

# The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE  
 Wm Groff  
 20 22  
 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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### CONFIDENCE FOR THE NIGHT.

MASTER, I am so glad thou knowest all —  
 Outspoken joys, and sorrow's hidden pain.  
 I am so glad my path is known to thee,  
 And that thou wilt my wayward steps restrain.  
 I place my hand in thine. Oh, hold it fast!  
 Nor heed my cry when'er I ask amiss.  
 Thou knowest what is best, my loving Lord,  
 From out my heart all willfulness dismiss!

Lord, when the thorns of earth pierce sharp and deep,  
 And I instead would choose the scented rose,  
 Let me recall thy tender, watchful love,  
 And that my inmost need thy wisdom knows.  
 Ah, who can tell how far our feet might stray?  
 We are so prone to wander from thy side,  
 If not hedged in by thine eternal arms,  
 And made within thy sheepfold to abide.

I am so glad thou knowest all, dear Lord!  
 My life but poorly proves what lips confess,  
 And well I know none but a Father could  
 So frail an offering with such mercy bless.  
 Thou knowest all! This is my cradle, Lord,  
 The shadow of thy wings, 'neath which I sleep.  
 Not for my goodness, but thine own great love,  
 Thou wilt in peace thy child securely keep.

—Mrs. Alice G. Howard.

### KEPT IN TRIAL.

MRS. E. G. WHITE.

"I SAY unto you my friends," Christ said, "Be not afraid of them that kill the body, and after that have no more that they can do."

The priests and rulers did all that lay in their power against the only begotten Son of God, and against all who acknowledged him; for they were imbued with the spirit of him who is a liar and a murderer. But though Satan thus vented his spite against the children of God and their great Head, he could not control the conscience nor tarnish the soul. He may cause all the suffering possible to the body, but he can not change the character of the man who conscientiously serves God.

To-day men may persecute even unto death in an effort to make their fellow men worship

an idol sabbath, which has been brought into existence by the man of sin, who thinks to change times and laws. But to torture and put to death is all they can do. Satan makes a continual effort to ruin the souls that God is seeking to save. By his masterly inventions and crooked deceptions he seeks to confuse men's minds in regard to the way, the truth, and the life. Under his direction men have inflicted untold pain and misery on their fellow men. But they have never been able to harm the soul.

There is a power that can destroy both soul and body. "I will forewarn you whom ye shall fear," Christ said. "Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." The Ruler of the universe bears long with the perversity of men; but he keeps a record of their works, and in proportion as they have caused pain to others, they will themselves be punished. John writes, "I heard another voice from heaven, saying, 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. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she hath said in her heart, I sit a queen, and am no widow, and shall see no sorrow. 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."

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." No earthly ruler could show himself so jealous of his honor, so interested in his subjects, so kind and tender to those who put their trust in him, as does the King eternal, immortal, invisible, the Ruler high above all rule. He has strictly prohibited all sin, and has strictly enjoined practical obedience. It is Satan who fills man's heart with a desire to do evil. Those who follow him, the busy, incessant worker of evil, are not content with imperiling their own souls. They present every inducement that they think will lead others to imperil their souls. If they can not rule, they seek to ruin. A spirit of exasperation, of revenge and hatred, works in the children of disobedience, as it worked in the first great rebel. He imbues his followers with every species of malignity against those who can not be induced to join his ranks. Gaping prisons are open before them. They are threatened with the chain-gang and the stocks. Thus men treat those who worship God according to the dictates of their own conscience. Have they forgotten that as they judge and punish, so they will be judged and punished?

God has said, "Touch not mine anointed, and do my prophets no harm." Men have borne false witness against God's chosen ones. They have bruised their limbs with fetters, and burned

them at the stake. The Lord will avenge his children. In proportion as men have carried out the spirit and purposes of Satan in causing pain to human beings, so will they suffer. Thus will they perish who have done all in their power to compel men to transgress the law that God has commanded all to obey. "I saw heaven opened, and behold a white horse," John writes; "and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

Christ says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Let the Lord testify in regard to the fruit he bears. "The Spirit of the Lord God is upon me," he declares; "because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives [not to sentence them to prison and exile, to chain-gangs and stocks], and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." This is the work of Christ. What a contrast to the work of Satan!

The Lord has not forgotten his people who live in this age. He says to them, "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

"Ye shall know them by their fruits." Do those who accuse God's children come under the head of "contrite ones"?—Instead, they show to the world, to angels, and to men, that they have chosen to stand under the banner of the prince of darkness, to swell the number of those who love and make a lie.

We are living in probationary time. There are to-day only two sides, only two parties, in the world. Of those whom God sees that he can trust because they are loyal and obedient, he says: "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And 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. Then shall ye return, and discern between him that serveth God and the wicked, between him that serveth God and him that serveth him not. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

The Lord makes a covenant with his people. After being tested and tried, those who are loyal to God's commandments are pronounced trustworthy members of the royal family, children of the heavenly King; and of them it is written, "He that overcometh shall inherit all things," "and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "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."

"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

"Because thou hast kept the word of my patience." Does this apply to the men who persecute those who conscientiously keep the commandments of God, who refuse to bow down to an idol sabbath and worship an institution of the papacy? Who is keeping the word of God's patience? This is a question of intense interest, — a question which none of us can afford to ignore; because God has said of those who do keep the word of his patience, "I also will keep thee from the hour of temptation."

The hour of test and trial will surely come; it is even now approaching. Christ declares, "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." "I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Compare these words with the warning, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. . . ."

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them." "I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

JUST to let the Father do what he will;  
Just to know that he is true,  
And be still;  
Just to follow, hour by hour,  
As he leadeth;  
Just to draw the moment's power  
As it needeth;  
Just to trust him,—  
That is all."

#### A GOSPEL COMMISSION.

H. W. REED.

THERE is a gospel commission from the Saviour for teaching the commandments of God. It is this: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

This scripture is more weighty and important than is generally conceded. It may be that many who are breaking God's law and teaching others to do likewise, do not know the meaning that is contained in these words of heavenly origin.

The teaching and practice of the first class mentioned are the very opposite of the teaching and practice of the second class spoken of. And what the first class is called is the very opposite of what the second class is called.

Where and by whom are they thus called "least" or "great," as the case may be? Who alone has the right to render such decisions? Where alone are such decisions made? There can be but one answer to these questions. It is by those who are in heaven. That

is, it shall be said by those in heaven of men on earth, that he who breaks, and teaches others to break, God's commandments is the least; and God can not favorably regard him while maintaining that attitude against the commandments of the Lord. But on the other hand, he who does and teaches the commandments of God shall be called great by those in heaven; and the God of heaven will regard him as such so long as that is his attitude toward the commandments of God.

#### THE PLAN OF SALVATION IS NOT AN EXPERIMENT.

H. F. PHELPS.

THE plan of salvation through Christ, who is the power of God, is not an experiment. It was laid in the beginning in the eternal purpose of God. He is the mighty God. He is no respecter of persons. Acts 10:34; 1 Peter 1:17. He changes not. "I am the Lord, I change not." Mal. 3:6. "With whom is no variableness, neither shadow of turning." James 1:17. He is "the same yesterday, and to-day, and forever." Heb. 13:8. He declares the end from the beginning. Isa. 46:10. These declarations are full of significance. This is his own witness concerning himself. It is, then, but a just conclusion that the eternity of God's purpose embraces the universe of worlds. The thoughts of God are "higher" than our thoughts, even "very deep," so all-embracing that they take in all the intelligences of all the eternal worlds, and cover duration from the eternity of the past to the eternity of the future.

We repeat that the plan of salvation of a lost world, through the gospel of Jesus Christ, which is the power of God unto salvation to all that believe, is not an experiment devised after the fall of this world, to meet an unexpected emergency, an unforeseen event; but it is the carrying forward of the same one eternal purpose of saving all the universe, if only the universe would believe. And all the universe of worlds believed, except this one world, and they are saved by that same power of God. And that same power of God, which is the gospel of Christ, which is Christ himself, is still held out to all in this world who will believe, as the only means of their salvation. And it is a salvation not only from the consequences of sin, but from sinning; for it is a present salvation as well as a future salvation.

Inasmuch as it is not an experiment devised to meet an unexpected emergency, but is the carrying forward of the one eternal purpose of God in the presentation and manifestation of his creative power through Jesus Christ, there is no possibility of a failure. And this the very existence of the eternal worlds declares. For, being able to bring into existence countless millions of worlds, and able to hold them in their places, suspended in space, resting upon nothing but the power of his word, which brought them into existence, he is able by the power of that same word to recreate a fallen world; and that without any possibility of a failure. This he is doing; and this he will accomplish by the power of his own word, whether we believe it or not. Our unbelief makes no difference with the carrying out of the purposes of God; but it will make a great difference with us; for we may or may not enjoy the eternal blessings of the final accomplishment of that purpose, according to our belief or disbelief. In the end, in the ultimate of all this controversy, it will be just the same with this world as if it had never fallen; and with all that believe to the saving of the soul, it will be just the same as if they had never sinned; for we shall be "equal unto the angels" of God. Praise be to his name!



## SHADOWS.

WILLIAM P. PEARCE.  
(Goshen, Ind.)

"THAT at the least the shadow of Peter passing by might overshadow some of them." Acts 5:15.

We are now introduced to a city of note, more beautiful than Corinth, more sacred than Babylon, more illustrious than Rome. It is the civil capital of Palestine, and the spiritual center where a nation worships. Here is the most historic cathedral ever built. Corinth had its temple of Venus, adorned with a panoplied image of the goddess; Babylon had its towering temple of Belus, which overlooked the city, and commanded not only the plains of Chaldea, but the mountain fortresses that showed the dim outlines of Syria; but Jerusalem had its sacred Temple,—a temple on which Herod the Great employed eight thousand men for nine years,—a temple which was built of choice marble,—a temple which had nine entrances, the gates of which were coated with gold and silver,—a temple around which were magnificent courts, one of which was called "Solomon's Porch."

Let me conduct you thither. One would think by the throng that it was a gala day. Here is a crowd interested in the speech of an eloquent divine. The discourse is ended, the last hymn is sung, the benediction is pronounced, and the people disperse. But what meaneth this? All along the avenue, instead of booths and fruit-stands, are beds and couches, chairs and stools, upon which afflicted men, women, and children are sitting or reclining. Here is a woman almost dead with consumption; there, a blind man sitting on a curbstone. Here's a maniac, held firmly in the grasp of two stalwart men. It's a regular outdoor infirmary. What does it mean?

"Mean!" cries the consumptive; "why, have you not heard of Peter, the Jew who is holding special services in the Temple? He is a miracle-working minister. We are simply waiting here, so that as he passes, at least his shadow may fall on us, and then we expect to be healed. See! he comes! he comes!"

The sun is shining brightly; and as Peter walks, long, strong shadows are cast across the pavement. They fall on the blind man; and as if electrified, he leaps, and shouts, "I see! I see!" They fall on the cripple; and down goes his crutch, and with a shout he leaps for joy. They fall on the demoniac; and a light flashes across his face, and looking at his guards, he says: "It's all right now! it's all right!" Yes, these afflicted creatures are all here, anxiously waiting for the healing virtue to reach them, and as enthusiastic as were the soldiers in the Crimean hospitals, who used to kiss the shadow of Florence Nightingale as she passed through the wards on her errands of mercy.

What is true in the narrative of the text is true of the present—"shadow casting." Where there is a direct stream of light bearing upon an object, there will be cast a shadow of that object. The depth of a shadow depends from mere force of contrast on the intensity of the light about it. It also depends much on the nearness of the object, as compared with

its size, to the surface upon which the shadow is thrown. A shadow, as you are aware, is not a substance, but it is the result of a substance. A shadow has no feeling, but it generates feeling. How easily, then, can we comprehend some of the symbols of Scripture! David said, "Hide me under the shadow of Thy wings;" Isaiah declared, "Thou hast been a shadow from the heat;" and these afflicted ones remarked, "We are waiting for Peter to come, that his shadow may fall on us. So today I advocate the great truth that there emanates from each one of us a continual influence, which is a savor of life unto life, or of death unto death. We cast shadows that corrupt and destroy; or, like Peter, that elevate and restore. Says Dr. Hillis: "If the heart glows with love, it warms; if frozen with selfishness, it chills; if corrupt, it poisons; if pure-hearted, it cleanses."

In the first place I would like you to bear in mind that unconscious shadows are efficacious. Our own reflection may be unnoticed by us; but that does not prevent its affecting those on whom it falls. Doubtless the apostle saw the lame walking, and the bedridden rising; yet by a phenomenal influence, involuntary and quite unconscious to him, those who lay in the range of his shadow were helped. The same is true to-day. Every word we utter, every look we give, every attitude we take, every act we commit, is photographed on others, molding to some extent their character, and shaping the destiny of their souls.

Peter was an orator. As he stood up in the Gentile court, consciously he swayed the audience with his words of power; but in the street unconsciously he did more than in the pulpit. The same was true of Finney. As an evangelist, he could not be surpassed; but he was unconscious of the power that emanated from him, till he saw the employees of a woolen mill fall on their knees, and ask God to save them. The same was true of Edmund Burke. Dr. Johnson said: "No one could be under the same umbrella for a few moments with him, and not feel that he was with the greatest man in England." The same is true of us. We are magnetic batteries, charged with moral energies that emit a kind of power that affects, for better or for worse, those with whom we come in contact.

Examine the constitution of society, and you will find it surrounded with an atmospheric influence in which every element is in constant and vigorous action and reaction. "Here man speaks, and eloquence is born. He sings, and poetry melts and entrances. He desires, and art becomes his handmaid. He defines and resolves, and law reigns. He reasons, and philosophy ascends the throne. He unites his will with the will of his fellow men, and a world of his own appears." Every word projects an influence and acquires a history. "What!" cries one, "I have no influence?"—Yes, you have. It is as inseparable from your social life as is the air you breathe from your physical life. Every one and everything has an influence.

I remember once reading of a ship that was diverted out of her way more than a hundred miles, all through the influence of a nail, which had been driven too near the compass. Some

ignorant sailor, unknown to the pilot, had driven it there. The influence of that nail on the compass for the first mile was hardly perceptible; it had drawn the ship only a little out of the way; but the distance continued to increase, until she had lost her line more than a hundred miles. Remember that upon a single word, or even a passing glance, some person may be influenced rightly or wrongly. One word spoken is said to set the pulsations of the atmosphere in motion until within twenty-four hours every part of the planet takes up the altered movement. One little seed springing from the earth, has rent a rock in pieces. One little worm has destroyed a massive oak, and as the poet penned:—

"The smallest bark on life's tumultuous ocean  
Will leave a track behind for evermore;  
The lightest wave of influence set in motion,  
Extends and widens to the eternal shore."

Said Elihu Burritt: "No human being can come into this world without increasing or diminishing the sum total of human happiness, not only of the present, but of every subsequent, age of humanity." No one can detach himself from this connection. There is no sequestered spot in the universe, no dark niche along the disk of nonexistence, to which he can retreat from his relations to others, and where he can withdraw the influence of his existence upon the moral destiny of the world: everywhere his presence or absence will be felt; everywhere he will have companions who will be better or worse for his influence.

Man dies, character lives. Man perishes, but influence survives. It rolls on, widening as the circle of the lake. "From form to form does natural energy go to heat, light, electricity, magnetism; from form to form and from person to person does human influence go, revealing the secret springs of being." Some one said, concerning the ashes of the great Wyclif, which were thrown into the waters of the Avon:—

"The Avon to the Severn runs,  
The Severn to the sea;  
And Wyclif's dust shall spread abroad,  
Wide as the waters be."

And the influence of that man has been walking up and down the earth since the day of his death, giving direction to human destiny, and will so continue till the dawn of eternity.

It was a striking remark of a dying man, whose life had been, alas! too poorly spent: "Oh, that my influence could be gathered up, and buried with me!" Nonsense, man! that dying voice of thine can not call it back. That hand of thine can not arrest it. It must hover about the earth like a pestilence after thy mortal remains have turned to dust. Buddha had a doctrine that while a man does not have conscious life after death, he lives by his *karma*; that is, the sum total of his deeds, or influence. Said Theodore Parker, when dying, in Italy, "There are two Theodore Parkers. One of them is dying in Italy; the other I have planted in America, and it will continue to live." Of Abel it is said, "He being dead yet speaketh." Though Moses was buried by the hand of God on Mount Nebo thousands of years ago, his eloquence is a potent spell to-day, and this will increase with the going of the years. The "life of Alexander" made two other bloody heroes. One was Caesar, whose ambition, we are told, was to walk in the steps of Alexander. The other was Charles XII of Sweden, who longed from his earliest years to imitate the Macedonian conqueror. Caesar, again, was the ideal of human greatness that fanned the fire of martial zeal in the bosom of the Turkish emperor Solyman, who, after defeating and poisoning his father, carried his merciless victories over Egypt and Persia.

What is true of evil things must also be true of good things. They widen as they grow.

One of the most familiar hymns we sing—"Jesus, Lover of My Soul"—is a proof of this. It was in 1740, when sitting by an open window, that Charles Wesley saw a hawk chase a sparrow, which, finding no hiding-place, flew to him, and found refuge in his bosom. Mr. Wesley, who was passing through severe trials at the time, found comfort in this incident, and taking up his pen, wrote,—

"Jesus, lover of my soul,  
Let me to thy bosom fly;"

and for nearly two hundred years what influence this hymn has wielded! What hearts it has comforted! What faith it has strengthened! What death beds it has made glorious!

As I close, let me show you how to cast strong, helpful shadows: just stand where the sun can shed its beams upon you, unhindered by any obstructions. "There goes one who has seen Christ," will be said of those who stand unobstructed by worldliness and infidelity when the Sun of righteousness shines upon them.

### HEART.

*The King's Messenger.*

God gives a new heart, a heart to know him, a heart that returns unto him. A new heart and a new spirit are the gift of the Holy Spirit.

Without this new heart it is impossible to serve him. Our resolutions, our efforts, our consecrations and dedications, are of no avail without the new heart indwelt by the Holy Spirit, who causes us to walk in his commandments to do them, and makes us to walk in newness of life, and to run with alacrity and delight in the way of the Lord.

This heart life is not the growth of the head; it is not born of the intellect; it is the gift of God by the way of faith in the Lord Jesus. It is an entirely new creation. All things are new—a new birth, born of the Spirit, the stony heart displaced, a heart of flesh put in, making a new man in Christ Jesus—not outward reformation, but inward regeneration—not to know things, but to know God.

This kind of heart is God given; it is a new nature; all the old is revolutionized by the new. We receive this new heart at justification. Pardon and peace are its initials. Plans and purposes are entirely altered. Receiving a new experience, we become a new witness; we begin a new life. Then the heart becomes the throne room—the seat of power—the abiding of his presence. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

We can believe only with our heart. Head faith does not meet the need. It is with the heart man believes. The mistake we make is transferring the seat of power to the head. We think more than we love; we reason more than we believe; we speculate more than we practice. We have opinions of the head that are set forth in doctrines and dogmas and creeds: they make us learned, but not loving; they are of us, not of him.

Wise heads would displace loving hearts, and dub them fanatical, and fear to relinquish control and let the Holy Ghost rule. After heart belief comes heart love. We love with all our heart. This comes through the supply of the Spirit of Jesus Christ. The supply is full, if we will only receive—full hearts properly filled, filled full of the Holy Ghost. Self must abdicate; self must be displaced, must be removed; not by us, for we are not able, but by him: he is all-powerful.

# SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

### THE STARCH FAMILY.

STARCH is by far the most abundant of any of the food elements; and the more we study it, the more interesting it becomes; while the less we study it, the more misery we are likely to derive from its use. No other food element comes to us in so many different forms and conditions. The entire starch family is called *carbohydrates*.

#### ORIGIN OF STARCH IN THE PLANT WORLD.

Starch enters largely into the composition of nearly all plants. As we study the food elements as they are found in the natural products of the earth, we find them stored away by the hand of nature as carefully as a kind mother would arrange the food in a lunch basket for her child. Starch is the first food element that is acted upon in the digestive process (cooked starch is acted upon by the saliva); and so it is the first food substance that is made in the plant. Under the influence of sunlight, the plant absorbs carbon dioxide,—the poisonous gas exhaled by man and animals,—which is present in the air, together with moisture from the earth, and then combines these two substances in such a way as to build up starch. During this process oxygen is gradually being liberated, or given off, by the plant, thus actually purifying the surrounding atmosphere. It was formerly supposed that in its breathing the plant never gave out carbon dioxide, as animals do, but that it always gave off oxygen. This, however, is a mistake. The plant breathes just the same as all other living things,—by taking in oxygen, and giving out carbon dioxide. At night, when the plant is deprived of the stimulating influence of the sunlight, and the formation of starch practically ceases, it can very readily be demonstrated that the respiration of plants does not differ essentially from that of man and the lower animals. See "Verworm," pages 158, 174.

At first sight, it seems to be a remarkable thing that, while the plant utilizes some of that small per cent of the air which is made up of carbon dioxide, it makes no use whatever of the almost eighty per cent of nitrogen, which is also found in the air; since nitrogen is an element essential to the production of proteids, another food substance made by the plant. Yet the plant makes absolutely no use of this nitrogen in the air, but secures, *entirely from the soil*, the nitrogen it uses in building the proteids. This is readily explained by the fact that the nitrogen in the air fulfills a very useful purpose, while the carbon dioxide contaminates the atmosphere. Carbon dioxide is a waste product that is constantly being thrown out from the lungs of the whole animal kingdom, as well as arising from various sources of fermentation. The plant gathers up this poison from the atmosphere, and out of it manufactures a wholesome and essential food element—starch. It likewise takes certain waste products in the earth, which are more or less the result of decay and decomposition, and

from these it constructs the proteid portions of our food,—the gluten of wheat, etc. For these reasons the intelligent farmer plants trees in the ill-smelling marsh, to purify the soil; and the trained nurse places flowers in the sick-room, to assist in purifying the air.

#### SPIRITUAL LESSON FROM STARCH-MAKING IN THE PLANT.

We have just learned that plants manufacture only starch while in the sunshine. In the night the plant actually begins to consume the starch it has previously made. Just so with man's spiritual nature. We develop Christian character only when we are being shone upon by the Sun of righteousness; only while we are "looking unto Jesus the author and finisher of our faith." Heb. 12:2. Christ is "the true Light, which lighteth every man that cometh into the world." John 1:9. Let man remove himself from the influence of that divine light, or obscure heaven's sunshine in the soul, and immediately the process of transforming into Christian character the various substances found in the soil and atmosphere of his surroundings is brought to a standstill; for during periods of spiritual darkness and moral depression, man, like the plant, actually consumes, or loses, much of the Christlike character that he has previously acquired through the influence of the rays of the Sun of righteousness as they shone upon his soul. By periods of spiritual darkness, etc., we do not refer to trials and tribulations, but to doubts and despair. How important, then, that we should "walk in the light, as he is in the light." 1 John 1:7. We should be "children of light." Eph. 5:8. We should walk, eat, live, and move in the light, even in the light of his countenance. Let us pray, with the psalmist: "Make thy face to shine upon thy servant." Ps. 31:16.

#### TWO GREAT CLASSES OF CARBOHYDRATES, OR SOLUBLE AND INSOLUBLE STARCH.

We may first divide the starch family into two great classes: First, the permanent, or insoluble, form; and second, the soluble form. The insoluble forms are represented by *starch* and *cellulose*. Cellulose is commonly known as "woody matter," the bran of wheat being an example. The soluble forms are *sugar* and *dextrin*. Dextrin is partially digested starch. The sweetness of well-toasted bread is due to the presence of dextrin. Starch is found most abundantly in the grains; in fact, the great bulk of all grains and seeds is composed of starch. If the carbohydrates were deposited in the seeds and grains in the soluble form,—sugar or dextrin,—they could not be kept very long, and thus the perpetuation of their kind would be imperiled. For this and other reasons, we find the carbohydrates stored away in all ripe grain, in the permanent and insoluble form of starch.

#### CELLULOSE.

Cellulose is an insoluble member of the starch family. Wood is only cellulose; in fact,

it is possible to take a wooden plank and subject it to such a chemical process as to convert it into a form of sugar. In many of the trees the sap, while it is being carried up through the trunk of the tree to form the leaves and branches, is in the "sugar stage." Thus we see how closely related are the different members of the starch family, which, at first sight, bear no resemblance whatever to one another. The covering of all the grains and seeds is largely composed of cellulose and a form of glass. Nature seems to "can up" these small food particles in glass, the same as we can our fruit. Human beings have little or no power to digest cellulose, although the lower animals possess the power to digest it to a large extent. A cow can eat dried-up grass, and make sweet milk from it.

## DEXTRIN.

Dextrin is a soluble member of the starch family. We have an example of dextrin in starch that is toasted until it is thoroughly browned. The characteristic sweetness of the brown crust of zwieback (twice baked bread) is due to this form of sugar. The presence of dextrin is indicated by the "brownness" of toasted bread.

## SUGAR.

Sugar is another soluble member of the starch family. We have examples of sugar in ripe fruit, and in the sap of the maple tree. In the winter the starch of the tree is stored up in its roots. In the spring, nature begins to digest this starch—to turn it into sugar; and then, in the form of sap,—sugar,—it is carried up through the tree to be deposited in the leaves, bark, and branches, in the form of cellulose. Just as nature digests the starch in the roots of the tree before sending it up in the sap to the branches, so the starch that enters the human system must likewise be digested before it can be used in the body. Our blood fulfills the same function for us that the sap does for the tree. Nature digests the starch in the roots of the tree, so that by the sap it can readily be transported to the very tree-tops. For the same reason, nature digests the starch in the human system, so that by the blood it can be readily carried to every part of the body where it will be needed in the work of tissue repair, and for the purposes of heat and energy. Another illustration of sugar in the sap is found in sorghum. The farmer cuts down the sorghum plant at just the right time, presses out the juice, evaporates the excess of water, and converts the residue into either sirup or sugar.

## SPIRITUAL LESSON FROM THE SAP.

The word of God that liveth and abideth forever is an infinite principle. Finite beings are unable to grasp, or to comprehend, the infinite Word, as it comes direct from the eternal Father; and so "the Word was made flesh" (John 1:14), that it might dwell among us, and that we might be able to understand it. In Christ, the Word of life is presented to us in such a form that we can both recognize and utilize it. As the starch in the roots of the tree is converted into sugar, only to be elevated to the branches, there to be converted into cellulose, which is but starch in another form; just so the Word of God, that infinite principle, is presented to us in the life of Christ—the life of a MAN. In Christ we are able to recognize the divine Word—to appropriate it. And thus the Word of life, having passed through Christ, "the true vine," may now be manifested in us, the living branches. The life of God is made flesh in Christ; and Christ being formed within us, the hope of glory, we are enabled to live the divine life before the world.

Just as the starch in the roots of the tree, and the cellulose in the branches, are one and the same substance,—members of the same

family,—only in different forms; so the life that the Christian lives is the same life that Christ lived, although it may not so appear to the world; for it is written of our life that it "is hid with Christ, in God," and "the world knoweth us not because it knew him not." Col. 3:3; 1 John 3:1. And Paul wrote: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." Gal. 2:20.

In the living principles brought to our view in the life and character of Christ, we have the divine character so presented to us that the human mind can grasp it, living faith can appropriate it. And just as the maple tree takes the starch converted into sugar in the sap, and converts it into cellulose, spreading it out in beautiful foliage, in which the birds may alight, and sing, and build their nests; so it is the Christian's privilege to take the life of God that has been made flesh in Christ, and live it,—spread it out before the world in the beautiful foliage of Christian character. "For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. 17:8.

The trees in the garden of Eden bore their fruit every month; and so the Christian is bearing fruit continually. When we cease to yield fruit, it is evidence to the sinner who may chance to come our way, that it is useless to expect spiritual help from us. If our trials, troubles, or difficulties interfere with our fruit-bearing, they will also interfere with our ability to help and strengthen our fellow men. Our influence should be the same at home, abroad, everywhere. Tap the maple tree at any point you choose, and it will yield the sweetened water. And it should be so with Christians: they shall be "called trees of righteousness, the planting of the Lord, that he might be glorified." Isa. 61:3. The believer's connection with Christ should ever be full and complete: at home, at church, in the shop, or in the field, there should always go out from his life that fragrant influence that will cause all who come in contact with him to hunger and thirst for righteousness.

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## "THE RECORD WHICH GOD GAVE OF HIS SON."

W. H. GRANGER.

(Akron, Ohio.)

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." 1 John 5:10.

From this text it will be clearly seen that God gave a certain record of his Son. To disbelieve this record is to make God a liar. This would be a great sin; hence it is important that we understand and believe the record which God gave of his Son. Now read it: "And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life [eternal life]; and he that hath not the Son of God hath not life [eternal life]."

Now notice the record. "God hath given to us eternal life." Notice where that life is. "And this life is in his Son." Who has that life?—"He that hath the Son hath life [eternal life]; and he that hath not the Son of God hath not life [eternal life]." This eternal life which God hath given to us is inseparable from his Son. It is in his Son. And in order for God to give us that life, he had to give us his Son. "For

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Hence, he who rejects Jesus Christ rejects the "gift of God," which "is eternal life through Jesus Christ our Lord." And on the other hand, he who accepts Christ accepts the gift of God, which is eternal life.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." Now since this eternal life is in God's Son; and since it must be received by faith; and whereas those who do not receive God's Son do not receive the gift of God, which is eternal life, it is the truth of God, because God has said it, that no man has eternal life in himself. The only hope of eternal life which man has is in accepting the eternal life which God has given to us in his Son. It is therefore conclusive that the man who does not accept Jesus Christ will utterly perish.

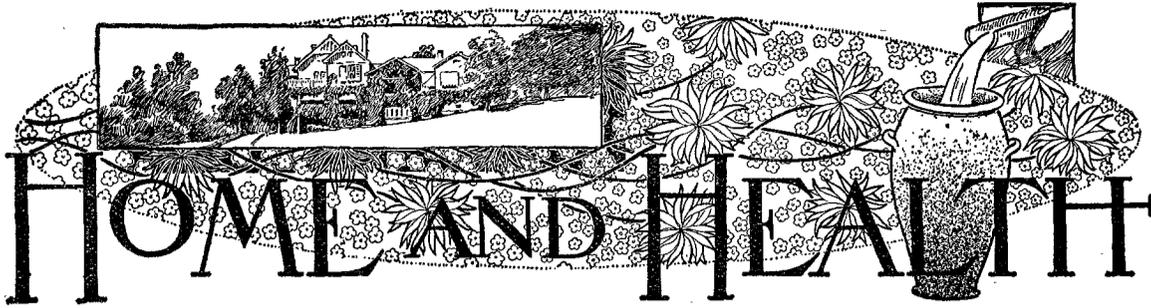
Now if you believe the record that God gave of his Son, you can not believe that man has natural immortality; for this doctrine leads to the belief that man will spend an eternal life either in bliss or in torment. It leads to the belief that man has eternal life in spite of God; and that God lied when he said that he gave man eternal life in his Son, and that no man would see eternal life who rejected his Son. This doctrine of the natural immortality of man not only makes God a liar, but it robs Jesus Christ of the glory and honor of bringing life and immortality to light through the gospel. And any doctrine which does all that is an antichristian doctrine.

Consider again the record which God gave of his Son, that "in him is life," and that God has given to us who believe, this life which is in his Son, which is eternal life. This life is in Christ. And since Christ is in heaven at the right hand of God, it is clear that the eternal life which God has given to every believer is there also: and so it is written: "Your life [which God gave you] is hid with Christ in God." Therefore "whosoever liveth and believeth in me," said Jesus, "shall never die." Therefore if you believe in Jesus, the life which God gives you, the life which becomes yours when you believe, is as eternal as is God himself. It is hid with Christ in God.

Thanks be unto God for his unspeakable gift, and the blessed hope of a soon-coming Saviour, "who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life."

Is this your hope? Have you accepted God's gift? Have you the witness in yourself that God has given to you eternal life? Do you know that if this earthly life were to fail, you have eternal life in heaven, hid with Christ in God? Do you believe that if it were not for the gift of God, which is eternal life, you would utterly perish? If you do, then you believe the record that God gave of his Son. You believe that there is no other name under heaven given among men whereby we must be saved from perishing. "Unto him that loved us, and washed us from our sins in his own blood. . . . to him be glory and dominion forever."

SPEAKING of Easter, the *Western Recorder* well says: "This heathen celebration was adopted by the corrupt Roman Church when they 'converted' the Saxons. The Reformers threw off this Easter observance, along with many other unscriptural practices of the papists; and now, behold! many Protestants, and even Baptists, are taking up again these 'rags of Rome,' and decorating themselves with them. It is not a wholesome sign. Those Reformers knew what they were about, and to take up these discarded practices is a distinct letting down of the spiritual tone of our people."



### MY SCHOOLROOM.

I HAVE closed my books and hidden my slate  
And thrown my satchel across the gate;  
My school is out for a season of rest,  
And now for the schoolroom I love the best.

My schoolroom lies on the meadow wide,  
Where under the clover the sunbeams hide,  
Where the long vines cling to the mossy bars,  
And the daisies twinkle like fallen stars;

Where clusters of buttermilk gild the scene,  
Like showers of gold-dust thrown over the green,  
And the wind's flying footsteps are traced as they  
pass,

By the dance of the sorrel and the dip of the grass.

My lessons are written in clouds and trees,  
And no one whispers, except the breeze,  
Who sometimes blows, from a secret place,  
A stray, sweet blossom against my face.

My school-bell rings in the rippling stream,  
Which hides itself, like a schoolboy's dream,  
Under the shadow and out of sight,  
But laughing still for its own delight.

My schoolmates there are the birds and bees,  
And the saucy squirrel, more dull than these;  
For he only learns, in all the weeks,  
How many chestnuts will fill his cheeks.

My teacher is patient, and never yet  
A lesson of hers did I once forget;  
For wonderful lore do her lips impart,  
And all her lessons are learned by heart.

O, come! O, come, or we shall be late,  
And autumn will fasten the golden gate.

—Katharine Lee Bates, in *Southern Churchman*.

### THE TRUE DIET FOR MAN.

W. S. BOONE.  
(Logan, Ohio.)

It is written, "God hath made man upright; but they have sought out many inventions." Eccl. 7:29. Perhaps no other invention has contributed so much toward destroying that original uprightness in man, as has his departure from the primitive diet which God gave to him in the beginning. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat [food]." Gen. 1:29.

Here we learn from the word of God that the diet which he gave to the representatives of our race, Adam and Eve, consisted exclusively of the various grains, fruits, and nuts. These contain every element of nutrition required by the human body; and besides this, there is no element of disease or death in them.

If Adam and Eve and their posterity had conformed to the instructions given by the Lord in regard to diet, in Gen. 1:29; 2:16, 17, disease and death would never have entered this world; the instructions were disregarded, and for nearly six thousand years the human family has paid but little attention to what the Lord said in Gen. 1:29.

We have departed so far from the Lord's instructions in reference to what is good and fit to eat; and have substituted or added so many things that are not fit to eat, and which the Lord has told us not to eat; that it can be truthfully said all over the world to-day, as was said

by the sons of the prophets to Elisha of old: "O thou man of God, there is death in the pot."

It was not designed of God from the beginning that the flesh of animals should form any part of the diet of man. This is proved by the revelation of his will upon the subject of diet, as given in Gen. 1:29, and quoted above. The observance of these requirements of God in regard to diet were frustrated, or hindered, for a short time, immediately after the flood.

The earth was broken up by the flood, and was covered with water for nearly a year. By this the grains, fruits, nuts, and vegetables were destroyed; so that when Noah and his family came out of the ark, it became necessary for God to supply them with a temporary diet until the fruits, grains, nuts, and vegetables should grow again upon the earth. It was then that the Lord said: "Every moving thing that liveth shall be meat [food] for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it." Gen. 9:3-5.

Here we learn that the life is in the blood, and that the blood of our lives is required for the lives of the animals whose flesh we eat. The principle revealed to Noah, in the words quoted, is that there is an element of disease and death in flesh food which shortens the lives of those who eat it.

The average length of a man's life at the time permission was given to eat flesh food was nearly a thousand years. For four thousand years or more he has been losing his hold upon life, by this process of yielding his life for the lives of the animals, birds, and fishes eaten, until he is nearly bankrupt of life, dying at an average age of about thirty-three years.

We should stop our flesh-eating, and return to the healthful, life-giving diet of grains, fruits, vegetables, and nuts, which our loving Father has bountifully provided.

### HOME-MAKING A VOCATION.

Caroline Abbot Stanley, in *Good Housekeeping*.

IS HOME-MAKING a vocation, or is it only an avocation? Should a woman enter upon it as a man enters a profession, or may she properly look upon it as subordinate to the greater concerns of life? Are there any greater concerns for her? Let us see.

A man and a woman, drawn together by that subtle attraction we call love, plight to each other their troth, "for better, for worse; for richer, for poorer; in sickness and in health; till death do part." It is a solemn vow, fraught with momentous consequences; for upon its faithful keeping depends the perpetuity of the home, and upon the home depends the nation. Fidelity to the marriage vow is its corner stone. Let it be wanting, and "they labor in vain that build the house." Add to it love, mutual forbearance, and common sense, and the building rises foursquare on a solid foundation.

Now at the very outset of their home-building our young couple are confronted by a serious question. They are both wage-earners. Shall both continue to be so?

It costs a woman more than most men realize to lay down a good salary, and become dependent upon her husband for every dollar she spends. If she has never known the joy of independent self-support, she will find it comparatively easy; but if she has had the handling of her own money, and the unquestioned right to spend it as she chooses, it is idle to say that she will not miss it and often long for it. This, indeed, is one of the strongest arguments against young women so generally entering business life. The occupation in itself may not unfit her for wifehood, but the long continuance in it unfits her in a measure for the financial dependence which accompanies wifehood.

And why need she be dependent? it is urged. She has her own business. Why should she give it up? She earns perhaps as much as the young husband does. They are just starting in life, and need money. How much more they will have if they both work! Of course she can not do much housekeeping if she is engaged in other business, but she can hire it done, or they can board. These are some of the arguments that entice them—or rather her; for it is rarely the case that a man is willing for his new wife to continue outside work, and we do not usually think much of him when he is.

Shall both continue to be wage-earners? That is the pressing question to be settled before they can determine what their home is to be. Perhaps it can be answered better by a consideration of what the organization of a home means than in any other way.

Organization in general is the bringing together of interdependent parts, each having a special function, office, or relation, into one organic whole, which shall accomplish, with the least possible friction and the greatest possible efficiency, the object of its existence. *Interdependent parts! Special office!* This would seem to preclude all discussion as to pre-eminence of parts or uniformity of function. They are brought together because they are unlike,—because they are to accomplish different ends. If the constituent parts were all similar, there could be no organization; if all had the same office, the object of organization would be defeated.

It was this; undoubtedly, that Paul had in mind when he said to the Corinthians, respecting the organization of the Christian church:—

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ [the body of Christ—the organized church]. . . . If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? . . . And if they were all one member, *where were the body?*"

Apply this principle to the organization of the home. There we have brought together the interdependent parts—man with his strength of body and soul to battle with the world, and his will to do it, and woman with her no less God-given power to put inspiration into his work, and to make a place of rest and refreshing for him when the day's conflict is over—a place so sweet and sacred that the thought of it shall be a constant incentive to further effort. It is his special office to be the bread-winner; it is hers to be the home-maker. But, to paraphrase St. Paul, if both are wage-earners, *where were the home?*

It is the province of organization to lay stress upon specialization, subdivision of labor, unity of purpose, and harmonious working.

There can be no doubt that men and women were designed for specialized work. It is proclaimed by their physical constitutions and the bent of their affections. It is emphasized whenever the little mother gathers her babies to her loving breast, and casts about for a play-

house site, while her more aggressive brother mounts his stick horse, and, gun in hand, goes forth to conquer. Every true woman has an instinct toward home-making. It is possible for her to stifle this, to go on making money or doing work outside the home until this natural feeling, from being so long held in abeyance, is superseded in time by another. But it by no means follows that this is a desirable state of things.

The world's best work is done by wise sub-division of labor. No man can do all things well. A part of woman's work is laid on her by an unalterable decree. This can never be changed by universal suffrage nor legislative enactment. Since this is true, is it not both wise and just that she should be relieved from the added strain of laboring for daily bread?

It is easy to see that there could not be unity of purpose nor always harmonious working if both husband and wife are bread-winners. Hours would clash; interests would conflict. A man who is working to support his family has a right to a good dinner, well cooked and promptly served, to a comfortable, well-kept home in which to rest when the day's work is done. He has a right, too, to the undivided interest of his wife in what concerns them both. How can she give either at its best if her duties call her into office or store? These are prosaic things. But the woman who fails her husband at this point will have domestic trouble, and ought to. This is the part that he can not do; it is the part that she is specially fitted for, and has promised to do. She can not safely neglect it.

"No man can serve two masters." Wifehood, with all it entails, is a vocation. One who enters it disqualifies herself for business life. Nay, for her henceforth the business of life is in the home. Let her bring to its conduct all the energy, the thought, the devotion she would give to any other calling. Let her dignify it. Let her, like St. Paul, magnify her office, not by endlessly retailing her trials with man-servant and maid, but by opening her eyes to its possibilities for influencing the life of her husband, her children, and the world. Then will it become to her a vocation.

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

##### Review.

(Text-book, June Magazine.)

OUR lesson this week is a review of the last quarter's work. Written answers to these questions will not be required, but a careful review of what we have studied during the quarter will be valuable in crystallizing the information gained, so that we may have it at hand for future use. These questions may also be used as the basis of an interesting exercise for the missionary meeting, by assigning each question to a different person for a two- or three-minute talk.

(June 24-30.)

1. What events in the history of China seem to have prepared that country for the entrance of the gospel?
2. Describe the different divisions of Chinese society, and suggest lines of missionary work that, in your estimation, might be successfully established among them.
3. Relate the events that led to the establishment of the independence of Mexico.
4. Mention some developments in that country of marked interest to the student of prophecy.
5. What can you say of the religion of Mexico?
6. What points in the Mohammedan faith might lead its adherents to consider the gospel?
7. Relate some of the evidences of progress mentioned in the island fields we have studied.
8. Why is the Russian Empire especially important as a mission field?
9. What can we do to advance the work in the fields considered during the quarter?

#### HOW AND WHAT TO WRITE.

SELLING one's thoughts for money  
Is all that literature means,  
When one examines some novels  
With which the bookstand teems.  
The wildest, impossible stories,  
Replete with improbable lies,  
Are dressed in the gaudiest covers,  
To attract the public eyes.

Should not our thoughts be noble,  
In all things we would write,  
Sticking to truth, not turning loose  
Imagination's flight?  
Our books are character builders,  
So we are taught to believe;  
On brain and pen much more depends  
Than the lucre we receive.

The youthful mind is receptive,  
As absorbent as a sponge;  
An impress made has often laid  
Foundation for life's plunge.  
Oh ye who write light novels,  
The novels of the day,  
Write strong and pure, what will endure,  
Not just to make them pay!  
— Carolyn Wandell Bunce.



"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.

#### SUGGESTIONS FOR SISTERS.

OBSERVANCE of noontide hour of prayer.  
Correspondence work: isolated and for encouragement.  
Organizing of mission Sabbath-schools.  
Young people's clubs.  
Starting work for ignorant foreigners in cities,—teaching to read English language, and weaving in the Bible.  
Reading racks in depots.  
Circulating library,—to make use of and add to.  
Send in names and addresses of blind persons, with proper information, that we may put them in the hands of Brother Wilson, so that he can correspond with them, and thus increase the circulation of his paper for the blind.

Send in names and addresses of any who need homes, or who would like to work as house-keepers. Also names of any who need such help. Woman's work to be a bureau through which to help in this way.

Special requests for prayer are remembered in a definite manner. Continue to send them in.  
Bible-reading work.

Loaning of packages of assorted tracts.  
Districting of city,—each taking so much territory, visiting each home, and thus finding out the needs, and doing the work indicated. This will make woman's meetings necessary, and will fill them with life.

The woman's work is being carried on in the German and Scandinavian languages, and sisters of those nationalities should come in touch with the foreign secretaries: Mrs. Marie Beer-mann, German Secretary, Santa Rosa, Cal.; Mrs. Mary B. Hansen, Scandinavian Secretary, Box 67, Ruthven, Iowa.

Any queries concerning any part of our work at large will receive prompt attention if sent to the office; and all the information will be given that is possible.

This woman's work is to bind us all together, making us sharers in one another's experiences. It is a chain, of which each one of our sisters should be a link,—a chain to which links should continually be added.

Advise all to send for and read "A Special Call to Our Women" and "A Woman-Ministry." Speak also of "What and How to Answer," and the study cards.

Explain the effort just started for young people.

#### BIBLE READINGS WITH FAMILIES.

MRS. S. N. HASKELL.

The plan of holding Bible readings was a heaven-born idea. *There are many, both men and women, who can engage in this branch of missionary labor.* . . . God will not permit this precious work for him to go unrewarded. *He will crown with success every humble effort made in his name.*—"Gospel Workers," page 339.

In visiting your neighbors it is easy to turn the conversation from the news of the day to the subject of the second coming of Christ. Most of the thrilling events that are occurring in the world are signs of the coming of the Saviour. Many of our friends and neighbors recognize this, and would be glad to know what the Bible teaches on the subject of the second advent.

Below is a simple series of texts that contains some suggestive thoughts, which may be of use if you wish to hold Bible readings with your neighbors. These texts should be studied until they are familiar; and you should make the thoughts your own before you attempt to give them to others. There are many thoughts given in the texts, but space will not permit more than one LEADING thought to be given after each text.

John 14: 1-3: The promise, "I will come again."

Acts 1: 9-11: He will come in person, not as a spirit.

Rev. 1: 7: "Every eye shall see him."

Matt. 24: 30: Comes in the clouds, with great glory.

Luke 9: 26: Threefold glory: Father's, Son's, and angels'.

Matt. 17: 1, 2 } Christ's glory above the  
Acts 26: 13 } brightness of the noon-day sun.

Ex. 24: 16, 17: The Lord's glory like devouring fire.

Eze. 1: 28: The glory of the Lord like the rainbow. To the wicked it will appear dreadful; to the righteous, glorious.

Matt. 28: 1-3: The glory of ONE angel.

Matt. 25: 31: ALL the angels will come.

Rev. 5: 11: The numbers of the angels. The whole heavens will be filled with the glorious host.

Matt. 28: 4: Effect of the glory of ONLY ONE ANGEL.

Matt. 28: 5: Righteous bidden not to fear.

2 Thess. 2: 8: Effect of the glory upon all the wicked.

Jer. 25: 30-33: Wicked dead upon the earth.

1 Thess. 4: 16, 17: Righteous taken to meet the Lord.

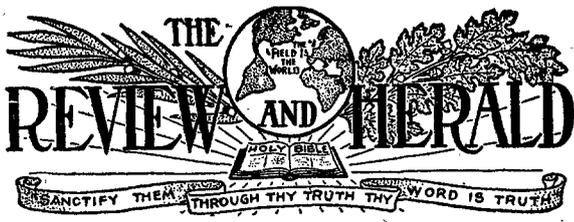
1 Cor. 15: 51-53: Changed before they are taken.

Phil. 3: 20, 21: Given glorious bodies like Christ's.

Matt. 13: 43: Shine as the sun in the kingdom.

Rom. 8: 18: Sufferings not worthy to be compared with the glory that will be revealed in us—in our own bodies.

"God is the owner of the whole man."



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### THE THIRD ANGEL'S MESSAGE: WHAT IS IT?

THE Third Angel's Message is, first of all, a warning against the worship of the Beast and his Image.

In the studies of several weeks ago, we have abundantly seen what is the Beast. And in the nature of things, whatsoever is *like it*, is the Image of the Beast.

In these studies we have likewise seen that, in this nation and before the eyes of all people to-day, there is abundance of effort revealing a *perfect likeness* to the efforts which were the making of the Beast; and which, therefore, in the nature of things, can result here only in the making of the Image of the Beast.

Now, while it is true that the Third Angel's Message is a warning against the *worship* of the Beast and his Image, and this upon the basis of the keeping of the commandments of God, it is equally true that the law of God forbids the *making* of images, just as really as it forbids the *worship* of them. Indeed that law forbids, *first of all*, the *making* of images; and, plainly, if no images were ever made, no images would ever be worshiped.

Therefore, when the awful warning of the Third Angel's Message is spoken against the *worship* of the Beast and his Image, and *this* upon the *basis of the law of God*, it is certain that this Message warns just as much against the *making* of the Image of the Beast as it does against the *worship* of that Image.

Accordingly, it is just as certainly the giving of the Message, it is just as certainly the work of the people who must give that Message, to warn all people against the *making* of the Image of the Beast, as ever it can be, when that Image stands fully made, alive and active in its dreadful work, to warn them against the *worship* of the image.

Simple Christian regard for mankind requires that the people shall be warned against the *making* of the Image; because thousands of persons will take part in the making of the Image of the Beast who would have no part at all in it if they knew what they were doing.

Consequently, if they to whom is committed the giving of this Message to the world, really care for the spiritual welfare, and, in this time, even the temporal welfare, of their fellow men, surely they will be as earnest and active, *while the Image is being made*, to make known to all people, by every possible means, what is the *making* of the Image of the Beast, as they will *have to be* earnest and active in making known what is the Image of the Beast, and in warning against its *worship*, *after it is made*.

This is yet further emphasized in the truth that whoever, professing to have that Message of warning, does not warn against the *making* of the Image, will not be likely to warn anybody against the *worship* of the Image when it shall have been made. How can he? If he is unable to discern the movements that enter into the *making* of the Image, will he be likely to discern the Image *that is made* by those movements, and which simply results from those movements which he is unable to detect?

And yet further this is emphasized by the fact that the Third Angel's Message was opened to the world by the Lord *long before the Image was made*. Now, if the Message is a warning only against the *worship* of the Image, and not just as much against the *making* of the Image, then why should the Message ever have been opened up before the Image is made? Surely, it can not be *worshiped* until it shall

have been *made*. Then, if the warning against the *worship* of the Image is the only true bearing and strength to the Message, there can be no place for that Message of be preached until after the Image shall have been made.

But, instead of that, the Third Angel's Message was opened to the world more than fifty years ago—long before any of these definite steps had been taken toward the making of the Image of the Beast. This very fact makes it certain that the message must be given in warning against the *making* of the Image, just as certainly as against the *worship* of it after it shall have been made.

In these studies we have called attention to the falling away from the gospel, in Christianity in this nation, just as there was a falling away in Christianity in the Roman Empire. And, as the result of this falling away in Christianity in this nation, we have traced, step by step, her theories and practices in the exact likeness of those that appeared in the falling away in Christianity in the Roman Empire. And from these things, no one who sees them can fail to see that there is being made here, to-day, the Image of the Beast. This is as certain as that those things that occurred in the Roman State were the making of the Beast.

Six to ten years ago, Seventh-day Adventists, throughout this whole nation, were wide-awake and active in discerning the making of the Image of the Beast, and in warning people against it. Why are they not so active now? Have all the efforts ceased that were then being made in the formation of the Image of the Beast?—It is hardly possible that any person even *thinks* that those efforts have ceased. And if it were possible that there should be any who so think, it is certain that they would be thinking wrongly; because it is the truth that there has been not only no cessation of those efforts, but that all continue which were then in vogue, and many others have been added. And these new efforts are no less powerful in their working, and no less portentous in their meaning, than were the others: yea, they are even *more* portentous, because of the added strength of the original efforts, by the lapse of time; and because of this lapse of time itself, which brings us so much nearer the great culmination.

The efforts which, six to ten years ago, were rife in the making of the Image of the Beast, and to which we were all so alive at the time, are summed up in the words—the repudiation by this nation of the principle of Protestantism.

But the National Reform system—that combination which accomplishes the formation of the Image of the Beast—does not end with the repudiation of the principles of Protestantism: it includes also the repudiation of the principles of *republicanism*. The repudiation of the principles of *both* these was inherent in the National Reform movement from the beginning. The repudiation of republican principle inheres in the repudiation of the Protestant principle. This the National Reformers knew. Not only did they know it, but they proclaimed it. They said openly, and published it to the world, that "to appeal to divine authority in our legislation would be to *fundamentally change the law of our land*, or the *principle* adopted by our fathers when they said that *all governments derive their just powers from the consent of the governed*. I for one do not believe that as a political maxim. I do not believe that governments derive their just powers from the consent of the governed. And *SO the object of this movement is AN EFFORT TO CHANGE THAT FEATURE OF OUR FUNDAMENTAL LAW*. . . . And I see in this reform a providence teaching us the necessity of recognizing something else besides the will of the people as the basis of government."

It has been a repeated declaration of representative men of the National Reform movement, that "governments do *not* derive their just powers from the consent of the governed."

Accordingly the abandonment by the government of the United States of the fundamental principle of the nation, that governments derive their just powers from the consent of the governed, is not at all a new thing except in the mere acts in which the thing is manifested in practice. This practice is only the fruit of the evil seed diligently sown all over the land for more than thirty-five years by the National Reform organization.

All these years their organization has been working and aiming definitely to turn the United States government into a government of another form. Accordingly that organization has denied and repudiated the fundamental principles of this nation as the nation was founded.

All these years this organization has had its agents traveling throughout the length and breadth of the land, diligently teaching these principles, which are antagonistic to the principles of the nation. These agents have had unquestioned entry into the academies and colleges of the whole country; they have been prominent on the programs of Chautauqua assemblies; they have had the sympathy and support of the churches, and of religious and temperance organizations, everywhere. And all these opportunities they have employed to the uttermost.

Now, in the discussion of this question in national circles to-day, it is recognized that it is the *younger generation* of public men who are *leading* in the path of world-glory at the expense of the fundamental principles of the nation; while the old men are the conservatives, and call for allegiance still to these principles wherever the jurisdiction of the nation may be extended.

This is the truth. And this *younger generation* of public men of to-day were *the boys in the academies and colleges of the country* twenty to thirty years ago—in the time when the National Reformers were sowing that evil seed in the colleges and academies everywhere. These were *the boys* who *in those academies and colleges* were inoculated in those years with this virus of the National Reformers—that governments *do not* derive their just powers from the consent of the governed. And now when those boys, as the *men* of the younger generation in public affairs to-day, meet a crisis in which it must be decided whether the fundamental principles of the nation shall be adhered to or repudiated, they are prepared, and have long been prepared, to *repudiate* these principles in the interests of a will-o-the-wisp of "the empire of the Son of God," and in order to the execution of "his will!"

This is the secret and the true philosophy of this national repudiation of the Declaration of Independence and the *Constitution of the nation to-day*—the repudiation of the principles of republicanism.

Thus this national repudiation of the principles of republicanism to-day, is just as certainly an element in the National Reform movement, is just as certainly a part of that movement, as was the national repudiation of the principles of Protestantism seven to eight years ago. This to-day is just as certainly an element in the making of the Image of the Beast, as was that of seven to eight years ago. Is it possible that there are any who profess to know the Third Angel's Message, who can not see that this is so? And if this be possible, then is it not high time for them to awake out of sleep, and look diligently lest they themselves shall be found taking part in the making of the Image of the Beast?

To-day, while it is called to-day, is the most thrilling and the most critical time that the people of the Third Angel's Message have ever seen. Who is awake to this time and its work? Who is studying the Third Angel's Message as for his life? Who is proclaiming the Third Angel's Message, as that message is to-day, for to-day?

Last year there was held, in the city of Rome, the Plenary Council of Latin America. The acts and decrees of this council have only lately been issued, in Latin. The *Independent* of May 10 presents a translation of some of the items of these acts and decrees. In the title, "On Catholic Faith," says the *Independent*, "it very severely attacks the civil indifference which would allow the state to take no care of religion. It declares, following the Pius IX Syllabus of Errors, against public schools in which religion is not taught, and insists that "they are totally in error who say that there must be a separation between church and state." It condemns "those who either reject the notion of revelation, or who, practically withdrawing all revelation from society and all authority of God and the church, declare for a separation of church from state, and a political atheism bewitched by a show of refinement and progress."

## 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."

Ishmael was the son of Abraham, born after the flesh. And what was his disposition? Before he was born the Lord described it: "He will be a wild man." Another translation gives it: "He will be a wild ass man." The Revised Version translates it: "He shall be as a wild ass among men." "His hand will be against every man, and every man's hand against him."

Remember that this child of Hagar, this son that was born after the flesh, this "wild ass among men," was the fruit of that invention of Sarai's, which sprang from her distrust of God and unbelief of his promise to give a son. Accordingly, bear in mind that this son was intended by Sarai to fulfill the promise of God. It was really intended, and even expected, by Sarai, and even by Abraham, that this child of the flesh, this wild man, should be accepted by the Lord as the son whom he intended in his promise; and that the promises to Abraham should be fulfilled in him. This is certain, by the fact that, afterward, when the Lord told Abraham that he would give him a son by Sarai, Abraham answered: "O that Ishmael might live before thee!"

Now remember that Hagar, the mother of this "wild ass man," represents the covenant from Sinai; and her son, who was born after the flesh,—this wild man,—represents the children of that covenant from Sinai. And just as, in the invention which brought forth Ishmael, it was intended that he should fulfill the promise of God, and that God's covenant with Abraham should be fulfilled through him, so these children of the covenant at Sinai, like Ishmael, born after the flesh, expected that they could fulfill the promise of God, and that the Lord's covenant with Abraham should be accomplished in its fullness through them; that is, through the flesh.

But Abraham kept the commandments of God. The righteousness of God is an essential part of the covenant with Abraham; for, without it, no one can attain unto the inheritance given to Abraham in the covenant. But how could Ishmael, born after the flesh, keep the commandments of God, when the minding of the flesh is only enmity against God, and is not subject to the law of God, and neither indeed can be? How could that wild ass man keep the commandments of God, with his hand against every man, when one of the two principles of the whole law of God is, "Thou shalt love thy neighbor as thyself"?

And this child of Hagar the bondwoman corresponds to the children of that covenant at Sinai, which gendereth to bondage. As Ishmael, they knew only the birth of the flesh; and yet they promised to keep the commandments of God "indeed." Knowing only the birth of the flesh, and only "the minding of the flesh," which is enmity against God, and is not subject to the law of God, neither indeed can be, they covenanted to keep the law of God "indeed"!

But Ishmael was not the son intended by the Lord: he could not fulfill the promise of God, nor could the promise of God be fulfilled in him. So far as God's promise was concerned, and God's covenant with Abraham, Ishmael's birth was no more than as if he had never been born at all.

Accordingly, when Abraham said to the Lord: "O that Ishmael might live before thee!" "God said, Nay, but Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant for his seed after him. And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto

thee at this set time in the next year." Gen. 18:19-21, R. V.

At this time Sarai had become a believer in God's promise, and trusted God alone, and the Lord had changed her name to Sarah. And so, "through faith Sarah herself received strength to conceive seed;" and according to the promise Isaac was born.

Now what was Isaac's disposition?—It is illustrated in his conduct at the time that Abraham and he supposed that he was to be offered as a sacrifice. He submitted, as a lamb, to be offered. It is further illustrated in the record in Genesis 26: After Abraham had died, and Isaac was the heir of the covenant, he dwelt for a time in the land where the Philistines were. "Now all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. And Abimelech said unto Isaac, Go from us; for thou art much mightier than we. And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there.

"And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. And Isaac's servants digged in the valley, and found there a well of springing water." Gen. 26:15-19, R. V.

These wells were doubly Isaac's. Abraham had digged them, and they therefore belonged to Abraham. And when Isaac became heir of Abraham, these wells became his by inheritance. And now he had digged them again, which was the same as if he had digged them new. Thus they were doubly his. Yet by even more than this they were his, because the Philistines, when the wells were open, had filled them with earth, showing in the strongest possible way that they did not wish them at all.

Yet the Philistines come now to Isaac, and say of the wells which he had opened, and which, by such full right, were his: "The water is ours." Verse 20. Isaac let them have it. But what would Ishmael have done? And what would you do? Which of the "two sons" of Abraham are you? "These are the two covenants." Of which covenant are you?

Isaac "digged another well," and the Philistines "strove for that also." But Isaac, instead of striving with them for this, which was by such large right altogether his own, "removed from thence, and digged another well." But what would Ishmael have done? And what would you do? Which of the "two sons" of Abraham are you? "These are the two covenants." Of which covenant are you?

When Isaac had digged this last well, for it the Philistines "strove not: and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land." Verse 22.

But how was it that the Lord made room for him?—Simply by Isaac's refusal to strive with the Philistines, by his yielding to them all that they claimed, even when it was his by every possible right. But could the Lord have ever "made room" for Ishmael and those Philistines? Does the Lord "make room" for you and the envious opposers? Which of the "two sons" of Abraham are you? "These are the two covenants." Of which covenant are you?

"And he went up from thence to Beer-sheba. And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well."

"Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phicol the chief captain of his army. And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? And they said, We saw certainly that the Lord was with thee. . . . Thou art now the blessed of the Lord." Verses 23-29. But it was only by Isaac's continual yielding before them that they ever had any opportunity to see that the Lord was with him, and that he was the blessed of

the Lord. But what would Ishmael have done? And what would you do? What do you do? Which of the "two sons" of Abraham are you? "These are the two covenants." Of which covenant are you?

And so "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, 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." Are you?

## THE MANY MANSIONS.

"In my Father's house are many mansions." In our Lord's parting words to his disciples, before his final ascension to the right hand of the throne of the majesty on high, he set before them a picture based on promise, experience, and prophecy; taking in the whole scope of the plan of redemption, and giving them a glimpse of the glad destiny of those who love and serve the Lord. It is in the oft-quoted and familiar language of John 14:1-3: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

In all this declaration, there is no element lacking to make assurance doubly sure. It begins with the basis upon which must rest all religious experience—belief in God. "Ye believe in God." But "without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. Our relation to God, as here revealed, would lead us to expect that if we were basing unwarranted hopes upon his promises, he would undeceive us in this respect. But our hope of immortality through him is uncontradicted by him. "If it were not so, I would have told you."

The place to which our Lord points us, he calls his "Father's house;" and Paul says that "as many as are led by the Spirit of God, they are the sons of God." Then when Christ returns to take us to himself, to be with him where he is, we, too, are in our Father's house. It is our paternal home.

It is a place that Christ prepares for us: "I go to prepare a place for you." To do this, it was necessary for him to go away from this earth. But the more immediate purpose of his absence was that he might send the Holy Spirit, the Comforter. Thus he said to them: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 16:7.

It was the purpose of God in redemption to renew us after the divine likeness, to build up again that image, which, in our first parents, had been ruined. This was to be the especial work of the Holy Spirit; and our Lord taught his disciples, again and again, that this could not be done without his being taken from them, and going to the Father.

The ascension was, moreover, necessary for the manifestation of Christ's sovereignty. No manifestation of majesty here upon earth could ever have been equivalent to the resumption by Christ of the glory that he had with the Father before the world was.

Another great necessity for the removal of our Lord from this world was that he might perform his efficient and merciful office as high priest for us in the heavenly tabernacle. And, further, his ascension has become to us the token of the entire acceptance of the Saviour's sacrificial work for mankind, in our nature. Our thoughts and affections should therefore be directed to the place whither he has gone before. "If we really love our Saviour, and his glorified humanity is to us the spring of our joy and the center of our interests, though the world

may catch our fleeting thoughts and our less earnest attentions, he will have our most serious determinations, and our deepest affections. The world may be our *tabernacle*; but the place where he is will be our *home*."

Our Lord makes mention of the amplitude of our future abiding place: "In my Father's house are *many mansions*." How many?—Let us learn from other comparisons. In Heb. 2:10 we read: "For it became him, for whom are all things, and by whom are all things, in bringing *many sons* unto glory, to make the Captain of their salvation perfect through sufferings." "Many sons." "Many mansions." As many mansions as there are sons to fill them. The promise to Abraham was that he should be the father of many nations. How many?—Every nation, kindred, tongue, and people; for out of all these the children of Abraham are to be gathered at last. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

How many mansions?—Enough to accommodate all these children of Abraham; and it was meet that the patriarch should be favored with a view of this place. So the apostle says that, on the strength of the promise, he "looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. In verse 16 of the same chapter we read further, respecting the ancient worthies: "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." And the apostle exclaims, in Heb. 13:14: "For here have we no continuing city, but we seek one to come." What is this continuing city which they seek?—None other than that city, spoken of before, which is founded and built by God,—the city which hath many mansions, and is the Father's house,—a city "prepared" for those who are seeking a better country, even a heavenly. "I go," said Christ, "to prepare a place for you." What place does he go to prepare?—It can be only this heavenly city, the New Jerusalem, the presence of which so changes the feelings of God toward his people, that he is "not ashamed" to call them brethren, for this very reason that he "hath prepared for them a city."

John gives us a more definite view of this marvelous city, in Revelation 21. He mentions the foundations, which well might have arrested the gaze of Abraham, as they are composed of superimposed layers of most precious stones, filling the whole area inclosed within the broad outlines of the foundation itself; while on the line of the promenade that marks the limit of the city proper, in emerald beauty rises the jasper wall. And all within—the golden, polished streets; the dazzling façades, the columned porches; the gateways, minarets, and towers; all lighted with the glory of God, which shames into utter invisibility the most vivid, blinding beams of the noonday sun—present a scene of incomprehensible glory, the conception of which, as Paul well says, has never entered into the heart of man, and any description of which would be essayed in vain by any human tongue. 1 Cor. 2:9. This is the Father's house which is prepared for them that love him, to take them to which our Lord will, by and by, return, that where he is, there they may be also.

"A tent or a cottage, why should I care?  
They're building a palace for me over there;  
Though exiled from home, yet still I may sing,  
All glory to God; I'm a child of the King."

In John's description, the angel had a golden reed with which to take the dimensions of the city. The length of the city was equal to the breadth; and the measurement he reported was 12,000 furlongs. This being the entire circumference of the city, according to the ancient custom of measuring places, we have a length of 3,000 furlongs for each of the four sides. There being eight furlongs to the mile, we have 375 miles for each of the four sides of the city. This gives an area of 140,625 square miles, within the walls of the city.

Now, for the sake of easy comparison, let us take one of the rectangular States of the Union, as, for instance, Wyoming, which is 360 miles long by 270 miles wide. This would give about 97,200 square miles as the superficial area of the State; but the New Jerusalem is so much larger that it would take

in the entire State of Wyoming, bodily, and still have 43,425 square miles to spare. But perhaps the illustration would be a little more forcible, to take the better-known State of Iowa, which is 300 miles long, east and west, and 220 wide. Here we have an area of 66,000 square miles, which would not take up all the space in the New Jerusalem, into 74,625 square miles. Truly, here is space enough for the "many mansions" of the Father's house.

It is to be inferred that these mansions were not ready for occupancy at the time of Christ's ascension; for his language pertains to the future: "I go," he said, "to prepare a place for you." It can not therefore be that any of the great bodies of the stellar worlds constitute the "Father's house," of this scripture, or any of the mansions to which Christ refers; for these starry worlds were *all finished* away back in the beginning. "Thus the heavens and the earth were finished, and all the host of them." Gen. 2:1. They can not therefore be the place which Christ went away to prepare, when he said, "I go to prepare a place for you." And his work since he ascended has not been that of creating new planets.

But does it not read, "In my Father's house are many mansions," and that God "hath prepared" for them a city, as if the work was then already done?—Yes; but students of Scripture well know that the past or present tenses are often put for the future, according to the law to which appeal is often legitimately made, to adjust the different tenses of Scripture to accord with the facts in the case. Rom. 4:17 explains: "God, who quickeneth the dead, and calleth those things which be not as though they were." So the sacred writer, over seven hundred years before Christ appeared at his first advent in this world, made this declaration: "For unto us a child is born, unto us a son is given," etc., because that thing was sure to be. And Christ said that God is not the God of the dead, but of the living; and still he said that God is the God of Abraham, Isaac, and Jacob, and they were all then dead. But it was all right, because they were sure to live again. And though Paul wrote of the ancient worthies, that God "hath prepared for them a city," it is evident that it was prepared only in determination and purpose; for he writes again, saying: "For here we have no continuing city, but we seek one to come;" and this city which they looked forward to, which was to come, is and was only that city which he said that God "hath prepared." God speaks of some things which are not, as if they were, because they are so sure to be. In like manner John says that the beast and the false prophet were cast alive into the lake of fire burning with brimstone. This has not yet taken place, but it is spoken in the past tense, because the time certainly is coming when it will be so.

Another objection to the view that the starry worlds constitute the "Father's house," in which are the "many mansions," is that, in that case, our own little world would be one of them; and then it would follow that we are already in the Father's house, and that, so far, the prophecy has been fulfilled unto us—a depressing thought which would be too heavy to bear.

The most direct, simple, literal, and consistent application seems to be that the holy city, the New Jerusalem, is the Father's house; that its innumerable apartments, or dwelling-places, are the many mansions which are being fitted for the saints; that these mansions were not in readiness when Christ ascended, but he went to prepare them, as he said; and when this is done, he will come again, and take his people to the place made ready.

"He is fitting up my mansion, which eternally shall stand;  
For my stay shall not be transient in that holy, happy land;"

and all this is as yet unseen to mortal eyes. The glass through which we view it is the word of God; and the light in which it is seen is the light of faith. It is not a question of science or of astronomy, grand as that is, but wholly a matter of faith. "The things which are not seen are eternal."

But, sad thought! all will not attain to that which is intended for them. Christ has died and opened the way to eternal bliss for all; but how many, by unbelief and perversity of life, will cause it to be that,

in their cases, his death has been in vain. So there are mansions being fitted up for certain ones who will never occupy them. Crowns are being designed for certain ones, which they will never wear; palm branches are intended for certain ones who will never wave them in the triumph of the great day. What a miscarriage that will be! Alas that man has power thus to frustrate the beneficent and eternity-spanning designs of heaven in his behalf! "He that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth," says, "Hold that fast which thou hast, that no man take thy crown." Rev. 3:11.

U. S.

#### PROTESTANTS AND CATHOLICS.

JUNE 5 we reprinted, from the *Christian Advocate*, an editorial on "The Church of Rome and Protestantism," which closed with the following excellent words:—

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

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

These words are worth reprinting again for the truth which they contain; and this especially in view of what further we have now to present; for the *Christian Advocate* is pre-eminently the church paper of the Methodist denomination.

The Methodist General Conference always prints a *Daily Christian Advocate*, giving full proceedings of the Conference. The editor of the *Daily Christian Advocate* is chosen by the General Conference, at each session. At the late session of the Conference, Levi Gilbert, D. D., was editor of the *Daily Christian Advocate*. By the Conference he was also elected editor of the *Western Christian Advocate*, an official paper of the denomination, for the Cincinnati district. In the *Daily Christian Advocate* of May 28, there is an editorial on "Protestants and Catholics." This editorial is written with reference to the statement of Justice Brewer, and of the *New York Sun* in commenting upon it, which we reprinted June 5. After referring to the statement of Justice Brewer, and the article of the *Sun*, the editor of the *Daily Christian Advocate* says:—

But the true position of religious bodies, either in their relation to the truth, to the age, or to each other, can never be learned accurately from an examination simply of their dogmas. Pastors in the field can better report the practical situation. They know that there is a better *entente cordiale* [French for "cordial understanding"] between the two great sections of Christianity than there was fifty years ago. The old bitterness and rancor is somewhat subsiding. There is, perhaps, owing to a larger and more sympathetic study of history, a better understanding of each others' position and a better appreciation of the great work being done by each. At least this is so in the Protestant pulpit. It is true that the Protestant minister still thinks that Rome has very much superstition and misleading ceremonialism to eliminate before she can become a truly apostolic church; but he no longer identifies that church with the "scarlet woman" or thunders against Babylon. Rather he sees very much good working with and underneath the evil,—the good overbalancing the evil,—and he prays that more and more that great church may free itself from abuses and errors, and come, purified, into a clearer faith. He fraternizes not infrequently with Catholic priests. He is glad to sit side by side with them in public meetings, such as those conducted by the Anti-Saloon League, and to speak on the same program. He welcomes the growing spirit of Americanism shown by their great prelates, like Keane, Ireland, and Gibbons. He reverences the memory and deeds of such brave and good priests as Father Malone and Dr. McGlynn and Father Damien. He is glad to admit that the Church of Rome to-day is not what Luther found it; that Pope Leo is not another Borgian, but a leader of high

character, piety, and intellectual genius; that the church in the United States is not what it is in Spain and Mexico — that it is involuntarily affected by the atmosphere and institutions of freedom, and this process will go on wherever liberty spreads in the lands of absolutism.

From this it is plain that even in the Methodist Church there are influential persons who are "obliterating distinctions between Protestants and Roman Catholics," and so are helping forward the time when the Catholic Church "will swallow individual Protestants in ever-increasing numbers."

It must be borne in mind also that all of this "better understanding" and "better appreciation" is on the side of the Protestants. And what is peculiar about it is that these Protestants think they know more about Rome than Rome herself knows: they insist that Rome is better than she used to be, while Rome herself insists that she is not — that "Rome never changes." They declare that "the Church of Rome to-day is not what Luther found it," while the Church of Rome herself declares that she is to-day exactly what she was before "the so-called Reformation."

To any one who observes and thinks, it will be perfectly plain where the change is really taking place.



### BABYLON IS FALLEN, IS FALLEN.

Dan. 5: 24-31.

ON three distinct occasions the God of heaven sent messages of instruction and warning to Nebuchadnezzar, each one being but a part of that complete revelation of the gospel of the kingdom which resulted in the conversion of the king, and his personal acknowledgment of God as worthy of all praise and glory. Every one throughout the kingdom of Babylon who should learn of these experiences, whether he was the successor of Nebuchadnezzar on the throne, or the humblest person in a private station, was without excuse if he failed to give to God the glory due unto him, and to yield himself to be his servant. It was not necessary that the experiences themselves should be repeated. The revelation of the gospel had been made with clearness and power, and it was sufficient that this revelation should be declared to all. And this was done so thoroughly by the testimony of Nebuchadnezzar that no one perished in the fall of Babylon, except by his own choice.

This is shown by the message that Daniel bore to Belshazzar: "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 the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." The fact that Belshazzar knew of these experiences of Nebuchadnezzar, and yet did not glorify God, was sufficient for his condemnation. He had rejected the gospel of the kingdom. It is clear from this that the story of God's dealings with Nebuchadnezzar ought to be made known in this day to all the people of the earth, and that this is the distinct message for this time, when the history of Babylon is being repeated. This is the fullness of the message, of which we have the mere syllabus in Rev. 14: 6-12. It is also clear that wherever this story of God's dealings with Nebuchadnezzar is told, "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power," the gospel of the kingdom will have been preached for a witness, and men will make their final choice, either to glorify God or to lift up themselves against the Lord of heaven. For this reason the book of Daniel and its meaning ought to be, and will be, taught as the gospel of the kingdom in every part

of the earth. "Whoso readeth, let him understand."

The varied experiences of men and of nations are not mere matters of chance, neither are they determined by arbitrary decrees on the part of the King of heaven. There are eternal principles of truth and righteousness which constitute the very essence of the character of God himself. In the gospel these principles are set forth, and provision has been made through the gift of Jesus Christ that they should be wrought out in the character of men. This glorifies God, and results in eternal salvation for man. But when these principles are willfully rejected, there is no further hope, and the sentence of destruction is written. So it was in Babylon. Belshazzar's rejection of the gospel of the kingdom was final, and then God himself made known to him the result of his choice.

"Then was the part of the hand sent from him; and this writing was written. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians."

It is evident that the sentence of destruction was not pronounced upon Babylon without a judicial investigation. The stability of the kingdom depended upon the character of the men in the kingdom; and when it was revealed by the conduct of these men that they had fallen beyond any hope of recovery, even God himself could not save them and their kingdom without denying his own character. The city fell because the men inside the walls had already fallen, having persistently refused that power by which alone men can be holden up.

God himself had regarded the course of affairs in Babylon. He himself had noted the fact that the limit had been reached, that the cup of its iniquity was full, and that the end had come. No definite date had been indicated in the calendar of heaven, when Babylon should fall; but when the balances of the sanctuary, in which character is weighed, showed that all the essential elements of kingship were wanting in Belshazzar, the kingdom would inevitably be broken, and "another kingdom" would succeed Babylon.

From the way in which Daniel read the writing upon the wall, it is evident that the same spirit of a prophet is required in order to read understandingly what God has written, or caused to be written, as is essential in the giving of prophecy. To the wise men of Babylon the words on the wall meant nothing. Not being themselves in the current of God's revelation, nor familiar with his thoughts, and having no experience of "the Spirit of wisdom and revelation in the knowledge of him," they could not go beyond the letter of the writing; but when Daniel looked at the words on the wall, he saw, through the Spirit of Prophecy, the completed sentences from which these words were taken, and hence could read the writing, so as to make known the interpretation. It is just such readers and teachers of the handwriting of God that are needed to-day — those who are sufficient to be ministers of the new covenant, "not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life." "What is written in the law? how readest thou?"

"Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old."

Although the rewards bestowed by Belshazzar were worthless in themselves since the kingdom of Babylon was at an end, yet there is a deep significance in the facts as a part of the gospel of the kingdom. Mark well the contrasts between Belshazzar the king of the Chaldeans and Daniel the Hebrew captive, on that last night in the history of Babylon. The one had refused to acknowledge himself as the servant of the most high God, and had sought his own exaltation by lifting up himself against the Lord of heaven. When laid in the bal-

ance, he was found altogether lighter than vanity. His kingdom was broken, and he himself perished. The other began his career in Babylon by purposing "that he would not defile himself with the portion of the king's meat, nor with the wine which he drank;" and his life had been the constant interpretation of his own words: "I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might." On that last night "light and understanding and wisdom, like the wisdom of the gods, was found in him;" and now, with all the outward marks of a king, he survived the fall of Babylon and its king, a ruler in the very territory where he had been a captive. So it will be in the days near to come, when this history will be repeated. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "Blessed are the poor in spirit: for theirs is the kingdom of heaven. . . . Blessed are the meek: for they shall inherit the earth." "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and he shall not be. But the meek shall inherit the land; and shall delight themselves in the abundance of peace."

In two brief sentences is recorded all that is given in the book of Daniel of the fulfillment of many prophecies concerning the fall of Babylon. Some of the most striking of these prophecies are the following:—

"Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged." Isa. 13: 19-22.

"Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the Lord. Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls; your mother shall be sore confounded; she that bear you shall be ashamed; behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert. Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues. Put yourself in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the Lord. Shout against her round about: she hath given her hand: her foundations are fallen; her wall are thrown down: for it is the vengeance of the Lord: take vengeance upon her; as she hath done, do unto her." Jer. 50: 10-15.

"Thus saith the Lord: Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry. And Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and an hissing, without an inhabitant. They shall roar together like lions: they shall yell as lions' whelps. In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord. I will bring them down like lambs to the slaughter, like rams with he goats. How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations! The sea is come up upon Babylon: she is covered with the multitude of the waves thereof. Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby." Jer. 51: 36-43.

It is impossible to read these prophecies without seeing in them more than a description of the desolation of Babylon of the Chaldees. In them is also given a picture of the desolation of modern Babylon and the whole earth, when "destruction upon destruction is cried; for the whole land is spoiled." In these predictions is also involved the fulfillment of this later prophecy concerning modern Babylon: "And the seventh angel poured out his vial into the

air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found." Rev. 16: 17-20.

But there is salvation from all this ruin. Sin is the cause of it all, and salvation from sin means salvation from all its consequences. "Be not partakers of her sins, . . . that ye receive not of her plagues." Heed the great message of warning and invitation which is now being sounded "with a loud voice" throughout the world: "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." "Acknowledge that Jehovah is God; it is he who has made us, and his we are." And in that great day when he will "destroy them which destroy the earth," he will tenderly care for his own. "Behold, God is my salvation; I will trust and not be afraid."

W. W. P.

#### WHY THE PROTESTANT CHURCHES FELL.

THE mighty angel of Revelation 14, who flew through heaven proclaiming the fall of Babylon, gave to the world one of the most solemn messages ever delivered to man. Protestantism was of divine birth. It was a union of heaven and earth, and in principle had a mission, as did "the man Christ Jesus." When God proclaimed the corruption of Protestantism, in the second angel's message, it was with sadness in the courts of heaven.

What caused that fall?

Protestantism was nurtured in infancy by a system of pure education. Luther and Melancthon, the foremost Reformers, did their great work in the religious world as educators. The Reformation created schools, and these schools trained teachers, earnest, consecrated teachers, who in forty years beheld the youth of Germany at their feet, imbibing the principles of freedom of conscience. Every European country that adopted Protestant ideas saw the same work of education begun.

The Puritans, finding their means of education in England too limited for the needs of Protestantism, sailed for America; and Plymouth was not out of its teens when the Massachusetts colony founded Harvard College, with the avowed object of educating ministers. Yale came into existence with the same lofty ambition. The common schools for the education of the children were church schools. The seventeenth century saw the schools of America well started, and the church showed signs of rapid growth. But pure Protestantism is too great a force to be allowed unquestioned freedom, and the enemy of truth rallied his forces for a vigorous attack. Through the schools, Protestantism bore sway, and gained its strength.

With the cunning of the serpent the plan of attack was laid for American Protestants. Passiveness is akin to death. A sluggish educational system will soon die of blood poison. The churches complained of the expense of maintaining schools. The wealthy employed private tutors for their children. The free schools became schools for the poor only. The standard for the teachers was lowered. Schoolhouses were a disgrace. It was a gradual decline from 1789 to 1839. W. T. Harris says that there was, "from 1789 to 1839,—a period of fifty years,—an apparent retrogression in education."

Lack of time and space forbids a consideration of the causes of the decline; but from this time on there is a most striking parallel between the work in education and the work of the church. This is worthy of consideration.

The preaching of William Miller is familiar to every Seventh-day Adventist. It is known that, beginning in 1832 and continuing for ten or twelve years, his voice sounded throughout the land, proclaiming the second coming of Christ. The world heard his voice, and men awoke with a start. His message was accompanied with power, and he was followed by others who proclaimed the fall of Babylon. The proclamation of the fall of Babylon was not made until Babylon had heard the first message and rejected it.

Why was this first message rejected?

There is another movement parallel with the one just mentioned, which is less familiar to most persons than is the preaching of Miller. I refer to the

educational message that was given to the world by Horace Mann. Horace Mann was raised up by God to do a work for the Lord, just as truly as William Miller was called to deliver his message.

The church had allowed the light of truth to grow dim. God awoke it by the labors of Miller. The church had also allowed the educational work to decline. God aroused it again by the words and works of Horace Mann. As Miller astonished his hearers by his boldness, so Mann aroused the bitterest opposition from conservative educators by his bold and daring enunciations. No one of less will power, or with a slighter hold upon the principles of truth, and through them upon the arm of God, could have met and conquered such difficulties.

Mr. Mann was a Christian, and advocated Christian education. Taken from the Senate in 1837, he was made secretary of the board of education for the State of Massachusetts. For twenty years all the power of his mighty intellect was set against errors in popular education, and in an attempt to introduce correct methods in teaching. "The schools will be found to be the way that God has chosen for the regeneration of the world," he wrote.

In the Ninth Report of this board of education, Mr. Mann wrote: "Of all neglected or forgotten duties in all ages of the world, the spiritual culture of the children has been most neglected." Concerning the work of the teacher, he wrote: "No low nature can perform the office of a high one in the schoolroom." "Try to vitalize the conscience of a child, instead of tying him up to a set of rules." "The true teacher will consider the train of feeling, not less than the train of thought, which is excited by the exercises of the schoolroom."

Mr. Mann lived and worked at a period when slavery endangered the life of the nation. His voice and the power of the education he advocated were used against this evil.

Adventists know that one cause of the fall of the churches was due to the position they took on the slavery question. Had the church been true to its educational privileges, it would not have stumbled

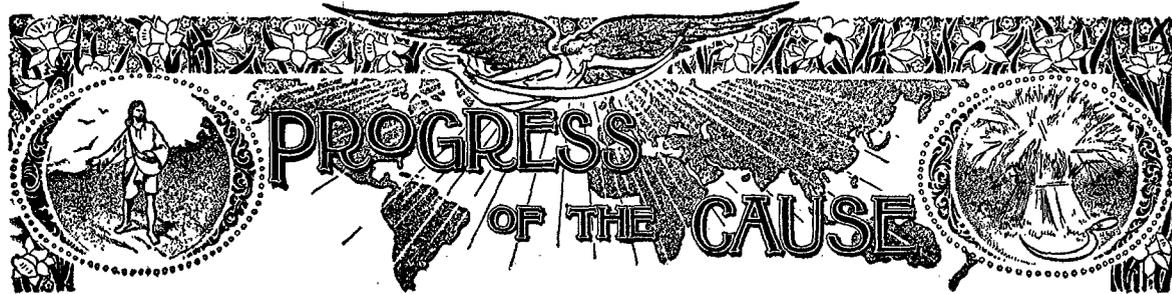
here; for Protestantism proclaims the equal rights of all men.

The character and teaching of this educator may be seen in these words: "A total abstainer from strong drink, tea and coffee, and a fierce hater of tobacco in any form; opposed to the recreation of dancing in the State normal schools; even uncertain about the reading of fairy tales and history by children, . . . he was always a dear lover of little children."

Mr. Mann advocated the breaking away from the long courses in Greek and Latin, and insisted upon the practical in education. "His criticisms and decisions indeed often brought him into sharp antagonism with his own reliable supporters, and quite alienated the more radical fraternity, who discarded 'policy' in the attempt to enforce abstract truth at all hazards, though the heavens fall, wrecking the cause itself in the catastrophe."

More, much more, might be said; for Horace Mann rescued the schools of America from destruction. The thing which concerns us is this: The churches handed the educational work over to the state. The churches had lost their means of growth; they fell. The first angel's message was preached; they heard, but rejected the light. Why?—Because they had neglected educational light.

God raised up a man to rescue the schools. There was no church to which this work could be committed. Christian education must not die. In this extremity it was handed to the state until God could prepare a church to do that work. Where is that church? It was born in the religious movement of 1844. The education of the children has been waiting for that church to see its duty, and to take up the work where the popular churches fell. When will they do it? How long shall God have to wait for Seventh-day Adventists to see that their salvation lies in Christian education? You who are teachers, you who are parents, you who love the truth, and are ready to die for it, heed the words of Mann: "The schools will be found to be the way that God has chosen for the regeneration of the world." E. A. SUTHERLAND.



#### EGYPT.

A YEAR ago my wife and I left America for the *Institut Sanitaire* in Basel. After staying there six months, we came to Egypt, in answer to the Lord's call; and praise be to his name, he was here before us, and opened the way in a marvelous manner. We came here with Brother Holser and his family. A lady nurse from the *institut* came also with us. Brother Holser and his family are on their way to America, his health being very poor. They will be there probably when this reaches you. We have specially prayed that the Lord would raise him, if it be his will; for the laborers are few, and it is sad to see the experienced ones stricken down with sickness. Our prayer is also that God will send some one here to fill his place—not only one but several; for the field is needy.

When we came here, we found one brother and a sister keeping the Sabbath. Through the labors of that sister her three sisters-in-law have since accepted the truth. Another brother has also accepted the truth, and desires baptism. A converted Jew is also preparing himself to go to one of our institutes, to get a training to engage in the work. Others are interested, one of the native Bible workers especially.

Cairo, where we are, is a cosmopolitan city. Here people of almost all nationalities are found; the Greek, Italian, French, Armenians, and English especially. This makes it a good center for our work, which, so far, has been mostly among the English-, French-, and German-speaking people.

The Moslems are very devout. They can be seen praying in the streets, in the cars, and everywhere. They will repeat the same things from one hundred to four or five hundred times.

A few days ago a funeral took place near our house; and from early in the morning until noon, about forty or fifty women were praying, wailing, beating their faces and breasts. From time to time some one would serve them coffee. In the afternoon and until one o'clock next morning men would take the place of the women, and would do the same things. This was kept up for three days. A

week after the burial they pray again, and so on for several weeks; then afterward they do it annually. I asked one of the natives why they did this, and he said that the more they did it, the better place the one dead would have in paradise.

These people must be taught. The truth must be presented to them; and we who have been sent to begin the work are weak, but our confidence is in God, from whom our strength comes. In him is all power, and he has given the command to go to all people, kindreds, and tongues; and says that he is with us, even to the end. So we trust him; but we need your prayers. Pray that we may be used to the glory of God. Pray that God will send laborers into this needy field, that he will bless the work being done, and that many may come out from darkness into this marvelous light.

L. PASSEBOIS.

#### JAMAICA.

RETREAT.—The Third Angel's Message reached this place in January, 1899, through the influence of a family who formerly belonged to the Waterloo church. As soon as we were settled, we started a Sabbath-school, with ten pupils. With their assistance I began visiting families, holding Bible readings, and conducting open-air meetings, between this place and the adjoining district, Rock Spring. As a result, our school now has a membership of thirty, and others promise to join us soon. One by one, the work is reaching souls.

May 26 Elder C. A. Hall visited us. On the 27th there was a baptismal service; and although more than two hundred persons were present, some of whom came with the intention of making a disturbance, the Spirit of the Lord held them in such check that their behavior was good. Seven persons were buried with their Lord in baptism. An old man of threescore years, who persecuted the truth bitterly at first, had the privilege of having two daughters, one son, and a son-in-law baptized with him. A brother and sister of the family who helped to plant

the truth in this place were also baptized. The church was organized with a membership of twenty-four.

A. G. PEART.

#### ARGENTINA.

THE Lord is greatly blessing the work in this field. Three new members were taken into the church in Buenos Ayres last Sabbath, one of whom had received papers and taken a course of Bible readings four years ago. She finally concluded that those who were giving the readings and distributing the papers were false prophets, and dismissed them from her home. Lately her husband fell ill; and before he died, he was converted, and kept the Sabbath. After his death, this sister also accepted the message.

From San Cristobal we have received encouraging news. Three Catholic women have accepted the truth, and the interest is still increasing. In the Gran Chaco the work is prospering. The church now numbers over sixty, part of whom are Indians. Others are French, Italians, and Argentines.

The brethren in Uruguay are of good courage, and from several places there are urgent calls for help. At one place several accepted the message without having seen a minister. They long to have one visit them.

The school in Entre Rios has at last opened. Several young persons who desire to prepare themselves for the work have gathered there. Others will soon join the company. We believe that many useful workers will be sent out from this place.

A revolution broke out lately in Entre Rios, and many of the horses of our brethren were taken away. Nearly all the horses of the Russian colony were also taken; but where the schools, the plague did not come. We have forty acres of land with the school, a team of horses, and a wagon. This gives the pupils some work. Pray for the school, brethren, that the Lord's blessing may rest upon it in great measure.

In the illustration the well can be seen to the right of the building, and the hut to the right of that is now a chicken-coop. It was our kitchen while building the house, and our dormitory during the making of the well.

F. H. WESTPHAL.

#### MICHIGAN.

SELMA, MESICK, AND CADILLAC.—May 18 I went to Selma township, where Brother Bristol held meetings last winter. I remained in that vicinity one week, holding services in two places. As a result, one young man started to serve the Lord, and five persons were baptized.

I then went to assist in dedicating the church at Mesick. Meetings were held there for three days, May 25-27. The attendance was large; eight persons started in the Christian life, and six were baptized. May 28 I returned to Cadillac, and the next day I baptized two persons.

O. SOULE.

LANSING.—The interest in this city to hear the truth was never better than at the present time. Nearly every chair is filled at each service. Recently nine willing candidates were buried with their Lord in baptism, and their names were enrolled as members of the church. Others are keeping the Sabbath. The truth never looked better to me than at present, and my courage is good to go forward with God's people.

L. G. MOORE.

#### NEBRASKA.

THE camp-meeting in District 5 was held June 6-11, in a grove near Morrillville post-office, about ten miles from any railroad. There was a beautiful spring on the grounds, which reminded me of the Fountain of life, from which all may drink.

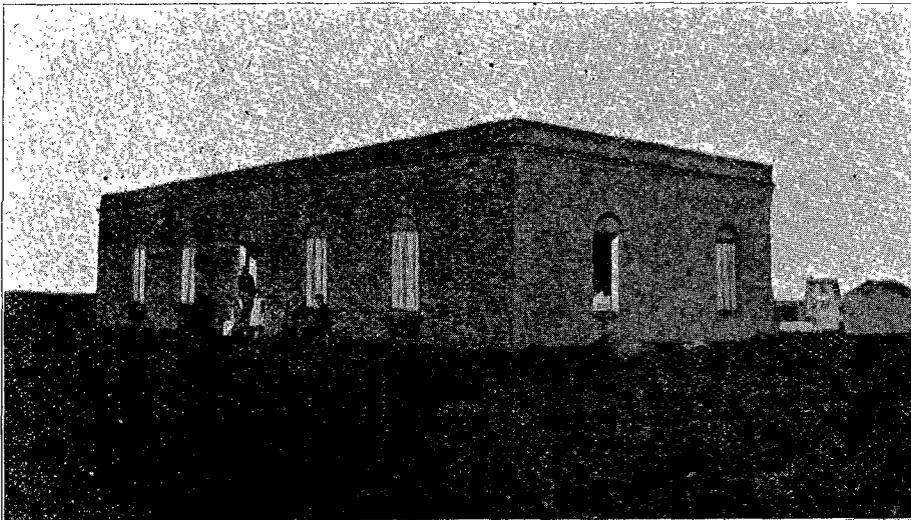
The attendance from abroad was not large, but the people in the vicinity came out well to the even-

ing meetings. Elders N. P. Nelson and H. R. Johnson gave good instruction, which was much appreciated by all. Ninety-six persons were present at the Sabbath-school, and a liberal contribution was made to the needy fields. Nine persons were baptized.

O. E. JONES.

DANNEBROG.—The local camp-meeting at Dannebrog was held, according to appointment, in a beautiful grove in a small park. The surroundings were all that could be desired for such an occasion. About one hundred and fifty of our people were in attendance. The laborers were Elders Nelson, Boynton, and Johnson, Brother A. C. Anderson, and the writer.

Services were held daily in the English and Danish languages. Quite a number of the villagers attended the preaching services. The practical, doctrinal truths for this generation made a deep impression on the minds of those present. After the close of the meeting it was reported that the little village was much stirred over the truths presented. It seemed that special help was given in presenting the Word. The truth was made clearer and more impressive by God's Holy Spirit, and our people



THE ENTRE RIOS SCHOOLHOUSE.

were much strengthened. The Sabbath was indeed a blessed day. The hearts of old and young were searched and cleansed by the Spirit of truth. Nine persons were baptized.

H. R. JOHNSON.



—Women nurses on the hospital ship "Maine" will be replaced by men.

—Fifty per cent of the schoolboys of the District of Columbia use tobacco in some form.

—Great Britain is responsible for 70,000 chests of opium annually sent from India to China.

—San Francisco papers urge the burning of Chinatown, to avoid the possibility of an outbreak of the plague.

—Five hundred inmates of the penitentiary at San Juan, Porto Rico, mutinied, but were subdued by the presence of troops.

—Congress agreed to give \$5,000,000 to the St. Louis fair, on condition that the city and State spend \$10,000,000 on the same.

—Señor Francisco Vasquez, minister from the Dominican republic, has presented his credentials to President McKinley.

—Paderewski is at present at work upon what is to be known as "The Century Library of Music," soon to be published by the Century Company.

—Richard S. Storrs, D. D., one of the most widely known ministers of the Congregational Church in the United States, died in Brooklyn, N. Y., June 5.

—The American mission buildings at Tung Chao, China, abandoned by missionaries, were looted and burned by the Chinese soldiers sent to protect them.

—In the French Senate the Amnesty bill has been adopted by a vote of 238 to 24, after the adoption of an amendment extending the amnesty to Captain Dreyfus.

—In Philadelphia recently, 679 new saloon licenses were granted in seven days.

—France has 21,277,582 sheep, each of which produces only sixty cents' worth of wool annually, or a total of \$12,766,549.20.

—The experience of many growers, and the experiments of several professors, show that there is money in thinning the fruit on overloaded trees.

—A commission of three American clergymen is preparing to leave for China, under Presbyterian auspices, to investigate the situation in that country.

—It is said that "the important discovery has been made at the Hygienic Institute of the University of Wurzburg (Germany) that bacteria can be destroyed with electric currents."

—Governor Mount, of Indiana, has refused to honor a requisition for the return of ex-governor W. S. Taylor, to Kentucky, where he is wanted to stand trial for alleged complicity in the Goebel assassination plot.

—Twenty-five thousand eight hundred and sixteen vessels passed through the Baltic Canal during the year ending March 31, 1899, the aggregate tonnage being 3,117,840; the total receipts amounted to \$388,000.

—The *Scientific American* says that it has been proved, by experiments, that on bad roads a horse can pull only four times as much weight as he can carry; while on a good, macadamized road he can pull ten times as much.

—Miss Anna B. Hasbrouck, an instructor in history in the Holyoke, Mass., high school, was dismissed by the school committee for the statement, before a class studying medieval history, that "Christ was one of a family of ten brothers and sisters."

—Lord Roberts has gained a victory over General Botha, near Pretoria. General Buller is pursuing 8,000 Boers under General De Wet. Mr. Schreiner, the Cape premier, and his colleagues, have resigned, and Mr. Alfred Milner has accepted the resignations.

—The oldest newspaper in the world is said to be the *Kin Pan*, of Peking, China. It first appeared in A. D., 911, but was issued only at irregular intervals. Since the year 1351, however, it has been published weekly, and in uniform size. Now it appears in three editions daily.

—The recent fire in the New York *Tribune* building, though a fierce one, was soon put out, the building being a really fireproof one. The fire was confined to two rooms, and the employees on the upper floors escaped by means of the rear elevator, which runs between fireproof walls, without exits except at the top and the bottom.

—Commenting upon diplomas, the *Detroit Christian Herald* truthfully says, in its issue of June 14: "The graduate's diploma has its greatest value the day it is received. From that time forward it dwindles in importance, and that is as it should be; for either the achievements of life eclipse it, or the failure to achieve anything proves it worthless."

—Captain Francis Martin, a retired naval and revenue officer, recently celebrated his one hundredth birthday in Detroit, receiving many guests, who cordially congratulated him on his health. He entered the government service when thirty-one years of age, his commission being signed by President Andrew Jackson, and commanded the revenue cutter "Fessenden" for twenty-five years.

—A three-year-old boy was recently taken to Governor Hospital, New York City, in a state of unconsciousness from drinking a cupful of whisky. When questioned by physicians, the mother said her husband worked so hard in a foundry that he had to take a drop every morning, and she supposed the baby thought he could too. The mother admitted that the baby had been drinking whisky for six months.

—A dispatch from London, dated June 15, states that "while Admiral Seymour, with the international relief column, is forcing his way to Peking, several of the powers are arranging largely to re-enforce their details at Tien-tsin. Germany purposes sending 1,200 men. Great Britain sent 600 from Hong-Kong yesterday, and 400 will go Sunday. Italy has ordered 1,000 to hold themselves in readiness. Russia has decided to bring her force at Tien-tsin up to 6,000. Thus, the combined forces at Tien-tsin will probably soon be about 10,000 men."

—Mrs. W. E. Gladstone, widow of the late "Grand Old Man" of England, died at 5:40 P. M., June 14. She had been unconscious for about seventy-two hours, and died without recovering consciousness. Her maiden name was Catherine Glynne. Once, when some one asked Mr. Gladstone to what he most owed his success in life, he replied, "To my wife." They were married in 1838. Of her it is said: "She did no great things from the standpoint of public fame; she introduced no reforms, and won no victories; she neither made speeches on the platform nor wrote a book. She was too busy to be a light in society. But she cared for her husband, protected him from all little annoyances, forbade him to overwork, lightened the sorrows of defeat, and made sweeter the pleasures of victory. Once, when asked to assist in the woman's suffrage movement, she said: 'Woman's influence in politics lies in the home—her natural sphere. In the home alone can she leave her stamp on the destiny of nations. On the platform she is not herself.'" The funeral will be held in Westminster Abbey, June 19.

— Congress adjourned on Thursday, June 7.

— There are 1,799 census enumerators at work in the State of Michigan.

— An oil well recently discovered near Alexandria, Ind., is giving 700 barrels a day.

— Within a month, the India Relief Committee of New York has sent nearly \$60,000 to Bombay.

— In the automobile race from Paris, to Roubaix, France, the winner averaged forty-two miles an hour.

— The chancellor of the Japanese legation was murdered at Peking, China, by the queen's bodyguard, June 13.

— The Roman Catholic chapel at West Point, N. Y., over the erection of which there was much controversy, was dedicated June 10.

— Edwin G. Cooley was unanimously elected to succeed Dr. E. Benjamin Andrews, as superintendent of the Chicago public schools.

— Dr. Henry Wade Rogers has resigned the presidency of Northwestern University, Chicago, and his resignation has been accepted.

— The German public school teachers' congress at Cologne, has declared in favor of a separation of the schools from both church and state.

— Irving M. Scott, builder of the famous battleship "Oregon," is being enthusiastically supported for the Republican vice-presidency by all the Pacific Coast Republicans.

— The United States gunboat "Nashville," with a force of marines, has left Cavite for Taku, China; also, the "Monocacy" has been ordered from Shanghai, to join Admiral Kempff.

— A St. Petersburg dispatch says that "the ships of the Russian Pacific squadron on the active list, as well as those at Vladivostok, have been ordered to proceed with all haste to Chinese waters."

— General Pio del Pilar, one of the Filipino leaders, has been captured near Manila. He is Aguinaldo's right-hand man, and is credited with having more influence than any Filipino, except Aguinaldo himself.

— Recently Judge Tuthill, of Chicago, decided that the Cook County board of commissioners should not insert a clause in contracts that only union labor should be employed, stating that such discrimination is illegal.

— The St. Louis, Mo., strike, which has been going on for six weeks, is still in progress. So far, thirteen persons have been killed in the tumults, sixty-five wounded by bullets, and ninety otherwise injured. The estimated business loss per day, is \$100,000. The number of union men on strike is 4,000. There are 1,000 regular policemen, and 500 special police.

— Secretary of War Root has ordered that "ministers designated for appointment as chaplains in the army, shall pass a rigid examination, physically and mentally, before being commissioned. The physical examination is the same that applicants for lieutenants' commissions are required to pass. The mental examination has been especially prepared, and deals largely with history, sacred and profane, ancient and modern."

— It is said that "500,000 symmetrical, straight-limbed young trees, from three to twenty feet tall, a vast incipient forest, were chopped down to supply the Christmas trade of New York. Of this number seventy-two carloads, with an average of 1,500 trees to the car, came from the Adirondacks, an aggregate of 108,000 trees. Over four fifths of the trees used, however, came by boat from Maine, New Jersey, and Connecticut."

— A Berlin (Germany) dispatch, dated June 13, says: "The Bundesrath to-day approved the navy bill and the measures providing means to carry out the projected plans as already passed by the Reichstag. Emperor William, who is said to be delighted at the result, will to-morrow sign the bill, and the *Reichsanzeiger* will immediately thereafter publish it, thus making it law." Upon receiving the telegram that the bill had passed, the emperor exclaimed: "Now we know where we stand. At last there is solid bottom under one's feet."

— Recently an application for a writ of habeas corpus was made to the United States Supreme Court, involving the vexed question of whether or no the Constitution extends to the island possessions of the United States. The writ was asked for in behalf of a Porto Rican, who claims to have been sent to prison without process provided for by the United States Constitution, which he claims was extended over Porto Rico when the island became the property of the United States. Commenting upon this, a Washington news correspondent says: "It is hoped that the court, in passing upon the application, will settle this Constitutional dispute."

— It is said that American Minister Conger, at Peking, has asked for 2,000 United States troops, to protect the United States missions. Dispatches from London, dated June 14, state that "the news from Peking is still vague. The marines are compelled to fight their way into the capital with rifle and Maxim. British marines have been in action with the Boxers in clearing the railways, but eight nations are represented on the fighting line. There are persistent rumors that Russian troops are under orders to invade northern China, but it is not yet clear that either Britain or Japan has consented to this exclusive movement by a single power."



### CAMP-MEETINGS FOR 1900.

#### DISTRICT ONE.

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	
Carolinas (local), Greensboro, N. C.,	July	19-29
Alabama, Frithurst,	Aug.	2-12
Georgia,	Aug.	10-19
Carolinas, Asheville, N. C.,	Aug. 23 to Sept. 2	
Tennessee River,	Sept.	6-16
Cumberland Mission, Harriman, Tenn.,	Sept.	14-23

#### DISTRICT THREE.

*Michigan, Ionia,	Aug.	2-12
Ohio, Dayton,	Aug.	15-27
Illinois,	Aug. 23 to Sept. 2	
Indiana, Vincennes,	July	10-20
Indiana, La Fayette,	Aug.	16-26
Indiana, Muncie,	Sept.	6-16

#### DISTRICT FOUR.

North Dakota, Valley City,	June 29 to July 9	
Manitoba, Morden,	June 28 to July 8	
Nebraska (local), Sterling,	June 27 to July 7	
Nebraska (local), Hot Springs, S. D.,	July	13-23
Nebraska (local), Oxford,	Aug. 28 to Sept. 2	
*Nebraska (State), Seward,	Sept.	18-23

#### DISTRICT FIVE.

Texas (local), Marshall,	July	13-23
Texas (State), Dallas,	Aug.	2-12
Kansas (local), Wellington,	July	12-22
Kansas (local), Stockton,	July 26 to Aug. 5	
Kansas (local), Clay Center,	Aug.	9-19
Kansas (State), Emporia,	Sept.	20-30
Arkansas,	Aug.	9-19
Missouri,	Aug.	16-27
Oklahoma (State), Oklahoma City, O. T.,	Aug. 30 to Sept. 10	
Oklahoma (local), Pryor Creek, I. T.,	July	5-10
Colorado, Denver,	Sept.	6-17

#### DISTRICT SIX.

California, Blue Lake,	July	12-22
California, Long Beach,	Aug. 23 to Sept. 2	
Montana (local), Great Falls,	June 21 to July 1	
Montana (local), Bozeman,	July	5-15
Montana (local), Red Lodge,	Aug.	16-26
Montana (local), Bitter Root, 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.

The catalogues of South Lancaster Academy, for the ensuing year, 1900-1, are now ready, and may be had by addressing the principal, Frederick Griggs, South Lancaster, Mass.

ATTENTION is again called to the fact that South Lancaster Academy will conduct a summer school, beginning July 5, and ending August 30. During these two months, it is intended to present for study and consideration only practical and necessary questions, which will naturally confront the teachers in their church schools.

I shall be glad to correspond with all those who are thinking of attending this school. FREDERICK GRIGGS.

### APPOINTMENT.

NO HINDERING providence, Elder S. H. Lane will hold a general meeting at Wolf Lake, Ind., Sabbath and First-day, June 30 and July 1, 1900. Let there be a large turnout from surrounding churches.

### ADDRESS.

THE address of B. O. Wade is No. 30, Oiwaki-cho Hongo Ku Tokyo, Japan.

### NOTICES.

WANTED.—A competent girl for general housework. Address Lillis Wood Starr, M. D., 58 Van Buren St., Battle Creek, Mich.

## Obituaries.

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

ANDERSON.—Died at Barnesville, Minn., April 11, 1900, of pneumonia, Georgie, younger son of Mr. and Mrs. Andrew Anderson, aged 4 years. Words of comfort were spoken by the writer. J. F. GRAVELLE.

ALTMAN.—Died at Boon, Mich., May 21, 1900, of paralysis, Brother George Altman, aged 76 years. Last winter, under the labors of Brother Bristol, he gave his heart to God. He had special help from God in his last sickness. O. SOULE.

BROWN.—Died at Levering, Mich., May 4, 1900, Mrs. Harriet Brown, aged 27 years, 7 months, 9 days. The remains were taken to Fairgrove for burial. Words of comfort were spoken by Elder T. Robinson (United Brethren). H. M. FORSHER.

GOODNOW.—Died at Baldwinville, Mass., May 19, 1900, of heart-disease and pneumonia, Mrs. A. R. Goodnow, aged nearly 81 years. She became a Seventh-day Adventist in 1895, and has always been true to her belief. She was loved and honored by all who knew her. REV. F. L. HOPKINS.

WALLER.—Died at the home of her daughter, Mrs. L. Gray, April 18, 1900, Mrs. Mary Waller, in the seventy-sixth year of her age. She signed the covenant, and was received into the church, in 1880. She remained faithful until death. Services were conducted by the writer. G. F. WATSON.

WHIPPLE.—Died at her home near Philo, Cal., after a lingering illness, Sister Mary H. Whipple, aged 51 years, 7 days. She was laid to rest Feb. 4, 1900. She found the truth of the Third Angel's Message through reading, and waited for years to have an opportunity for baptism, which was administered three years ago. \* \* \*

WICK.—Died at —, Mo., Brother Eli Wick, in the seventy-eighth year of his age. For forty-three years his life had been a real testimony for the Third Angel's Message. The Sanitarium, publishing houses, and schools were all recipients of his trusted means. He died, as he had lived, waiting for the second coming of Israel's Redeemer. W. A. HENNING.

WALTER.—Died at Three Rivers, Mich., May 12, 1900, after a week's illness from bronchitis, Russell, infant son of Webb W. and Lottie Walter, aged 2 years, 4 months, 25 days. The funeral services were held at the residence of Mr. Walter's parents, 147 Washington Ave. S., Battle Creek, Elder E. J. Hibbard officiating. \* \* \*

SARGENT.—Died at Oakland, Cal., April 27, 1900, Sister Clarina Hammond Sargent, aged 51 years. Sister Sargent accepted present truth about twenty years ago, under the labors of Elder W. M. Healey. Hers has been a life consistent with her profession, and she died with the bright hope of having part in the first resurrection. W. T. KNOX.

CRABTREE.—Died at Peoria, Ill., April 27, 1900, Pearl, daughter of W. B. and Minnie Crabtree. Though only six years of age, Pearl had a remarkable Christian experience, and endured her intense suffering with true Christian fortitude. The burial service was conducted by the writer. The lesson for the occasion was Matt. 18: 10. W. D. CURTIS.

WRIGHT.—Died in Chicago, April 26, of military tuberculosis, Frances, daughter of Julius and Elizabeth Wright, aged 21 years, 7 months, 12 days. She was a member of the Aledo (Ill.) church, and was engaged as teacher in the Barber's Mill (Ind.) church school when her health failed. She was sustained by the blessed hope. E. A. WRIGHT.

EVENS.—Nancy Adaline Evens, wife of Marion Jasper Evens, died at her home in Swank Prairie, Kittitas Co., Wash., April 11, 1900, aged 41 years, 4 months, 24 days. The husband and seven children are comforted in their sadness by the Christian's hope. The last clause of Amos 4: 12 was the basis of the funeral discourse at the Seventh-day Adventist church. J. G. SMITH.

BYINGTON.—Anna Green Chinnock was born March 28, 1862, at North Bloomfield, Ohio, and died triumphing in the faith, May 14, 1900, at Crystal Springs, Cal. She was married Feb. 19, 1885, to Fred Fletcher Byington, and to this union four children were born. Anna had been falling for more than a year, and finally succumbed to heart-disease. Words of comfort were spoken from Heb. 13: 6. J. O. CORLISS.

LEWIS.—Died at East Richford, Vt., May 11, 1900, of heart-disease, Freelev Lewis, née Miller, relict of the late William Lewis, aged 88 years, 2 months, 11 days. Sister Lewis accepted the Third Angel's Message about thirty-nine years ago; soon afterward she united with the church at East Richford, of which she was a faithful member to the end. Funeral services were conducted by the writer. H. E. RICKARD.

THOEN.—Died of heart-disease, suddenly and without warning, while engaged in the services of prayer-meeting, near Litchfield, Minn., May 5, 1900, Ole Halverson Thoen, aged 64 years. He died as he lived, a firm, consistent believer in the present truth. The circumstances surrounding his death suggested the following texts, which were used: Isa. 38: 1; 1 Sam. 20: 3; Num. 23: 10; Rev. 14: 13. W. A. SWANEY.

MILLSAUGH.—Fell asleep in Jesus in Chicago, Ill., May 6, 1900, Sister A. Millsaugh, aged 59 years, 1 month, 14 days. The deceased united with the Presbyterian Church in 1883, remaining an active member of that church until 1887, when she accepted the views held by Seventh-day Adventists. The cry of the distressed never fell unheeded on her ears. She is resting from her labors, and her works do follow her. Words of comfort were spoken by the writer, from Rev. 14: 13. W. D. MCLAY.

VERGE.—Died at the home of her daughter, Mrs. Wm. McLeod, in Halifax, Nova Scotia, May 2, 1900, of paralysis, Mrs. Mary R. Verge, aged 88 years. She was of French parentage, and was reared in the Roman Catholic faith. At the age of twenty-five she married Thomas Verge, now seven years deceased. When fifty-four she, with her husband, was converted and united with the Baptists. Four years later, they both saw the light of the soon-coming Saviour, and received the message with joy. This last winter, in her advanced years, she read the New Testament and Psalms through twice, and leaving further traditions of men, accepted the commandments of God as taught and kept by her Saviour. Funeral services were conducted by the writer, assisted by Elder A. R. Hyatt. G. E. LANGDON.

# Church Elders, Librarians,

.... ALSO ....

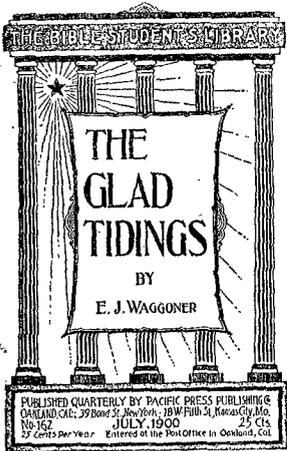
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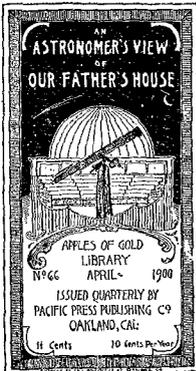
The author's comparative illustrations and description of "Our Father's House" can not fail to interest us, and to enlarge our conception of the infinity of time, space, and distance, and reveal the beauty of the truth contained in Ps. 19: 1, 2, 3. You should read it.

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L. A. HOOPER, Sec. Gen. Conf.

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No. 1	Chicago Express, to Chicago	8:00	A. M.
No. 3	Lehigh Valley Express, to Chicago	3:40	P. M.
No. 5	Pacific Express, to Chicago, with sleeper	1:10	A. M.
No. 75	Mixed, to South Bend	8:20	A. M.

Nos. 9 and 75, daily, except Sunday. Nos. 1, 3, and 5, daily.

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No.	Train	Time
No. 8	Mail & Exp., to Pt. Huron, East, and Detroit	8:45 P. M.
No. 4	Lehigh Express, to Pt. Huron and East	8:27 P. M.
No. 6	Atlantic Exp., to Pt. Huron, East, & Detroit	2:25 A. M.
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Corrected April 29, 1900.

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	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Atl'ntic Express.
Chicago	pm 9:35		am 6:45	am 10:30	pm 8:00		pm 11:30
Michigan City	11:25		8:45	pm 12:08	4:40		am 1:20
Niles	am 12:40		10:15	1:00	5:57		2:30
Kalamazoo	2:10	am 7:30	pm 12:30	2:05	6:52	pm 6:00	4:10
Battle Creek	3:00	8:10	1:00	2:42	7:28	6:48	5:05
Marshall		8:38	1:30	3:09	7:51	7:10	5:30
Albion	4:00	9:00	1:50	3:30	8:11	7:30	5:52
Jackson	4:40	10:05	2:35	4:05	8:50	8:15	6:40
Ann Arbor	5:55	11:10	3:47	4:58	9:43		7:45
Detroit	7:15	pm 12:25	5:50	6:00	10:45		9:15
Falls View					5:02		4:15
Susp. Bridge					5:17		4:38
Niagara Falls					5:30		4:40
Buffalo				am 12:20	5:14		5:30
Rochester				8:19	10:00		8:40
Syracuse				5:15	pm 12:15		10:45
Albany				9:05	4:50		am 2:50
New York				pm 1:30	8:45		7:00
Springfield				12:18	6:15		7:40
Boston				8:00	9:00		10:34

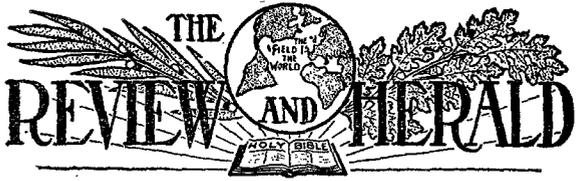
  

WEST	7	17-21	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Spl.	‡Mail & Express.	*News Express.	*West'n Express.	†Kalam. Accom.	*Pacific Express.
Boston					pm 3:30		pm 6:00
New York		pm 2:00			6:00		am 12:10
Syracuse		4:00			am 2:00		pm 12:25
Rochester		11:30			4:05		pm 2:25
Buffalo		am 1:20			5:20		pm 3:30
Niagara Falls		2:20			6:02		pm 4:32
Falls View					6:34		5:05
Detroit	pm 8:20	8:25	am 7:15		pm 12:40	pm 4:35	11:25
Ann Arbor	9:49	9:29	8:40		1:38	5:45	am 12:30
Jackson	11:15	10:20	11:05	am 8:30	2:40	7:30	1:35
Battle Creek	am 12:40	12:34	pm 12:25	4:35	3:50	9:08	3:00
Kalamazoo	1:40	pm 12:10	1:20	5:15	4:29	10:00	3:35
Niles	5:15	1:22	3:10		6:05		5:05
Michigan City	4:26	2:20	4:30		7:05		6:01
Chicago	6:30	4:00	6:30		8:55		7:50

\*Daily. †Daily except Sunday.  
Trains on Battle Creek Division depart at 8:05 a. m. and 4:10 p. m., and arrive at 12:40 p. m. and 6:15 p. m. daily except Sunday.

O. W. RUGGLES,  
General Pass. & Ticket Agent, Chicago.

R. N. R. WHEELER,  
Ticket Agent, Battle Creek.



BATTLE CREEK, MICH., JUNE 19, 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.

THIS year is the two thousand six hundred and fifty-third since the founding of Rome. Thus Rome is quite an old city. Yet Damascus is more than eleven hundred years older in authentic history, while nobody knows when it was founded.

THE New York Times calls attention to the fact that "the seizure by foreign forces of the railroad from Tien-tsin to Peking, for the purpose of keeping it open for traffic, is, of course, an invasion of the sovereignty of China. It is a denial to the Chinese government of the rights and powers of a government."

INFORMATION from the Philippines says that the "most of those who have talked with Judge Taft and his colleagues draw the inference that the commissioners are opposed to the reinstatement of the friars." But that "Archbishop Chappelle has taken a strong stand in supporting the requests of the friars to be established in their old position."

THE party of the Emperor Kwang-Hsu, of China, including three viceroys, issued, June 11, "a message to the peoples of the West," of which the following is the part most laden with meaning:—

The government of China being virtually nonexistent, the emperor proposes that the foreign powers whose troops dominate the capital shall remove his imperial person from the palace, in which his Majesty is confined as a prisoner; shall declare Empress Hsi-Tsi and her present ministers to be usurpers, and shall bring Emperor Kwang-Hsu to Nanking, Wuchang, or Shanghai, whichever the said foreign powers deem to be the most suitable situation for the new capital of the Chinese Empire under the new conditions.

It is proposed by his Majesty and his advisers that the foreign powers should declare a joint protectorate, and undertake the task of governing the country through his Majesty.

THE crisis in China still absorbs the attention of the managers of the world. Japan presses for the recognition of a "sphere of influence" for her, embracing three provinces; and has notified China of her intention to land twice as many troops as does Russia, if any Russian troops are sent to Peking; and four thousand Russian troops have been landed, and seventeen hundred with four cannon have started to Peking. The Chinese foreign office "has been packed with Boxer chiefs, who have replaced the former members." The railroad between Peking and Tien-tsin was torn up, so that the powers, in sending troops to Peking, are obliged not only to fight their way, but to repair the railroad as they go, and to guard it after they have repaired it.

THE New York Times says that "it is plain that the authorities at Washington are disturbed, and with reason, at the growing gravity of the Chinese situation. The program of 'splendid isolation' which we have laid down for ourselves is evidently impracticable. . . . The latest instructions continue to enjoin independent action, 'as far as possible.' Unfortunately, it is not possible to any extent whatever."

A PRESS dispatch telling of a certain noted man of culture and high standing who has been sent to Leavenworth prison, says, with perfect naïveté: "He holds himself aloof from all the other prisoners, and does not show the slightest disposition to make a companion of any of them, although there are a number of professional men and ex-bankers among the convicts." Why, yes, since it is mentioned, it is somewhat remarkable that "society" should not be recognized and continued among "society folks" in United States prisons, when so many of them are there.

THE RELIEF OF THE SCHOOLS.

"The Borrower Is Servant to the Lender."

LET us relieve the schools of the denomination. Almost all of them are deeply in debt. But they all belong to God. The most of these debts are held by our own Seventh-day Adventist brethren. In the spirit of the text already quoted, the Lord is a servant of these. Do we wish it so?—Of course not! Then let us hasten and set the schools free. Money is needed right now to pay for the type-setting and plate-making on Sister White's new book, "Christ's Parables and Object Lessons." Sister White has given her work on the manuscript; and adds, "I hope this movement on my part will provoke others to self-denial and to benevolence and mercy."

The Spirit of God is surely moving upon hearts somewhere, provoking them to deeds of self-denial and of benevolence and mercy in this matter. To all such we appeal for help. The debts of these schools aggregate, in rough figures, three hundred thousand dollars.

In the past, God's institutions have borrowed from Christ's brethren; and Christ's brethren have loaned to his institutions. We will not criticize this; but there is a deeper, better, and richer experience. Here it is:—

"And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest."

To lend to one of God's institutions may help it for the time being; but to give to these institutions is to reap the richest blessing.

By next week let us have more names of contributors or pledge-makers to this fund to add to those affixed to this appeal.

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

P. T. MAGAN, in behalf of the Committee.

JUNE 20,

at nine o'clock, Wednesday morning, the Teachers' Conference and Summer School opens. Are you coming?

Do you wonder why your attention is so often called to the training of teachers? The words of a great educator explain: "If the First Cause has doomed our enterprise, I give it up; but until I know that, I hold on." God has not condemned, but encouraged; therefore we hold on.

There is no question of greater interest to parents than the education of their children. This Conference and Summer School is to train teachers for church schools. Some of the States in the district are holding small institutes for teachers. This is well, but these local institutes can not take the place of the central Conference and Summer School for teachers, called at Battle Creek, from June 20 to July 11. All teachers should come. Let parents come too.

"LIVING FOUNTAINS OR BROKEN CISTERNS"

is a new book just issued by the Review and Herald Publishing Company. It was written by Prof. E. A. Sutherland, president of Battle Creek College, and is a history of education, and especially of Christian education, from creation to the present day. It is just what has long been needed. It is needed not only by Seventh-day Adventists, but by all other people, especially teachers. It is especially needed by all who profess Christianity, and more especially by teachers who profess Christianity. A copy of the book should be in each family where there is a Seventh-day Adventist, to be read by him and loaned to his neighbors. It has 427 pages of large, clear print; and costs \$1.25 a copy. Address Review and Herald Pub. Co., Battle Creek, Mich.

THERE ARE FIVE TUESDAYS

in July, this year; and we find, by examining our REVIEW mailing list, that subscriptions will expire on every Tuesday of the month. Here are the names of five subscribers (taken at random from the list) whose subscriptions expire on the 3d, 10th, 17th, 24th, and 31st of July, respectively:—

- Mary Whisler 3d
- Moses Downing 10th
- Mary Parker 17th
- Jas H. Lowrey 24th
- E. Batton 31st

If your subscription to the REVIEW expires in July, 1900, the yellow label, on your latest paper received, will show you on which Tuesday it expires. And at the same time that you renew your own subscription, could you not also send us one or two new subscriptions for the paper, even though it be for only two months, at 25 cents, or four months, at 50 cents? Try to do so.

REVIEW AND HERALD.