in her heart, Elsie climbed over the fence. Every moment was so precious. Perhaps Dick might die before her father could get to him. She ran bravely on, trembling as the cows raised their heads and looked at her in mild-eyed wonder, and as the black cow uttered a loud "moo-oo-oo," it seemed as if her feet would refuse to carry her another step. At last she reached the fence, and clambered over it, scarcely believing that she had really crossed the field unhurt.

It took only a few moments for her father to harness up the horse and drive back with her to where she had left Dick. He was sitting up now, leaning against Aunt May, a little color returning to his white cheeks, the nest closely held in his right hand, while his left arm hung helplessly at his side.

He had really escaped with only a broken arm and a slight bruise, wonderful as it seemed, considering the height of his fall. The hardest thing would be to keep him quiet while his arm was getting well again. For a few days the pain made him so weak that he was glad enough to stay in bed and have the window darkened so that the light would not make his head ache. When he was able to sit up, then indeed it was a hard matter to keep him quiet. He was irritable, and it took everybody's best efforts to keep him in a good humor.

"O Dick, I wish you had not climbed up after that nest, and hurt yourself," said Elsie one morning, when it seemed impossible to please him.

"I don't then," said Dick. "I am not a coward. I would rather get hurt than be afraid to do a thing because there is a little danger in it. You're only a girl, and girls are always afraid to do anything except walk around and play croquet. Bah! 'Fore I'd be a girl!"

Aunt May heard this speech.

"Do you really think you're braver than Elsie?" she asked, quietly.

"Of course I am," answered Dick, in surprise. "Do you think Elsie would have dared to climb the tree after that nest?"

"Do you know, Dick, it seemed to me that day as if Elsie was the brave one and you were the coward," said Aunt May.

"Why, auntie!" exclaimed both the children, in surprise.

"I mean just what I say," said Aunt May, smiling at their surprise. "Tell me, Dick, why did you want to get that particular nest so much?"

"Tom Reed dared me to get it," answered Dick, promptly. "I didn't want the nest itself; but I wanted to get it because it was so far out that no other fellow would dare to go after it."

"Oh!" said Aunt May, "then you went because you were afraid not to go,— afraid to be thought a coward; and that fear made you hazard your life. I should call that being very much of a coward indeed. Now, I will tell you how my little Elsie proved her bravery," she added, putting her arms around the little girl, and drawing her to her side. "Dick, you know how afraid Elsie is of cows?"

"Yes, she's more afraid of a cow than I am of a bear," said Dick, wondering how Aunt May was going to prove Elsie's bravery.

"Don't you think it would take a good deal of courage for her to go through a field full of them? I don't say that it would have been brave for either you or me, but don't you think it would be a pretty hard thing for Elsie to do?"

"That's just what she never will do," exclaimed Dick, triumphantly. "I've seen Elsie walk all the way around that field a hundred times."

"Yes, I know you have," answered Aunt May; "but the other day, when you were lying under the tree, and Elsie thought you were dying, she went right through the field, because she wanted to bring your father to you as soon as possible. She was afraid to go, but her love for you led her to conquer her fears, and go bravely through among the cows. Wasn't that true bravery, Dick?"

"You're a brick, Elsie," said Dick, warmly. "I didn't think anything in the world would make you go past black Daisy."

"There is a difference, you see, Dick," said Aunt May, "between daring and courage. It was a daring thing in you to go out on that branch, when you knew yourself that it was dangerous; but your daring came from a sort of cowardice after all, while Elsie did n't put herself in the way of danger from a desire to prove that she was brave, but her courage came to her when she needed it to do what she thought was right for her to do. Boys don't often stop to think about this in the right way, I know, Dick; but don't you think it is better sometimes to be thought a coward than really to be one? I am going to fasten this nest up in the corner of your room so it will remind you sometimes of my little lecture. Shall I?"

"Yes, if you like," said Dick, rather doubtfully.

I think it was a reminder to him sometimes of the difference between daring and courage. Of course, like all boys, he sometimes got them sadly mixed, but I don't think he ever risked his life again to show that he was not afraid.

DO NOT HURRY TO GET MARRIED.

GIRLS, do not be in a hurry to get married. If you are but sixteen, do not allow such an idea to get into your head for at least four years. Do not even run the risk of it by permitting any young man to get so far as proposing the point. Fight them off, and make them wait or go to somebody who is ready. Do not live under the impression that you must accept the first love-sick youth who proposes. Be patient, deliberate, and sagacious. There is a world of happiness for you between sixteen and twenty. The world would be a dreary old world if it were not for the sweet faces of young girls with their piquant sayings and melting smiles. After you have reached

twenty, it would be well to consider the matrimonial problem with some seriousness. Then, if you have learned to think and deliberate, you will probably make a suitable selection, and marriage with a worthy man is not only a woman's privilege, but, unless married too young, her best and highest development, mental and physical, can be attained in this state. Men and women were made for each other, and a very old but nevertheless true truism is that a happy marriage is the very garden of Eden. An unhappy marriage is the very reverse, and the greatest of all calamities that can befall a pure, affectionate, and noble woman.— *Sel.*

JUNE.

PLEASANT are the days of June,
To the world a ceaseless boon,
And the nights, when in the sky
Moon and stars hold revelry.
Nature now herself outvies,
And to equal heaven tries.
So, in failing, we may guess
Heaven's unspoken loveliness;
All things are so sweet and rare:
Heaven alone could be more fair.

— *Alexander Macaulay.*

VERY DRUNK ON COFFEE.

Boston Evening Record.

THE man was arrested as a "drunk," yet the captain hesitated.

"Smell his breath," he said to the officer who brought him in.

The officer did so, and admitted that he could detect no trace of liquor. As the officer is an abstainer, his testimony was competent.

"He acts drunk, and he is drunk or sick, I don't know which," said the captain, as the man lurched forward against the rail.

"His eyes look as if he was full of dope," said the officer. "I found him on Washington Street."

"Give him a cold-water shampoo, and I'll see if the doctor can come over."

The doctor was out, and the captain went downstairs himself to see how the non-alcoholic drunk was getting along. The officers had stripped him to the waist, and were giving him cold water in such quantities that he was sputtering and blowing and howling for all he was worth. Aromatic spirits of ammonia was poured into him, and the process was continued until he began to yell for mercy. A foreigner, speaking English imperfectly, his condition heightened the difficulty in understanding him. But if he told the truth, he is the most peculiar drunkard that ever came to the attention of Boston police.

He says he never drinks anything but coffee, and acquired the inebriety he was blessed with when taken to the station house, solely by libations of the cup that is considered so harmless. His name is John Canavenez, and his birthplace, Brazil. The Brazilians, he says, drink coffee from infancy,— the strongest and blackest. The habit has grown upon him to such an extent that he sometimes drinks forty small cups a day, each cup being equal in strength to about a quart of the beverage we know. He prepares the coffee himself. Mashing some of the green berry, he steeps it, and steeps separately a quantity of the burned berry. Combining the two until he has boiled all the essential part out, he has almost a syrup. Putting in fresh coffee, and cooking this with it, he has a bitter drink that would make an American gasp, and a cupful would nauseate a novice. He consumes about a pound of coffee a day; and if deprived of the beverage, his nerves are gone completely. He was two weeks in a hospital in New York last winter, and nearly died for lack of his narcotic drink.

It is not, like alcohol, a stimulant, but more like opium in its effect, although it produces a result unlike either, but rather like a combination of both. He attributed his condition yesterday to the fact that his stomach had been upset, and he had eaten practically nothing for two days, and his tippie took hold of him more than it would ordinarily. He says that only once or twice has he been in this condition, and that generally he feels only calm and happy. He originated his way of preparing the beverage, and never knew of any one else who used the same method. The captain concluded to let the Brazilian go.

"He could hardly be called a drunk," he remarked, "but he is a new one on me, and I hope he won't teach any Boston people to use his Brazilian coffee dope. We have vices enough without new ones being imported."

JUNE STUDY OF THE FIELD: PART III.

(June 10-16.)

"Mexico in Its Religious Aspect."

(Text-book, June Magazine.)

1. WHAT were some of the characteristics of the religion of the Aztecs?
2. Relate briefly the legend giving the history of the Shrine of Guadalupe.
3. Tell something of the Inquisition in Mexico.
4. What religious practices of the Aztecs are, with very little change, a part of the Catholic worship in Mexico.
5. How was the Bible introduced into this field?
6. What attempt was made to destroy its influence? With what result?
7. How were religious liberty and freedom of the press secured?
8. What can you say of the pioneer work of Miss Melinda Rankin?
9. How is the greater part of the missionary work carried on to-day?
10. Give the number of communicants and adherents of the Protestant churches.

HOUSEHOLD HINTS.

IDA M. PATTON.

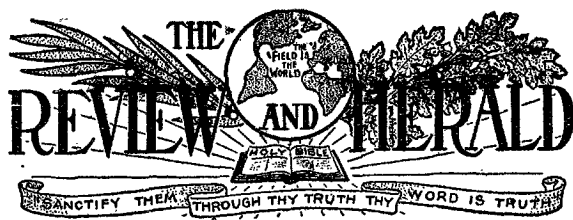
A SIMPLE nut cake, without soda or baking powder, may be made by using one cup each of hickory-nut meats, sugar, and sifted flour; one egg. Mix all together, drop in little patties on an oiled tin, and bake. They are best several days old.

To insure perfect freedom from cake or bread adhering to tins, oil the tins in the usual way, then cover with flour and turn out again.

To press the seams of sleeves, use a round stick about the size of a broom-handle.

Fruit toasts are so easily prepared, yet so wholesome and appetizing, that they may be an important part of the daily bill of fare. Have the zwieback hot, then moisten quickly with hot water, turn off immediately and spread the fruit over the toast. Apples or peaches, canned or dried, or prunes are good either cold or hot, to suit the taste. Berries may be heated, the juice first, and thickened with a little cornstarch, before spreading on the toast.

"I SUPPOSE you never thought of a potato's being luscious," says a Michigan man. "You thought that peaches are the only things that are luscious. Perhaps you never ate a Petoskey potato. We make flour out of these potatoes. Out of the flour we make bread, soup, and any other prepared food into which potatoes are put. The flour is kept in cans until ready for use. The bread is very palatable. It forms one of the regulation articles of diet in the German army."— *N. Y. Tribune.*



BATTLE CREEK, MICH., JUNE 5, 1900.

ALONZO T. JONES, } EDITORS.
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THE THIRD ANGEL'S MESSAGE.

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

As is well known by all, in the Sunday legislation throughout the United States to-day the claim is made that it is only in behalf of the "civil" Sabbath.

No more baseless claim was ever presented for anything than this in behalf of Sunday as a civil Sabbath. Sunday, as a rest day, has not anywhere about it any suggestion of anything civil. Its present standing, its whole genealogy, its origin—all demonstrate the truth that Sunday legislation can not possibly be anything else than religious.

The Sunday movement of to-day is but a revival, or a continuation, of that which has been. All the Sunday legislation of the newer States has been in imitation of that of the original States which at first were the colonies. And the colonies had Sunday legislation because they all (except Rhode Island, which, too, did not have Sunday legislation) had a union of religion and the State.

In such legislation the colonies only continued the same thing from their original homes in Europe. Their original homes in Europe inherited it from the time when the Papacy ruled Europe. And the Sunday legislation at the time when the Papacy ruled Europe, was but the continuation of the Sunday legislation that was originated in the making of the Papacy, in the fourth century.

Since, then, the Sunday legislation of to-day connects, by its undisputed and unbroken genealogy, with the Sunday legislation of the making of the Papacy in the fourth century, it is perfectly plain that the nature of that original legislation marks the character of Sunday legislation forever. Accordingly, the study of that question in the days of the making of the Beast is also, and in itself, a study of the Sunday legislation of the present time, and of the making of the Image of the Beast.

In a previous study we saw how that, in the false theocratical scheme of the bishops of the fourth century, when the church had been exalted to imperial favor, and had become one with the State, this was held to be the establishment of the kingdom of God upon the earth. And, because of this, Sunday was set up in this false kingdom of God, in imitation of the establishment of the Sabbath among the people of Israel, after their deliverance from Egypt and the establishment of that true theocracy. And, "all things whatsoever that it was duty to do on the Sabbath, these we," said the bishops, "have transferred" to the Sunday.

All this shows that Sunday legislation was, in its very essence, and in its every idea and purpose, religious, and only religious. There are, however, several items that are worth mentioning, which show this yet more fully. One of these appears in an oration which Eusebius, one of the principal bishops of that day, and especially one of the principal bishops in the uniting of Church and State, delivered, "in praise of Constantine," and in his presence, on the thirtieth anniversary of the emperor's reign. He declared that God gave to Constantine the greater proof of his beneficence in proportion to the emperor's holy services to Him, and, accordingly, had permitted him to celebrate already three decades,—thirty years,—and that

now he was entering upon the fourth one. He related how the emperor at the end of each decennial period had advanced one of his sons to a share of the imperial power; and now in the absence of other sons, he would extend the like favor to other of his kindred. Then he gave the meaning of all this as follows:—

The eldest, who bears his father's name, he received as his partner in the empire about the close of the first decade of his reign; the second, next in point of age, at the second; and the third in like manner at the third decennial period, the occasion of this our present festival. And now that the fourth period has commenced, and the time of his reign is still further prolonged, he desires to extend his imperial authority by calling still more of his kindred to partake his power; and, by the appointment of the Cæsars, fulfills the predictions of the holy prophets, according to what they uttered ages before: "And the saints of the Most High shall take the kingdom."—Eusebius, "Oration in Praise of Constantine," chapter 3.

Then, as the sun was the chief deity in this new kingdom of God, the bishop proceeds to draw for the edification of the Apollo-loving emperor, the following picture of him as the sun in his chariot traversing the world; and positively defines the system of government as a "monarchy of God" patterned after the "divine original," as follows:—

Lastly, invested as he is with a semblance of heavenly sovereignty, he directs his gaze above, and FRAMES HIS EARTHLY GOVERNMENT ACCORDING TO THE PATTERN OF THAT DIVINE ORIGINAL, feeling strength in its CONFORMITY TO THE MONARCHY OF GOD.—Id.

The system of government there established being considered as in very fact the kingdom of God itself, the laws enacted in promoting the interests of that kingdom would, necessarily, be religious. And even so Eusebius plainly declares, in the following words:—

Again, that Preserver of the universe orders these heavens and earth, and the celestial kingdom, consistently with his Father's will. Even so, our emperor, whom he loves, by bringing those whom he rules on earth to the only begotten Word and Saviour, renders them fit subjects of His kingdom.—Id.; chapter 2.

And the Sunday laws were the very chief of all the laws that were ever enacted in the interests of this "kingdom of God." For, by it, the authority of the Church was extended over those who did not belong to the Church, equally with those who did; and this is not true of any other law. Consequently, the Sunday law was the chief means by which men were brought "to the only begotten Word and Saviour," and rendered "fit subjects of his kingdom."

This is fully confirmed by the fact that the purpose of the first Sunday law that ever was enacted, was "that the day might be devoted with less interruption to the purposes of devotion" (Neander), and "that God should be served with prayers and supplications."—Sozomen.

And, of the second Sunday law, Eusebius gives the intent in his declaration, "in praise of Constantine," that "he commanded, too, that one day should be regarded as a special occasion for religious worship." And, again: "Who else has commanded the nations inhabiting the continents and islands of this mighty globe to assemble weekly on the Lord's day, and to observe it as a festival, not indeed for the pampering of the body, BUT FOR THE COMFORT AND INVIGORATION OF THE SOUL, BY INSTRUCTION IN DIVINE TRUTH?"—"Oration in Praise of Constantine."

Such is the true character, and the real purpose, of Sunday legislation, in its origin, and ever since. And whatever may be claimed for it, the character and purpose of Sunday legislation never can be anything else than just that.

The Independent, explaining how "a second generation can adjust itself to the Constitution or laws of its fathers," gives as the best way, that of "interpretation," and says:—

"It is an absolute necessity to interpret it, not according to its literal language, but according to its purpose for the welfare of the people. . . . We have very little concern in the academic discussion

of the question whether the Constitution, by its own force, without any legislation, makes the people of Porto Rico and the Philippines citizens. We know it ought not to do it, and so we believe it does not or will not do it." And by this sort of an interpretation the conclusion is reached—"The Constitution does not control us as to Porto Rico."

STUDIES IN GALATIANS.

Gal. 4:21-24.

The Two Covenants.

"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 freewoman. 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."

Thus the two covenants were in the family of Abraham. For "these women are two covenants." Verse 24, R. V.

But how did the two covenants get into the family of Abraham, and one of these even the covenant from Mount Sinai? "For these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar."

Since Hagar is one of the two covenants,—the one from Sinai, and the one which genders to bondage,—the story of Hagar in the family of Abraham is the story of the covenant from Sinai.

But God had made a covenant with Abraham himself, before ever Hagar was heard of. And this covenant was confirmed in Christ, before ever any mention was made of Hagar.

This covenant was the covenant of God's promise to Abraham and to his seed—not "seeds, as of many; but as of one, And to thy seed, which is Christ." This was the covenant of God's righteousness,—the righteousness of God which is by faith,—for when God had made promise to Abraham, Abraham "believed in the Lord; and he counted it to him for righteousness."

This promise was to Abraham, that in him should "all families of the earth be blessed,"—that to his seed would he give the land of promise, which is the world to come; and that his seed should be as the stars of heaven.

This seed, to whom the promise was made, being Christ, this covenant was made in Christ; and, when Abraham believed God, and it was counted to him for righteousness, this covenant was confirmed in Christ. This is, therefore, the everlasting covenant, which answers to Jerusalem which is above; for, in that covenant, because of that promise, Abraham "looked for a city which hath foundations, whose builder and maker is God."

All this came to Abraham when as yet he had no child; and the promise was to be accomplished in his seed. Several years had passed after the first mention by the Lord of Abraham's seed when as yet he had no child. Abraham was already old when the thought of his seed was first suggested, and was growing older without seeing any seed. Accordingly, he said: "Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

"And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." Gen. 15:2-7.

And when Abram asked: "Lord God, whereby shall I know that I shall inherit it?" the Lord "said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pig-

eon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not." Then it was that the Lord, by passing between those pieces, "made a covenant with Abraham," a blood covenant, in which he pledged himself to the fulfillment of every promise that had yet been made to Abraham.

Here, then, was God's own heavenly, everlasting covenant, made and confirmed with Abraham, with God's own life pledged that everything promised should be accomplished, so that nothing promised could any more fail than that the Lord should cease to exist.

But still the time passed, and no child was seen; for "Sarai Abram's wife bare him no children." But Sarai "had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her." Gen. 16:1, 2. Thus Hagar comes upon the scene, and is brought into the story.

But how was it that Hagar was brought into the story at all? Was it by trusting the promise of God?—No. It was altogether because of distrust. Was it by faith?—No. It was altogether because of unbelief. This is confirmed by the fact that when this part of the program had all been carried through, it all had to be repudiated, and the promised seed had still to be expected by *Sarah herself*; and "through faith also *Sara herself* received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised." Heb. 11:11.

This being so at the last, why was it, then, AT THE FIRST, that "Sarai Abram's wife bare him no children"?—It was simply because of her unbelief, and her not judging "him faithful who had promised."

Then it was that, in this distrust of God, this unbelief, *Sarai invented the scheme which brought in Hagar*. And this scheme, springing from distrust of God, and unbelief in him, was altogether a scheme of the natural mind—an invention of the flesh—to fulfill the promise of God.

The important consideration in this scheme of Sarai's, is that it was to fulfill the promise of God. The thought was not merely that the Lord had not fulfilled his promise; but that he had refused to fulfill it. For Sarai said plainly: "Behold now, the Lord hath restrained me from bearing." This straightly charged unfaithfulness on the part of the Lord. And since it was held that the Lord had failed to fulfill his promise, it was naturally concluded that they must fulfill it themselves, by an invention altogether of their own, springing from distrust and unbelief in God.

And even Abram swerved from his trust in God, from his faith in the Lord's promise. Abram fell in with this scheme of distrust and unbelief, this invention of the flesh. "Abram hearkened to the voice of Sarai."

"And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. And he went in unto Hagar, and she conceived." "And Hagar bare Abram a son." Gen. 16:3, 4, 15.

"But he who was of the bondwoman was born after THE FLESH." How could he be born of anything else? The whole scheme by which he was ever born at all, was altogether of the natural mind, in distrust and unbelief of God,—an invention of the flesh.

"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."

The covenant, therefore, for which Hagar stands,—the covenant from Mount Sinai,—is a covenant in which people, in distrust of God and unbelief of his promise, knowing only the natural man and the birth of the flesh, seek by their own inventions, and their own efforts, to attain to the righteousness of God, and to the inheritance which attaches to that righteousness.

But the righteousness of God, with the accompanying inheritance in all its fullness, is a free gift.

IMPORTANT LESSONS FROM MALACHI.

IN the Hebrew Bible, the prophecy of Malachi does not stand, as in our version, as the last book of the Old Testament. But Malachi was the last of the Old Testament prophets.

After his voice had been raised in impetuous and fiery denunciation of sin; after resistless exhortations to duty had been given; after stirring and solemn proclamation of the coming of the great and dreadful day of the Lord had been set before the world, and all men had been reined up to stand face to face with the day that was coming, which should burn as an oven, and in which all that do wickedly, and all the proud should be stubble, and be burned up root and branch,—silence dropped upon the scene,—a silence that continued for four hundred years, till at length in the wilderness of Judea a voice was heard proclaiming, "Repent ye: for the kingdom of heaven is at hand."

There is a break in the time, but no break in the continuity of thought; for the New Testament begins in a manner to show that it is but a continuation of the Old; a further development of the great theme which had constituted the burden of psalmists, prophets, and holy men, who had spoken as they were moved by the Holy Ghost.

The prophecy of Malachi, who was the last of the great line of ancient prophets, gives strong utterance of the "hope of Israel." In his prophecy there is a culmination of the world's Messianic hope, so far as it could be given before the appearance of the Messiah himself, to re-affirm the purpose of God, so strongly set forth in the Old Testament, to form a spiritual kingdom in the World, submissive to his government, obedient to his law, and to gather the members and the citizens of this government out of all countries and peoples of the earth.

Such a conception was not possible to the Egyptian, the Greek, or the Roman; and it was possible to the Jew only because he was instructed concerning it by the spirit of revelation given unto him by a long line of divine teachers. The Bible indicates who the head of this kingdom is to be; a personality, supreme both in character and in power. He was at first dimly foreshadowed out of the distance and darkness of remote ages, but is more and more distinctly brought to view through the continually increasing radiance of prophecy, through the voice of psalmists, through the solemn and impressive ceremonies of the sanctuary service, through the office of the priesthood, and through the royal majesty and supremacy of kings.

So the prophecies grow more and more definite concerning him. He is first revealed as the seed of the woman, then as the seed of Abraham, then as the star out of Jacob, as coming out of Judah, and the son of David. Then prophecy, as in the book of Daniel, begins to focus itself upon the very time when he should appear; and, as in Isaiah, upon the very place of his revelation; and then, as in Micah, upon the very character and office he was to fulfill and exhibit, till the Old Testament closes with the last sound of its prophecy through Malachi, predicting the coming of the great Refiner to his temple; the gathering out of God's jewels from the rubbish of the world; the coming of the great day of the Lord, that shall burn as an oven; and the final rising of the Sun of righteousness, with healing in his wings.

Thus the last voice of the Old Testament declares the coming of the Sun of righteousness, the great orb that shall usher in the eternal day; and the New Testament, five hundred years later, responds, "Even so, come, Lord Jesus." And eighteen hundred years later still, even in our own day, the same cry is echoing through the earth, "Come, Lord Jesus," "come quickly," and with increasing fervor; for now the time for the glorious event is almost up.

While many of the exhortations of Malachi were applicable to his own time, they have been pertinent to conditions that have arisen all through the ages, and that exist to-day. Take for example the words of chapter 3, verse 7: "Return unto me, and I will return unto you, saith the Lord of Hosts. But ye say, Wherein shall we return?" Here is a warning and a promise applicable to every age,

and a revelation of the excuse which ever hangs on backsliding lips: Oh, what have we done so bad? wherein have we departed from the Lord? and wherein have we occasion to return? But the Lord does not give us much opportunity to grow captious; for he immediately adds, "and I will return unto you." This disposition to justify self, and argue the case with the Lord, we meet continually in our own time. Although God never changes, yet man does change; and when man changes his attitude toward God, it makes it seem as if God changed his attitude toward him.

The writer once heard a youth ventilating his first crude lessons in skepticism, at the close of a meeting in Michigan. "What use," he said, "is it to pray? It is all foolishness. Do you think you can change the mind of God, to make him comply with your requests?" A friend answered him, "Does not God often suspend promised blessings upon conditions, in order to draw out our mind and feelings toward him, in such a way that if we comply, we receive the things we desire, but not caring enough about them to comply, God consistently withholds them?—Yes; why, you do that even with your dog. You tell him to 'speak,' if he would receive the proffered bone. If he complies, he gets it; if he refuses, he goes without. Did your dog change your mind?—No; you had your mind all made up to that before; if any change took place, it was on the part of the dog. Now would you like to have your dog go away growling about you that it was no use to ask you for a bone, because you would not change?"

So it is not a change on the part of God, but a change on our part toward him. These apparent changes are common to nature. We say that the sun rises and the sun sets. But relatively to our earth the sun does not move, the Rev. Jasper to the contrary, notwithstanding; but the earth moves relatively to the sun. By revolving on its axis, it makes the sun appear to sweep the whole compass of the heavens from the east to the west. The change is not in the sun, but in the earth. Just so with our relation to God, as affected by prayer. If a man looks toward God, he sees the loving face of his Father; but if the man turns his back on God, he misses that loving face; and then he is inclined to think that God has become his enemy. The change is not in God; the change is only in himself. There is only one cure for such trouble as this; and that is for the changeable man to turn back again to the unchanging God.

In answer to the question, "Wherein shall we return?" the Lord puts the searching question, "Will a man rob God?" What! a poor, mortal, dependent man try to defraud and cheat the Almighty! The thought is paralyzing. But how may we rob God? Heaven is not the only domain of God's vast property. The earth, and all that is therein, belongs to him. Ourselves, and all that we have and are, belong to him. We have feelings, emotions, affections, purposes, and plans. These will run out and fasten on things all around us, lawful or unlawful. In all these things God rightfully comes in for his appropriate share. But how many give, in their minds, to one or all of these things the all-comprehensive and absorbing place, and leave God entirely out! Such are certainly robbing God.

The first installment of that message which is a current living message for the church to-day, is, "Fear God, and give glory to him; for the hour of his judgment is come." Fear, of the most filial, reverential, solemn kind, is due to God. Then what of the tenderer, gentler emotions and affections, love, confidence, gratitude, humble dependence on the Giver of all blessings? All these will go out and twine about something. Must they attach themselves to, and be absorbed by, some of the few, and unworthy objects nearest us, and be lost in them, while God, the one thing needful, is passed by unheeded?—To follow this course is indeed robbing God. Must it be that to the perfection of beauty, and excellence, and the supreme goodness, and to these alone, our souls shall be indifferent, and insensible, while trifling toys enlist all our powers?

It is not for his own sake that God requests our homage and obedience, but for our own sake. But the good intended for ourselves we lose in robbing

God. For, through the great and inevitable law of compensation, men iniquitously and fatally rob themselves, by dealing thus parsimoniously with the Lord. The motto of true Christian life is sacrificial surrender, and that to God. Alexander Maclaren says: "Malachi necessarily keeps within the limits of the sacrificial system. But his impetuous eloquence hits us no less. It is still possible to rob God. We do so when we keep anything as our own, and use it at our own will, for our own purposes. Only when we recognize his [God's] ownership of ourselves, and, consequently, of all that we call 'ours,' do we give him his due."

To the cynical query, "Wherein have we robbed thee?" the Lord replies, "In tithes and offerings." Then he tells us how to recover ourselves from the wrong, and how to return unto him. "Bring ye all the tithes," he says, "into the storehouse." The Revised Version reads, "Bring ye the whole tithe into the storehouse." We hear considerable said among men about a "dishonest tithe." The idea is well intended, but the language is hardly accurate; for if there is anything less than a full tenth rendered, it is not a tithe at all. The sin aimed at evidently is that of the reducing or cutting short of that which is offered as a tithe, claiming that that is the whole, when it is only part. Is not that the very thing which Ananias and Sapphira did?—We fear, if justice were meted out in the same unswerving and rigid manner to-day, as then, there would be many whom, cut down by the visitation of God, it would be necessary to carry out for burial. The Lord pleads with us through the prophet Malachi, not to act in that way. Do not try to deceive, but bring a whole tithe into the storehouse; and he so longs to bless us, that he challenges us to try him, and prove him, and see if he will not open the sluice-ways of heaven, and pour out such a blessing that there will not be room enough to receive it. Not always, perhaps, will it be fulfilled in increase of outward goods, but if not, it will be in the better riches of communion and of larger possessions of God himself.

In the language of T. L. Cuyler, "Self has got hold of the purse strings; and the Lord is likely to be robbed of his dues. That is the secret of the diminished contributions in our churches; and that accounts for the fact that, while the church is growing richer, so many grand institutions for the spread of his kingdom are often at the starvation point. The lust of the eye and the pride of life steal in, and, under smooth phrases, commit their shameful larcenies of the moneys which God loans to his stewards. When Christians undertake to cheat God, their sin is sure, sooner or later, to find them out."

In every department of human life, God requires his proprietorship to be recognized. The seventh day is hallowed to his service. The first fruits of the corn were to be devoted to religious uses. The firstborn in the household belonged to God, and was to be redeemed by substitution. And of all yearly gains, one tenth is claimed by God, as his. This is just and right; for he is absolute proprietor, and has simply put us in possession for a limited time to use his property for him. We may keep back part of the consecrated price; but the loss will be ours, not the Lord's. We may even plume ourselves as being financially very clever, even talented and model financiers in securing increased gains by cutting short the Lord's portion. But in this the law already referred to—the great law of compensation, which is still operative—will work disastrously for us; for the divine rule plainly stated is this: "He which soweth sparingly shall reap also sparingly." And the converse of this is also plainly expressed: "And he which soweth bountifully shall reap also bountifully."

We may imagine that all God's benefactions are wholly of a spiritual nature; and so may have shut him out from field and shop and vineyard; but listen to his words: "The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thy hand unto; and he shall bless thee in the land which the Lord thy God giveth thee." God will recognize those who recognize him. All blessings are suspended upon conditions; while we acknowledge gratefully God's bounty, we should be careful not to make the performance of our religious obligations a matter of commerce. U. S.



THE HOUR OF JUDGMENT IS ANNOUNCED IN BABYLON.

Dan. 5:5-16.

THERE comes a time in the experience of the individual who persists in rejecting the mercy of God, after which there is no hope for him. By his own act he has cut off all possibility of salvation. So it was with Esau: "For ye know that even when he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears." Heb. 12:17, R. V. The same principle holds good in the life of a nation, inasmuch as the fortunes of a nation depend upon the character of those who shape its affairs. So it was with the Jewish nation when Jesus, looking upon Jerusalem, "wept over it, saying, O that thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes." Luke 19:41, 42, R. V., margin. In the same way the end of the world is determined, not by an arbitrary decree, but by the conduct of men. When the gospel of the kingdom shall have been preached in all the world for a witness, and each one shall have fully made his choice for or against the King of heaven, then shall the end come. All this is plainly shown in the simple account of the fall of Babylon of the Chaldees. When king Belshazzar and his thousand lords, the representatives of the whole nation, openly repudiated that gospel of the kingdom which had been preached to Nebuchadnezzar, and which had been both accepted and proclaimed by him, and made themselves drunken with the wine of Babylon from the vessels of the Lord's house, they finally and irrevocably rejected the protecting presence of the Lord of hosts, and in death and destruction they simply ate the fruit of their own doings. Sudden destruction came upon them, and they did not escape.

"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom: Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished."

That law which was originally "written with the finger of God" had been set forth in Babylon as "the law of the Spirit of life" in the preaching of the gospel of the kingdom through human instrumentality, and had been rejected. The present king of Babylon would not allow this law to be written in his heart. Now while the "surfeiting and drunkenness" and "abominable idolatries" were in progress, the result of his rejection of God was written where all the assembled rioters must see it, "over against the candlestick." And so the fall of Babylon was announced upon the wall of "the palace of the kingdom of Babylon," the very palace in which Nebuchadnezzar took so much pride before his conversion, which he said he had built "by the might of my power, and for the honor of my majesty." How often do what are intended to be the monuments of human greatness become the announcement of impending ruin!

The effect upon the king was most marked, but there was no sign of any repentance for his heaven-daring course. With changed countenance, loosened joints, and smiting knees, he was the very picture of abject fear. How plain it is that he was really king only in name! He had sufficient of what is sometimes wrongly called courage to insult the King of heaven, so long as he kept silence, but when longer forbearance was useless, and the Lord of lords began to let him "see how the case stands," then the real cowardice of his rebellious heart was revealed. So it will be in the fulfillment of this historical prophecy when "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man" in the agony of their fear will say to mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne. . . . For the great day of his wrath is come; and who shall be able to stand?" "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day."

The wise men of Babylon were utterly incapable of dealing with the revelations which were made in Babylon concerning the course of events in the kingdom. Twice had they failed to justify their claims to superior wisdom when Nebuchadnezzar had turned to them for help, and now for the third and last time it was revealed in Babylon that the education which ignores God, and substitutes human speculation for "sound wisdom" can not interpret to man "the mystery of his will" or "declare in Zion the vengeance of the Lord our God." These men handled words as dead things, and more frequently as a means of hiding thought than of revealing it. It was their task to maintain a reputation for wisdom, not by imparting light and understanding, but by confusing with high-sounding phrase and ambiguous construction the minds of those who sought unto them. When, however, they were asked by the king of Babylon to make known to him the message which had been sent to him in a few simple words of their own language, and as a reward for so doing were promised the highest honors within the power of the king to bestow, "they were unable to read the writing, so as to make known the interpretation to the king."

How vividly is this history being acted over again in this night of feasting and revelry when the end of of all things is just at hand. The impending doom of the world has been plainly declared in the word of the Lord, in language simple enough so that the humble child of God may understand it, but how many professed religious teachers are only juggling with words to maintain a creed or to defend a ceremony, while the people are perishing for lack of knowledge. "The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts," and yet many are unable to read the message for this time so as to make known the interpretation to the people. The Spirit of Prophecy is needed in order to read aright the prophecy: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2:11-14.

On the walls of all the Babylonish temples of the present time it is written that "there shall not be left here one stone upon another, that shall not be thrown down," and yet in many of them rites that are empty and ceremonies that are meaningless are maintained in the name of religion, with a zeal worthy of a better cause. Jesus has "departed from the temple," but his presence does not seem to be missed. Oh, for men who are Hebrews indeed, who have not forgotten Jerusalem, and who will not shun to declare the whole counsel of God for this time!

The consternation of the king and his lords, and the cause of it, soon became known outside the palace of the king of Babylon, and reached the ears of the queen, who was doubtless the mother of Belshazzar and the daughter-in-law of Nebuchadnezzar.

"Now the queen by reason of the words of the king and the queen spake came into the banquet house: and the queen spake and said, O king, live forever: let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belshazzar: now let Daniel be called, and he will show the interpretation. Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show the interpretation of the thing: and I have heard of thee, that thou canst make interpretation, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom."

Such genuine revelations of the wisdom which is from above had been made through Daniel in the days of Nebuchadnezzar that he was not wholly forgotten, even though it does not appear that he was occupying any official position under Belshazzar. The great perplexity of the king, and the failure of the wise men of Babylon to satisfy his request for an understanding of the message which the fingers had traced upon his palace wall, would naturally bring to mind those remarkable experiences of Nebuchadnezzar, and the part which Daniel had acted in them. The occasion brought forward the man. This makes it clear that the gospel of the kingdom, and the preacher, had made an impression in Babylon, which the lapse of twenty-five years had not effaced, and shows why it was that the lessons to Nebuchadnezzar were not repeated to Belshazzar. A lesson given to one man and then made known by him to others is just as much a personal lesson to those who hear it as to the one who experienced it. This is true in reference to all God's dealings with individuals and nations in the past. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."

The Hebrew captive again stood before the king of Babylon, not now to preach the gospel of God's everlasting kingdom, but to declare that the hour of his judgment is come. The preacher's reputation had preceded him, and the promise had already been made that he would reveal what was hidden from the king's wise men. When he interpreted the first dream to Nebuchadnezzar, Daniel frankly said, "This secret is not revealed to me for any wisdom that I have more than any living." He claimed nothing for himself, but acknowledged it all as a direct gift from God, and declared this source of wisdom to be open to all. Thus Daniel set forth in Babylon principles of education which, if they had been followed, would have revolutionized the whole Babylonish system and established the Christian system in its place. Then the wisdom of God would have directed the affairs of the kingdom, and the pages of history would have told a different story. But now that "light and understanding and excellent wisdom" which were found in Daniel could only be used to read the sentence of destruction which was already upon the walls. How much like a mockery must have seemed to Daniel the promise of preferment in the kingdom of Babylon! Being already clothed with the robe of righteousness, and having found that wisdom which is "more precious than rubies," and "can not be gotten for gold,"

and having the kingdom of God within, that kingdom which stands forever, of what value was the scarlet clothing, the chain of gold, and the joint dominion of Babylon, a kingdom which had already fallen beyond hope of recovery? With the same worthless promises does "the god of this world" delude men in these days, offering if necessary all the kingdoms of the world, if they will fall down and worship him. How many hopes of worldly greatness, on which men have staked their souls, will be disappointed in the great day of settlement so near at hand! "Whoso is wise, let him observe these things; and let them consider well the mercies of the Lord." W. W. P.

THE CHURCH OF ROME AND PROTESTANTISM.

THE following editorial article in the *Christian Advocate* of March 29, 1900, is worthy of consideration everywhere. It presents anew, and in a forcible way, the truth that should always be emphasized that the only way in which Catholicism and Protestantism can possibly unite is by the apostasy of Protestantism—by Protestantism ceasing to be Protestant. And, indeed, when Protestantism ceases to be Protestant, it is Catholic, even though it still be called "Protestantism," for Catholicism is simply naturalism under the name and forms of Christianity—"the form of godliness without the power." The *Christian Advocate* says:—

A few weeks ago the New York *Sun* denied the allegation that its very able editorials, religious, are written by a Roman Catholic. Justice Brewer, of the United States Supreme Court, who has appeared several times in the rôle of a prophet, but on close inspection appears, like many modern prophets, to be predicting merely what it would please him to have happen, says, "It is not unworthy of notice that the ancient enemies, Catholicism and Protestantism, are drawing closer together," and declares that "the history of the past should be ignored, and each should shake hands and join in the common effort to further the common cause of a common Master."

Upon this the *Sun* says, editorially:—

"The Church of Rome, surely, has neither abandoned, nor in any degree lessened, its claims; it still offers to Protestantism no possibility of unity with it, except on the condition of yielding to its authority and rendering allegiance to the papal supremacy. Within a very few years the pope, by refusing to accept the validity of the Anglican orders, has practically pronounced the whole Church of England heretical, schismatic, and destitute of an apostolic foundation for its ministry. The only terms Rome offers in the nineteenth century are the same as those offered in the eighteenth century, and they will be the same in the twentieth century—unconditional surrender."

"The present pope, Leo XIII, is not one step closer to Protestantism in 1900 than was Pius VII in 1800. Nor is Protestantism in its spirit, distinctive features, its very genius, any closer to Catholicism now than it was then. The strongest Protestant tendency at present seems to be to an even wider separation than in the past, for the new school of Biblical criticism, now so powerful in Protestant theology, tends logically to the exclusion of all such supernatural authority as the Church of Rome asserts. Protestantism is growing more rather than less distinctively Protestant; it is more insistent on the right of private judgment and more intolerant of the domination of church authority. Meanwhile Catholicism insists not less stoutly on that authority than it did in the days of the Reformation; it has shown no shadow of yielding. Individual Protestants, craving such spiritual control, may pass over to the Church of Rome, but Protestantism, in the exercise of its asserted private judgment, is now further from it than ever."

"The difference is deep and radical, full of great significance, and, as we have said, can not be bridged over by any gush of sentiment. The two can never come together except by Protestants' yielding and becoming Catholics, or Catholics' turning into Protestants. You might as well try to mix oil and water as to attempt to bring these two radically conflicting and diametrically and essentially opposing religious systems into harmony, without the complete surrender of the one to the other; and the twentieth century will not lessen that impossibility by one whit."

This is absolutely true, and such sentiments as those of Justice Brewer, though quite common, are of the same sort as those which have betrayed a

large part of Protestantism, at the other extreme, into the hands of the Unitarians, anti-supernatural Biblical critics, and even avowed agnostics.

If the twentieth century obliterates distinctions between Protestants and Roman Catholics, the latter will swallow up individual Protestants in ever-increasing numbers; while at the other extreme, agnosticism will flourish, and many of the most spiritually minded Protestants, distracted, will react into various forms of fanaticism; and worse, though different, forms of confusion than those that have marked the well-defined conflicts of the past will leave a large majority of the population of adult years drifting into worldliness or agnosticism, protected from suspicion and unpleasant embarrassment by a politic silence.

This is not prophecy, but conclusions based upon an "if." To say that if dynamite is ignited, there will be an explosion, is not prophecy, but truth.

EDUCATION AND THE PAPACY.

THE history of education has received but slight attention by Seventh-day Adventists, notwithstanding the fact that it is inseparably connected with every important reform the world has ever witnessed.

Revolutions are made possible by the educational methods followed by a nation. New nations are born as a result of an educational reform. Our own country is an illustration of this. The doctrines of Confucius to-day hold the Chinese in subjection, and Mohammedanism has its hundreds of thousands of believers because the minds of men are held in subjection by certain forms of education.

The Jewish nation was placed before the ancient world as a nation of educators, and they were given such a system of education as would make them a people to whom the heathen would involuntarily turn for guidance. This was God's plan for the Israelites. This plan was made known to Abraham, the founder of the nation, who in establishing a government for the people of God, laid the foundation in a school.

In the system, as given to the Jews, the home school was the central feature. Every father and every mother was a teacher, and every child a pupil. When fathers and mothers failed to do acceptable work as educators, part of their duty was transferred to the Levites, and for years in Jewish history one entire tribe was set apart for the special work of teaching.

It was because the Levites degenerated as teachers that Israel went into captivity. The rejection of the Messiah is directly traceable to the conservative spirit developed in the rabbinical schools where the spirit of truth had been replaced by formalism, and the traditions of men took the place of the word of God.

"Jesus Christ," says Paroz, "in founding a new religion, has laid the foundation of a new education in the bosom of humanity. The work of Christ was, from first to last, that of a teacher. His commission to his followers was that they should go to the world as teachers."

The early Christian Church had a world of paganism to conquer. The strength of paganism was in its system of education. Chief among its educators was Plato, and platonism, merely another name for worldly philosophy and the science of evolution, was the educational principle which the Christian Church had to meet. For a time it met it with the word of God, and was victorious. Pagan philosophers were converted and became students in the Christian schools. Some Christian teachers, wishing to meet the arguments of noted pagan educators, adopted the pagan philosophy, applying it to the word of God. The leader in this move was Origen, a teacher in Alexandria. Pagan philosophy, applied to the Scriptures, gave birth to the allegorical interpretation of the Word, known to-day as *higher criticism*. Thus the mystery of iniquity arose. It is that power which exalts human reason above the mind of God. This human reason, or philosophy, named in the Bible "the mystery of iniquity," was a mingling of pagan education with Christian education. It is well known as the *papacy*. When the papacy had been formed by educators, it sought the aid of the State to enforce its philosophy. Thus was formed the union of Church and State. Men bowed to the papacy when they accepted its system of education. The papacy controlled the world through a system of education. Its system brought darkness, and the period of its supremacy is known as the Dark Ages.

But it is written: "A day of great intellectual darkness has been shown to be favorable to the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success."—"Great Controversy," page 572.

The philosophy of this statement is like this: The papacy held the world in intellectual darkness.

The Reformation was an educational reform. We have this stated thus by D'Aubigne, Book X, chapter 9: "The school was early placed beside the Church; and these two great institutions, so powerful to regenerate the nations, were equally re-animated by it. It was by a close alliance with learning that the Reformation entered into the world."

The papacy, the greatest counterfeit of true Christianity ever produced, was overthrown by a new system of education, which was not a new system, but a return to the system of Christ. No power could overthrow the papacy except that of education and the schools. Once weakened by the educational system of the Reformers, and finding that death stared it in the face, the papacy gave to the world a counter-educational reform. This was the work of the Jesuits. The Jesuit system was a combination of the true and the false—just such a combination as was made when the papacy itself arose. This new compromise has been accepted in modern educational institutions, and thus men and women make an image to the papacy, which they are now worshipping.

Some day laws will be passed enforcing such worship. Christians may receive the mark of the image before a civil enactment just as surely as after such an enactment. It is time, then, that we ask ourselves whether or not, in this day of great light, we are in danger of receiving the mark of the beast and his image by accepting the popular system of education.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

"The education that is generally given in the schools of the world is not that which can be accepted as true education. . . . Let us view the case correctly. Children are the heritage of the Lord, and are to be so educated that they may be the younger members of the Lord's family, prepared by proper instruction to serve the Lord in their childhood life. 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."

E. A. SUTHERLAND.



SOUTH AFRICAN CONFERENCE.

THIS Conference held its eighth annual session at Kenilworth, the last of March. The work of the past year, though much hindered by the war, has in some respects been very encouraging. Our books and papers have been placed in the hands of thousands from all parts of the British Empire; especially have the papers had a wide circulation among officers and soldiers. We have also sent papers to many of the inaccessible parts of the country, and have made this war period one of seed sowing.

Elder Edmed reported an increasing interest in Uitenhage, and a few believers in the message. Reports from Natal, though outside of our Conference boundary, show two families obeying the truth, and a growing interest in Pietermaritzburg; from that field the Macedonian cry comes urgently to us. Brother Gaskill has been much encouraged in ship work, and in general efforts to place reading-matter in the hands of the people. Our literature is well received, and is having a good influence on the people.

With few exceptions the war spirit has not affected the minds of our people, although the temporal affairs of some have been much affected for the time being, and they are now among the refugees.

Brother Van Eden has been laboring some among the Dutch communities, where he finds people anxious to know the truth. We are glad to report that we have now three ministers who speak the Holland language. Prof. H. Elffers was ordained, and Brother Van Eden and Brother David Groenewald received license. This is a point to which we have long looked forward. There is a large field before these brethren, and we hope to see many precious sheaves gathered from among the Dutch-speaking people of South Africa.

Resolutions were passed, (1) indorsing the Berean Bible study, and recommending its adoption; (2) that all laborers and canvassers regularly settle their office accounts, and that with others a cash system be adopted; (3) that the *Zion's Watcher*, published in Hamburg, be substituted for the Dutch paper we have been publishing, at least for the present year; (4) that the *South African Sentinel* be continued during this year; (5) that the *Visitor*, our Conference paper, be issued in mimeograph in both Dutch and English; (6) that the Benevolent Home property in Cape Town be disposed of as soon as practicable, and other plans be laid for the benevolent work; (7) that suitable persons be appointed to circulate our native literature, and that all our local societies also engage in the same work; (8) that we adopt the plan of regular weekly offerings for missionary work; (9) that the Sabbath-school offerings be used for the first two quarters in the Basuto mission, third quarter in the Orphanage, fourth, in Kaffir mission; (10) that we offer the Foreign Mission Board a laborer for Natal; and (11) that Brother P. Smailes be invited at once to enter

upon Kaffir mission work, to which he had been previously appointed.

Professor Shaw reported an enrollment of 125 in the school; a growth in their industries, which financially helps the work; that they are now printing the *Health Journal* and the *Sentinel*; that the students are doing good work in their studies; and that a healthful religious influence prevails.

Brother Freeman arrived from Basutoland near the close of our session, and presented the needs in that field. The paramount chief has granted us a station, with the privilege of cultivating small pieces of land near by,—no farms being given away for mission purposes. A house with two rooms, and a stable have been built. A church and school building is much needed. Natives attend service at the mission Sundays, and some also come on Sabbaths. A teacher is much needed to instruct the children, and to conduct these services. This would give Brother Freeman and Brother Kalaka freedom to visit the chiefs and the villages, to sell books, and to teach the truth. They have had many invitations of this kind. We are becoming known throughout Basutoland, and many believe we have the truth; but they are afraid of their missionaries. A collection was taken for this mission at one of the meetings, amounting to \$125. Brother Freeman was also ordained to the ministry.

Elder Hyatt was elected President; Professor Elffers, Vice President; O. O. Fortner, Secretary and Treasurer of Conference and Tract Society; and the following compose the Conference Committee: Elder Hyatt, Professor Elffers, I. J. Hankins, H. W. Lindsay, W. C. Walston, J. L. Shaw, H. J. Edmed.

A good degree of harmony prevailed in the meetings, and we trust the action of this Conference may be blessed to the salvation of many souls.
I. J. HANKINS, Sec.

CHILE.

SINCE Brother Baber's leaving here for Valparaiso in December, I have had a varied experience with the small company in Iquique.

After the formation of this company of native believers, the enemy came in like a flood to destroy the union that existed among the believers, fulfilling the words of Paul: "Of your own selves shall men arise, . . . to draw away disciples after them." Acts 20:30. Those led away soon saw their error, and returned to the church again. So all are united, save one who caused the trouble.

Two of our number have recently died, one sister in Huara and the other here in Iquique, Catalina de Melian by name. The one who died here belonged to one of the oldest women protective societies formed in Iquique. After her death I had the pleasure of speaking twice in her home to a houseful, besides a large congregation which had gathered on the outside. Some became enraged and began shooting off firecrackers near the door, showing

their contempt for our faith. During the day of her burial, her body was accompanied by a crowd to the cemetery, and after the societies' ceremonies, I asked the privilege of saying a few words, which was granted. The thirty-seventh chapter of Ezekiel was chosen. The Lord gave me freedom before this crowd, which had never heard of such doctrine. This was an appropriate theme, as the "dry bones" are many in the burying grounds; by the lack of rain everything dries up in a few days, even to the bodies of the dead, as they are buried only a few inches underground. During my short talk, some became uneasy, while others listened with profound interest. One made the statement that in all her life she had never heard such things.

From this it is clearly seen how much people in this country learn from the daily mass. Since this occasion our meetings have been very well attended. Some English-speaking people come in once in a while to hear the truth in the Spanish language.

The province of Tarapacá, of which Iquique is the capital, is one of the most important of Chile, on account of its connection with Bolivia and Peru. Its close proximity causes a mixture of Bolivians, Peruvians, and Chileans, also of a large number of Indians from Peru and Bolivia. Although mixing with the Spanish-speaking people, the Indians hold to their native tongues. From here missionaries should be trained, and sent to these connecting fields, that have never heard the Third Angel's Message.

This locality is one of the most uninviting to the eye, of any part of Chile, as it never rains. A heavy fog, falling once or twice a year, soaks through the roofs of the houses. Being the richest saltpeter mining district in the world, all classes of people are for money making. Living expenses are about twice as high as in other parts, where vegetation is abundant. Watermelons worth twenty cents apiece in the south are worth from eighty cents to one dollar. Other fruit is proportionately high. Workingmen's wages are from two to three times as much as farther south.

Of the interesting things here that attract the attention, one is the many holidays which occur every few days. As Tarapacá belonged formerly to Peru, the many Peruvians celebrate their national feast days, also the large number of Bolivians do the same. February 25-27 is one of the most distinguished celebrations of the year. Hundreds of people during these three days turn out in masquerade suits to make fun for the lookers-on. Many dress as priests and nuns. Flour and colored fluids are thrown on the passers-by until everything in the town, including men, women, and children, is painted some color. Water, although worth ten cents a paraffin can, runs freely on some streets. Those living in the upper stories have the advantage, as buckets of water are thrown on the heads of persons passing along the street. No one seems to know the exact origin of this holiday, but it has been practiced for years in Peru. As I had never seen such a game carried on in any other part of Chile, I thought it would be an easy matter to escape by not taking part in it; but on going out the third day, which is the worst, my face was filled with a sweet, perfumed powder, and a bucket of water was thrown on my back.

With all these feasts (*fiestas*, Spanish) there are some, we thank the Lord, who wish to separate from Babylon to keep the commandments of God with the remnant people.
T. H. DAVIS.

QUEBEC.

MAY 13, Elder H. E. Rickard and the writer organized a church of twenty-three members at Abercorn, Quebec. Nineteen of this number were newly in the faith; thirteen were the fruit of the tent efforts last summer at Sutton and Brome; others will unite with us soon.

On Sunday, May 13, our new church at this place was dedicated. The house is twenty-four by thirty feet, plain but neatly finished, and free from debt. We are thankful to God for his care over the work here; it was carried forward under many difficulties and much opposition. But we praise his name that we have a house of worship, where the Third Angel's Message can be preached, and those who keep the commandments of God and the faith of Jesus can meet together to encourage one another to be faithful until the Lord comes. To him be all the praise.
I. N. WILLIAMS.

GEORGIA.

CEDARTOWN.—Through the courtesy of some business men of Cedartown, we secured, free of charge, a choice lot near the center of the city, on which to conduct a series of tent meetings.

We began our meetings May 18, with only a few in attendance. But since visiting the people in

their homes, the interest is increasing both as to numbers and the study of the word of God. We hope for a successful effort, by the help of the Lord.

We remember Rom. 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

We know that this is a fruitful field, and so we take courage.

W. W. LEWIS,
W. T. DRUMMOND.

LOUISIANA.

I HAVE now been in this State since January 18, and am glad to report that the Lord has blessed the efforts which have been put forth, to the salvation of some dear souls. During April I visited, and held meetings with the companies at Floyd, Mansfield, and Marthaville, and I can say that I never labored for souls who seemed more hungry for, or drank in more eagerly, the precious truth of the Third Angel's Message. A series of meetings at each place would be appreciated and result in much good. Brother S. H. Dillard and his wife are doing what they can to hold up the light of truth in their neighborhood at Floyd, and the Lord is blessing their efforts. At Mansfield I found a little company eager to study the Bible, and I spent several days there giving instructions on the different points of faith held by us, and my own soul was watered as I broke the bread of life. Sister Margaret Chillton is teaching a class of young ladies, and is sparing no efforts to bring before her pupils the truth as it is in Christ. She is doing a good work, and has already had the privilege of seeing some fruits as the result of her effort.

At Marthaville I found a good company, who had settled about four miles out in the country from the village, the majority of whom had never heard a Seventh-day Adventist minister preach. They had accepted the truth through reading-matter placed in their hands by a canvasser. This ought to be a great incentive to every canvasser to push forward with his noble work, ever remembering that soon he shall reap if he faints not. Two were baptized while I was there. Sister C. F. Dart is conducting a successful church school in the neighborhood where the brethren live. The Lord is surely blessing her efforts, and she is enjoying her work.

I pitched my tent at Bastrop, and began a series of meetings the night of May 10, with about one hundred and fifty present. Up to date the attendance has been fair, and the interest quite good. I have taken up my meetings for a few days, for the reason that the Methodist minister sent for two ministers to come and aid him in a protracted meeting; and as some of his members were attending my meetings, and were interested, they, with many others, thought best for me to wait until they get through, so they could hear my subjects. I am of good courage in the Lord.

M. G. HUFFMAN.

UNION CAMP-MEETING AT BILOXI, MISS-

THIS meeting was a new experience for this field. It was designed for the brethren living in the southern part of Alabama, Mississippi, and Louisiana. Sleekness, high water, and perhaps the want of interest on the part of some, combined to reduce the number below what we had anticipated, so that the prospect looked very unpromising at the opening. Soon all these States were represented by brethren and sisters who had come to join with us in the work of the Lord. The ministers present were Elders S. B. Horton, Wm. Woodford, and the writer, all of whom took part in giving instruction and in the ministry of the Word. Practical godliness, spiritual gifts, the health reform, and the special features of mission work for the South were topics of daily study with the brethren. The sessions at night were devoted to the public, in presenting the leading topics of the present truth.

The interest, both among our own people and the public, increased continually to the close. On the second Sunday, which was the last day appointed for the camp-meeting, we repaired to the beach of the Gulf of Mexico just a block from the camp, and after a short service, two persons were buried with their Lord in baptism. A discourse on the Sabbath was given at night to a large audience.

The interest is such that we have decided to continue our meetings. Brother Horton and I remain for this purpose. Our brethren and sisters expressed a high appreciation of the blessings and privileges of this meeting, and by vote it was decided to hold another camp-meeting next year somewhere along the coast line, the time and place to be decided by those having charge of the work. We hope to see a good work done at Biloxi before

leaving. Two persons have already decided to keep the Sabbath. Our tent is situated in the central part of the town. We are having the attendance of a good class of citizens. A sermon was preached against the Sabbath yesterday, which has increased the interest to hear the truth.

R. S. OWEN.

TEXAS.

NEW HOPE CHURCH, MARIETTA.—Sister Mary Brown came here Jan. 1, 1900, and opened a church school, which closed April 20. The school was a success, praise the Lord. I have been in the cause of present truth for over twenty years, but I never saw a more determined opposition on the part of Satan. He seemed determined from the first that we should not have the school, and he fought every inch of the ground. But, in answer to the united prayers of God's people, the cause triumphed. To the Lord be the praise. The opposition was not only from the outside, but the evil one influenced some within to embarrass the school.

Having failed to break up this term, he began early to defeat the next, and for a while it seemed as if he would succeed; but again right and truth prevailed, so that plans have been arranged for a five-months' school next fall and winter, the funds being all pledged to meet the expenses. For this we again say, Praise the Lord.

The conflict has been long and fierce, and the language of our hearts is best told in Psalm 124.

The church here has experienced some of the shaking time. Some have been shaken out, and some others seem almost certain of falling; but we are praying for them, that their faith fail not. We have seen demonstrated here, that it will not do to reject the Testimonies of the Spirit of God, even on the matter of schools. One Testimony rejected lets in Satan, with his many hellish suggestions.

To-day the people of God as well as the people are being tested upon the question of loyalty to God. May God help us to be loyal to him.

CHAS. N. EASTMAN.

SOUTH LANCASTER ACADEMY.

THE eighteenth year of South Lancaster Academy is now in the past. It has been one fraught with some difficulties and anxiety, but with all, the presence of the Holy Spirit has been continually felt, and at times it has been manifested in a marked manner.

For the last month of the school, Brother George A. King of New York, conducted a canvassers' institute, and a good interest was manifested in this work by the students, of whom a number went into the various Conferences of the district to canvass during the summer. This is encouraging to those interested in the work, because they are anxious that the school shall meet the object for which it was founded; namely, that of preparing workers for the cause of truth; and they hope the time will soon come when all the students will have the single purpose of preparing as harvesters of the ripened grain.

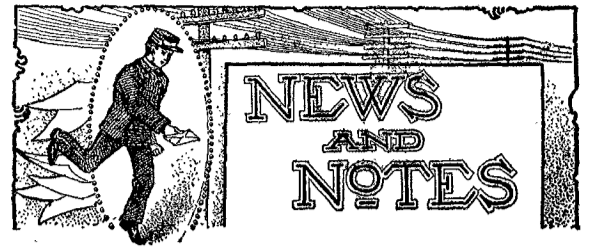
Financially, the school has met all of its running expenses, and has cleared several hundred dollars besides, which may be applied to the building up of the work of the school. The financial situation in general is very much better, particularly from the fact that Sister White's book is so soon to be given to us, the proceeds of which will go to remove the indebtedness of the school. The students and others of South Lancaster, have manifested a deep interest in this work, and have already subscribed for several hundred copies of the book, which are to be paid for in advance, that the school may have money to pay off its debts, and stop the interest.

The industrial features of the school, the farm and broomshop, have been successful from a financial and educational point of view. This is in itself very encouraging, for manual work should play no small part in the education of every student.

We are looking forward to an interesting and profitable time at the summer school, which is to begin July 5. Already quite a number have signified their intention to be with us in the school during this summer session. Our brethren throughout the district should be thoroughly awake to the necessity of establishing church schools, wherever it is at all consistent, and our young people should be encouraged to attend the academy to prepare for work in these schools, as teachers.

We trust that the young people in District 1 are all looking forward to the next year of school, and are making their plans to be with us at that time. Workers are needed, and the school is established to prepare them. The brethren and sisters should assist the young people in such a preparation.

FREDERICK GRIGGS.



—The University of Cambridge has conferred the degree of Doctor of Laws upon King Oscar of Sweden.

—The National Starch Company has been incorporated at Trenton, N. J., with a capital of \$9,500,000.

—About 1,000 more British troops have arrived at Beira, Portuguese East Africa. Among them is Lord Dunraven.

—Official returns of the French municipal elections show that the Republicans carried 24,832 out of 33,942 communes.

—Senator Foraker has been chosen to make the speech at the Republican Convention, renominating Mc Kinley for president.

—The United States Supreme Court has decided that the inheritance tax provision of the War Revenue act is constitutional.

—The Indianapolis (Ind.) school board has rescinded the action of the old board, that when a teacher marries she must resign.

—The engagement of Princess Victoria, daughter of the Prince and Princess of Wales, to Prince George of Greece, is announced.

—At Newport News a steamer is being loaded with 7,299 tons of steel rails for the Siberian railway under construction by Russia.

—No fewer than 12,000,000 acres of land have been made fruitful in the Sahara desert, by means of irrigation from artesian wells.

—Vice-Admiral Ahmed Pasha, of Turkey, has arrived in this country, ostensibly to study the construction of warships in the United States.

—Two hundred and thirty-five cases of bubonic plague have thus far been reported in Sidney, Australia, of which seventy-nine have proved fatal.

—Miss Ella Little, an American, and the first woman to receive a doctor's degree from Heidelberg, Germany, *summa cum laude*, has been appointed a regular lecturer at that university.

—A bill has passed the House of Representatives, requiring that "labor on all government work in public and private shops, be limited to eight hours a day except in times of war."

—The United States Senate has adopted a resolution directing the secretary of the Navy to build a government armor plant, provided that armor plate can not be bought of private corporations at \$445 a ton.

—The fund being raised for placing busts of Generals Grant, Sherman, and Sheridan in Memorial Hall, at the United States Military Academy, West Point, has been increased by a check for \$500 from President Mc Kinley.

—Lord Salisbury, in a recent public speech, said that England had no security or confidence in the sympathy of other nations, except the efficiency of her own defense, and that Englishmen should be prepared to protect their homes.

—During the recent opening of the German pavilion, at the Paris Exposition, the hoisting of a German flag, by Americans, on a boat on the Seine River, caused quite a sensation in the French capital. It was the first time such a thing had been done for thirty years.

—It is stated by the *Literary Digest*, that "among the most aggressive and bitter agitations of the day, is the propaganda in France directed against the Protestants, which has become a fixed and persistent fact in the religious thought of the republic. . . . The attacks, we are told are increasing in intensity and number." The anti-Protestant movement is to prove to the French republic that the Protestants are the secret enemies of France, and friends of England and of Germany. The Protestants are much alarmed, and are agitating counter movements. It is a noteworthy fact that many of the leading offices and high state positions in France, are filled by Protestants.

—London has received the following dispatch from Lord Roberts, dated at Johannesburg, May 31, 2 p. m.: "Her majesty's forces are now in possession of Johannesburg, and the British flag floats over the government buildings." The fall of Pretoria, without a struggle, is expected at any hour. President Kruger has fled to Watervalboven, on the way to Delagoa Bay. The newspapers state that "the last stage of the march between Bloemfontein and Pretoria has been hardly more than a holiday promenade, and President Kruger's prediction that the price (of Pretoria's surrender) would "stagger humanity," has not been fulfilled. Owing to the "tame ending" of the war, "there was no revel of public rejoicing" in London, at the news.

—Indiana capitalists will build a mill at Cairo, Ill., to manufacture paper from cottonwood.

—Turkey has issued an irade prohibiting the importation of all electrical apparatus, including bells.

—Six thousand four hundred and fifty-eight more British troops are at present at sea, on their way to South Africa.

—Wednesday, May 16, 5,683 immigrants arrived at New York—more than 1,000 in excess of all previous one-day records.

—By changing the dials of water meters, Chicago has been robbed of \$200,000 by employees of the water department of the city.

—News from Guam Island reports that out of a garrison of 141 men serving on shore, 57 were on the sick list March 1, nine deaths having occurred.

—In order to reduce the Treasury surplus, Secretary of the Treasury Gage has issued a call for the redemption of the \$25,364,500 of outstanding two-per-cent bonds of the funded loan of 1891.

—The Senate Committee on Interoceanic Canals presented its report on the Nicaragua Canal bill, and urged prompt action by Congress; but the Senate refused to consider the bill at present.

—A proclamation, purported to have been issued by Aguinaldo, has been circulated in Manila, Philippines. It advises the Filipinos as to the course they should pursue toward the expected commission from the United States.

—May 18, the House of Representatives passed a bill to reimburse the Confederate soldiers who surrendered at Appomattox, for the loss of horses and other personal effects taken from them in violation of the terms of Lee's surrender to Grant.

—A Washington dispatch, dated May 15, states that "the House Committee on Judiciary to-day agreed to report favorably a joint resolution for an amendment to the Constitution giving Congress power to regulate trusts." The resolution embodies nine propositions.

—Lionel Deale, who is conducting a Cape-to-Cairo expedition, fitted out by the London Daily *Telegraph*, sends by wire and steamer from Uvula, north of Lake Tanganyika, the following: "The situation here is critical. The Germans have forcibly seized all the Congo Free State territory up to Rusizi River, occupying 3,000 square miles of Congo territory, with 1,000 soldiers, fifteen officers, and cannon."

—According to the *Christian Work*, "if the Methodist Conference had confined its censure in the matter of the canteen to the attorney-general, who misinterpreted the law, and not to the president, it would, in the opinion of many, have pursued the wiser course, and one more in accord with justice." But, the question arises, Why so? Is President McKinley bound to obey the decisions of the attorney-general?

—At the annual meeting of the Archæological Institute of America, held in New York recently, Professor J. H. Thayer, of Harvard, made a report concerning the founding of the American School for Oriental Research and Study in Palestine, which is to be opened next October, in Jerusalem, with Prof. C. Torrey, of Yale, as its director. This school has been made possible by the co-operation of twenty different American colleges.



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

There will be a Sabbath-school convention at Lansing Mich., beginning Friday evening, June 8, and closing Sunday evening, June 10. Schools within reasonable distance are invited to send representatives. A special effort will be made to help teachers and officers. S. M. BUELER.

LAST week we called attention to the "Midsummer Number" of *Good Health*. Dr. Kellogg will write about "Hydrotherapy in Summer." You will want to sell this number in your neighborhood. Single copies, ten cents; five or more, five cents each, post-paid. Address Good Health Publishing Co., Battle Creek, Mich., or your tract society.

MISSIONARY MAP OF THE WORLD.

We are pleased to announce that a missionary map of the world, representing our work in organized conferences and mission fields throughout the world, is now in course of preparation. It will be printed upon good, substantial cloth, in black and two colors. Price, seventy-five cents. It will be ready for delivery about July 1. Address Foreign Mission Board of Seventh-day Adventists, 150 Nassau St., N. Y.

CAMP-MEETINGS FOR 1900.

DISTRICT ONE.

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

DISTRICT TWO.

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

*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), 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), Wellington,	July	12-23
Kansas (local), Stockton,	July 28 to Aug. 5	
Kansas (local), Clay Center,	Aug.	9-19
Kansas (State), Emporia,	Sept.	20-30
Arkansas,	Aug.	9-19
Missouri,	Aug.	16-27
Oklahoma, Oklahoma City,	Aug. 30 to Sept. 10	
Oklahoma (local),	July	5-15
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. HOOPS, Sec. Gen. Conf.

CAMP-MEETING FOR EASTERN KENTUCKY.

In order to accommodate our people in the northern part of the Cumberland Mission Field, a local camp-meeting is appointed at Frankfort, Ky., June 28 to July 8.

Elders Allee and Brunson, and other laborers that usually attend in the Southern field, will be at this meeting from the beginning to the close.

As there may not enough come by rail to secure reduced fare on the certificate plan, it is probably best for our people to come in companies of ten or more, buying one round-trip ticket for all that come from any one point, which can be done in case there are ten or more that come together which will make the rate the same as on the certificate plan. Tents will be on the grounds to rent at two dollars each, and there will be a dining tent, conducted by cooks from the Battle Creek Sanitarium, where meals will be furnished at fifteen cents each. Street cars will bring you from the depot to the grounds, at the south end of the bridge over the Kentucky River. Provision will be made to bring baggage at a low rate.

It is very desirable that our people generally attend this meeting. At the last meeting of the General Conference Committee, it was recommended that the Cumberland Mission Field be organized into a Conference, and at this meeting, and at the one to be held in Harriman, Tenn., in September, the matter will be submitted to our brethren and sisters. We certainly hope for a general attendance. Write me at Newport, Ky., for further particulars. SMITH SHARP.

PUBLIC SCHOOL TEACHERS.

"The teachers, the leading men among the people, must be called. To them the invitation must be given. . . . If one teacher is won to the truth, he will be able to communicate to many others the light received."

The foregoing statement means much to Christian teachers who are not actively engaged in Christian education. Many are now teaching for the world, who desire to connect with Christian educational work as soon as there is an opportunity. We wish the names and addresses of such persons at once.

The friends of such teachers are requested to give us the names of all the Christian teachers they know. Please address E. A. Sutherland, Battle Creek, Mich.

JOINT CAMP-MEETING OF THE PENNSYLVANIA AND ATLANTIC CONFERENCES.

ARRANGEMENTS have been made with the Atlantic Conference to join us in our camp-meeting at Philadelphia. We believe that this union of the two Conferences in a camp-meeting will result in great good. Let everybody come, who can; and you who do not come, pray that a glorious victory may be gained for the cause of truth in Philadelphia, and that great good may come to those who attend. Let all take notice of the directions how to reach the camp after arriving at Broad Street station. Those who can not come, in both conferences, should have *The North American* to read during the two weeks of the meeting. Orders for tents, already sent in, assure us that we shall have a good attendance. Card orders for one-third railroad fare can be secured of W. M. Lee, Williamsport, Pa. The location of the camp is on a beautiful lawn, 4700 North Fifth St., Philadelphia. Street cars pass the grounds. *The North American* can be obtained during the two weeks of the meeting for the small sum of twelve cents. Send in your subscriptions to W. M. Lee, Box 614, Williamsport, Pa. The *Pennsylvania Gleaner* contained the following instructions in regard to railroad rates, etc.:

The usual rate of two cents a mile has been granted to the conference and camp-meeting at Philadelphia, June 7 to 17, by the Trunk Line Association. This rate will be allowed, from points in Pennsylvania, on card orders, by the following roads: Delaware Lackawanna & Western, Lehigh Valley, Central Railroad of New Jersey, Philadelphia & Reading, and Pennsylvania railroads. Tickets will be good going from June 4-12: returning to June 20, inclusive.

To reach the grounds: All persons coming over the Pennsylvania lines will arrive at Broad Street station, then buy a local ticket to North Penn Junction for ten cents, rechecking baggage. The Fox Chase cars pass the depot, and run to the grounds, one mile north.

Those coming over the Reading lines, or over the Lehigh Valley and changing to the Reading at Bethlehem, must be sure to check their baggage to Columbia Avenue Station, but get off themselves at the Terminal depot, and take the cars east on Market to Fifth Street and change, taking Fox Chase car up Fifth to the grounds. Buy an exchange ticket on the Market Street car, costing eight cents.

Leave your checks at the book stand on the grounds, and your baggage will be hauled at the best possible rates.

R. A. UNDERWOOD.

SPECIAL NOTICE.

AFTER July 1 the price of the *Missionary Magazine* will be fifty cents a year; to foreign countries, seventy-five cents. This decision was reached at the recent meeting of the Foreign Mission Board, after carefully considering the question in all its phases.

The *Missionary Magazine* has been published at a loss from its first issue, this heritage having been received from the *Home Missionary*, out of which it emerged. The subscription-list has more than doubled, and yet the cost of the paper has been about twice the subscription-price, and it will be impossible ever to secure a list sufficiently large to make it self-supporting at twenty-five cents. Because of this, the price was raised to fifty cents, which will practically pay the cost of publication.

The *Magazine* has been before our people more than two years, so that they can judge of its value. It has been printed on better paper than the *Home Missionary*, and bound with good paper covers. And besides this, it has been materially enlarged, and made more valuable by the addition of illustrations and other important information. It is the aim of the publishers to endeavor to increase, rather than diminish, its value.

We are now offering our people, for fifty cents a year, a good forty-eight-page monthly, equal in value and size to many missionary journals which range in price from seventy-five cents to \$1.50.

The *Missionary Magazine* and *Sentinel of Liberty*—formerly the *American Sentinel*—will be clubbed together for \$1.25. Let all orders be sent as heretofore, either through the State tract society or direct to the Foreign Mission Board of Seventh-day Adventists, Room 1906, 150 Nassau St., New York, N. Y. FOREIGN MISSION BOARD.

THE first annual meeting of the Ontario Tract Society will be held in connection with the Conference at Guelph, Ontario, June 14-24, for the election of officers and the transaction of other business. F. D. STARR, Pres.

ADDRESSES.

THE address of Elder J. W. Watt is now 97 Seminary St. Barre, Vt.

Until further notice, the post office address of Elder D. T. Bourdeau will be Namur, Labelle Co., Quebec.

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.

THERE is a good opening for a S. D. A. blacksmith at Boggs-town, Ind. A church school will be opened next winter. For particulars, address R. J. Hyatt, Boggs-town, Ind.

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.

WANTED.—Home in a Seventh-day Adventist family living in the country, for an orphan girl fifteen years old. She is a good worker, and needs a mother's love and advice. Address Matron, Children's Christian Home, 2408 S. Park Ave., Chicago.

READ AND LOAN

Christian Patriotism

OR Religion and the State,

BY ALONZO T. JONES,

To All Your Neighbors and Friends.

In this pamphlet is given a series of studies of Christian Patriotism, from beginning to end, on the great subject of the Bible from the separation of religion and the state.

A FEW POINTED QUESTIONS WORTHY OF YOUR MOST CAREFUL CONSIDERATION:—

- What is the First of All the Commandments?
What is the Origin of the State?
Do You Understand the Importance of Separation of Church and State?
Who were the First Rulers of Egypt?
What Nation Chose a King That They Might Be "Like All the Nations"?
What Was the True Principle Taught to Babylon?
What Was the True Principle Taught to Medo-Persia?
What is "Christian Patriotism"?
What is Christian Naturalization?
What is Christian Loyalty?

These questions involve great principles of vital importance, a correct understanding of which can only be obtained by a careful reading of the author's clear and direct answers, found in this pamphlet.

WORDS OF COMMENDATION.

Elder A. T. Jones, COLLEGE VIEW, NEB., May 8, 1900.
Battle Creek, Mich.

DEAR BROTHER: Read me to write just a few lines to express my appreciation of your pamphlet, Christian Patriotism. I have read it through carefully and have received much valuable instruction upon the subject of Church and State. I can highly recommend it to the attention of all candid readers. "Be not weary in well doing"

Yours in the work, O. E. JONES.

It contains 104 pages, price, 15 cents, postpaid.

Address your tract society, or the—

REVIEW AND HERALD PUB. CO., BATTLE CREEK, MICH.

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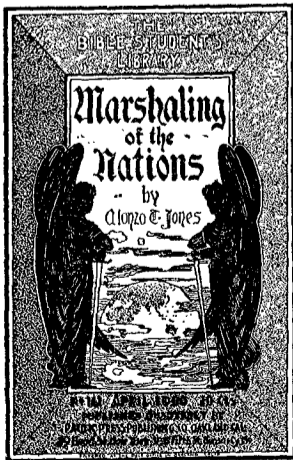
Christians of All Denominations, the Church of Rome Excepted.

BY S. D. HEADY.

This number of the Library is just from the press. A 50,000 edition was printed in order to supply the demand for it. This pamphlet should be scattered like the leaves of autumn everywhere. Let each church take an active part in this work and order a good supply of the tracts. A copy of the "Open Letter" should be in the hands of every minister of the gospel and church worker.

Special price on this "Open Letter," 30 cents per hundred. In quantities of less than one hundred the price will be one-half cent each. Send your order to your tract society, or to the—

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Would You Know, and keep abreast of the times and events that are transpiring among the great powers of the world? You should read the—

Marshaling of the Nations

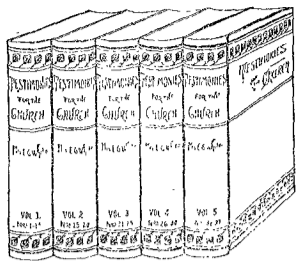
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It contains a splendid five-color map of the partitioning of the world among the five leading world-powers,—Russia, Britain, United States, Germany, and France.

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Every church member should be familiar with the instruction contained in the Testimonies. In them is recounted the blessing of the Lord to the faithful of past ages, and setting forth the great loss to individuals of to-day who fail to heed his counsel, instruction, and warning which they contain. You should read them, and loan them to your neighbors and friends.

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THE title clearly indicates the character of the book. Its pages are freighted with lessons drawn from the Scriptures, also from the long and fruitful Christian experience of the author's life.

Steps to Christ contains a wealth of counsel, comfort, joy, and hope, to those encountering the difficulties which beset a growing experience.

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A good book to put into the hands of an unconverted friend, as well as into the hands of a doubting church member.

A pastor after reading and realizing the helpfulness of Steps to Christ, purchased 300 copies of it to place in the hands of the members of his congregation in need of special help.

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Library for Bible Study

Is a new quarterly publication which is now issued by the REVIEW AND HERALD PUB. CO., one in Swedish and one in Danish. It is of same size as "Bible Student's Library" in English, and its purpose is to facilitate the spread of present truth among the Scandinavians. The yearly subscription is only 10c.

The first number of the Swedish treats on "The Seal of God and the Mark of the Beast." It contains several striking illustrations. Number two will be the "Marshaling of the Nations," by Prof. A. T. Jones.

The first number of the Danish is "The Reign of Righteousness." The next number will treat on "Last-Day Tokens."

We trust our American brethren will interest themselves for these new publications in Swedish and Danish, by helping to give them a wide circulation.

Address your tract society, or the—

Review and Herald Pub. Co., Battle Creek, Mich.

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

CHICAGO & GRAND TRUNK R'Y.

Trains arrive and leave Battle Creek.

WEST-BOUND FROM BATTLE CREEK.

Table with columns for train number, route, and departure time. Includes No. 9, 1, 3, 5, 75.

EAST-BOUND FROM BATTLE CREEK.

Table with columns for train number, route, and departure time. Includes No. 8, 4, 6, 2, 74.

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

MICHIGAN CENTRAL

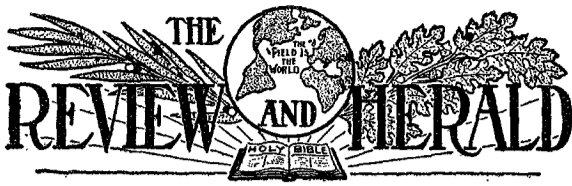
"The Niagara Falls Route."

Corrected April 29, 1903.

Large table showing train schedules for East and West directions, including times and stations like Chicago, Detroit, and Buffalo.

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.



BATTLE CREEK, MICH., JUNE 5, 1900.

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

The post office address of Elder E. W. Webster and his wife, who have been in Trinidad, West Indies, is now Battle Creek, Mich.

The United States has sent another "urgent note" to Turkey, calling for the payment of that one hundred thousand dollars. And the nations are amused.

It is expected that there will be war between Japan and Russia, as soon as the South African war is fully ended. And since the British are practically in possession of the Transvaal capital, and of the whole country, that war is clearly in its very last days.

MAY 31 the "powers" in China entered the capital of China, to protect their respective embassies, with troops as follows, and "five quick-firing guns:"—

	Officers.	Men.
Americans.....	7	56
British.....	3	72
Italians.....	3	39
French.....	3	72
Russian.....	4	71
Japanese.....	2	24

A BRITISH writer, concerning the United States says: "The United States, in the government of their dependencies, will represent the political conscience of the nineteenth century. I hail their advent in the East as a new power for good, not alone for the island races that come under their care, but also in that great settlement of European spheres of influence in Asia, which, if we could see aright, forms a *world problem* of our day." (Italics by the author.)

ACCORDING to a law of the United States any United States soldier may purchase his discharge from the army *in time of peace*, but not *in time of war*. About forty applications to purchase discharge are now before the War Department. But here is a dilemma for the government. For political purposes the government has been proceeding upon the theory that the nation is *not at war*. If now this theory be followed in the issue presented as to discharge of soldiers *in time of peace*, it must be accompanied with "contingencies that can not be contemplated without apprehension;" whereas "there are equally dangerous complications lurking in the other proposition, namely, that the country is in a state of war." The administration does not know what to do; and "officials regret that a decision should be required at this time."

FOR a trifle less than three cents a week, we will send the REVIEW to your friend — only \$1.50 for one year, or for fifty-two weeks, one issue each week. Can you not afford to donate less than three cents a week to some one of your friends, who ought to be reading the REVIEW? Think it over; then send us his subscription for at least two months, at twenty-five cents, or four months, at fifty cents.

"WHATSOEVER a man soweth, that shall he also reap." That is the promise of God. In obtaining a crop of anything that is good, whether it be of wheat, of health, or of righteousness, he who sows must know *how* to sow. Now that series of articles that we have for two weeks promised to begin next week, will be entitled, "Sowing for Physical and Spiritual Health." Whosoever will candidly study these articles, will know how to sow for physical and spiritual health; and as certainly as he sows correctly, he will reap the inevitable fruit, which is *holiness*. Of all things, no subscriber of the REVIEW can afford *now* to allow his subscription to expire, and no person can afford to be without the REVIEW.

TOUCHING the postal frauds by government officials in Cuba, the Washington correspondent of the New York *Tribune*, May 18, says: "Competent and conscientious officials of great experience shudder to think of the facilities afforded for grave irregularities of all kinds in the disorganized islands across the Pacific. None can shut their eyes to the fact that the opportunities afforded for rascality under the new system of government adopted in Cuba were tempting in the extreme, and that what is true in this respect in Cuba, is doubly and trebly true in the Philippines."

THE American Bible Society is doing a great work in China: its circulation of the Scriptures there during the last year "is larger than ever before, reaching in round numbers one-half million copies. Translations or revisions of the Scriptures are being conducted under its auspices in several of the languages of the Chinese Empire." Surely the Lord is preparing for a yet mightier work in China by the Third Angel's Message. But who is preparing to give this message in China? There should be scores of young men and women, even *now* ready.

IN Massachusetts the tobacco stores were prohibited from selling cigars or tobacco on Sunday. The drug stores being allowed to be open, continued to sell cigars on Sunday. Then the tobacco dealers prosecuted the drug dealers for selling cigars on Sunday. The question was carried to the Supreme Court. The court sustained the contention of the tobacco dealers, with the loophole, however, that "it may be that, with or without a prescription from a physician, one may lawfully purchase tobacco or cigars as medicine at a drug store on the Lord's day."

THE RELIEF OF THE SCHOOLS.

A FEW weeks ago, Elder Irwin, in an article which appeared in this paper, stated that a fund was needed to pay for the making of the plates and for the paper and binding material of the new book "Christ's Parables and Object Lessons," the proceeds of which are to go to help our schools everywhere out of their debts. And now we formally open the relief column, and call upon all good men and women to help us "roll back the reproach which has come upon our schools all over the land." We want those whom God has blessed with money to lend a helping hand and make substantial gifts for this purpose. We therefore ask for gifts of fifty dollars and upward. Week by week we shall print in the REVIEW AND HERALD the list of those donating to this fund. Those who can not give fifty dollars or more can help by buying the book, but in the meantime let the wealthier ones come up to the help of the Lord, and roll back this reproach.

This is the busiest and best movement which has come to our ranks for many a long day. We know that God is in it, because he has inaugurated it himself at the mouth of his servant. When the debts of the schools have been lifted, the debts of all our other institutions can also be lifted. Very soon the tide of popular feeling in the world will turn against us. Seventh-day Adventists will then be called before the legislatures and courts of justice, and keen and critical questions will be put to us as we stand there. These questions will be vital in their nature. The financial standing and the financial transactions of all our institutions and enterprises will be thoroughly, searchingly, and sweepingly inquired into. So when God calls for his people to free the schools from debt, he is simply calling on all the people everywhere to arise and get his cause in the earth ready for investigation by the powers of the earth; for God is determined that when that investigation is made, there shall be the finest, cleanest, noblest, and best financial records laid before the world that have ever been seen since those of Daniel.

So, then, come along brethren of means, one and all, and give to this fund, that we may get out Sister White's book, and pay off every farthing that is owed by our schools. Send your contributions to A. G. Adams, care of Review and Herald, Battle Creek, Mich. The money will be fairly divided among all the schools according to the number of books which they sell.

The following persons have already pledged or paid the amounts set opposite their names:—

W. O. Palmer.....	\$1,000 00
G. A. Irwin.....	100 00
Russell Hart.....	100 00
Frederick Griggs.....	50 00
H. W. Cottrell.....	50 00
J. N. Loughborough.....	50 00
J. L. Locke.....	20 00

P. T. MAGAN, *In behalf of the Committee.*

UNION COLLEGE YEAR BOOK.

A HANDSOME, illustrated Year Book of seventy-two pages, the official document of Union College, is now ready for circulation. All who are interested in higher education, and who are planning to attend college next year, should examine a copy of this book at once. It tells all about expenses, courses of study, and gives much general information that our young people will need who desire a practical education. Sent *free* to those interested in education. Address the president, W. T. Bland, College View, Neb.