

# The Adventist Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

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

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### THE THINGS I MISS.

AN easy thing, O Power Divine,  
To thank thee for these gifts of thine!  
For summer's sunshine, winter's snow,  
For hearts that kindle, thoughts that glow,  
But when shall I attain to this—  
To thank thee for the things I miss:

For all young Fancy's early gleams,  
The dreamed-of joys that still are dreams,  
Hopes unfulfilled, and pleasures known  
Through others' fortunes, not my own,  
And blessings seen that are not given,  
And never will be this side heaven?

Had I, too, shared the joys I see,  
Would there have been a heaven for me?  
Could I have felt thy presence near  
Had I possessed what I held dear?  
My deepest fortune, highest bliss,  
Have grown, perchance, from things I miss.

Sometimes there comes an hour of calm;  
Grief turns to blessing, pain to balm;  
A Power that works above my will  
Still leads me onward, upward still:  
And then my heart attains to this—  
To thank thee for the things I miss.

—Thomas Wentworth Higginson.

### CAIAPHAS.

MRS. E. G. WHITE.

WITH Caiaphas the Jewish high priesthood ended. The service had become base and corrupt. It had no longer any connection with God. Truth and righteousness were hateful in the eyes of the priests. They were tyrannical and deceptive, full of selfish, ambitious schemes. Such ministration could make nothing perfect; for it was itself utterly corrupt. The grace of God had naught to do with it.

Virtually Caiaphas was no high priest. He wore the priestly robes, but he had no vital connection with God. He was uncircumcised in heart. Proud and overbearing, he proved his unworthiness ever to have worn the garments of the high priest. He had no authority from heaven for occupying the position. He

had not one ray of light from God to show him what the work of the priest was, or for what the office was instituted.

So perverted had the priesthood become that when Christ declared himself the Son of God, Caiaphas, in pretended horror, rent his robe, and accused the Holy One of Israel of blasphemy.

Many to-day who claim to be Christians are in danger of rending their garments, making an outward show of repentance, when their hearts are not softened nor subdued. This is why so many continue to make failures in the Christian life. An outward appearance of sorrow is shown for wrong, but their repentance is not that which needs not to be repented of. May God grant to his church true contrition for sin. Oh that we might feel the necessity of revealing true sorrow for wrong-doing!

The mock trial of Christ shows how base the priesthood had become. The priests hired men to testify under oath to falsehoods. But truth came to the help of Christ. Pilate declared, "I find in him no fault at all." Thus it was shown that the witness borne against the Saviour was false, that the witnesses had been hired by men who cherished in their hearts the basest elements of corruption. It was God's design that those who delivered Jesus to death should hear the testimony of his innocence. "I find no fault in him," Pilate declared. And Judas, throwing at the feet of the priests the money he had received for betraying Christ, cried out, "I have sinned, in that I have betrayed the innocent blood."

Previously to Christ's trial, when the Sanhedrin had been called together to lay plans for waylaying Christ and putting him to death, some of the members pleaded with the others to check their passion and hatred. They wished to save Christ from death. In reply Caiaphas said: "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not."

These words were uttered by one who knew not their significance. He had lost the sense of the sacredness of the sacrifices and offerings. But his words meant more than he or those connected with him knew. By them he bore testimony that the time had come for the Aaronic priesthood to cease forever. He was condemning one who had been prefigured in every sacrifice made, but one whose death would end the need of types and shadows. Unknowingly he was declaring that Christ was about to fulfill that for which the system of sacrifices and offerings had been instituted.

"This," adds the evangelist, "spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."

Caiaphas was the one who was to be in office when type met antitype, when the true High Priest came into office. Each actor in history stands in his lot and place; for God's great work after his own plan will be carried out by

men who have prepared themselves to fill positions for good or evil. In opposition to righteousness, men become instruments of unrighteousness. But they are not forced to take this course of action. They need not become instruments of unrighteousness, any more than Cain needed to. God said to him, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Cain would not hear the voice of God; and as a result, he became his brother's murderer.

Men of all characters, righteous and unrighteous, will stand in their several positions in God's plan. With the characters they have formed, they will act their part in the fulfillment of history. In a crisis, just at the right moment, they will stand in the places they have prepared themselves to fill. Believers and unbelievers will fall into line as witnesses to confirm truth that they themselves do not comprehend. All will co-operate in accomplishing the purposes of God, just as did Annas, Caiaphas, Pilate, and Herod. In putting Christ to death, the priests thought they were carrying out their own purposes, but unconsciously and unintentionally they were fulfilling the purpose of God. He "revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him."

Heaven and earth will pass away, but not one jot or tittle of the word of God will fail. It will endure forever. All men, whatever their position, whatever their religion, loyal or disloyal, wicked or righteous, are fitting themselves for a part in the closing scenes of this earth's history. The wicked will trample one another down as they act out their attributes and fulfill their plans, but they will carry out the purposes of God.

Christ, the foundation of the whole Jewish economy, stood before the Jewish rulers, to be condemned by his own nation. With his divinity clothed with humanity, he stood to be judged by the beings he had made. His garment of human flesh was to be torn from him. He could have flashed the light of his glory upon his enemies, but he bore patiently their humiliating abuse.

Our Redeemer humbled himself, fully identifying his interests with the interests of humanity. Look at him girding himself and washing the feet of the disciples. Mark how tenderly he performs his act of ministry, to give them a lesson in true service. He who was one with God, who thought it not robbery to be equal with God, humbled himself, and took upon him the form of a servant. Constantly he ministered to the needy, the sorrowful, the distressed. But in the hour of his need, who was tender and compassionate to him? During his trial, what friend had he who dared to say as much as the heathen judge said, "I find no fault in him"? Christ's divinity was so completely veiled that it was difficult for even his disciples to believe in him; and when he died on the cross, they felt that their hope had perished.

"In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." "And the Word was made flesh, and dwelt among us, . . . full of grace and truth." "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not."

How different was the true High Priest from the false and corrupted Caiaphas. Christ stood before the false high priest, pure and undefiled, without a taint of sin.

Christ mourned for the transgression of every human being. He bore even the guiltiness of Caiaphas, knowing the hypocrisy that dwelt in his soul, while for pretense he rent his robe. Christ did not rend his robe, but his soul was rent. His garment of human flesh was rent as he hung on the cross, the sin-bearer of the race. By his suffering and death a new and living way was opened. There is no longer a wall of partition between Jew and Gentile. "By one offering he hath perfected forever them that are sanctified." This enabled him to proclaim on the cross, with a clear and triumphant voice, "It is finished." "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." Christ entered in once into the holy place, having obtained eternal redemption for us. "Wherefore 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." He has qualified himself to be not only man's representative, but his advocate, so that every soul, if he will, may say, I have a Friend at court, a High Priest who is touched with the feeling of my infirmities.

#### OUR WORDS.

MRS. G. P. THOMPSON.

(Perry's Mills, N. Y.)

How many of us are aware of the power for good or evil contained in our words? In the blessed Book we read that a word fitly spoken is like apples of gold in pictures of silver. Imagine the beauty of it. Apples of gold set in a silver picture! How pleasing! How rich! And could anyone portray a more delicate work of art than one wrought in colors of gold and silver? Think, then, of the value of a good word.

In Prov. 15:23 we read that "a man hath joy by the answer of his mouth; and a word spoken in due season, how good is it!" What unpleasant memories have come to us sometimes when, perhaps in an unguarded moment, we have let slip from our lips an unkind answer or a cross word to a loved one. Then we had no joy. The answer of our mouth was not given in pleasantness, and it had the effect to sadden the heart of our friend, and so cause us grief, not only because we had wounded his spirit, but we had brought condemnation upon ourselves thereby. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37. Then how necessary that we keep our mouths as with a bridle.

Again: we read, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's

religion is vain." James 1:26. Moreover, in the third chapter, second verse, we have the mark of a perfect man. It becometh us who are striving to make the needful preparation to meet the Lord at his coming, and are seeking to attain unto the measure of the stature of the fullness of Christ, to take diligent heed to do all the commandments, if we would enter into life. Therefore let us come up "to the help of the Lord, to the help of the Lord against the mighty," and watch and pray always that we enter not into temptation.

#### LIFE'S MIRROR.

THERE are loyal hearts, there are spirits brave,  
There are souls that are pure and true;  
Then give to the world the best you have,  
And the best will come back to you.

Give love, and love to your life will flow,  
And strength in your utmost needs;  
Have faith, and a score of hearts will show  
Their faith in your work and deeds.

Give truth, and your gifts will be paid in kind,  
And a song a song will meet;  
And the smile which is sweet will surely find  
A smile that is just as sweet.

Give pity and sorrow to those who mourn;  
You will gather, in flowers again,  
The scattered seeds from your thought outborne,  
Though the sowing seemed in vain;

For life is the mirror of king and slave,  
'Tis just what we are and do;  
Then give to the world the best you have,  
And the best will come back to you.

— Madeline S. Brigham.

#### THE THIRD COMMANDMENT.

WM. A. WESTBROOK.

(Parkersburg, W. Va.)

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." The significance of this command is frequently limited to blasphemy, and the irreverent use of the names of the Deity, and the unhallowed use of the Sacred Scriptures. While all that is claimed as to blasphemy is in it, there is a far-reaching application that will, if recognized, cause every professor to ask himself, Am I a keeper of this specific command?

First, let us study what it is to "take a name," then the rest follows easily. A child is adopted. The legal requirements are fully complied with, and the facts are duly registered. The adopted child then assumes "every right and privilege" of a "child of the body." Its name is changed, and that of the adopting parent is assumed. The child now has a "new name."

I was lost, a sinner, a child of wickedness; and as such was of the family of Satan. See Rom. 3:23; Eph. 2:2, 3, 11, 12; 1 John 3:10. Then comes the gospel adoption; God gives his Son for me (Gal. 2:20), and I am adopted into his family. Gal. 4:4-7; Rom. 8:14-17. And thus I take, by his love, all the rights and privileges of his only begotten Son; for my Heavenly Father loves me with the same love. John 17:23. Now I TAKE HIS NAME. Eph. 3:15; Acts 15:14.

Let us follow on. If an adopted child, regardless of the love of the foster parent, departs from the warmth of the home life; if, reckless as to consequences, he plunges into dissipation and iniquity, the whole effort to rescue the child has proved "vain," and the taking of a "new name" by the child has proved to be all "in vain." The heretofore honored name of the foster father is brought into reproach, and becomes a laughingstock to the world; and the father's heart is made to mourn

as he sees the child, with his own name, bringing the parent to shame.

My brother and sister, you and I have been adopted. We call ourselves "children of God," and often raise our voices to sing, "I'm a child of the King."

Let us stop and consider. Have we assumed his name in vain? When he took us from the family of Satan, and granted us his "new, best name," did we realize that we were called to "MANIFEST HIS NAME" TO THE WORLD? John 17:6. Was this operation in vain? Did we "take his name" in vain?

Oh, that we might all realize how much it means to change names! Does our life show to whom we belong? "For the Lord will not hold him guiltless that taketh his name in vain." The family name is at stake. Dare you bring it into disgrace? Isa. 48:10, 11. Do you realize that for the privilege of taking that name, you must forsake all, or else the taking will be *in vain*? Matt. 19:29; Luke 21:12; John 15:21; Rev. 2:3, 13; 3:8.

Again: as his children, we are "in" his name; and "in his name," or as his own children, we can ask "in his name" (John 14:13), and receive. We can work "in his name." Mark 9:41; 16:17.

Having found what it is to take his name, and what it is to take it in vain, let us study what his name is. Many deductions and attributes are designated as his name, even in Scripture. Yet he himself gives us *the* name, and in this centers our interest and our hope. In Ps. 83:18 he says that his name "alone is Jehovah," and in Ex. 3:14 he says that "I AM" (which is the same word translated) is his "name forever." "Jehovah," the Eternal One, the "self-existent," the "all-living," the "author and force of all life," in whom "we live, and move, and have our being,"—I AM is his name.

How strangely contrasted is man! "All flesh is grass," "a flower of the field," "a vapor," a mere transient, to-day he is, and to-morrow he is not.

Why is this?—Made "in the image of God," very good, with the right to the tree of life, man fell and became a prodigal. He went from the Father's house. He even forsook his name, and became a child of disobedience, of the synagogue and family of Satan. Thus sin separated man from God; and thus, instead of having life, man has death; instead of possessing God, the I AM, he has Satan and death.

But the loving Father sees him "a long way off," and in his love provides a way. We are adopted, and the Father's name is given again. "Him that overcometh . . . I will write upon him my new name." Rev. 3:12. When?—When we overcome. Thank his name, and praise his mercy! We can overcome now; and now receive a change of name. His name is in our foreheads. Then for death, write *life*. "He that hath the Son hath life." Now, with Solomon, we sing, "Thy name is as ointment poured forth." Oh, the joy to have the life of God placed in us!

Having his name, we have his life; we are his, and all things are ours. How careful then should we be not to rashly assume his name; not to take it in vain, but contrariwise, praising him that he has adopted us into his own family and given us his own name, go forward and bring glory to him by manifesting his name to those who are in darkness.

"As thy days, so shall thy strength be." The trial will not exceed the strength which shall be given us to bear it. Then let us take up our work just where we find it, believing that nothing can come but that strength will come proportionate to the trial."



## ROME IN THE BOOK OF DANIEL.\*

A. T. JONES.

(Concluded.)

I READ again the sentence just quoted, and the next one with it:—

If there be one lesson which history clearly teaches, it is this, that free nations can not govern subject provinces. If they are unable or unwilling to admit their dependencies to share their own constitution, the constitution itself will fall in pieces from mere incompetence for its duties.

That is the one lesson that history teaches. Free nations can not govern subject provinces, and themselves remain free. And wherever they are unable or unwilling to admit their dependencies to share their own constitution, the constitution itself will fall to pieces. Rome thought to preserve the constitution, by not extending it to the subject provinces. But in that very thing, Rome destroyed her constitution. The real damage done was not to the provinces, but to the home government that would not extend to her subject provinces the privileges which Rome had, which Rome enjoyed. Therefore this writer further says:—

For these reasons, the fall of the Roman Republic is exceptionally instructive to us. A constitutional government, the most enduring and the most powerful that ever existed, was put on its trial, and found wanting.

Again I read:—

With such vividness, with such transparent clearness, the age stands before us of Cato and Pompey, of Cicero and Julius Caesar: the more distinctly because it was an age in so many ways the counterpart of our own, the blossoming period of the old civilization, when the intellect was trained to the highest point which it could reach; and on the great subjects of human interest, on morals, and politics, on poetry and art, even on religion itself and the speculative problems of life, men thought as we think, doubted where we doubt, argued as we argue, aspired and struggled after the same objects.

It was an age of material progress and material civilization; an age of civil liberty and intellectual culture; an age of pamphlets and epigrams, of salons and of dinner parties, of senatorial majorities and electoral corruption. The highest offices of state were open in theory to the meanest citizen; they were confined, in fact, to those who had the longest purses, or the most ready use of the tongue on popular platforms. Distinctions of birth had been exchanged for distinctions of wealth. The struggles between plebeians for equality of privilege were over, and a new division had been formed between the party of property and a party who desired a change in the structure of society.

The rich were extravagant, for life had ceased to have practical interest, except for its material pleasures; the occupation of the higher classes was to obtain money without labor, and to spend it in idle enjoyment. Patriotism survived on the lips, but patriotism meant the ascendancy of the party which would maintain the existing order of things, or would overthrow it for a more equal distribution of the good things which alone were valued. Religion, once the foundation of the laws and rule of personal conduct, had subsided into opinion. The educated, in their hearts, disbelieved it. Temples were still built with increasing splendor; the established forms were scrupulously observed. Public men spoke conventionally of Providence, that they might throw on their opponents the odium of impiety; but of genuine belief that life had any serious meaning, there was none remaining beyond the circle of the silent, patient, ignorant multitude. The whole spiritual atmosphere was saturated with cant,—cant moral, cant political, cant religious,—an affectation of high principle which had ceased to touch the conduct, and flowed on in an increasing volume of insincere and unreal speech. . . .

Tendencies now in operation [twenty-one years ago, bear in mind] may a few generations hence land modern society in similar conclusions, unless other convictions revive meanwhile and get the mastery of them; of which possibility no more need be said than this, that unless there be such a revival in some shape or other, the

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

forces, whatever they be, which control the forms in which human things adjust themselves, will make an end again, as they made an end before, of what are called free institutions. Popular forms of government are possible only when individual men can govern their own lives on moral principles, and when duty is of more importance than pleasure, and justice than material expediency.—“*Cæsar: A Sketch*,” by J. A. Froude, chap. 1.

Here is a history that was written a good deal more than twenty-three years ago, written by one of the first historians of the world, Professor Mommsen, of Germany. At the place where I shall read, he writes of Rome after the time at which the prophecy mentions Rome as entering upon the scene, “to establish the vision.” This tells of the time when the republic had made her conquests, and when, as the book from which I have already quoted says, wealth flowed into the city “in rolling streams of gold,” so that riches was untold, boundless—individual wealth as well as governmental wealth. This writer discusses “The Government and the Governed,” and he says that those who were in power in the state—

not only usurped in substance the government, but also remodeled the constitution according to their own views. It was part of their policy, with a view to keep up the importance of the public magistracies, to add to the number of these as little as possible, and to keep it far below what was required by the extension of territory and the increase of business.

That is to say, The state had expanded; but they did not allow the government to expand with it, and the governmental machinery broke down.

Yet these who set aside the constitution did not definitely alter the constitution.

They changed not the letter, but merely the practice, of the existing constitution.

The constitution stood as it had, in the letter; but it was applied in a different way.

The earlier state law of Rome knew nothing of tributary subjects. The conquered communities were either sold into slavery, or merged in the Roman commonwealth, or admitted to an alliance which secured to them at least communal independence and freedom from taxation. But the Carthaginian possessions in Sicily, Sardinia, and Spain, as well as the kingdom of Hiero, had paid tithe and tribute to their former masters: if Rome was desirous of retaining these possessions at all, it was in the judgment of the shortsighted, the most judicious, and undoubtedly the most convenient, course to manage the new territories entirely in accordance with the rules heretofore observed. Accordingly the Romans simply retained the Carthagino-Hieronian provincial constitution [did not extend the Roman constitution to those provinces, but continued the provincial laws, under a Roman governorship], and organized in accordance with it those provinces also, such as Hither Spain, which they wrested from the barbarians. It was the shirt of Nessus which they inherited from the enemy.

The expression “the shirt of Nessus” is a mythological reference. In the myth a shirt of Hercules was secretly tinged with the blood of the dying Nessus, which, when Hercules again put it on, caused his ruin. And the thought of the historian is that when Rome would not extend her constitution, the privileges of her own government, to her provinces; but held them as subjects ruled by foreign laws, and taxed them besides, in that she took upon herself what corresponds in the myth to “the shirt of Nessus.” And as, in the myth that shirt ruined the one who wore it, so this colonial system ruined Rome.

Beyond doubt at first the Roman government intended, in imposing taxes on their subjects, not strictly to enrich themselves, but only to cover the cost of administration and defense; but they deviated from this course, when they made Macedonia and Illyria tributary without undertaking the government or the guardianship of the

frontier there. The fact, however, that they still maintained moderation in the imposition of burdens was of little consequence as compared with the conversion of their sovereignty into a profitable privilege at all; the fall was the same, whether a single apple was taken or the tree was plundered.

The fall of what?—He is writing of the fall of the Roman Republic, the fall of the Roman state, not the fall of the provinces. “The fall” of the republic “was the same, whether a single apple was taken or the tree was plundered.” He says that the Roman Republic fell when it levied taxes upon subject provinces, even though the money was spent in and on the provinces themselves; and that the fall of the republic was the same, whether it levied a tax of a cent or of millions. What followed?

Punishment followed, in the steps of wrong. [I am not putting in anything. I am simply reading.] The new provincial system necessitated the appointment of governors, whose position was absolutely incompatible not only with the welfare of the provinces, but with the Roman constitution.

Then what?

As the Roman community in the provinces took the place of the former rulers of the land, so the governor appeared there in the position of a king.

What then?

But it was not practicable for any length of time to be at once REPUBLICAN AND KING.

That was written forty-five years ago, concerning Rome two thousand years ago. I leave it to you to decide whether it concerns only Rome. I will read those sentences again:—

The new provincial system necessitated the appointment of governors, whose position was absolutely incompatible not only with the welfare of the provinces, but with the Roman constitution. . . . As the Roman community in the provinces took the place of the former rulers of the land, so the governor appeared there in the position of a king. . . . But it was not practicable for any length of time to be at once republican and king. . . . Playing the part of governors demoralized the Roman ruling class with fearful rapidity. Haughtiness and arrogance toward the provincials were so natural in the circumstances as scarcely to form matter of reproach against the individual magistrate. But already it was a rare thing—and the rarer because the government adhered rigidly to the old principle of not paying public officials—that a governor returned with quite clean hands from his province; it was already remarked upon as something singular that Paullus, the conqueror of Pydna, did not take money.

What followed?—Haughtiness and arrogance were held by the governor toward these people who were counted “not capable of self-government.” These peoples had been formerly ruled by kings. The governor went there to govern them, and stood in the place of king, and governed them as king. And when he came back home to Italy, he carried home with him that same air and spirit of haughtiness and arrogance, and held toward the people of the home government the same attitude that he had held toward the people of the subject province. Those who had governed abroad as kings remained such in air and spirit when they came home. Thus the refusal to extend the constitution abroad ruined the government at home. That is wherein “punishment followed in the steps of wrong;” and wherein the “demoralization of the Roman ruling class” followed “with fearful rapidity.” I read right on:—

The governors ruled virtually as sovereign; and the most important of the institutions serving for the latter purpose, the census of the empire, was extended to Sicily alone, not to any of the provinces subsequently acquired. This emancipation of the supreme administrative officials from the central authority was more than hazardous. The Roman governor, placed at the head of the armies of the state, and in possession of considerable financial resources; subject to but a lax judicial control, and practically independent of the supreme administration; and impelled by a sort of necessity to separate the interests of himself and of the people whom he governed from those of the Roman community, and to treat them as conflicting, far more resembled a Persian satrap than one of the commissioners of the Roman senate at the time of the Samnite wars. The man, moreover, who had just conducted a legalized military tyranny abroad, could with difficulty find his way back to the common civic level, which distinguished between those who commanded and those who obeyed, but not between masters and slaves. Even the government felt that their two fundamental principles—equality within the aristocracy, and the subordination of the



power of the magistrates to the senatorial college—*begin in this instance to give way in their hands.*

The aversion of the government to the acquisition of new provinces and to the whole provincial system; the institution of the provincial questorships, which were intended to take at least the financial power out of the hands of the governors; and the abolition of the arrangement—in itself so judicious—for lengthening the tenure of such offices, very clearly evince the anxiety felt by the more farseeing of the Roman statesmen as to the fruits of the seed thus sown. But diagnosis is not cure. The internal government of the nobility continued to follow the direction once given to it, and the decay of the administration and of the financial system—the precursor of future revolutions and usurpations—steadily pursued its course, if not unnoticed, yet unchecked.

They themselves recognized what was going on; but the tide was too strong: they could not stem it. They had taken the step, and they could not turn back. They believed that destiny was upon them; and so they went on, one step after another in that direction, until—you know—the world knows—the prophecy has recorded it—there came the greatest civil despotism, then the greatest despotism of any kind,—a religious despotism,—and then the greatest ruin that ever was wrought in governmental affairs, in this world—the ruin of the Roman Empire.

Now, I ask again, Why was so much said of Rome in the book of Daniel?—"To be a light in the time of the end;" for prophecy is as "a light that shineth in a dark place," "whereunto ye do well that ye take heed." If it had been written only for the time of Rome, and had applied only to that time, it would have been a light for the people then. But it was not written especially for that time: it was not sealed up until *that time*: it was sealed up to *this time*, "the time of the end." Then, as certainly as prophecy is a light that shines in the darkness of this world, so certainly that prophecy concerning Rome, written so fully, and then closed up and sealed "to the time of the end," is a light whereunto we, *in this time*, do well that we take heed. And upon what can it possibly be a light, except the things which in *this time* are like those of *that time*? That *then* was an essential element in the making of the beast; this *now* that is so like it is an essential element in the making of the image of the beast.

All this relates to the time in which we live, and to the place where we live. Darkness covers the earth, and gross darkness the people; but thank the Lord for the light of prophecy. Oh, let us study it as never before, and walk in the light of it, that we may be "children of light, and children of the day."

"THE fabric of life is a homespun web,  
Each weaver fashions his own;  
The warp and the woof are of God's own giving,  
But the 'filling in' of the daily living  
Is the weaver's choice alone.  
Then choose bright threads for the homespun web,  
As the shuttle is daily thrown."

"MEN are changed in accordance with what they contemplate. If commonplace thoughts and affairs take up the attention, the man will be commonplace. If he is too negligent to obtain anything but a superficial understanding of God's truth, he will not receive the rich blessings that God would be pleased to bestow upon him. It is a law of the mind, that it will narrow or expand to the dimensions of the things with which it becomes familiar. The mental powers will surely become contracted, and will lose their ability to grasp the deep meanings of the word of God, unless they are put vigorously and persistently to the task of searching for truth. The mind will enlarge, if it is employed in tracing out the relation of the subjects of the Bible, comparing scripture with scripture, and spiritual things with spiritual. Go below the surface; the richest treasures of thought are waiting for the skillful and diligent student."

#### WHAT LACK I YET?

I HAVE kept the commandments, and said my prayers,  
Before the world I am pure and clean,  
In the temple I worship, and no one dares  
To hint of a hunger or want unseen;  
But I feel a longing—a vague unrest—  
For something better than I have known;  
I knock at thy heart, Good Master, in quest  
Of something to satisfy my own.

The young man sorrowful went his way,  
The test was stronger than he could bear,  
And with all his wealth he was poor that day;  
For his soul was starving within him there.  
Oh, we struggle and pray, and yearning sigh  
For the peace of God in our hearts; and yet  
We cling to some secret idol, and cry,  
"Master, Good Master, what lack I yet?"  
—Anne H. Woodruff, in *Good Housekeeping*.

#### THE HOUR OF GOD'S JUDGMENT IS COME.

LUTHER J. BURGESS.  
(Chicago, Ill.)

WE all know that the twenty-three hundred years of Daniel 8:14 ended in the year 1844, and since that time it could no longer be said, The judgment *will* come; but he who preaches the gospel in truth must say, The hour of God's judgment *is* come. In other words, the books are now open, and all cases, both of the dead and of the living, are to be decided for eternity before Christ can close his work in the sanctuary, and return to the earth to bring the promised deliverance and reward to his servants.

The Lord has kindly sent us this message, not that we should be left to wonder when the judgment will begin with the living, or when our case will appear, but that we may "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

God is not an arbitrary ruler or judge, but in all his dealings with man he invites man to co-operate with God in his work, as it is written, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." And thus in the matter of the judgment, the Lord has sent a message to his people, in order that they may know of the work that is being done, and that they may come and present their cases before the throne, and have them decided at once for eternity.

The first angel's message is not given for the dead, but that *the living* may recognize their great privilege to come and present their cases for judgment after having made preparation.

There are but three steps necessary to prepare us to come before the judgment seat with perfect confidence, and with the assurance that the verdict will be satisfactory:—

First, acknowledge the claims of God's law. "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

Secondly, recognize our own unrighteousness. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." Isa. 64:6.

Thirdly, accept of the perfect righteousness of Christ. "And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23:6.

After having taken these steps by faith, we are ready to pray the prayer, "Save me, O God, by thy name, and judge me by thy strength." Ps. 54:1. And the verdict will come back at once, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1.

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at

the right hand of God, who also maketh intercession for us."

When we have received this message by faith, we can go on our way rejoicing, with our "faces lighted up and shining with holy consecration;" for we shall realize that we have "passed from death unto life."

The Lord is waiting for us to receive this precious truth in all its fullness, which will be followed immediately by the showers of the latter rain.

#### "BE THOU PREPARED."

B. D. GULLETT.  
(Chapel Hill, N. C.)

OF Rehoboam the Word says, "And he did evil, because he *prepared not* his heart to seek the Lord." A study of his record will show that he failed utterly. 2 Chronicles 12.

Not so with Jehoshaphat. We are at once struck with the contrast. To him the Lord's prophet said: "There are good things found in thee, in that *thou hast . . . prepared* thine heart to seek God."

The word "prepared," as used in these texts, means set, or *established*. For the Scriptural definition of "established" we turn to Acts 16:5, where Luke says of the churches in Syria and Cilicia, "And so were the churches established in the faith," which is equivalent to the statement, The churches were confirmed, or solidified, in the truth. In order to be established, belief is required; for, "If ye will not believe, surely ye shall not be established." Isa. 7:9. And Jehoshaphat, in addressing the Israelites as they went forth to battle against the enemy "from beyond the sea on this side Syria," said, "Believe in the Lord your God, so shall ye be established."

Evidently this belief consists in accepting and submitting to what God says; for Jehoshaphat "sought the Lord God of his father, and walked in his commandments." He walked in righteousness; he believed God; he had the mind of Christ—was solidified in the faith. And in studying Jehoshaphat's reign, it is found that, while his heart was established, he invariably gained victories over his enemies, and glorified God.

The requirement of the Christian in this day is that same perfection of heart that Jehoshaphat had. God's commandments—the express perfection of his mind—have not changed. To accept and walk in them has the same significance as in days of old. As in that time, to forsake the law of the Lord and prepare not the heart could result only in failure, while to walk in his commandments assured success and victory, so it is with every one now. "Be thou prepared" (Eze. 38:7) is the injunction of God. "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him," is the promise.

It now rests with each one to determine for himself whether he will be among those who draw back into perdition, which can only bring spiritual ruin and eternal loss, or whether he will accept the injunction, prepare his heart, and press forward to eternal life—the reward that God himself has placed at the goal, for those whose hearts are perfect toward him.

By the help of the Lord, our Creator and preserver, may we each be able to say: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

"THE fear of the Lord tendeth to life; and he that hath it shall abide satisfied."

# SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

## FOOD FOR SOUL AND BODY.

THERE is a physiology of the soul as well as a physiology of the body, and the same great principles govern the nourishment, growth, and disease of both.

Just as surely as there are proper and improper foods for the physical organism, so there is nourishment, both suitable and unsuitable, for the mind and soul. A poorly nourished body will eventually result in an impaired mind, while an impoverished mental diet will have a decidedly reflex influence upon bodily health and vigor. Hundreds of the many thousands of the inmates of insane asylums are there largely as the result of the unhealthful, unnatural, and exciting physical and mental diet upon which they have tried to subsist.

## INTOXICATING LITERATURE.

There is "intoxicating literature" for the mind of man, just as there are intoxicating drinks and stimulating foods that act upon the physical nature. Fictitious, flashy, and sensational literature has the same effect upon the mind that alcohol, stimulating foods, etc., have on the body. This sort of mental food leads a man to exhibit symptoms of mental intoxication and moral derangement.

"Like as a father pitieth his children, so the Lord pitieth them that fear him," is a trait of the divine character which is beautifully illustrated in every morsel of good food we eat; for just as a kind mother puts up for her child a lunch which, in her eyes, is the best that can be procured, each article being wrapped separately, so God has stored away each little particle of nutriment in a grain of wheat, in separate cells, dividing them by the finest tissue, providing in this way the daintiest and most ideal food for man. In the same manner God has stored away in the Bible the most ideal food for mind and soul: *the Bible is the great standard of mental and moral food.* That is not saying, however, that we are never to partake of any mental food that is not found within the covers of the Bible. On the other hand, all literature that does not conform to the Bible standard can not be regarded as the best and most suitable food for mind and soul.

## THE BIBLE THE STANDARD OF PHYSICAL FOOD.

Inspiration is the standard by which all other literature should be judged. In the physical realm we may be guided by principles equally sure and certain. The foundation principles of the diet question are enunciated in Prov. 23:1: "When thou sittest to eat with a ruler, consider diligently what is before thee." If we learn what principles should guide us when we sit down to eat with a ruler, it will not be difficult to determine how we should be guided at all times; for what is good at the king's table is equally good at the board of the humble peasant. "Consider diligently what is before thee." This does not mean merely a casual glance at the thickness or the size of the

bread slices, or at the ornamental frosting of the cake. Yet this is usually the extent of the consideration given the food by those who sit at the table.

Intelligent human beings often manifest no more real judgment in the selection of their food than do some of the lower animals, who sniff various articles, finally choosing that which promises to yield the greatest gratification to the sense of taste. With most persons it is by far a greater question to determine what articles of diet will appeal the strongest to the palate, rather than to ascertain those containing the most strength and nourishment. The area of taste is about four inches long, but people never stop to consider how the food will suit the rest of the alimentary canal. The nutrition and digestibility of both spiritual and physical food is a question largely ignored to-day, by even the most intelligent persons.

## PERVERTED TASTE AN UNSAFE GUIDE.

In the popular mind, the whole diet question has virtually resolved itself into the question, How will the food taste while passing over the first four inches of the alimentary canal? It is true that if man were in the natural state, these four inches ought to be able to determine what should enter the stomach; but the human appetite has become so perverted and depraved that the sense of taste can no longer be regarded a reliable judge of the nature and quality of the food we eat. The first question traveling men ask when they get off the train at the station is, "Where is the best eating-house?" They do not make this inquiry in order that they may obtain food that is the most nutritious, but that they may learn where such dishes as tickle the palate will be provided. Ninety-nine per cent of the people who consider at all what they eat, do so in a very superficial manner. Even a drunkard holds the glass of wine up, and notices how it sparkles, and wonders what its flavor will be.

"Put a knife to thy throat, if thou be a man given to appetite." The Jews' translation reads: "Thou puttest a knife to thy throat if thou be a man given to a craving desire." We have reached a time when the world is full of persons who are almost wholly controlled by their desires. Instead of normal appetites, they possess insatiable longings for things that are not bread. When you see a man who has a "craving desire" that is greater than his self-control, you see a man who is "putting a knife to his throat." Both the Bible and human experience demonstrate the terrible consequences of slavery to appetite. Paul said, "I keep my body under." If such a man as Paul had continually to fight his perverted physical tendencies, how necessary it is that every Christian should be on the alert not to transgress in even the slightest degree.

We often find men who, while they themselves smoke and drink, would be horrified at the thought of their promising sons or tender daughters following in their steps. A man should do nothing that he would not be per-

fectly willing for his son, his daughter, or his sister to imitate.

## ONLY THE INJURIOUS ENSLAVES.

The only things to which we become slaves are the things that injure us. God has put up in the little lunch baskets, before spoken of, all the necessary nutriment required by the human system. Nature provides us food in such forms as are best adapted to nourish mind and body. Nature's food sustains and strengthens both brain and muscle, instead of stirring up "craving desires" and producing perverted appetites. We can well substitute some other article of food for our fruits, or grains, or breads, but those who are slaves to the use of tea, coffee, and flesh-foods do not feel satisfied if these articles fail to constitute a considerable portion of the menu of each meal. Unnatural and stimulating food for the mind acts in identically the same manner. For instance, here is a girl, who, while she thinks she can get along well without reading her Bible each day, will sacrifice principle, duty, and almost anything for an opportunity to slip away by herself to read some cheap novel. The Bible, like a kernel of wheat, contains the highest and most ideal form of nutriment; but it is cast aside in the search for something that will stimulate and excite the emotions of the soul.

## MORAL CONDIMENTS.

The average mind of to-day craves something that is seasoned with moral pepper and spread with spiritual mustard, otherwise it is "too tame and tasteless" to suit its pampered and perverted mental and moral appetites. If such persons would take more spiritual exercise, engage in some form of moral gymnastics, the appetite for this cheap, trashy literature would soon disappear, to be replaced by a desire for something more nutritious and wholesome—the word of God. You have no doubt seen young persons who could read a religious novel all night without any apparent fatigue, yet they could not, or would not, read such wholesome things as the story of Joseph, or the Acts of the Apostles, on the pretext that these are too "tame"—too dry and uninteresting. Paul, as well as the writer of the Acts of the Apostles, could do things to stir the whole world; while the authors of many of the popular religious novels of to-day, after all their philosophy, have been unable to accomplish even their own reformation. The mind must be fed on something better than what is being dished out from many of the modern pulpits as religion, even as we must feed our bodies on something better than what is being served in modern hotels and restaurants as food.

"Be not desirous of his dainties: for they are deceitful meat." Prov. 23:3. There is no excuse for our being disappointed by the use of deceitful meats when the Creator has supplied us with such a variety of wholesome and strength-giving foods. Neither is there a reason for starving the mind and soul with cheap and harmful literature when we have before us an open book filled with the principles of life, and light, and health.

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"He always wins who sides with God;  
To him no change is lost:  
God's will is sweetest to him when  
It triumphs at his cost.

"All that God blesses is our good,  
And unblessed good is ill;  
And all is right that seem most wrong  
If it be his sweet will."

AN easy way to test fresh fish is to try to bend them just above the tail. If they bend easily, they are probably a little stale; but if rigid, they are certainly fresh. However, a far better test is to let them entirely alone



#### IN THE AIR.

THE scent of a blossom from Eden!  
The flower was not given to me,  
But it freshened my spirit forever  
As it passed on its way to thee.

In my soul there is lingering music;  
The song was not meant for me,  
But I listen, and listen, and wonder  
To whom it can lovelier be.

The sounds and the scents that float by us—  
They can not tell whither they go;  
Yet, however it fails of its errand,  
Love makes the world sweeter I know.

I know that love never is wasted,  
Nor truth, nor the breath of a prayer;  
And the thought that goes forth as a blessing  
Must live as a joy in the air.

—Lucy Larcom.

#### MENU OF THE SAINTS OF BIBLE TIMES.

MRS. S. N. HASKELL.

How many varieties did Abraham set before the angels? Gen. 18 : 6-8.

Of what did Lot's "feast" consist? Gen. 19 : 3.

What varieties are mentioned in Gen. 25 : 34? Esau thought this meal of more value than his birthright. What kind of lentils were used? — Red, or Egyptian, a variety quite different in appearance and flavor from the brown, or German, lentils.

Of what did the meal consist that won the blessing for Jacob? Gen. 27 : 17.

What did the wealthy Boaz regard a good meal for himself and workmen? Ruth 2 : 14.

How many varieties of food did David set before a hungry man? 1 Sam. 30 : 11, 12.

What did Elijah and the widow's family live upon a full year? 1 Kings 17 : 13-16, margin.

What did the angel set before Elijah? 1 Kings 19 : 5, 6.

Describe a meal at the school of the prophets. 2 Kings 4 : 38-41.

When the Lord miraculously fed the prophets' school, how many varieties were furnished? 2 Kings 4 : 42-44.

How many varieties of food were given to the multitudes by the Saviour? Matt. 14 : 19, 20; 15 : 35-37.

What had the Saviour provided for the disciples when he invited them to come and dine? John 21 : 9, 12.

While reading these scriptures, has it dawned upon your mind why our sisters have so little time to read their Bibles, and why dyspepsia is destroying the vitality of so many persons? We have departed from the simplicity of the Bible menu. Indulging in a great variety of food, and spending a large amount of time preparing it, has always been a sign of departing from God.

When Israel had a king, then they patterned after the world, and had many to prepare food. 1 Sam. 8 : 13.

The dainties of the rich are deceitful. The Lord wishes us to *consider* what is set before us. Prov. 23 : 1-3.

If you carefully read the menu of the meals already referred to, you will notice that *bread, grains, and fruits* were used often, and *formed a large proportion of their diet.*

The prophet understood the value of grain when he said, "Corn shall make the young men grow." Zech. 9 : 17, margin.

How many varieties of grains and fruit did Abigail send David? 1 Sam. 25 : 18.

Would not the variety mentioned in 2 Sam. 17 : 28 be a good one for us to keep in our pantries?

When Solomon's wives induced him to follow *heathen customs*, we find *more meat and less fruit and grains* in the lists of provisions given. 1 Kings 4 : 22, 23.

We need to watch and pray that we be not found overcharged with surfeiting when probation closes. Luke 21 : 34-36.

How many varieties of food does God promise us in the time of trouble? Isa. 33 : 15-17.

Would it not be well for us to simplify our menu so that we shall be prepared for what is coming on the earth? This will give us more time to study our Bibles, and to prepare for the time when our names will come up in the final judgment.

#### DISINFECTION AND DISINFECTANTS.

DISINFECTION is the destruction of the poisons of infectious or contagious diseases. Deodorizers, or substances which destroy smells, are not necessarily disinfectants, and disinfectants do not necessarily have an odor. Disinfection can not compensate for want of cleanliness or of ventilation.

##### DISINFECTANTS TO BE EMPLOYED.

Roll sulphur (brimstone), for fumigation; this is a cheap and efficient substance for fumigating rooms; it is positively destructive to disease germs, when efficiently used.

Sulphate of iron (copperas), dissolved in the proportion of one and a half pounds to the gallon of water, is a cheap and reliable deodorizer and antiseptic for closets, cesspools, sewers, etc.

Sulphate of zinc, in the proportion of four ounces of sulphate and two ounces of common salt to the gallon of water, is efficient and harmless for clothing, bed linen, blankets, etc. It should be used boiling hot, and the articles to be disinfected should be plunged into it and thoroughly boiled.

Corrosive sublimate, in the proportion of a quarter of an ounce to the gallon, is an unsurpassed germicide and disinfectant, but has the disadvantage of being excessively poisonous, and therefore dangerous for general use.

Carbolic acid is of uncertain strength, is expensive, and experience has shown that it must be employed in comparatively large quantities to be of any use. It is also liable, by its strong odor, to give a false sense of security.

##### HOW TO USE DISINFECTANTS.

1. *In the Sick-Room.*—The most available agents are fresh air and cleanliness. The clothing, towels, bed linen, etc., should, on removal from the patient, be placed in a tub of the zinc solution, boiling hot, if possible. All discharges from the patient should either be received in vessels containing the copperas or corrosive sublimate solution, or if this is impracticable, should be covered with the solution. Unnecessary furniture, especially that

which is stuffed, carpets, and hangings, should be removed from the room at the outset, if possible, otherwise they should remain for fumigation and treatment.

2. *Fumigation* with sulphur is the only practicable method of disinfecting the house. For this purpose the rooms to be disinfected must be vacated. Heavy clothing, blankets, bedding, and other articles which can not be treated with the zinc solution, should be opened and exposed during fumigation, as directed below: Close the rooms as tightly as possible, stopping up every crevice and keyhole; place the sulphur in iron pans supported upon bricks placed in wash-tubs containing a little water, set it on fire with alcohol or kerosene sprinkled upon it, and allow the rooms to remain closed twenty-four hours. For a room ten feet square at least two pounds of sulphur will be required; for larger rooms proportionately larger quantities will be necessary.

3. *Premises*, cellars, yards, stables, gutters, privies, cesspools, water-closets, sewers, drains, should be liberally treated with the copperas solution; it is cheap and effective, and may save your life. The copperas solution may be easily prepared by hanging a basket containing about sixty pounds of copperas in a barrel of water.

4. *Body and Bed Clothing.*—It is best to burn all articles which have been in contact with persons sick of infectious or contagious diseases. Articles too valuable to be destroyed should be treated as follows: *Cotton, linen, flannels, blankets, etc.*, should be treated with the boiling-hot zinc solution; introduce piece by piece; secure thorough wetting, and boil for half an hour. *Furs, silks, heavy woollen clothing, bed covers, and beds*, which can not be thus treated with the zinc solution, should be hung in the room during fumigation, their surfaces fully exposed, and their pockets turned inside out; afterward they should be hung in the open air—beaten and shaken. Pillows, beds, stuffed mattresses, upholstered furniture, etc., should be cut open, the contents spread out, and thoroughly fumigated. Carpets are best fumigated on the floor, but should afterward be removed to the open air, and thoroughly shaken and beaten.

5. *Corpses* should be washed thoroughly with the zinc or corrosive sublimate solution, then wrapped in a sheet wet with the solution, and buried at once. Metallic or metal-lined coffins should be used when possible, and *always* when the body is to be transported for any considerable distance.

If these notes of warning and guides to action are heeded, and fear does not usurp the place of common sense, we have little to dread from cholera personally. It is the unthinking multitude, the selfish egotist, the "wait-until-it-comes" people, that we have to fear. "An ounce of prevention is worth a pound of cure," and there is no disease to which this aphorism so aptly applies as *cholera*.—*California State Board of Health.*

#### CHILDREN AND DIRT.

THE mother who would have her children healthy must not be afraid to have them occasionally dirty. While cleanliness is akin to godliness, there is a clean dirt that comes from contact with the sweet earth that is wholesome. Have the little ones bathed frequently, insist that they come to meals with immaculate hands and faces; but between meals have them so dressed that they will be free to run and romp as they will.

An overcareful mother of an only child complained to a physician that her baby was pale and delicate. He asked to see the child, and the nurse brought in the two-year-old from the veranda, where he had been seated on a rug,



looking at a picture-book. His dainty nainsook frock was spotless, as were also the pink kid boots and silk socks.

"What that child needs is wholesome dirt," was the physician's verdict. "Put a gingham frock and plain shoes on him, and turn him loose on the lawn or in the fresh earth. If he is not rosy and happy in a month, let me know."

At the expiration of the prescribed time the baby was transformed. The eyes that had been heavy were bright, the skin had acquired a healthful glow, the arms and legs were plump, and the languid, tired little patient had become a rollicking boy. The freedom, fresh air, and clean dirt had, in a month's time, wrought a greater change in the child's system than all the skill of the medical fraternity could have effected.

Mothers who take their little schoolboys and girls away for vacation should let them romp at will out of doors, fish in the brook, ride on the hay, and wear strong shoes and clothing of which they need not be too careful. A child is much happier if untrammelled by too many "don'ts." And the mother is happier if she need not say "don't" every hour in the day. — *Harper's Bazar.*

#### OUT IN THE FIELDS.

The little cares that fretted me,  
I lost them yesterday  
Among the fields above the sea,  
Among the winds at play,  
Among the lowing of the herds,  
The rustling of the trees,  
Among the singing of the birds,  
The humming of the bees.

The foolish fears of what might pass,  
I cast them all away  
Among the clover-scented grass,  
Among the new-mown hay,  
Among the hushing of the corn,  
Where drowsy poppies nod,  
Where ill thoughts die, and good are  
born —  
Out in the fields with God!

— *St. Paul's.*

#### JUNE STUDY OF THE FIELD: PART IV.

(June 17-23.)

"A Trip through Fiji;" "A Jamaican Dedication;"  
"A Missionary Tour in Uruguay."

(Text-book, June Magazine.)

1. How did Elder E. H. Gates's second trip to Fiji compare with the one of 1892?
2. What fruits did he see as a result of his first visit?
3. Mention some of the interests developed in this tour.
4. What plans were laid for the advancement of the work in the Fiji Islands?
5. What is the membership of the church at Waterloo, Jamaica? By whom, and at what time, was the work first opened there?
6. Tell what you can of the progress of the work at Mahogany Grove. Why was this dedication of particular interest to the people of this locality?
7. Locate the republic of Uruguay. Give its area and population.
8. In what does its wealth consist?
9. Describe the trip of our missionaries from Buenos Ayres to Helvetia. Why is this place of interest in connection with the message in Uruguay?

It is said that "a working jeweler in Birmingham, England, Joseph Gillott, accidentally split one of his fine steel tools, and, being suddenly called on to sign a receipt, used the split tool as a substitute for a mislaid pen. This led to making pens of metal."



"The Lord giveth the word: the women that publish the tidings are a great host." Ps. 68: 11, R. V.

"Make a chain: for the land is full of bloody crimes, and the city is full of violence." Eze. 7: 23.

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

THE committee of five that was appointed by the General Conference Committee for the outlining and developing of plans for a woman's ministry, met recently in the office of the Woman's Gospel Work.

After a season of earnest prayer to God for wisdom, it was the mind of these sisters that efforts should be made to encourage a more careful and prayerful study of the *Bible and the Spirit of Prophecy*; and that one means to this end would be to select and prepare matter for the Woman's page in the REVIEW AND HERALD.

There will be selections on the following subjects, a few weeks being devoted to each: Reading-matter for Young People, the Dress Question, Recreation, Economy in the Home, Family Worship, the Observance of the Sabbath.

We hope that our sisters throughout the length and breadth of the land will give these studies more than a casual reading, and will by the help of God seek to carry out right principles in their daily lives. The first article of this series of readings appears below.

MRS. GEO. A. IRWIN.

#### SUITABLE READING FOR CHILDREN.

Mrs. E. G. White, in "Testimonies for the Church,"  
Volume V, pages 516-520.

DEAR BROTHER E: I have just read your article giving a list of good books for our youth. I was much surprised to read your recommendation of "Uncle Tom's Cabin," "Robinson Crusoe," and such books. You are in danger of becoming somewhat careless in your writing. It would be well to give thought and careful study to whatever is to be immortalized in print. *I am really surprised and alarmed to see that your spiritual eyesight is not more clear in the matter of selecting and recommending reading for our youth.* I know that the recommendation . . . of such infatuating books as "Uncle Tom's Cabin" will in many minds justify the reading of other books which are nothing but fiction. . . . This recommendation will make taxing work for those who are laboring to persuade the youth to discard fictitious reading. I have repeatedly seen the evil of reading such books as you recommend. . . .

Be sure, my brother, not to lead away from the searching of the Scriptures. *It has been revealed to me that the purchase and sale by our brethren of story-books such as are commonly circulated in Sunday-schools is a snare to our people, especially to our children.* It leads them to expend money for that class of reading which fevers the imagination, and unfits them for the real duties of practical life. You may be assured that this recommendation of yours will be acted upon. The youth need no such sanction or liberty; for their taste and inclination are all in this direction. But I hope no more such recommendations will appear. You must be getting away from Jesus and his teachings, and do not realize it.

It is Satan's work to present to our youth newspaper stories, and story-books that fascinate the senses, and thus destroy their relish for

the word of God. . . . If you fancy that such reading will develop firm, unspotted principle, you are mistaken. . . .

There are many of our youth whom God has endowed with superior capabilities. He has given them the very best of talents; but their powers have been enervated, their minds confused and enfeebled, and for years they have made no growth in grace and in a knowledge of the reasons of our faith, *because they have gratified a taste for story-reading.*

They have as much difficulty to control the appetite for such superficial reading, as the drunkard has to control his appetite for intoxicating drink. These might to-day be connected with our publishing houses, and be efficient workers, to keep books, prepare copy for the press, or to read proof; but their talents have been perverted until they are mental dyspeptics, and consequently are unfitted for a responsible position anywhere. The imagination is diseased. They live an unreal life. They are unfitted for the practical duties of life; and that which is the most sad and discouraging is, they have lost all relish for solid reading. They have become infatuated and charmed with just such food for the mind as the intensely exciting stories contained in "Uncle Tom's Cabin." That book did good in its day to those who needed an awakening in regard to their false ideas of slavery; but *we are standing upon the very borders of the eternal world, where such stories are not needed in the preparation for eternal life.*

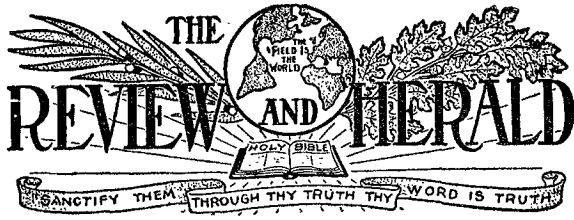
The only safety for any of us is to be thoroughly converted, and to be conversant with the truth as it is revealed in the word of God, that we may be able to give to every man that asks us a reason of the hope that is in us, with meekness and fear.

The special effort of ministers, and of workers all through our ranks, for this time should be to turn away the attention of the youth from all exciting stories, to the sure word of prophecy. The attention of every soul striving for eternal life should center upon the Bible.

It seems wonderfully strange to me, considering all I have written in regard to the reading of exciting stories, to see a recommendation from your pen to read "Robinson Crusoe," "Uncle Tom's Cabin," and "Æsop's Fables." My brother, you made a mistake. . . . If these books are among those which you have for sale, I beg of you never to offer them again to our youth. It is your duty to call their attention to the Bible; *do not become their tempter by offering to them attractive story-books, which will divert their minds from the study of the Scriptures.* We must ourselves be drinking of the water of life, else we will be constantly hewing out for ourselves broken cisterns which can hold no water.

There are a thousand ways and plans that Satan has of creeping in to unsettle the minds of youth; and unless the soul is firmly and fully stayed upon God, and conscientiously guarded upon the very point of keeping the mind employed in searching the Scriptures, and becoming grounded in our faith, they will surely be ensnared. We can not be off guard for a moment. We can not allow ourselves to move from impulse. We must set a guard about our minds, and the minds of our children, that they may not be allured by Satan's temptations.

"ALL true science is but an interpretation of the handwriting of God in the material world. Science brings from her research only fresh evidences of the wisdom and power of God. Rightly understood, both the book of nature and the written Word make us acquainted with God by teaching us something of the wise and beneficent laws through which he works."



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### THE THIRD ANGEL'S MESSAGE.

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

In the union of Church and State in the Roman Empire, in the making of the papacy, the kingdom of God was held to have come. But that kingdom was a kingdom of this world, dependent solely upon worldly means for its existence.

The only power known to the kingdoms of this world is force. In established governments this force is exerted through law, enforced by pains and penalties. And we have seen that in this new kingdom of God it was by means of the Sunday laws and the power of the State that those who dwelt on the earth were rendered "fit subjects" of this kingdom of God.

At every step in the course of the apostasy, at every step taken in adopting the forms of sun-worship, as well as against the adoption and the observance of Sunday itself, there had been constant protest by all real Christians. Those who remained faithful to Christ and to the truth of the pure word of God, observed the Sabbath of the Lord according to the commandment, and according to the word of God which sets forth the Sabbath as the sign by which the Lord, the Creator of the heavens and the earth, is distinguished from all other gods. These accordingly protested against every phase and form of sun-worship. Others compromised, especially in the East, by observing both Sabbath and Sunday. But in the West, under Roman influences and under the leadership of the Church and the bishopric of Rome, Sunday alone was adopted and observed.

Against this Church-and-State intrigue throughout, there had been also, as against every other step in the course of the apostasy, earnest protest by all real Christians. But when it came to the point where the Church would enforce by the power of the State the observance of Sunday, this protest became stronger than ever. And additional strength was given to the protest at this point by the fact that it was urged in the words of the very arguments which the Catholic Church had used when she was antagonized, rather than courted, by the imperial authority. This, with the strength of the argument upon the merit of the question as to the day which should be observed, greatly weakened the force of the Sunday law. But when, in addition to these considerations, the exemption was so broad as to allow all who dwelt "in the country, freely and at full liberty" to pursue their regular avocations on Sunday, and when those who observed the Sabbath disregarded the Sunday law, its effect was largely nullified.

Since any disrespect to Sunday, or any weakening of its standing would, in the nature of things, hinder people from attaining to the place of "fit subjects" of this "kingdom of God," it became necessary for the Church to secure legislation extinguishing all exemption, and prohibiting the observance of the Sabbath, so as to quench that powerful protest of the Sabbath-keepers. And now, coupled with the necessity of the situation, the "truly divine command" of Constantine and the Council of Nice, that "nothing" should be held "in common with the Jews," was made the basis and the authority for legislation utterly to crush out the observance of the Sabbath of the Lord,

and to establish the observance of Sunday only, in its stead. Accordingly, the Council of Laodicea enacted the following canon:—

CANON 29 — Christians shall not Judaize and be idle on Saturday ["Sabbath," in both Greek and Latin], but shall work on that day; but the Lord's day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out ["accursed," Greek and Latin] from Christ.—Hefele, "History of the Church Councils," Laodicea.

The report of the proceedings of the Council of Laodicea is not dated. A variety of dates has been suggested, of which A. D. 364 seems to have been the most favored. Hefele allows that it may have been as late as 380. But whatever the date, before A. D. 380, in the political condition of the empire this could not be made effective by imperial law. In 375 the emperor Valentinian died, and was succeeded by his two sons, one aged sixteen, the other four, years. In 378 Theodosius, a Spanish soldier, became emperor of the East. In 380 he was baptized into the Catholic Church; and immediately an edict was issued in the name of the three emperors, commanding all subjects of the empire, of whatever party or name, to adopt the faith of the Catholic Church, and assume the name of "Catholic Christians."

As now "the State itself recognized the Church as such, and endeavored to uphold her in the prosecution of her principles and the attainment of her ends" (Neander); and as Theodosius had already ordered that all his subjects "should steadfastly adhere to the religion which was taught by St. Peter to the Romans, which faithful tradition" had preserved, and which was then "professed by the pontiff Damasus," of Rome, and had now ordered that they should all "assume the title of Catholic Christians," it was easy to bring the imperial power to the support of the decrees of the Church, and make the Laodicean canon effective.

Now was given the opportunity for which the Church had waited so long, and she made use of it. At the earliest possible moment she secured the desired law; for, "by a law of the year 386, those older changes effected by the emperor Constantine were more rigorously enforced; and, in general, civil transactions of every kind on Sunday were strictly forbidden. Whoever transgressed was to be considered, in fact, as guilty of sacrilege."—Neander.

As the direct result of this law, there soon appeared an evil which, under the circumstances and in the logic of the case, called for further legislation in the same direction. The law forbade all work. But as the people had not such religion as would cause them to devote the day to pious and moral exercises, the effect of the law was only to enforce idleness. Enforced idleness only multiplied opportunity for dissipation. The natural consequence was that the circuses, the theaters, and other places of dissipation throughout the empire were crowded every Sunday.

The object of the Sunday law, from the first one that was issued, was that the day might be used for the purposes of devotion, and that the people might go to church. But they had not sufficient religion to lead them to church when there was opportunity for amusement. Therefore, "owing to the prevailing passion at that time, especially in the large cities, to run after the various public shows, it so happened that when these spectacles fell on the same days which had been consecrated by the Church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life and of the heart. Church teachers . . . were, in truth, often forced to complain that in such competition the theater was vastly more frequented than the church."—Neander.

And the Church was now in a condition in which she could not bear competition. She must have a monopoly. Therefore the next step to be taken, the logical one, too, was to have the circuses and theaters closed on Sundays and other special Church days, so that the churches and the theaters should not be open at the same time.

There was another feature of the case which gave the bishops the opportunity to make their new de-

mands appear plausible, by urging in another form the selfish and sophistical plea upon which they had asked for the first edict respecting Church days. In the circuses and the theaters, large numbers of men were employed, among whom many were church-members. But, rather than give up their places, the church-members would work on Sunday. The bishops complained that these were "compelled to work," and were "prohibited to worship;" they pronounced it "persecution," and demanded more Sunday laws for "protection."

As a consequence, therefore, and in the logic of the situation, at a council held at Carthage, in June, A. D. 401, the following canon was enacted:—

CANON 5.—On Sundays and feast-days no plays may be performed.

That this canon might be made effective, the bishops in the same council passed a resolution, and sent up a petition to the emperor Honorius, praying "that the public shows might be transferred from the Christian Sunday and from feast-days, to some other days of the week."—Neander. The reason given in support of the petition was not only, as already stated, that those who worked in government offices and employments at such times, were persecuted, but that "the people congregate more to the circus than to the church."—Id.

In the logic of this theory, there was one more step to be taken. To see how logically it came about, let us glance at the steps taken from the first one up to this point: First, the Church had all work on Sunday forbidden, in order that the people might worship. But the people would not worship; they went to the circus and the theater instead of to church. Then the Church had laws enacted closing the circuses and the theaters, in order that the people might attend church. But even then the people would not be devoted, nor attend church; for they had no real religion. The next step to be taken, therefore, in the logic of the situation, was to compel them to be devoted—to compel them to attend to things divine.

This was the next step logically to be taken, and it was taken. The theocratical bishops were equal to the occasion. They were ready with a theory that exactly met the demands of the case, and one of the greatest of the Catholic Church Fathers and Catholic saints was the father of the theory, thus:—

It is, indeed, better that men should be brought to serve God by instruction than by fear of punishment or by pain. But because the former means are better, the latter must not therefore be neglected. . . . Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain the highest grade of religious development.—Augustine.

Of this theory, the author who, of all the Church historians, has best exposed the evil workings of this false theocracy, justly observes that "it was by Augustine, then, that a theory was proposed and founded, which . . . contained the germ of that whole system of spiritual despotism of intolerance and persecution which ended in the tribunals of the Inquisition."—Neander.

The history of the Inquisition is only the history of this theory of Augustine's. But this theory is only the logical sequence of the theory upon which the whole series of Sunday laws was founded. In closing his history of this particular subject, Neander says, "IN THIS WAY THE CHURCH RECEIVED HELP FROM THE STATE FOR THE FURTHERANCE OF HER ENDS."

This statement is correct. Constantine did many things to favor the bishops. He gave them money and political preference. He made their decisions in disputed cases final, as the decision of Jesus Christ. But in nothing that he did for them did he give them power over those who did not belong to the Church, to compel them to act as if they did, except in the one thing of the Sunday law. In the Sunday law, power was given to the Church to compel those who did not belong to the Church, and who were not subject to the jurisdiction of the Church, to obey the commands of the Church. In the Sunday law there was given to the Church control of the civil power, so that by it she could compel those who did not belong to the Church to act as if they did: so that thus they might be more "fit subjects" of that false kingdom of God. The history of



Constantine's time may be searched through and through, and it will be found that in nothing did he give to the Church any such power, except in this one thing—the Sunday law. Neander's statement is literally correct, that it was “in this way the Church received help from the State for the furtherance of her ends.”

That this may be set before the reader in as clear a light as possible, we shall here summarize the facts stated by Neander, in their direct bearing. He says of the carrying into effect of the theocratic theory of the apostate bishops, that they made themselves dependent upon Constantine, by their disputes, and “by their determination to use the power of the State for the furtherance of their aims. Then he mentions the first and second Sunday laws of Constantine; the Sunday law of A. D. 386; the Carthaginian Council, resolution, and petition of 401; and the law of A. D. 425, in response to this petition; and then, without a break, and with direct reference to these Sunday laws, he says: “*In this way* the Church received help from the State for the furtherance of her ends.”

She started out with the determination to do it: she did it; and “IN THIS WAY” she did it. And when she had secured control of the power of the State, she used it for the furtherance of her own aims, and that in her own despotic way, as announced in the inquisitorial theory of Augustine. The first step logically led to the last. And the theocratical leaders in the movement had the cruel courage to follow the first step unto the last, as framed in the words of Augustine, and illustrated in the horrors of the Inquisition during the fearful record of the dreary ages in which the bishopric of Rome was supreme over kings and nations.

Thus was made the Beast. Thus was Sunday legislation the chief means, the very key, in the making of the Beast. And before the eyes of all people to-day Sunday legislation is being employed in the same way precisely, which is nothing else, and can not possibly be anything else, than the making of the Image of the Beast.

In a word, the Beast signifies attainment to righteousness, to salvation, and to the kingdom of God, *by force*,—by law and works of the flesh; and Sunday is the *sign* of it.

President Patton, of Princeton University, has lately defined the United States as being, in brief, “simply a larger Britain.” That is strongly confirmed by the following parallel presented by the *Yale Review*:—

Townsend Revenue Act, 1767, one of the causes of the American Revolution.

Porto Rican Bill, enacted by the American Congress, 1900.

All the moneys that shall arise by the said duties . . . shall be applied . . . in making a more certain and adequate provision for the charge of the administration of justice and in the support of civil government, in such of the said colonies and plantations where it shall be found necessary; . . . the residue of such duties shall be paid into the receipt of his majesty's exchequer, and shall be entered separate and apart from all other moneys paid or payable to his majesty; . . . and shall be there reserved, to be from time to time disposed of by Parliament toward defraying the necessary expenses of defending, protecting, and securing the British colonies in America.

And since the United States has thus become “a larger Britain,” how stands the nation with respect to the principles upon which the nation was founded, and for which it stood in the world?—Plainly these principles are abandoned. And when

these principles are so abandoned, then, in the estimation of those who have abandoned those principles, what could have been the character, and what could have been the use, of the American Revolution? Yet the worst feature of this case is, *not* that the United States is a *Britain* either larger or smaller, but that it is so completely *another Rome*. If in this career of apostasy, the United States would stop with being as *is* Britain, the evil would not be so great; but when she becomes not only what Britain was, but goes on and becomes what Rome was, then the evil can be only such as came to Rome—irretrievable ruin.

#### STUDIES IN GALATIANS.

##### The Two Covenants.

Gal. 4: 21-25.

“TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia.”

Hagar represents the covenant from Sinai. Hagar was a bondwoman, and an Egyptian. Her son, therefore, was a bondson. He was a bondson, by whatsoever means he might have been born; because his mother was a bondwoman.

As we have seen, the means by which Hagar's son was born was altogether out of distrust of God and of unbelief in his promise—was only a scheme of the flesh; and, therefore, “he who was of the bondwoman was born after the flesh.” But, “The minding of the flesh, the carnal mind, is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God.” Rom. 8: 7, 8, margin.

Accordingly, the covenant 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. This, because, as we have also seen, Sarai and Abram had the fullness of the promise of God, and of his righteousness, in *God's covenant confirmed in Christ*, before ever the scheme concerning Hagar was invented. And this scheme was invented, and could be invented, only by forsaking that promise and covenant. And to forsake that promise and covenant was to trust only in the flesh.

Did, then, the people at Sinai have any promise of God, or any covenant, in which they could trust, before they entered into the covenant at Sinai?—They had. They had the *Abrahamic covenant*, exactly as had Abram and Sarai before they entered into the scheme which brought in Hagar.

Not simply did they have this covenant with Abraham, as a far-distant thing, bedimmed by the lapse of time between Abraham and them; but they had it *repeated to them*, directly by the Lord, and *made with them*, as with Abraham; and all this before they ever left Egypt at all. Read: “And God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, TO GIVE THEM THE LAND OF CANAAN, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have REMEMBERED MY COVENANT.”

“Wherefore say unto the children of Israel, *I am the Lord*, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I WILL TAKE YOU TO ME FOR A PEOPLE, and I WILL BE TO YOU A GOD: and YE SHALL KNOW that I AM THE LORD YOUR GOD, which bringeth you out from under the burdens of the Egyptians.

and I will bring you in unto the land, concerning the which I DID SWEAR [“lift up my hand,” margin] to give it to Abraham, to Isaac, and to Jacob; and I WILL GIVE IT YOU FOR AN HERITAGE: *I am the Lord.*” Ex. 6: 2-8.

Here was given to the children of Israel, in Egypt, all that was ever given to Abraham, to Isaac, and to Jacob. The same covenant precisely that was “made with Abraham, and his oath unto Isaac,” and which was “confirmed” unto Jacob, *was made with Israel, WHILE THEY WERE YET IN EGYPT*, when God came down to deliver them from Egypt.

How, then, could it come about that Israel must enter into a covenant at Sinai?—Just as the scheme concerning Hagar came about. How could another covenant be brought in at all?—Just as Hagar was brought in—altogether because of distrust of God's covenant; altogether because of unbelief of the promise of God confirmed by his oath. For if they had trusted the promises of God which he had made to them in Egypt, they would have had all that Abraham or any other person ever could have, they would have had the righteousness of God, his everlasting salvation, and the inheritance promised to Abraham; and *this ALL IN CHRIST*; for this is how Abraham had it.

True, they had sung the song of triumphant faith at the Red Sea, after crossing; and *if they had continued in this faith*, they would have continued in *God's everlasting covenant* which he gave them in Egypt; and there never would have been any covenant at Sinai.

But they did not continue in that faith; for, immediately afterward, when in their journey they came to Marah, they murmured against the Lord. And when the Lord had delivered them from their fears at that place, and they came into the Wilderness of Sin, “the whole congregation of the children of Israel murmured” again. “And the children of Israel said unto them [Moses and Aaron], Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots, and when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.” Ex. 16: 3. And when the Lord had delivered them from their fears that time, and they had left the Wilderness of Sin, and had come to Rephidim, again they murmured, and said: “Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me.” Ex. 17: 3, 4.

All this shows confirmed distrust of God, and unbelief of him, on the part of Israel. And this distrust and unbelief hid from them the blessings and the power given to them in the covenant with Abraham, which God had given to them when they were in Egypt.

They could not trust God for the inheritance to which they were coming, nor for the righteousness which alone would entitle them to that inheritance. This they thought that they themselves could earn. And, that they might see how far short of earning it they would come, the Lord gave to them the widest possible opportunity to try. Accordingly, he said: “Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, *if ye will obey my voice INDEED*, and keep my covenant, THEN ye shall be a peculiar treasure unto me above all people: for *all the earth is mine*: and ye shall be unto me a kingdom of priests, and a holy nation. [“So shall ye be my people, and I will be your God.” Jer. 11: 4.] These are the words which thou shalt speak unto the children of Israel.

“And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, *all that the Lord hath spoken we will do*. And Moses returned the words of the people unto the Lord.” Ex. 19: 4-8.

They had not yet heard his voice; but, when they did hear it, the ten commandments were spoken. And so they had agreed to obey the ten commandments indeed. And, even after they had heard his voice in such majesty that they feared, and “removed and stood afar off,” they declared, “*All that the Lord hath said will we do, and be obedient.*” Ex. 24: 7.

But they corresponded to the child of Hagar the bondwoman, who "was born after the flesh." They knew only the birth of the flesh; and so had only the mind of the flesh, which "is enmity against God: for it is not subject to the law of God, neither indeed can be;" and they could no more obey that law "indeed" than Ishmael, the child of the flesh in the family of Abraham, could fulfill the promise to Abraham. In that condition they could no more keep God's covenant than the scheme of Sarai in bringing in Hagar was the keeping of that covenant.

How, then, could such a covenant ever be brought in? Why did they enter into such a covenant? — "They had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, IN THEMSELVES, to render obedience to God's law, and their need of a Saviour. All this they must be taught. . . . The people did not realize the SINFULNESS OF THEIR OWN HEARTS, and that without Christ it was impossible for them to keep God's law; AND THEY READILY ENTERED INTO COVENANT WITH GOD. Feeling that they were able to establish THEIR OWN RIGHTEOUSNESS, they declared, 'All that the Lord hath said will we do, and be obedient.'" — "Patriarchs and Prophets," pages 371, 372.

They were already in the bondage of sin and self-righteousness; and in that bondage, with minds "not subject to the law of God," and which indeed could not be, they promised to obey the law of God "indeed." But in the condition in which they were, it was inevitable that they would break their promise: they simply could not keep their promise. It was not in them to do it. Thus, in that covenant, they were breakers of the law, and BREAKERS OF THEIR PROMISE not to break the law.

And this is all that they could be, in that covenant, or by virtue of anything in that covenant. Accordingly, that covenant, AS HAGAR, gendered, and could gender, only to bondage. And this, all simply because of their distrust of God and their unbelief of his promise as revealed in the covenant with Abraham, which covenant was given to them directly, before they ever started from Egypt at all.

"These are the two covenants; the one from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above IS FREE, which is the mother of us all. . . . Now WE, brethren, as Isaac was, are the children of promise."

The Washington correspondent of the Chicago Record tells the secret of present disturbances in China by the "Boxers," as follows:—

The Germans and the Belgians who are constructing railroads in the Shantung province have treated the natives in a most abominable manner, and have provoked the riots of which they now complain. That portion of China is one of the most densely populated sections of the earth, and the people have a desperate struggle for existence. Every inch of ground is cultivated; every straw and every sprig of vegetation is utilized in some way for the support of life. The country is divided into little farms, which are cultivated almost with a microscope, one might say, because it is necessary for the subsistence of some family; and the dead are buried in the gravel hills, where nothing can grow.

Through this country and under these conditions, railways are being constructed by German and Belgian engineers, who show a most brutal indifference to the rights and the property of the people. They run their lines across the farms, they tear down houses, burn villages, destroy crops, seize supplies, impress labor, and treat the people in a most cruel and arbitrary manner. If the same things should occur in the United States or in Europe or in any other part of the world, they would be attended with the same results. The "boxers" were organized to resist and revenge these outrages, and they use the only means within their power to punish their oppressors. A Chinaman never gets any sympathy, either in America or elsewhere, and the consciousness of that fact compels him to carry on his operations with as great secrecy as possible. If the German and Belgian railroad people would treat the poor coolie farmers of the Shantung province in a just and honorable manner, and give them fair compensation for the property they have taken or destroyed, there would be no need of sending fleets to the Chinese waters, or of demanding indemnity at the Tsung-li-yamen.

#### MINE.

WHOSE?

God's.

Who says this?

The Lord himself.

To whom does he refer?

To those whom he calls his "jewels." "They shall be mine."

When?—Now, and evermore; for Paul says, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1 Cor. 3:21, 22.

It is not all, however, in this life; for another apostle says, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

And when the Lord by the prophet Malachi says of certain ones, "They shall be mine," we find that he is speaking of a future, definite day: "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

A mere glance at the circumstances described in this prophecy will show a striking parallel with our own times. The time is set forth as one of pharisaism, hypocrisy, and apostasy. In verse 13, of Malachi 3, the Lord's charges begin: "Your words have been stout against me, saith the Lord." In their self-righteousness, the people answer, "What have we spoken so much against thee?" The Lord's reply reveals the fearful condition of murmuring and complaining into which they had fallen. "Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?" This implies that the doctrine had been preached that it was not vain to serve the Lord, and to keep his ordinance, and to walk mournfully before him; and they assumed that they had served God strictly, and had kept his ordinance, and walked correctly before him, but had grown weary of the service, and now affirmed that it was a vain and profitless thing to do. Their claim was that they were all right, that they had rigidly performed their duties, kept the ordinance, walked with true humility and contrition before God, and had received no benefit therefrom; hence God had not been true to his promises. Yes, they had been wonderfully zealous and devoted to the service of the Lord; but now, they say, you see that it does no good; the Lord does not keep his word toward us.

Then verse 15 comes in as a colloquy between these murmurers and complainers, and the prophet, speaking for the Lord: "And now we call the proud happy," etc. It is said that the construction of the Hebrew in this portion of the chapter makes the language much more forcible than it is in our version. Thus the word "blessed" in verse 12 ("all nations shall call you blessed") is the same that is rendered "happy" in verse 15, and there applied to the proud; and the word "prove" in verse 10, which the people are exhorted to do, is the same as "tempted" in verse 15, which some had exercised toward the Lord. Bearing these facts in mind, the bitter contrast which the people throw in the face of the Lord, will be more clearly perceived.

In this whole dramatic dialogue the prophet speaks for the Lord, and the people argue against him. Thus, you tell us to return to the Lord, pay our tithes, keep his ordinances, and we shall receive such favor from the Lord that all nations will call us blessed, or happy. But "we" have to say, from all our observation, and according to our best judgment, that the proud are the happy, or blessed, ones, not those who tried to follow the Lord so fully; and then you tell us to prove the Lord; but, lo! here are some who have proved (tempted) him by reproaching his name, and refusing to follow his ways; and they are "delivered," they do not fall under his judgments, but are as successful and prosperous as any others in the world.

No; Mr. Prophet, you are entirely wrong. We have not robbed the Lord, nor spoken against him, but have kept his ordinances and walked mournfully before him; but it is all in vain. There is no

profit in it; and we know of those who have made a full trial of the matter, and have proved God; and they get along as well as others; they are delivered. So let us make us a captain, and go back again into Egypt.

Thus the prophet describes a time when faith is leaking out of the hearts of the people, and influences are at work to turn men away from the worship of God.

We are now in just such a time; but not all are lost in the general tide of indifference that is prevailing. A few are left to think upon God and fear him. And what will be their course of action? The prophet goes on to describe what their position will be. He says, "Then they that feared the Lord spake often one to another." A few fear the Lord. "The fear of the Lord is the beginning of wisdom." These are wise; they are therefore the ones of whom Daniel speaks when he says that in the last days, the time of the end, the wise will understand, while none of the wicked will understand. They speak often one to another, or, as some read, speak often with one another. In opposition to the apostasy of the times, they enter into free and Christian converse with one another to encourage and strengthen faith and love, and maintain their connection with God.

Malachi does not say what their conversation was about, nor tell us what their words were; and there has been much study to determine this point. He does give us the drift of conversation among the careless and the worldly; but we are left to conjecture what the other would be. But it is not a difficult matter; for Paul speaks of the same company, when he says, "Not forsaking the assembling of ourselves together, for the manner of some is, but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:25. The exhortation of these would naturally and inevitably be in regard to the day, the approach of which is made the basis of the apostle's injunction. They would talk about its nature, the signs of its near approach, and the preparation necessary to be ready for it. Just so, in Malachi, they that fear the Lord speak often with one another, in opposition to the current of disbelief and apostasy around them. They say that it is not a vain thing to serve the Lord; and that it is profitable to keep his ordinances, and to walk in humility and contrition before him, when this is done in sincerity, and not as a matter of pharisaism.

And the Lord is pleased with this talk of faith and courage; and he hearkens and hears it; but more than this, it is all written down in a book of remembrance, recorded by the unerring pen of the angelic scribes, to be brought out and read, by and by, before an admiring universe. Not a word of hope and encouragement to a struggling soul will ever be lost. Not a word of help for one who is seeking for light and truth and the presence of the Lord, will ever be forgotten. They will be remembered in the day of recompenses, and will have their reward. "A word spoken in due season, how good is it!" Prov. 15:23.

And how often it happens that when Christians are holding helpful converse with one another, Jesus will himself draw near and join them, as he did the disciples on the way to Emmaus; and they can hold sweeter communion with him. But if our words of faith, hope, and encouragement are entered in the book of remembrance, so also are our words of distrust and discouragement; and there is no declaration to be found fraught with more serious meaning than the announcement that "by thy words thou shalt be justified, and by thy words thou shalt be condemned," and that for "every idle word that men shall speak, they shall give account thereof in the day of judgment."

Reference to books of remembrance, even among men, are found in Ezra 6 and Esther 6. But here it is a book of remembrance for them that fear the Lord, and that think upon his name. Such persons are held together in happiest union by the holiest ties of Christian love and fellowship. The advantages of this fellowship are here set forth in most attractive colors. They have one common feeling of regard and reverence for the Lord; and one common bond of thought, thinking upon the name of the Lord. These the Lord regards as

his jewels; and "they shall be mine," he says; and he will make them up in the appointed time in proper array for his kingdom. He will gather them out from the darkness and rubbish of the earth, and polish and burnish them as his peculiar treasure; but of others he will say, Bind them hand and foot, and cast them out; they are not "mine." Then shall the righteous "shine forth as the sun in the kingdom of their Father." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." There they shall shine "as the brightness of the firmament," forever and ever.

Looking at all the circumstances of felicity and glory, who would be content that his name should be missing when the King makes up his jewels? A peculiar protection is secured for them, which the Lord himself expresses in these words: "And I will spare them, as a man spareth his own son that serveth him." Their sonship is acknowledged, and no harm can befall them. "At thy right hand," says the psalmist, addressing the Lord, "there are pleasures for evermore;" and one of these pleasures will perhaps be to look back upon the winding path of our earthly pilgrimage, and see that every step was ordered by infinite love.

Are you one of whom the Lord can say, He is mine? If not, why not? Read what he says to the overcomers in the Philadelphia church: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." Rev. 3:12. And when the saints are thus sealed and labeled, can not the Lord truthfully say of them, "They are mine"? Can anything then separate them from the love of God, which is in Christ Jesus our Lord?

"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." The lines between the two classes are greatly confused and intermingled now; but the day is coming, and is not far distant, when they will stand out in great distinctness. You who have said that it is vain to serve God, and that there is no profit in keeping his ordinances, will see your mistake. You will "return" to your former opinion, and see that there is a difference between him that serveth God, and him that serveth him not; that there is a difference between those of whom God can say, "They are mine," and those of whom he will say, "I know you not."

The jewels, after they are rescued from the dirt and rubbish of the earth, must be polished and burnished before they are ready for the coronet of him to whom they belong. The Holy Spirit is the polisher for us; and that Spirit will extract every stain and spot of sin, and smooth out every wrinkle, till we shall shine as the sun not only before men, but before the heavenly hosts themselves.

On great occasions and during seasons of triumph and rejoicing, jewels are worn by those who possess them. So it will be now with these heavenly jewels. When the Lord makes them up, it is to wear them on the day of his coronation, at the marriage supper of the Lamb. And we, too, are to have a part in that scene; for "they who were ready went in with him to the marriage," and "blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:9.

U. S.

In the *Outlook* of May 26 the editor, Dr. Lyman Abbott, in an attempt to state, "as an illustration," how the second and third chapters of Genesis "are characterized, not by the spirit of a scientific investigator into problems of anthropology, but by a naive, childlike, yet divine imagination," cites, among other things, that "in the garden are two trees of which they may not eat!"

Now Genesis itself says, "Of every tree of the garden thou mayest freely eat: BUT of the tree of the knowledge of good and evil, thou shalt not eat of it."

It would seem that any one criticising the Scriptures as being not scientific, ought himself to be sufficiently scientific to read straight, and report correctly, what is said in the very scripture that he is criticising.



### THE CAUSE OF BABYLON'S FALL IS REVEALED.

Dan. 5:17-23.

THE light and understanding and excellent wisdom which were found in Daniel were recognized by him as gifts from God to be used to his glory. The gift of God can not be purchased with money, neither is it to be made a matter of merchandise. The gospel invitation is "without money and without price." "Freely ye have received, freely give."

"Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor: and for the majesty that he gave him, all people, and nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

The fundamental truth which every man is to recognize, whatever station he may occupy, and whether he has much or little, is that everything comes as a gift from God. Daniel acknowledged this for himself, and taught it to others. And so he repeated to Belshazzar what he declared to Nebuchadnezzar in the interpretation of the dream of the great image, that the kingdom over which Nebuchadnezzar ruled, and all the glory of it, were bestowed upon him by "the most high God," and that all his great power among the people of the earth was due simply to "the majesty that he gave him." The real acceptance of this truth removes all ground for pride and self-glorification. "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

Daniel then reminded Belshazzar of the self-exaltation and the pride of Nebuchadnezzar, and how they led to the loss of his kingdom and his place as a man among men, until he learned the lesson that "all flesh is grass, and all the goodliness thereof is as the flower of the field," and that the God of heaven is to be recognized as "over all, and through all, and in all." But these facts were mentioned simply as preliminary to the personal message which was to be given to Belshazzar himself. In the experiences of Nebuchadnezzar the gospel of the kingdom, the greatness of God, and the nothingness of man, had been preached, and by the royal proclamation these truths had been spread abroad in all the earth. No man could hear of these things and escape the responsibility which a knowledge of the truth involves. By his acceptance or rejection

of the message which had thus been proclaimed in Babylon, every man determined his own future. He would either glorify God and humble himself, or he would exalt himself in place of God. And the course which the king and his lords might take would determine the fate of the nation.

The reason for the fall of Babylon of the Chaldees is plainly stated. The gospel of the kingdom had been presented in a threefold message, revealing the true God, his saving power, and his sovereignty in both heaven and earth, and all the people had thus been called upon to "give unto the Lord glory and strength," to "give unto the Lord the glory due unto his name." Belshazzar knew all this, and yet he lifted up himself against the Lord of heaven, and did not glorify him. In thus refusing to give unto God what was his due, and to acknowledge him as King over all, he deprived himself of that glory and honor with which God crowns his loyal subjects; and thus having no longer the power of a ruler, he lost his kingdom. The gods which he praised were a falsehood. "Eyes have they, but they see not; they have ears, but they hear not." Thus he "exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever." So Babylon of the Chaldees fell because man was put in the place of God, a lie in the place of the truth, and glory was not given to God.

We have already seen that this history of Babylon is also a prophecy, and that the experiences of ancient Babylon are to be repeated in modern Babylon. Thus we are able clearly to see in this lesson the cause of the fall of Babylon in our own time. In the great threefold message, recorded in Rev. 14:6-12, which is the everlasting gospel to be preached in all the world, to make ready a people prepared for the Lord's coming, we have the same gospel of the kingdom set forth which was preached in Babylon. "Every nation, and kindred, and tongue, and people" are called upon to "fear God and give glory to him," and to recognize the Creator as the only object of worship. This is followed by the proclamation, equally extensive, that "fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication."

From the experiences of Nebuchadnezzar, as given in the book of Daniel, and the lessons which were taught to him, we learn what it really means to fear God and give glory to him, so that for a full understanding of what this gospel message includes we must study the gospel of the kingdom as preached to Nebuchadnezzar. Furthermore, if we would understand the cause of the fall of Babylon in this time, we must note the cause of its fall in the olden time. In both instances the rejection of the gospel message and the failure to give glory to God result in the fall. And in both instances the rejection of the gospel message is shown by the exaltation of self, the putting of man in the place of God.

In the time of Belshazzar this refusal of the gospel invitation to give glory to God and to worship the Creator was shown in open and gross idolatry. They "praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." "Knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened." Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things."

In the Babylon of to-day the apostasy from God is revealed in the working out of the same principle under a different form. Instead of deifying their own imaginations, or reasonings, by putting them into some material form, and then worshipping the work of their own hands, there has been such a perversion of the gospel, which is professedly accepted, by substituting tradition for the word of God, by putting man's idea of God and his character in place of the revelation made, by teaching for doctrines the commandments of men, that the true God is not worshiped any more than in Belshazzar's time. Now, as then, there are those in Babylon who are loyal to the living God, and obedient to the truth of the gospel, who are witnesses for the principles of righteousness, but the very



essence of idolatry pervades the hearts and minds of the great majority.

The true God is distinguished from all false gods by the fact that he is the Creator. "For all the gods of the nations are idols; but the Lord made the heavens." And he himself has given a sign by which he may be known and acknowledged as the true God: "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." His Sabbath is the seventh day of the week, now commonly called Saturday. "The seventh day is the Sabbath of the Lord thy God." It was instituted as a memorial of his original creative work, and is a sign of his new creative work through which we are made new creatures in Christ Jesus. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." "He appointed a memorial for his wondrous deeds." "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

But in the great falling away and the revealing of the man of sin, "who opposeth and exalteth himself above all that is called God, or that is worshiped: so that he as God sitteth in the temple of God, showing himself that he is God," the true Sabbath was set aside, and the first day of the week, commonly called Sunday, was substituted in its place: and this without any divine authority whatsoever.

In the great Reformation of the sixteenth century, principles were adopted which, if only carried out, would have led to a return to the genuine Sabbath of the Lord, but the work was not actually extended so far as this.

In the message that is now going forth to all the world, calling upon all men to "worship him that made heaven, and earth, and the sea, and the fountains of waters," this Sabbath reform is found as the testing truth. Those who are willing to accept the gospel of the kingdom, as it is now being preached to all the world, to submit to God as their King, and the law of his life as the controlling power in all their conduct, and thus give to the word of God its rightful place as above all human tradition, will gladly accept his sign of loyalty, and will be found observing the seventh day of the week as the Sabbath of the Lord. This will be simply the outward expression of the inward experience of the fullness of justification by faith in the work of God for man through Jesus Christ, and of complete deliverance through the creative power of God from sin and all its consequences. This reform will involve the principles of all reform from the ways of Babylon, and an entire separation from all the perversions of gospel truth brought in by her. In this way only will there be deliverance when "with violence shall that great city Babylon be thrown down, and shall be found no more at all."

Even now the call is heard, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. . . . Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Oh that every one who reads these lines might accept in its fullness the truth as it is in Jesus, and stand in modern Babylon, like Daniel of old, as a faithful witness to the gospel of the kingdom, a loyal worshiper of the true God amid all the surrounding idolatry. "By their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

On that last night of feasting, Belshazzar and his lords became drunken with the wine of Babylon, and so perished in the downfall of their city. With a false feeling of peace and safety they gave themselves up to the fullest gratification of appetite and passion, and then, in the very midst of their revelry, and as a consequence of it, there came sudden destruction. Looking forward to the time when this history would be repeated, the Saviour gave this

warning: "But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man." W. W. P.

#### A CALL.

THERE is this difference between the work of God and that of the civil power: when the state makes a call for men, and there are not a sufficient number of volunteers, the ranks are filled with drafted soldiers; God, however, accepts only volunteers. He is calling now, and has been calling long. He has said, "In all our churches, and wherever there is a company of believers, church schools should be established, and in these schools *there should be teachers who have the true missionary spirit.*"

The call is, then, for teachers who have the true missionary spirit. Where are these teachers?—At present many are to be found in the public schools. They are Christians, and long to be missionary teachers, but have not yet heeded the call to forsake all and follow him.



#### SCOTLAND.

MOTHERWELL AND NEWARTHILL.—It would be a help to us to know that our brethren and sisters in America are praying for and rejoicing with us in Scotland; and we know you can better do this when you know what we are doing. We have been here a year and a half. We first lived in Longriggend,—a dirty, coal-mining village. Mr. Lamie worked in the mines, and in the evenings held Bible readings and visited. I held children's meetings, women's meetings, and out-door meetings with the women, in a neighboring village, and did whatever I could for the sick, trying to interest the people in healthful living and temperance. The children sold our missionary paper, *Present Truth*, and we all distributed reading-matter. When we left that place, one man had accepted the truth. He has engaged in the work of distributing papers, and is doing all he can to interest others in the truth he loves.

We removed to Avonhead, a mile distant. The children and I did what we could there in distributing reading-matter. I held meetings with the children, and had a health and temperance reading circle with young girls. We used Dr. Kress's magazine, *Life and Health*, for our text-book, and the talks were based on Dr. Kellogg's charts.

For the last two months Mr. Lamie has been working in the mines in this place, and I have been nursing in Motherwell. Brother Monteith has been canvassing in Glasgow for *Present Truth* and *Life and Health*. My work in Motherwell has been of especial interest, and we have removed to this place, where we are within three miles of the town, and yet have the benefit of the country air for our children and Brother Monteith's.

The first patient I had in Motherwell was a man who had been afflicted for months with rheumatism. He was not even allowed, nor was he able, to lift his hands from under the huge pile of blankets that covered him. I could not at first get permission either from them or from the doctor to do anything. At last they consented to massage. After the first few treatments, the doctor was willing, and they were anxious, that the treatments should be given. In three weeks he was much improved, and is now quite well. The doctor became very friendly, and sent me to other patients. One of them was one of the most influential women in this part of Scotland. I treated her and her two children, and told her all I could about present truth. She went out to her country home, and took only a few servants, and had me go there to help her plan and prepare vegetarian meals. She enjoyed them, and now has the Third Angel's Message by the right hand in the health reform. She and her husband are very active in evangelistic and temperance work; and as they are wealthy as well as zealous, they have it in their

If those children who are left in the midst of worldly associations will be destroyed when the angel of death sweeps over our land, what may those teachers expect who are yet in the Egyptian schools?

God now stands at the door and knocks. "To-day if ye will hear his voice, harden not your hearts."

Hundreds of children are pleading by their very helplessness and danger, for Christian teachers. Their hands are reaching toward you, and God speaks to you through them. If you heed not their voices, the very stones will cry out; for the time is short, and a great work must be done.

There are those who, by reason of their previous education, may be fitted by a short training, to teach a church school. Such should avail themselves of the instruction offered in the summer school. There are married men and women who, with a brief training, might become teachers. God will make use of such also.

The young and inexperienced need a longer course, for only well-developed and properly educated persons should be intrusted with the shaping of a human mind. Those needing preparatory work need not make application to enter the summer school at Battle Creek; but there are hundreds to whom this call must apply. "Special talent should be given to the education of the youth."

E. A. SUTHERLAND.

power to do much good. I can not use valuable space for details, but the Lord has blessed me every hour in the seed-sowing. Some one else may water what I have sown, and God will give the increase. They have removed to London now, as her husband is a member of Parliament; but she took with her a list of books to purchase at the office. The morning before I left, I made a copy of Dr. Kellogg's food chart for her. She read Mrs. Henry's "Studies in Home and Child Life," also "Healthful Living."

I am now giving treatment to a woman evangelist. She has read "The Abiding Spirit," and thinks it excellent. A man in Motherwell is reading "Here and Hereafter," and has already decided to live in harmony with God's laws, and wishes to take *Life and Health*.

The Rechabites recently had a meeting here, and invited me to bring samples of our health foods, and explain the principles of vegetarianism. I also had the privilege of addressing the women at a woman's meeting. When I told them of the work of Mrs. Henry and Mrs. Kellogg in America, a man on the platform said, "Praise the Lord!" This was a remarkable thing for this country, where the people are very "canny" about expressing their feelings. I read extracts from "A Woman Ministry," and many of the women were deeply impressed. It was my part to give the usual Bible reading, and I chose for a subject The Restoration of the Image of God in the Soul.

I have opportunities in Motherwell to do all the work I am able. There is a small society of vegetarians there, and I have fallen into friendly intercourse with them. I believe we sometimes think that God wants us to call attention to the fourth commandment only; but I am convinced that that commandment is no oftener broken than the sixth. The world is killing, as much as it is breaking the Sabbath. I praise God for a truth that is *the truth* about everything. I expect to start a cooking-class in Motherwell soon. Several women have already promised to attend. We also hope to have Bible classes, children's meetings, and cooking-classes here as soon as we get settled.

We are in quite a populous district. Motherwell, Hamilton, Wishaw, Airdrie, and Coatbridge are all large cities, with extensive iron and steel works—and all within a radius of six miles. We are about ten miles from Glasgow. The roads are beautiful, and it is pleasant and easy walking. We thank the Lord for strength to walk and for a field in which to work.

MRS. MARY LAMIE.

"PAUL said, 'I am debtor both to the Greeks, and to the barbarians; both to the wise and to the unwise.' God had revealed to Paul his truth, and in so doing made him debtor to those who were in darkness, to enlighten them."

## MINNESOTA.

MOOSE LAKE.—About ten years ago I first held meetings here in a private house. There was but one family of Sabbath-keepers in the place. From time to time seed has been sown by different laborers, and a few believers have moved into the place. There is now a good-sized congregation, composed of Scandinavians and English.

Last winter it was my privilege to spend several days there, and a rich blessing was enjoyed. Several persons made a start for the first time, and the experience of the church was deepened. During the last year a successful church school has been in operation.

May 18 I joined Elder Fred Johnson, who had preceded me a few days in labor, especially in his own tongue. We remained over the following Sabbath and Sunday, and the Lord gave us a great victory. Sunday afternoon we repaired to the lake, where nine, all heads of families, except one young sister who was re-baptized, went forward in the ordinance of baptism, Elder Johnson performing the rite. One of these was a man seventy years of age. By this baptism sixteen heads of families are united in the service of the Master.

In the evening we celebrated the Lord's Supper. It was a blessed occasion. May God's blessing still rest upon this church. H. F. PHELPS.

## MISSOURI.

THE first Seventh-day Adventist church school conducted in Missouri has just closed at Joplin. The enrollment for the term was nineteen. Of these, eleven were children of the church, while the other eight were children from the outside, who came without solicitation, entering at different times. Their parents seemed well pleased with the school and with their progress, although, as teacher, I felt that our example before the unbelieving was far from perfect, and that much more might have been gained by a better representation of the principles of truth, as manifested in the daily deportment. The truth in the heart makes the life refined and elevated above the common vulgar things of this degenerate age. This fact places much responsibility upon parents to see that the little ones given into their charge are early taught that the outward words and acts show what is in the heart, and that the life must be purified by the love of Jesus within.

The school lasted seven months. It was organized under many difficulties, arising from lack of numbers, money, and needed facilities. Some, however, were very much in earnest, and the school was begun and carried on in spite of many trying circumstances, which arose during the term.

From my own experience here, I am satisfied that the Lord is in this work, and that it is one of his appointed means of saving our children from the influences of the world. The religious training given should supplement that of the home. I am glad to have had this little part in the work, and hope to become more efficient for any future service to which the Lord may call me.

VITA MORROW, Teacher.

## MISSISSIPPI.

YAZOO CITY.—During the last few months considerable advancement has been made in the work of the Southern Missionary Society, among the colored people in Mississippi.

At Yazoo City the work has been going forward in a quiet manner for about three years. An important part of the work has been done from house to house, giving Bible readings, and teaching the people to read the word of God for themselves. As a result, many can now read who did not know their letters when this place was entered. As a consequence, a deeper respect and reverence for the teachings of the Bible is taking the place of the former blind following of whatever the minister and the church creed might say.

School work has been an important factor at this place. There is a flourishing day and night school at Lintonia, and another at Wilsontia, both suburbs of Yazoo City. In these schools the usual public-school readers have been discarded, and their place supplied with the "Gospel Primer," "Gospel Reader," "Christ Our Saviour," and the Bible.

History is taught from the Bible standpoint. The present season, at the Lintonia school, "Christ Our Saviour" was used as the first book in history, as we believe that the work of Christ on earth is the first and most important branch of history to be taught.

This book was gone through carefully twice. "Patriarchs and Prophets" was then taken up as a second book in history, and is now being studied with the deepest interest. This book correctly

treats of the history of our race in the beginning. Our fallen condition, with its causes and results, becomes fixed in the minds of the pupils before the history and works of wicked men and nations absorb their attention. The work of God in the earth, as shown in the history of his people, should certainly precede the study of the work of Satan, as exemplified in the history of his people—the wicked nations of the world. Thus fortified, the subsequent study of profane history will but more clearly emphasize the difference between God's work and the work of evil men as they follow their great leader, Satan. The interest of these history classes is encouraging. Even the children, who are studying "Christ Our Saviour," are all interested to know "what Jesus did next," and they talk of it at their homes, thus deepening and widening the influence of the school.

The Sabbath has come to the people largely through the school. The workers and teachers have endeavored to follow the light given, to educate before bringing out these testing truths. And the wisdom of this instruction is now apparent. The workers have tried to be patient, and let the Lord send conviction to the hearts in his own way. And now the truth is reaching the hearts of the people through the teachings of the schools. Simple school lessons from the books already mentioned have taught the binding nature of the law of God, and historical events have brought the Sabbath question to their notice in the most simple and natural manner. Before they hardly knew it, they were themselves leading out on the subject of the true Bible Sabbath.

As soon as the Sabbath question began to be agitated by the people, it was thought time to start a Sabbath-school and a Sabbath service in the chapel at Lintonia. The Sabbath-school has now a membership of fifty-seven, an average attendance of forty-five, and its donations are about fifty cents each week. The meeting, which follows, consists of a Bible reading or a short talk, and then a social meeting. These meetings are excellent, and the testimonies borne are spirited and intelligent, expressing great joy because of the light being received from the word of God.

Already a goodly number have taken their stand for the truth, and many are investigating with the deepest interest. The Sunday-school, on Sunday afternoon, fills the chapel, and so does the preaching service that follows.

Opposition is following as a matter of course. Our work is preached against in the pulpits of other churches; but so far these efforts seem to awaken a greater interest to know what we are doing, and result in a larger attendance at our Sunday meetings. The ministers endeavored to pass measures in their churches to excommunicate all who should attend our meetings, but the members would not allow it to pass. The people are interested, and it is too late for drastic methods to succeed.

We hope for good and lasting results in this place. Pray with us that the enemy may not succeed in any of his efforts to stop the progress of the work. The battle is on at Yazoo City. Everything that can be done to blind the eyes of the people and stop the progress of the truth will be tried. But God has a people in this part of his vineyard, and has been preparing their hearts and minds for the reception of his word. J. E. WHITE.



—In one week cholera caused 1,330 deaths in India.

—The United States has 62,000 soldiers in the Philippines.

—Ten million dollars will be spent in widening and dredging the Chicago River.

—Kansas is asking for 20,000 men to assist in harvesting its wheat crop, which is estimated at 85,000,000 bushels.

—Since the United States took possession of the Philippines under the treaty with Spain, 10,780 of the Filipinos have been killed.

—Census enumerators, to the number of 52,631, are now at work. Pennsylvania has the greatest number, 4,676, and Alaska has but two.

—Twenty-three war-ships are now at Taku, China. In addition to nine war-ships, Russia has on board these boats 11,000 troops from Port Arthur, where 14,000 more troops are held in readiness by her.

—Admiral Dewey has arranged to spend Monday and Tuesday, June 11 and 12, in Grand Rapids, Mich.

—General Mac Arthur, in asking for more troops for the Philippines, requests that none but cavalrymen be sent.

—The finest gold-mine in Arizona, sixty miles north of Phoenix, was recently sold to a New York syndicate for \$1,500,000.

—Wireless telegraphy stations have been ordered by Brigadier-General Greeley, in the harbor of San Francisco, in Porto Rico, and the Philippines.

—Herbert Spencer is now eighty years old. He suffers much from insomnia, and is obliged to bandage his eyes and stuff cotton in his ears, to secure sleep.

—The joint resolution, proposing an amendment to the Constitution, empowering Congress to regulate trusts, was defeated in the House of Representatives.

—Schools are closed, and every precaution is being taken, at West Derby, Vt., on account of an epidemic of black cancer rash, three deaths having occurred within a week.

—A dispatch from Berlin, Germany, says that "Emperor William did not open, as expected, the school-reform conference, as he was busy with important state papers. The conference was opened by Minister Dr. Studt."

—The steamship "Deutschland," of the Hamburg-American line, is aground at the Haff, near Swinemunde, on the River Oder, Germany. Eighteen strong tug-boats could not get her out of the mud. Dredging will be resorted to.

—The British Union Jack was displayed over Pretoria, June 5. A London dispatch dated June 6, says: "The promenade from Cape Town to Pretoria was ended yesterday, after a battle of maneuvers rather than serious fighting." No siege guns were found in the capital city of the Boers.

—Dispatches from Algiers say that "thousands of Moors are massing at Piguin and in the neighborhood, preparing for a determined attack upon the advance posts of the French. The French columns have joined hands at Zoubia, but the men suffer terribly from heat and thirst, and hundreds of camels have died."

—Nine hundred citizens are doing guard duty in St. Louis, owing to the street-car strike. In the course of the riots attending this strike, forty-seven persons have been shot, and the mob spirit seems to have broken out with a vengeance, blowing up tracks with dynamite, and attacking all who either ride on or operate the cars, regardless of sex or age.

—A dispatch from Shanghai, China, dated June 4, states that "the *China Gazette* says it has the highest authority for saying that the dowager empress has ordered the Tsung-li-yamen to face all Europe rather than to interfere with the 'Boxer' movement." It is also asserted that "the viceroy has ordered troops to oppose the further landing of parties from foreign war-ships."

—Washington dispatches state that "Russian intrigue is at the bottom of the present anti-foreign insurrection in China, and what it is 'through Russian machination that the queen dowager was led to encourage the 'Boxers' to make a demonstration of force.' It is also reported that "Germany, Great Britain, and Japan have a thorough understanding concerning the Russian plot," and that they "will stand together in resistance to the expected encroachments of the great Eurasian power."

—President Kruger was interviewed June 7, by a correspondent of the London *Daily Express*. It appears that "the executive offices of the Transvaal government are in a railway car, at Machadodorp station." Kruger said: "Yes, it is quite true that the British have occupied Pretoria. This, however, does not end the war. The burghers are fully determined to fight to the last. They will never surrender so long as 500 armed men remain in the country. . . . It is only now that the real struggle has begun. . . . What is a capital?—It does not consist of any particular collection of bricks and mortar (Pretoria). The capital of the republic, the seat of government, is here in this car." He denied contemplating taking refuge on a Dutch man-of-war at Lorenzo Marques, saying: "I shall not leave my country. There will be no need of my doing anything of the kind."

—On Wednesday, March 2, 1898, Pope Leo XIII was eighty-seven years of age. The following item, written at the time, will be of interest: "Since the pope's golden jubilee ten years ago, he has been flooded with magnificent gifts. The offerings in gold coin alone exceeded \$3,000,000. The total value of jubilee gifts, intrinsically, was more than \$25,000,000. There were rings by the bushel, one might say, and crosses by the hundredweight. The President of the United States sent a magnificently bound copy of the Constitution of the United States." The rulers of every nation sent magnificent presents, France alone contributing gifts to the amount of \$5,000,000. "The sultan of Turkey sent as his tribute a ring that holds the largest ruby ever mined. And the Hebrews came also, for the Grand Rabbi of Germany, called sometimes the pope of the Jews, sent a Bible as old as letters, the ancient covers of which blazed with jewels. The treasures of the house of the pope could not be replaced for \$100,000,000." And yet, with all these riches, and an army of his own, the pope complains bitterly that he is "the prisoner of the Vatican."

—William H. Hunt, of Montana, has been selected Secretary of Porto Rico.

—The legislature of Trinidad has rejected the offer of free trade made by Canada.

—Damage from forest fires in the vicinity of Corbett, Pa., will amount to more than \$200,000.

—About \$70,000,000 will be required to carry out present American seacoast fortifications.

—At a recent entertainment in Paris, given by an American, Sousa's band was paid \$1,500 for an hour's concert.

—The London *Times* (England) says that "England, with 500 years of license, is the worst liquor-cursed nation in the world."

—The Prussian railway authorities will introduce self-coupling air brakes of American manufacture, on their freight lines.

—A Miss Creswell has for ten years been at the head of the postal department at Gibraltar. She receives a salary of \$2,740 per annum.

—Recently a thirty-five foot whale was cast up at Atlantic City, N. J., but died soon after the life-saving crew had hauled it up on the beach.

—The betrothal of Grand Duke George, of Russia, a cousin of the czar, to Princess Marie, only daughter of the king of Greece, is announced.

—Manchester (England) conservatives wish to put the English war correspondent, Winston Churchill, in the duke of Argyle's seat in Parliament.

—The largest coke plant in the world will be established by the Commercial Coal and Coke Company, on 10,000 acres of land, near Brownsville, Pa.

—According to a report recently made, it appears that "66,869 Spanish residents in Cuba have preserved their allegiance to Spain, under the terms of the treaty of Paris."

—A citizen of Switzerland on one day celebrated his eightieth birthday, his golden wedding, the silver wedding of his daughter, and the marriage of a granddaughter.

—The liverymen of Indianapolis, Ind., have formed a combination, supported by the undertakers, to discontinue Sunday funerals. An advance of one third in price, on Sunday, is made.

—Two expert American diamond thieves, named Morton and Harski, have been arrested in Leipzig, Germany. Diamonds worth 77,000 marks were found among their baggage, and were seized.

—It is said that "at a flower show recently held in London, a vine was exhibited that had been grown from seed taken from the tomb of an Egyptian mummy 2,000 years old. The vine is of a variety much like the sweet pea."

—Linguists say that 438 languages and 153 dialects are found, so far, in Africa. Of these 591, only 81 have translations of the Bible, whole or in part; more than 500 even have no alphabet. There are 60,000,000 in the Sudan alone, without any missionary among them.

—During thirty-eight years of the present century, Turkey has been engaged in war, or considerably more than one third of the time; Spain comes next, with 31 years of war; France has 27 years; Russia, 24; Italy, 23; England, 21; Austria, 17; Holland, 14; Germany, 13; and the United States, 11, and still going on.

—It is estimated that there are no fewer than 12,000 windmills in Holland. They are chiefly used in the drainage work, and are most numerous around Amsterdam, the commercial metropolis. The windmill is in all landscapes, as the typical thing in Holland. Some of the mills are of vast proportions, the arms being sometimes sixty feet in length.

—It is said that Lord Kitchener recently "paid a surprise visit to the principal hotel in Cape Town, the resort of all the officers who can afford the luxury. Calling for the visitors' book, he carefully ran his finger down the list of military guests. He subsequently inquired of each officer the reason for being at Mount Nelson Hotel and not at the front. While in some cases the reason was satisfactory, in many cases the leave of absence was immediately canceled, and the laggard soldiers sent to their regiments."

—Russia is said to be "the greatest horse-breeding country in the world." F. Durban, the traveler, says: "All through Eastern Russia, in Europe, vast herds of excellent and serviceable horses are being reared. In the province of Ukraine, vast herds of excellent horses roam over the steppes, and hundreds and thousands are every year brought from Siberia. The horse is the pride and joy of the Russian. I never saw, in all my wanderings, a pony, or steed of any sort, that seemed to be in bad condition through ill usage. The drosky-drivers, of Moscow, put London cabmen to shame in this respect. The drivers may abuse one another vociferously; they may cheat you roundly; they may drink copiously, and swear in the name of the many saints in the calendar; but they never abuse their horses. It is a constant luxury to ride in Russia. With the whip cracking, the bells ringing, the driver singing at the top of his voice, the two outer horses flying off as fast as possible, the troika in full speed is a splendid sight. This love of animals is ingrained in the very soul of the people, and it is akin to their passionate love for their children."



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

#### DISTRICT THREE.

Ontario, Guelph,	June	14-24
*Michigan, Ionia,	Aug.	2-12
Ohio, Dayton,	Aug.	15-27
Illinois,	Aug. 23 to Sept. 2	
Indiana, Muncie,	July	19-29
Indiana, La Fayette,	Aug.	9-19
Indiana, Vincennes,	Aug. 30 to Sept. 9	

#### DISTRICT FOUR.

*South Dakota, Sioux Falls,	June	12-25
North Dakota, Valley City,	June 29 to July 9	
Manitoba, Morden,	June 28 to July 8	
Nebraska (local), Sterling,	June 27 to July 2	
Nebraska (local), Hot Springs, S. D.,	July	13-23
Nebraska (local), Oxford,	Aug. 23 to Sept. 2	
*Nebraska (State), Seward,	Sept.	13-23

#### DISTRICT FIVE.

Texas (local), Marshall,	July	13-23
Texas (State), Dallas,	Aug.	2-12
Kansas (local), Wellington,	July	12-22
Kansas (local), Stockton,	July 23 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, Blue Lake,	July	12-22
California, Long Beach,	Aug.	9-19
Montana (local), Great Falls,	June 21 to July 1	
Montana (local), Bozeman,	July	5-15
Montana (local), Red Lodge,	Aug.	16-26
Montana (local), Woodside,	Aug. 30 to Sept. 9	

\* Preceded by workers' meeting.

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

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

BATTLE CREEK COLLEGE is ready to assist worthy young men in their efforts to obtain an education. Those who have had experience in farming, carpentry, tailoring, printing, or painting, and who desire an opportunity to work their entire way, or part of their way, through school, would do well to correspond with J. W. Collie, Battle Creek College, Battle Creek, Mich., at once, giving age, experience in work, and also references.

### FIRST ANNUAL MEETING OF THE CHESAPEAKE CONFERENCE.

THIS meeting will be held in Baltimore, Md., June 21 to July 1, on a beautiful grassy plat of ground near Druid Hill Park, one square north of Fulton and Pennsylvania avenues, and two west of the Druid Hill entrance to Druid Hill Park. The accommodations for those attending this meeting will be somewhat different from those of an ordinary camp-meeting, as furnished rooms will be supplied for those attending the meeting. These rooms will range in price from one dollar and a half to three dollars during the meeting. There will be sufficient room on the grounds to pitch several family tents, in addition to the pavilion and the children's tent. The meeting will be held in the city, and the evenings of the camp-meeting

period will be the beginning of a regular series of tent-meetings, which will be continued indefinitely after the Conference closes.

#### HOW TO REACH THE MEETING.

Those who come by boat, landing at piers on Light Street should walk west to Charles Street, and take the Carey Street car running north, which will take them direct to the Druid Hill Park entrance, which is only two squares from the place of meeting. Those who come over the Baltimore and Ohio Railroad should have their baggage checked to Mount Royal station, and should get off at the same, as this is much nearer than any other station to our place of meeting. Those who get off at this station will take the Preston Street car which will take them direct to the park entrance. All passengers coming over the Pennsylvania Railroad should have their baggage checked to Union station, and should get off at the same, and walk south on Charles Street about three blocks to Preston Street, and take car running west, which will land them also at Druid Hill Park entrance. On arriving at their destination there will be some one to meet them and direct them to the grounds. They should hand him their checks, and their baggage will be brought direct to the rooms to which they are assigned.

All mail should be addressed in care of Chesapeake Conference Tent, near Fulton and Pennsylvania avenues.

We hope that not a member of the Chesapeake Conference who can possibly attend this first annual meeting of the Conference, will excuse himself from doing so. Several competent laborers will come to labor in the interest of the meeting. All who desire rooms or a tent should send their orders at once to Brother C. D. Zirkle, 826 North Mount St., Baltimore, Md. K. C. RUSSELL.

### AN EDUCATIONAL RALLY AT PAW PAW.

SABBATH, June 16, a meeting will be held at Paw Paw, Mich., on the educational question. Brother John Stowe and myself expect to be present. There is a strong desire on the part of the brethren of churches in the vicinity of Paw Paw to have a small industrial school. We will have a union meeting of all the churches interested. Service begins at 10 A. M., in the regular meeting-house. Bring your lunches. We hope that every one who is interested in the educational question will be present. E. A. SUTHERLAND.

#### ADDRESS.

THE address of E. E. Andross is 1 Mastyn Road, Handsworth, Birmingham, England.

### PUBLICATIONS WANTED.

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

Chas. N. Eastman, Marietta, Tex.

W. B. Mc Brayer, Berlene, Carroll Co., Ga.

Melvina Koonce, Clifton, Lincoln Co., O. T.

Mrs. J. A. Chapman, Vincent, N. Y., REVIEW, Signs, tracts

A. C. Handley, Hutsonville, Ill., REVIEW, Signs, Sentinel, tracts.

Florida Tract Society, Orlando, Fla., REVIEW, Signs, Instructor.

Mrs. J. C. Foster, Miles City, Mont., REVIEW, Signs, Sentinel, Good Health.

M. D. Smith, Shibley, Ark., REVIEW, Signs, Sentinel, Good Health, Life Boat.

Mrs. M. M. Finley, Athens, Ohio, has sufficient papers for the present.

N. B.—Attention has been repeatedly called to the necessity of having papers properly wrapped. Do not roll or wrap too fine. Cover papers well, so that they will be clean when received. Some have paid double the postage necessary, and others have expressed literature when it would have been cheaper to send by mail, at four ounces for one cent.

## Obituaries.

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

TODD.—Died at Blencoe, Iowa, at the home of her parents, Thos. H. and Elizabeth T. Moore, of tuberculosis of the throat, their beloved daughter, Mrs. Pearl Todd, aged 22 years, 2 months, 21 days. MRS. LYDIA E. MOORE.

ADAMS.—Tenny L. Adams died at Willard, Kan., March 12, aged 62 years. She was the wife of Brother J. M. Adams, formerly of Ozarkie. She first took pneumonia, followed by dropsy, which resulted in her death. R. M. ROCKEY.

BURMAN.—Died at Millbank, S. D., May 12, 1900, Father Burman, aged 67 years, 3 months, 20 days. He was baptized and united with the Seventh-day Adventist church in 1888. Funeral services were conducted at the Methodist church by the writer. DANIEL NETTLETON.

NICHOLS.—Abraham Nichols, of Mason, Mich., died April 7, 1900, of consumption, at the age of 58 years. His hope entered within the veil; and he waits the call of the Life-giver, in whose soon coming he firmly believed. The writer spoke words of consolation from Rev. 14: 13. CLIFFORD G. HOWELL.

RICE.—Drowned in the North Canadian River, five miles east of El Reno, O. T., April 10, 1900, Alma W., mute son of T. B. and Elizabeth Rice, aged 6 years, 11 months, 10 days. Little Alma was a sweet child, and we mourn his loss, not, however, as those without hope in the resurrection of the dead. T. B. RICE.



AN ASTRONOMER'S VIEW OF OUR FATHER'S HOUSE.

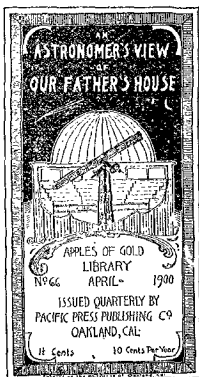
Written by a Fellow of the Royal Astronomical Society.

The title of this tract indicates something of its contents and character, but the tract must be read to be appreciated.

The author's comparative illustrations and description of "Our Father's House" can not fail to interest us, and to enlarge our conception of the infinity of time, space, and distance, and reveal the beauty of the truth contained in Ps. 19: 1, 2, 3. You should read it.

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

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Corrected April 29, 1900.

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I have read the MS. of Prof. E. A. Sutherland's new book, "Living Fountains or Broken Cisterns, an Educational Problem for Protestants," and I am convinced that it is the book for our churches and our schools. Everyone who reads the book must be convinced that there are now two systems of education: one Christian and the other Pagan; the one leading to the knowledge of God, and the other to doubt or infidelity. L. A. HOOPE'S, Sec. Gen. Conf.

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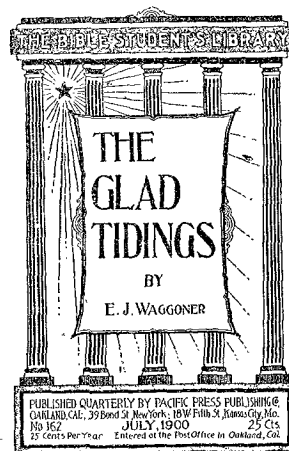
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A QUESTION

For the Consideration of

Sabbath-School Superintendents, Officers, and Teachers.

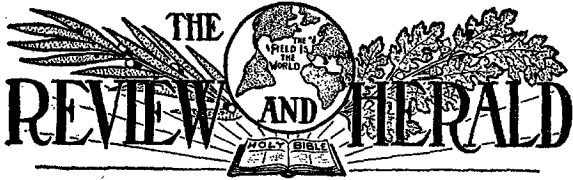


Is your school supplied with No. 162 of the Bible Students' Library, entitled "The Glad Tidings," by Elder E. J. Waggoner?

It is a verse-by-verse treatise of the book of Galatians, and will be used as a help, or aid, in the study of the Sabbath-School Lessons on the book of Galatians, beginning July 1, 1900, and continuing eight months. You should place your order early with your tract society, or with the

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BATTLE CREEK, MICH., JUNE 12, 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.

AFFAIRS in China are in a very critical condition; and it is held that Russia is at the bottom of the whole trouble.

RUSSIA is so anxious to get the lead in China that her representative there has actually asked China to ask Russia to help her.

THE *Oregonian*, an administration paper, says: "All talk about reducing the army to the old dimensions is arrant nonsense; and everybody who voted for the Army bill a year ago knew it then as well as he does now."

RUSSIA was about to land a large force at Taku; but Japan objected, and the project was not carried out. It is of immense advantage to Britain and Germany to have Japan so close to the pivot of action in the East.

AGAINST Russia in China, stand united Japan, Germany, and Britain. "Against the naval and military forces of these powers, Russia can not contend in the far East," and it is supposed that she will not yet dare to go to the length of an actual break.

THE series promised to begin in Home and Health department this week—"Sowing for Physical and Spiritual Health"—will be found on the page preceding the Home and Health department. All things considered, this arrangement was finally decided to be the best.

ELDER H. P. HOLSER and family reached Battle Creek, Friday, June 1. Though very weak when he started from Egypt, he gained strength every day of the eighteen days he was on the sea. He has gone to Colorado, and there is good ground for hope, and surely we all do hope, that he will so regain his health as to be spared to the work an indefinite time yet. The address of Elder Holser and his family is Boulder, Colo.

WASHINGTON correspondence says that the Russian plot in China "was to stir up the anti-foreign elements of the population, and under cover of disorder, to land Russian troops, which should forever remain in the Chinese capital;" and from this "gradually to extend her suzerainty over the empire" through the connivance of the empress dowager, who is "under the thumb of Russia," and "bitterly hates the Germans and the English." But this plot failed to work as planned, because the "Boxers" went far beyond the bounds planned, which required that troops of all the powers should be landed.

It is worthy of note that just as the weight of Britain's task in South Africa ended, the outbreak in China calls for the attention of all the powers. And it is now seen that "at this very moment the good understanding effected last year between Berlin and London is serving as a guarantee of the peace of the world."

ONE of the most reliable of the Washington correspondents says that though it is hardly expected that the crisis in China will result in war just now, "there is general fear that Russian influence is securing such a foothold at Peking that in the future the patience and firmness of the powers must needs be exerted to the utmost if the Russianization of China is to be averted. Virtual dismemberment of the empire, with Russia in a position to demand and probably secure the lion's share of the spoils, is feared by every student of the far Eastern situation."

IN the *Detroit News-Tribune*, Sunday, May 27, the Washington staff correspondent of that paper, reporting vice-presidential prospects of the coming campaign, under date of "May 26," says: "Senator Hanna, General Grosvener, R. C. Kerens, the national committeeman from Missouri, and Archbishop Kain, had a conference at length, in the vice-president's room this afternoon." This Mr. R. C. Kerens is the same one through whom Archbishop Ireland dictated terms to the National Convention at St. Louis in 1896. It appears that this time the will of the archbishops is to be ascertained beforehand. This will save the trouble of revising during convention.

It is admitted in Washington that "if breach of the peace comes through unexpected Russian aggression, or if the dismemberment of the Chinese Empire becomes imminent, the United States will be placed in a most serious and embarrassing dilemma. On the one side will be our traditional policy of non-interference; on the other, the fact that the United States is now the greatest power bordering on the Pacific Ocean, an Asiatic power, too, through sovereignty over the Philippines, and in the 'open-door' pledges" exacted by this nation. Already "there is some disappointment among the diplomats representing European powers here, because the United States has so far declined to join the tacit alliance" of Britain, Japan, and Germany. And "the friends of the American missionaries in the disturbed zone in China are becoming alarmed, and the State Department is beginning to feel the pressure of their efforts to adopt an aggressive policy."

LATER.—The latest word before going to press is that the United States minister in China was instructed by the State Department at Washington, last Friday, "to act concurrently with the diplomatic representatives of the other powers to-morrow and thereafter;" but it is also "intimated to him that the traditional policy of the American government to act independently must be observed wherever it is practicable." Just how it may be practicable for the United States thus to play fast and loose without getting overwhelmingly entangled, is not yet explained. However, time will explain all that.

THE *London Times*, discussing the situation in China, says: "It is our duty to take the lead in any action that 'may be needed,' and we should rejoice to do so *in company with our American kinsfolk.*"

A CORRESPONDENT of the *New York Times*, referring to the movement made by the United States government to collect by force, and the urgent demand of the missionaries and churches that the government shall collect by force, the \$88,000 damages for ill treatment of the missionaries in Turkey, very pointedly remarks: "I wonder if those missionaries who favor the use of force, in the event of the sultan's refusing to pay, have ever read the Biblical injunction, 'And unto him that smiteth thee on the one cheek offer also the other'?"

If you have a copy of "The Marshaling of the Nations," with its fine double-page colored map of the dominions of the great powers, you have the means to a good understanding of the far Eastern question as it stands just now, hourly threatening to involve the world in war. That pamphlet was written, and that map was made, for just this time; and for just these things that are occurring, and those things that will occur, in that region, *until the end*. Would you be informed, and be intelligent upon this "world-problem"? Then be sure to get *at once* "The Marshaling of the Nations." It costs but *ten cents*. Address Pacific Press, Oakland, Cal., or Review and Herald, Battle Creek, Mich.

THE *Christlicher Hausfreund* has issued a "special number" on religious liberty. It is filled with present truth that will be especially appreciated by Germans everywhere. We hope our English-speaking brethren, as well as the German, will take an interest in distributing it. Many of our English-speaking brethren have German neighbors who have not had an opportunity to receive the Third Angel's Message in their own tongue. Here is an excellent opportunity to do them good. Please see that they have a copy of the *Christlicher Hausfreund*—Extra. It has sixteen pages. Single copy, 5 cents; less, according to quantity. Address your tract society, or *Christlicher Hausfreund*, Battle Creek, Mich.

WHERE is your order for *Midsummer Good Health*? Won't you send it the coming week? You should not fail to buy it for yourself, and sell at least twenty-five to your neighbors. It will contain a long article by Dr. J. H. Kellogg, entitled "Hydrotherapeutic Measures Appropriate to Summer." Sixty-four pages of solid reading-matter, twenty-nine illustrations. Single copies, ten cents; five or more, five cents each. Order through your tract society, or from Good Health Publishing Company.

#### NOTICE!

ARRANGEMENTS have been made with Brother Benton Colver thoroughly to canvass Battle Creek and vicinity for the *Training School Advocate* and other educational literature which should be in the possession of every Seventh-day Adventist. We trust he may receive a cordial reception, and that consideration will be given to the work he is doing.