

The Adventist REVIEW AND HERALD HOLY BIBLE IS THE FIELD 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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ALONE WITH JESUS.

ALONE with Jesus! Oh, how sweet
 To sit, like Mary, at his feet,
 To look into his loving face,
 And feel the touch of his embrace!
 His hand in mine, my hand in his,
 My heart o'erflows with heavenly bliss.
 Before he speaks one gracious word,
 I look, and know he is my Lord.
 The chief among ten thousand he
 Is now to me, and e'er will be.
 Upon his bosom let me rest,
 And feel I am supremely blest.

Alone with Jesus! Oh, how sweet
 To meet him at the mercy-seat!
 To tell him every doubt and fear,
 Pour all my sorrows in his ear!
 And then, assured of pard'ning love,
 To rise all care and sin above,
 And from the foolish world retire,
 Resting on him, my soul's desire.
 He seems so near, so very near,
 He is so dear, so very dear,
 That earth recedes, and, lifted high,
 I seem to soar above the sky.

Alone with Jesus! Oh, how sweet!
 My heart is full, my joy complete.
 He speaks, and oh, such words I hear,
 So full of wisdom and good cheer!
 Love in his eye, love in his voice,
 How can I but in him rejoice?
 He condescends to speak to me,
 And says, "Dear one, I died for thee."
 Then shall I not in prayer and praise
 My tribute to the Saviour raise?
 But sweetest far, with him alone,
 To hear him say, "Thou art my own."

—Peter Stryker, D. D., in *Christian Work*.

THE TREASURES OF GOD'S WORD.

MRS. E. G. WHITE.

INDEXED

"The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth it, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

In his lessons Christ sought to reach the understanding through the actual occurrences

and events that take place in this world. Instruction of the highest value is given in the parables by which Christ illustrated the spiritual character of his kingdom. The Great Teacher used the things of nature to reflect the wisdom of the Creator. Human life in all its bearings is similar to nature. Nature and human life obey the commands of God. They answer to his majestic, wonder-working power.

And he who created the world and made the lofty mountains, who opened the fountains of the great deep, who formed the mighty rocks and the lofty trees, has given man power to appreciate these wonders of earth and heaven, power to understand the lessons drawn from them by Christ. But human intelligence could never have originated these lessons, and neither can man understand them only as God by his Holy Spirit sanctifies the observation. When the mind is freed from perverting influences, it can receive and understand these lessons.

The field containing the treasure represents the word of God. As the treasure was found in this field, so by earnest searching, treasure is found in the Scriptures. The Bible is God's great lesson book, his great educator. All true science is contained in the Bible. Every branch of knowledge may be found by searching the word of God. But few are true Bible students. Few understand that it contains instruction not only in spiritual matters, but in all branches of knowledge.

Human reasoning alone can never explain the science of education. Spiritual eyesight is required to understand what the true higher education is. It is the education gained by searching the Scriptures, but it is strangely neglected. If men had closely, earnestly, continuously studied God's word, making the Bible its own commentator, the key with which to unlock Scripture, they would have been as much astonished at the golden treasures revealed as was the man who found the treasure in the field. But men have departed from God's great lesson book, and their senses have become confused.

When the word of God is laid aside for books that do not lead to God and to an understanding of the kingdom of heaven, education is a perversion of the name. Unless men have pure mental food, thoroughly winnowed from the so-called higher education, which is mingled with infidel sentiments, they can not know God. Only those who are co-workers with God can know what true education in its simplicity means.

Too often artificial knowledge is forced into the mind, to the perversion of true education. Little confidence can be placed in human reasoning. Were Christ in the world to-day, the veriest stripling in the schools would prate to him of so-called science. But Christ would answer: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the

air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. . . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

These are precious lessons. The mountains, the rivers, the stones, are full of truth. They are our teachers. The instant the Lord bids nature speak, she utters her voice in lessons of heavenly wisdom and eternal truth.

But the fallen race will not understand. The laws of nature are supposed to control the God of nature. Correct lessons can not impress the minds of those who know not the truth or the word of God. The teachers in our world have borrowed their opinions. Many have forsaken the fountain of living water, the pure snow-water of Lebanon, to drink at the low, turbid streams of the valley.

Christ gave to the world a lesson that should be engraved on mind and soul. "This is life eternal," he said, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." But Satan works on human minds, saying, Do this or that action, and ye shall be as gods. By deceptive reasoning he led Adam and Eve to doubt God's word, and to supply its place with a theory that led to transgression and disobedience. And his sophistry is doing to-day what it did in Eden. When Christ came to our world, he selected humble fishermen as the foundation of his church. To these disciples he tried to explain the nature of his kingdom and mission. But their limited comprehension imposed a restraint upon him. They had been receiving the sayings of the scribes and Pharisees, and therefore much of what they believed was untrue. And though Christ had many things to say to them, they were unable to hear much of what he longed to communicate.

Christ finds the religionists of this time so full of erroneous sentiments that there is no room in their minds for the truth. With the education given, teachers mingle the sentiments of infidel authors. Thus they have sown tares in the minds of the youth. They give utterance to sentiments that should not be presented to young or old, never thinking of what kind of seed they are sowing, or of the harvest they will have to garner as the result.

How few realize that the Bible is the great instrument of God's government through probationary time! This Word is the direct unveiling of truth, and we need a far greater knowledge of its teachings than we now have. A man may go through all the grades of the schools and colleges of to-day; he may devote all his powers to acquiring knowledge: but unless he has a knowledge of God, unless he understands and obeys the laws that govern his being, he will destroy himself by wrong habits, by using tea, coffee, and strong drink.

Thus he thinks to brace himself up, but instead he loses his power of self-appreciation. He loses self-control. He can not reason acutely and correctly about matters that concern him most closely. He is reckless and irrational in his treatment of his body, and by wrong habits he makes of himself a complete wreck. Happiness he can not have; for his neglect to cultivate pure, healthful principles, that he may be a sound man, places him under the control of habits that ruin his peace. For a time he may be elated by the stimulus of alcohol, but this elation is followed by a corresponding depression, and by sluggish movements of the brain. His years of taxing study are lost, for he has destroyed himself. By indulgence he has destroyed the harmonious action of the different parts of the being. He has misused his physical and mental powers, and the temple of the body is in ruins. By acquiring earthly knowledge he thought to gain a treasure; and he laid his Bible aside, ignorant that it contained a treasure worth everything else.

Christ came to our world to reveal God. The gospel is his instrument of redemption. John testifies of Christ, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. . . . And the Word was made flesh, and dwelt among us, . . . full of grace and truth."

Christ sought to win the minds of those who were absorbed in earthly things, and teach them of heavenly things. Had the teachers of his day been willing to be instructed by the Great Teacher, had they yoked up with Christ, co-operating with him in sowing the world with the pure seeds of truth, the world would have been converted, and prepared for the society of the royal family in the heavenly courts. Had the scribes and Pharisees united their forces with the Saviour, the knowledge of Christ would have restored the moral image of God in man. The Old and New Testaments would have been the lesson book of every school; for men would have realized that therein is found true science.

Christ's parables are far more than a representation of natural objects. In them is the power of true teaching, which brings conviction to mind and heart. This is not the conviction that logical reasoning produces, but a conviction deeper and more lasting.

The Lord Jesus is the model teacher, and he has given to the world the Old and New Testaments as a text-book. He who created our world, the Father and King of the heavenly world, knows just how to instruct the human family. Satan has been playing the game of life for the souls of men and women; but God has no pleasure in the death of the wicked: and when the Lord of life and glory came to this earth, he came to restore the moral image of God in man, and he left an example in his lessons that he desires all teachers to follow. These lessons teach men how to escape from the degradation of sin, that mind and heart may not be filled with cheap imagery by following the common tread of the world. They are a source of divine knowledge, which will qualify the student for the higher grade. If mind and heart are not perverted by false theories, if the light proceeding from him who is the light of the world is not quenched, students will obtain an education that will be accepted by God. The mass of rubbish that has been presented will be cut away from the education given in our schools.

There is no time now to fill the mind with false ideas of what is called higher education. There can be no higher education than that which comes from the Author of truth. The word of God is to be our study. We are to educate our children in the truths found therein.

It is an inexhaustible treasure; but men fail to find this treasure because they do not search until it is within their possession. In this Word is found wisdom, unquestionable and inexhaustible wisdom, that did not originate in the finite mind, but in the infinite mind.

When man is willing to be instructed as a little child, when he submits wholly to God, he will find in the Scriptures the science of education. When teachers and students enter Christ's school, to learn from him, they will talk intelligently of higher education, because they will understand that it is that knowledge which enables men to understand the essence of science.

He who would seek successfully for the hidden treasure must rise to higher pursuits than the things of this world. His affections and all his capabilities must be consecrated to this search. Men of piety and talent catch views of eternal realities, but often they fail to understand, because the things that are seen eclipse the glory of the unseen. By many man's wisdom is thought to be higher than the wisdom of the divine Teacher, and God's lesson book is looked upon as old fashioned, so much so indeed as to be thought tame and stale. But by those who have been vivified by the Holy Spirit it is not so regarded. They see the priceless treasure, and would sell all to buy the field that contains it. In the place of bringing into our schools books containing the suppositions of supposedly great authors, they will say, Tempt me not to disrespect the greatest Author and the greatest Teacher the world has ever known, who gave his life for us, that by his death and resurrection we might have everlasting life. He never makes a mistake. He is the great fountain-head, from whom all wisdom flows.

Those who make the word of God their study, who dig for the treasures of truth, will appreciate the weighty principles taught, and will digest them. As a result, they will be imbued with the Spirit of Christ; and by beholding, they will become changed into his likeness. They will teach like disciples who have been sitting at the feet of Jesus, who have accustomed themselves to learn of him, that they might know him whom to know aught is life eternal.

No one can search the Old and New Testaments in the Spirit of Christ without being rewarded. "Come unto me, all ye that labor and are heavy laden," the Saviour says, "and I will give you rest. Take my yoke [of obedience] upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The Great Teacher's invitation is before you. Will you willingly respond to it? You can not draw near, placing yourself as a learner at the feet of Christ, without having your mind enlightened, and your heart quickened with a pure, holy admiration. You will then say, "Blessed is he that cometh in the name of the Lord."

Disobedience has closed the door to a vast amount of knowledge that might have been gained from the word of God. Understanding means obedience to God's commandments. Had men been obedient, they would have understood the plan of God's government. The heavenly world would have opened its chambers of grace and glory for exploration. Human beings would have been altogether different from what they are now, in form, in speech, in song; for by exploring the mines of truth, men would have been ennobled. The mystery of redemption, the incarnation of Christ, his atoning sacrifice, would not be, as they are now, vague in our minds. They would have been not only better understood, but altogether more highly appreciated.

In eternity we shall learn that which, if we had received the enlightenment that it was pos-

sible for us to obtain here, would have opened our understanding. The themes of redemption will employ the hearts and minds and tongues of the redeemed through the everlasting ages. They will understand the truths that Christ longed to open to his disciples, but which they did not have faith to grasp. Forever and forever, new views of the perfection and glory of Christ will appear.

THE PRODIGAL'S BROTHER.

J. C. FRANZ.

(Battle Creek, Mich.)

MUCH has been said and written and many sermons have been preached from the parable of the prodigal son; yet, like any other Bible subject, this one is by no means exhausted; and by the aid of the Holy Spirit much light and truth can yet be brought from this part of the great storehouse of truth. With these thoughts in mind, let us look for a little while at a phase of the subject to which our attention has probably not so frequently been called, but which should nevertheless receive our deepest study.

To my mind, the great love and mercy of God are as much manifested in the dealing of the father with the elder son, as with the younger. Yet how often do we read this parable and entirely ignore the existence of the former! Such, alas! is humanity. We study the Word that is to make us wise unto salvation, with only the *prodigal* son in view, and thus fail to see in ourselves the prodigal's brother, and to profit by the loving father's words and acts of entreaty to him.

Significantly enough the parable begins with the narration of the fact that "a certain man had two sons." And while it is true that the largest part of the parable deals with the prodigal, we that have ceased to classify ourselves with him, although we may have stood in that position in the past, should not forget for a moment that the prodigal's brother comes in for a large share, yes, the largest share, of a father's boundless love; for, listen to this precious assurance, after the bitter complaining of that elder son: "Son, thou art ever with me, and all that I have is thine." What more could he ask?

Christ, our elder brother, in a pre-eminent degree realized the truthfulness of the words just quoted. He said, "All things that the Father hath are mine." John 16:15. But what will all this avail us if we do not make these words our very own? Will we not be found occupying the position of the elder brother in the parable, complaining and finding fault because the mercy of God is extended to others besides ourselves? Is this spirit not exactly opposite to that of our Elder Brother, and of the angels in heaven, who rejoice over one sinner that repents, more than over the ninety and nine that need no repentance?

But let us look a little further at the unjust remarks of our prototype, the prodigal's brother: "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment [How many among us dare say as much as that?]: and yet thou never gavest me a kid, that I might make merry with my friends."

Do we read all this, and then say: Well, that is certainly the truth so far as my experience goes? Have I not tried to do the best I could? have I not toiled to advance the message? yet my brethren have not appreciated either my labor or my sufferings. But these from the slums, who have devoured our Father's substance with harlots, have been taken in and given the best positions.

Thus far, my brethren, Satan would have us read, but no further, in order that, Belshazzar-

like, we might fail to glorify him in whose hand our very breath is. But let us not give Satan the advantage on this point by not reading the whole story. Rather let us read and read again, and study that next verse: "Son, thou art ever with me, and all that I have is thine;" and let our joy and merrymaking consist, as brought out in verse 32, in rejoicing over the finding of the lost, and the bringing to life of the dead.

Yet, some one says, after all, it is true that we have not much pleasure in this life. And I answer, If any one can sympathize with such, it is the writer. But I am also happy to be able to point out to you the remedy. As before intimated, Satan causes us to look on only one side of the subject; and as long as we allow him to do this, he gains the day. The following texts, if carefully studied, will be of great help: Heb. 2:10; 11:35, last clause; Isaiah 53; Acts 14:22; etc., etc.

PRESENT WISDOM VERSUS PAST FOOLISHNESS.

H. E. SIMKIN.

(Battle Creek, Mich.)

ALL will doubtless agree with the writer of the following clipping in calling such police duties "absurd." The singular thing is that men can so easily see absurdities in the actions of past generations, but can not recognize them in the same conditions in their own time. In the time of Christ the Pharisees quoted the prophets with great zeal, and condemned those of their ancestors who persecuted the seers, while they themselves were persecuting the greatest Prophet the world ever knew.

Even so in our own times. Men see the absurdities connected with an attempted enforcement of religious duties by the State two hundred years ago, but will work with all their power to again bring about a similar condition of affairs by seeking legislation upon matters of conscience and individual accountability to God. All history teaches that the sowing of such seed begets the same kind of a harvest. Such will do well to heed the timely instruction given by Jesus of Nazareth in the words, "My kingdom is not of this world," and, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

A somewhat absurd side of the police duties of the time of Anne and the early Georges related to the observance of Sunday. In this matter the church wardens became, as it were, semi-constables, and had power to fine every one one shilling who kept away from church on Sunday without sufficient reason. By the act of indulgence, those who chose might go to "meeting or conventicle" instead of church. No unnecessary work might be done on Sunday, nor might any goods, except milk and mackerel, be sold. If they were, the constables or church wardens could seize and sell them, one third of the penalty going to the informer, and the rest to the poor. The oath of one witness was sufficient, and the Christian spirit engendered by the system must have been truly edifying. Attendance at any sports or games on Sunday, or at bull-baiting, or "interludes and common plays," subjected the evil doer to a five-shilling fine. Carriers might not travel, nor butchers kill meat, on Sunday, lest a justice fine them on a constable's "presentment" (report).

In other ways, too, the police were almost as much concerned with religion as with vagrancy. They had to look out sharply for unlawful conventicles; that is, those held in unregistered places, and to see that non-conformists did not lock or bar their chapel doors during the service. If they did, they became an unlawful meeting, and either constables, church wardens, or overseers of the poor had to levy the fine imposed on them by justice's warrant. "Popish recusants" also gave authorities a good deal of trouble. They had to keep a register of names and addresses, as well as those of their children and servants, and see that they did not move more than five miles from home after being acknowledged to be "recusants." Infringement of this law meant forfeiture of all goods and land. They were not allowed to possess arms or ammunition, nor horses worth more than five pounds apiece, and by warrant from the lieutenants of militia the constable or his deputy could search any recusant premises for such things, and seize them for the king's use. — *London Gentleman's Magazine*.

WE SHALL RISE.

IN the course of his wanderings among the pyramids of Egypt, Lord Lindsay, the celebrated English traveler, accidentally came across a mummy, the inscription upon which proved to be at least two thousand years old. In examining the mummy after it was carefully unwrapped, he found in one of its hands a small root. Wondering how long vegetable life could last, he planted the bulb in a sunny soil. In a few weeks, to his surprise and joy, a plant appeared, and a beautiful flower bloomed. This incident suggested to Mrs. S. H. Bradford the following lines:—

Two thousand years ago a flower
Bloomed lightly in a far-off land;
Two thousand years ago its root
Was placed within a dead man's hand.

Before the Saviour came to earth,
That man had lived and loved and died;
And even in that far-off time,
The flower had spread its perfume wide.

Suns rose and set, years came and went,
The dead hand kept its treasure well;
Nations were born, and turned to dust,
While life was hidden in that shell.

The shriveled hand is robbed at last,
The root is buried in the earth;
When lo! the life long hidden there,
Into a glorious flower burst forth.

Just such a plant as that which grew
From such a root when buried low—
Just such a flower in Egypt bloomed,
And died, two thousand years ago.

Then will not He who watched the root,
And kept the life within the shell,
When those he loves are laid to rest,
Watch o'er their buried dust as well?

And will not he, from 'neath the sod,
Cause something glorious to arise?
Aye! though it sleeps through countless years,
Yet from that buried dust shall rise

Just such a face as greets you now,
Just such a form as here we bear,
Only more glorious, will arise
To meet the Saviour in the air.

Then will I lay me down in peace,
When called to leave this vale of tears;
For "in my flesh shall I see God"
E'en though I sleep two thousand years.

100 A. D. AND 1900 A. D.

J. O. BEARD.

100 A. D.

"WHEN heathen converts were received into the church, it was natural they should bring with them some taint of their old philosophy and former superstitions, and some fondness for the rites and ceremonies of their idolatrous worship. . . . Sometimes the teachers of religion were too indulgent to these prejudices; and in order that the gospel might be less offensive, tolerated, in their new converts, opinions and practices little consistent with it. . . . From these sources, therefore, we shall find spring up many of the errors and heresies that deformed the beauty and marred the peace of the church during the first three or four centuries." — *Wharey's Church History, page 24.*

This began to be done about the end of the first century, and was done "to remove the offense of the cross." That is, in order to gain a greater number of members, the church did not require her converts to conform to the true measure of Christianity, but allowed them to retain, not only in their thoughts but also in their actions, much that was heathenish. Of course they expected to educate and lift up these unconverted "converts" to the true standard. But instead of so doing, the whole church was dragged down to this lower level. But this

low standard of Christianity was again lowered "to remove the offense of the cross," and again the church was dragged down. This was repeated until the church of Christ, dragged down to the level of the world, was made so popular that it became the fashion to unite with it.

Speaking of this condition, one historian says: "A pagan flood flowing into the church carried with it its customs, practices, and idols. . . . The greater part of Constantine's pagan subjects, while in appearance Christians, remained in substance pagans, especially worshipping in secret their idols. But the church did not prevent the sin. . . . *The church was then too weak* to resist the abuses brought in by the inundation of paganism; further, it was no longer the upright and severe church of Christ; becoming vain of having many millions of adherents, it did not closely examine their faith." — *Gavazzi's Lectures, page 290.* Wharey's *Church History, page 24,* says the Christianity of this and later times, "might be termed, without much impropriety of language, baptized paganism."

In this way was the banner of truth trailed in the dust, and the crimson-dyed flag of sin flaunted to the world. Thus did the church turn from worshipping God to serving Satan. This is what caused the Dark Ages, and formed the papacy. All this naturally followed that first lowering of the standard of Christianity, and that was done in order to get those into the church who would not come unless they could still practice their pet indulgences.

1900 A. D.

"Methodist ministers from the New York Conference will go to Chicago next week to urge before the General Conference a revision of the rules prohibiting dancing, card-playing, and theater-going." — *Morning American, Creston, Iowa, April 25, 1900.*

In giving the reasons for the proposed change the same paper quotes Dr. J. J. Reed, of New York, as saying: "I consider that the enforcement, or rather the retention—for they are not enforced—of the present regulations is cultivating a false standard of conscience among the young of our churches. Those who come in, frequently violate these rules about card-playing and dancing. The church is to some measure responsible." That is, the standard was lowered enough to let these pleasure-lovers into the church without having evidence that they were truly converted. And, having got them into the church, it happened exactly as it did before—instead of lifting them up, they dragged the church down. But its rules still prohibit dancing, card-playing, and theater-going; and those who are deliberately and habitually breaking these rules made a solemn pledge, in the presence of their brethren and sisters in the church, faithfully to obey these very rules.

Thus it is plainly evident that the "false standard of conscience" that is being cultivated is that a person may deliberately and habitually violate a solemn and sacred pledge, and at the same time be a good Christian. And the remedy proposed is not to discipline and convert, or to dismiss, these lawless members, but so to amend the laws that they can enjoy their pet indulgences without breaking their word.

As a further reason for changing the rules, Dr. Reed says, "The fact that these rules exist drives away from the church many young people who would otherwise worship with us." That is, the church must have members, and, in order to get those who are yet too honest to promise to obey rules that they have no intention of obeying, it is proposed to change the rules. And Dr. Reed is not alone in this matter. The names of Dr. George P. Mains and Dr. Joseph Pullman, both delegates to the Methodist General Conference, are given as

indorsing the proposed change, and one or two Conferences have been agitating in favor of the same. If the General Conference should not abolish these rules, it will make practically no difference; for it is openly admitted that they are violated, with no notice being taken of the violation; and also that ministers receive into the church young persons with the expectation that they will break their word by disobeying these rules.

In this is being plainly worked out, before our very eyes, an illustration of the steps that debased the church of Christ, and formed Babylon in its stead. Truly, these last days are perilous because proud, boastful "lovers of their own selves" have put on the form of godliness as a cloak to hide their sins. And emphatic is the command of God, "*From such turn away.*" 1 Tim. 3:1-5. "*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*" Rev. 18:4.

ROME IN THE PHILIPPINES.

New York Times, June 15, 1900.

A FAR from incredible theory as to the authorship of the seditious leaflets recently distributed among the native population of Manila, is suggested by certain passages in a long article printed by the New Orleans *Picayune*. Most of the article is devoted to an enthusiastic description of the energy and success with which Archbishop Chapelle is performing the duties of apostolic delegate to the islands; but incidentally the writer partly quotes and partly paraphrases a sermon recently delivered in the Dominican monastery by Archbishop Nozaleda, the eminent prelate who, just before Admiral Dewey reached Manila, issued a proclamation applying to Americans all the denunciatory adjectives contained in a particularly large vocabulary, and assuring the defenders of the city that they would find the destruction of the approaching fleet a task as easy as it would be holy.

Since then Archbishop Nozaleda has probably changed his mind about the fighting ability of American sailors, but he apparently retains all his old ideas in regard to American morals and ambitions. At any rate, in the sermon mentioned he bitterly lamented the political changes going on in the Philippine capital, and declared that the religious orders had been made the objects of a silent but stubborn war by those who are bringing the changes to pass.

In urging the perpetuation of ecclesiastical institutions, educational and other, he said that there was never a time when they were more needed "to check the progress of an impious crusade which has been begun with alarming vigor against the Catholic Church," and at great length expatiated on the wickedness of yielding in the slightest degree to the new and abhorrent influences which the change of rule had brought upon the islands.

It was all quite in harmony with the sentiments and advice contained in the anonymous leaflets, and Archbishop Chapelle, who was present, and who is an American of the present day, must have listened with emotions strangely complex.

ISAAC W. BROWN, who traveled for a number of years for B. P. Hutchinson, the Chicago wheat king, has undertaken to educate the people of his State concerning the necessity of preserving song birds and bumblebees. He says: "Unless we foster the birds and bees that God has sent us for the main purpose of protecting the crops that the farmers plant, we shall not only lose our prestige, but inside of ten years our lands will become as arid as the alkali plains."

SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

THE STARCH FAMILY.

(Continued.)

DIETETIC DIFFICULTIES DUE TO THE SIN-CURSED CONDITION OF THE EARTH.

BEFORE sin cursed this earth, undoubtedly grains and fruits were ripening at all seasons of the year; hence grains could always be secured while in the milky, or sugar, stage, in which condition they are ready to be acted upon at once by the digestive fluids of the body, thus requiring no cooking whatever. The earth must also have been covered with luscious fruits, while now in many sections of the country there is a scarcity of fruit. To-day, in many parts of the earth, nuts are also scarce, and are little used as food. Thus man has been compelled largely to live upon the carbohydrates as they are found in the dry, ripe grains; that is, in the "starch stage," or insoluble form. If we can not get our carbohydrates (starch) naturally in a soluble form, in which form the Creator undoubtedly intended that we should eat them, we ought, by artificial means, to bring the starch as near as possible to the soluble stage. But it is extremely difficult to get people to recognize the necessity of properly cooking starch. They will endure untold privations in order to get to the Klondike regions, to fill their pockets with gold; but they are unwilling to go even an extra block to find a restaurant where the starch is perhaps cooked a little more thoroughly than in the one just across the street.

THE STEPLADDER FROM STARCH TO SUGAR.

There are more than two dozen different stages through which the carbohydrates pass in the transition from the insoluble to the soluble form, or from raw starch to maltose, or fruit sugar. If this change from insoluble starch to soluble sugar can to any great extent be effected by proper cooking, then it is certainly of great importance that the proper cooking of starches be carefully considered and fully understood. In fact, starch is the only food element that is to any great extent improved or made more digestible by cooking. Many forms of the proteids are just as easily digested when raw as when cooked. The same is true of fats. And yet modern cookbooks give almost their entire attention to the cooking of proteids and fats, scarcely making mention of the proper preparation of starch. The question of starch-cooking is of great importance, not only because of the fact that it is the only food element that is benefited to any great extent by the cooking process, but also because of the fact that three fourths of our daily rations consist of starch. The average person who subsists upon natural foods eats about twenty ounces of solid food each day,—that is, his daily food, minus the water it contains, would weigh twenty ounces,—sixteen ounces of which consists of starch (carbohydrates), about three ounces of proteids, and a little more than one ounce of fat. So it can be seen at a glance that three fourths of all our food is made up of starch; and it is

this food element that either furnishes a large share of our heat and energy, or becomes, if improperly cooked, the cause of a large share of our digestive troubles.

DIFFERENT FORMS OF COOKING.

Kettle-Cooking.—As ordinarily cooked, cereals or grains,—oatmeal, mushes, etc.,—breakfast foods, advertised as being so prepared that they may be "*cooked in from five to fifteen minutes,*" are examples of kettle-cooking. It is impossible by even prolonged cooking, properly to cook starch at the kettle-cooking temperature of 212°. By kettle-cooking is meant cooking by moist heat, boiling in such a utensil as a double-boiler, etc. Such cooking simply changes the starch into a paste. If a little oatmeal that has been thus cooked is rubbed between the hands, it will be found to have a characteristic sticky and pasty feeling. The inside of improperly baked bread—bread from which the moisture has not been driven by sufficient baking—is another example of the form of cooking. This half-baked bread can be made into balls, which will rebound almost as successfully as a rubber ball, when thrown against the floor or tossed against the wall.

Oven-Cooking.—An example of oven-cooking is a slice of thoroughly baked bread. The inside of this bread, when pressed in the hand, instead of making paste bullets, will form crumbs.

Roast-Cooking.—In roast-cooking the starch has been subjected for a sufficient length of time to a degree of heat above three hundred degrees Fahrenheit (the degrees of the ordinary thermometer). Of this we have beautiful examples in thoroughly toasted zwieback, browned rice, toasted crackers, granose, crystal wheat, mush that has been kettle-cooked, and then cut into thin slices, and baked in the oven until it is browned all the way through.

If we wish to add to our sorrows on earth, we can eat starch that is simply kettle-cooked. If we wish to eat the starch in a better condition, we can take it in the form of the oven-cooked, but it is the best and most healthful when roasted or thoroughly toasted. By toasting we have changed, or digested, the starch as far as heat is able to transform it; it is now changed to dextrin. As soon as the saliva comes in contact with it, it will be instantly changed into sugar. The ladder that reaches from the lowly earth of raw starch to the vaulted skies of digested starch is made up of the following steps: (1) Raw starch; (2) kettle-cooked starch; (3) oven-cooked starch; (4) toasted starch; (5) sun-cooked starch; and (6) chemically digested starch.

FERMENTATION, OR HOW MUSH-EATING PAVES THE WAY FOR MEAT-EATING.

In Isa. 55:2 we are told to "eat ye that which is good." Here we have the whole diet question in a nutshell. Most persons eat that which *tastes good* to a perverted appetite. But is it not possible by some means to convert a perverted taste into one that is normal? Then

that which tastes good is quite likely to be good for the health, as well as pleasant to the palate. Poorly cooked grains are responsible for a large share of the dyspepsia and indigestion from which multitudes are suffering. The constant eating of grains, breakfast foods, and oatmeal that are cooked just enough to be pasty; and bread so doughy that it can easily be made into dough balls, is sure, sooner or later, to produce disorders of digestion. Starch thus cooked is not only almost indigestible, but it is *perfectly fermentable*.

In stomachs subject to fermentation, such products as acetic acid, formic acid, and butyric acid are being formed. These acids have been shown by scientific research to be more destructive to the liver and its healthy action than even alcohol itself. Dr. Boix, of France, added these fermentation products to the bran upon which he was feeding rabbits, and after a certain length of time he killed the rabbits, and found that their livers had become diseased; in fact, serious changes had taken place in different parts of their bodies. What took place in the rabbits under these experiments is precisely what takes place in the bodies of thousands of persons who are living upon oatmeal, grains, and mushes, in which the starch is so slightly cooked that it is little easier of digestion than when perfectly raw. *At the same time this slight cooking renders the starch much more liable to fermentation.*

The object of food is to furnish nourishment to the blood, that it may be carried to various parts of the body to heal or build up the tissues. The blood is the life, and healing is simply getting more life. When God heals us, it is through the avenue of the blood. Hence, any food substance that produces pure blood is to that extent healing to the man. On the other hand, anything tending to render the blood impure is productive of disease. One of the quickest ways of getting disease is to get impure blood. One of the most satisfactory ways of getting well is to get good blood. By eating only proper food, we can assist in the production of healthy blood. But how often the blood, which was intended for the nourishment and repair of the tissues of the body, becomes an active agent in producing disease! Instead of being a messenger of life to the body, it becomes the messenger of death.

If we put something into our systems that will poison the blood and render it impure, God will allow it to destroy us; for he has said that "whatsoever a man soweth, that shall he also reap." It is our privilege to be used by the Lord to present to a dying world the principles of healthful diet and the intelligent use of water. And thus, with the glorious gospel in our hearts, we may bring healing to both soul and body. There is one great divine law running through all divine healing with which it is our privilege to come into harmony. Then we may be agents of God for the uplifting of man and the betterment of his fallen condition. Civilized people are generally living in such a way that they can reap nothing but disease. We may be the conservators of the health of the people by telling them of their errors, and teaching them better habits of living.

INDIRECT RESULTS OF FERMENTATION IN THE STOMACH.

The various gases that are formed in the stomach as a result of fermentation have a tendency to produce dilatation and distention of that organ. It is possible to take a spiral spring and pull it up so far that it will not bound back; and if the stomach is stretched too much day after day, its muscles after a time cease to contract. Such a stomach is crippled; in fact, often dislocated: and a dislocated stomach is a more serious thing than a dislocated shoulder.

A man with a disabled stomach, who attempts to live upon improperly cooked food, goes

through life half anesthetised, on account of the poisons produced by undigested food. Such a person is unable to appreciate the beautiful harmonies of creation, or fully to enjoy the pleasure of life. It is such conditions as these that are productive of a large share of family quarrels, church trials, and the troubles of society in general. Many persons are apparently half-cooked, all ready to go off at the least touch of the trigger. Such a condition of the nervous system is created largely at the dinner table. Life to a man with such a stomach begins to be intolerable, and he gradually learns that in proportion as he substitutes meat for grains he does not have a sour stomach and other troubles due directly or indirectly to the eating of insufficiently cooked starch.

Next week the question of mush-eating and its relation to meat-eating will be considered further.

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QUALIFICATIONS FOR THE PRIESTHOOD.

C. H. KESLAKE.

WHEN we study the qualifications of Christ for the priesthood, we approach a subject that contains the very sweetness of the gospel truth. Many persons are content with a knowledge of the fact that Christ is high priest, but never stop to consider the ground of his being such. Or if they vouchsafe any reason at all, they say it is because he is the Son of God. Of course this is true, but that of itself is not the reason. I would not for an instant detract one iota from Christ's glory as the Son of God, but the Scriptures make very prominent the fact that he is high priest by virtue of his being the Son of man. "There is one God, and one Mediator between God and men, the man Christ Jesus." 1 Tim. 2:5. "But this man, because he continueth ever, hath an unchangeable priesthood." Heb. 7:24.

Jesus, as high priest, must be a man—a man among men, born with the infirmities and weaknesses to which man is heir, and yet be without sin. And so we read, "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:17.

In order for Christ to become all this, it was necessary that he should be "made of a woman, made under the law." Gal. 4:4. And so we read, "Forasmuch then as the children are made partakers of flesh and blood, he also himself likewise took part of the same [flesh and blood]; that through death he might destroy him that had the power of death, that is, the devil." Heb. 2:14.

Nothing short of taking our flesh and blood would suffice. For him to take the nature of angels would not have sufficed. There is a vast difference between men and angels, and Christ did not come to save angels, else he would have taken their nature. "But he took on him the seed of Abraham." Heb. 2:16.

It was because Christ did this, and took upon him the infirmities of man, with all man's liabilities, that he could become our high priest. "Compassion with infirmities," refraining from using his divine power, and emptying himself, so that of himself he was as weak as the weakest of mankind, so weak that he confessed that "I can of mine own self do nothing" (John 5:30), he must be tempted in all points "like as we are," and yet be without sin. In human flesh—sinful flesh—as a man, Christ must live a perfect life of self-surrender to God, so that God could work in him both to do and to will of his good pleasure. Thus it is written: "Though he were a Son, yet learned he obedience by the things which he suffered; and being

made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5:8, 9. And again, "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."

For years it was a source of perplexity to the writer to know how or in what way Christ, who never committed a single sin, could be made perfect. But when the solution came, the truth shone into his soul as a glorious stream of light from the very throne of God.

There is at least one thing concerning which all mankind are born into the world on terms of perfect equality; and that one point is *character*. Whatsoever else some may have at birth, all start out in life characterless, and then through all and in all the deeds of life are forming character. But alas! the characters formed by all men are, in the sight of Heaven, bad. And yet not all. There is One, starting at the same point at which all others start, a man among men, who, perfect at each step, finally perfected a righteous character by being absolutely and perfectly obedient to all of God's requirements—no more, no less, than that which is required of all men. And that *Man* was Christ Jesus.

Victorious where we have failed; loyal where we have been rebellious; obedient where we have been disobedient, in his perfect life Christ has woven a garment of righteousness, a heavenly robe, in which there can not be found one thread of earthliness. In this, and in this alone, was Christ made perfect through suffering; and it is *because of this* that God could intrust to him the responsible office of high priest.

In his experience Christ has realized to the fullest extent the strength of each temptation; for he has met them all: and so it is written: "We have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15. As no one else, Christ can have "compassion on the ignorant, and on them that are out of the way." Heb. 5:2.

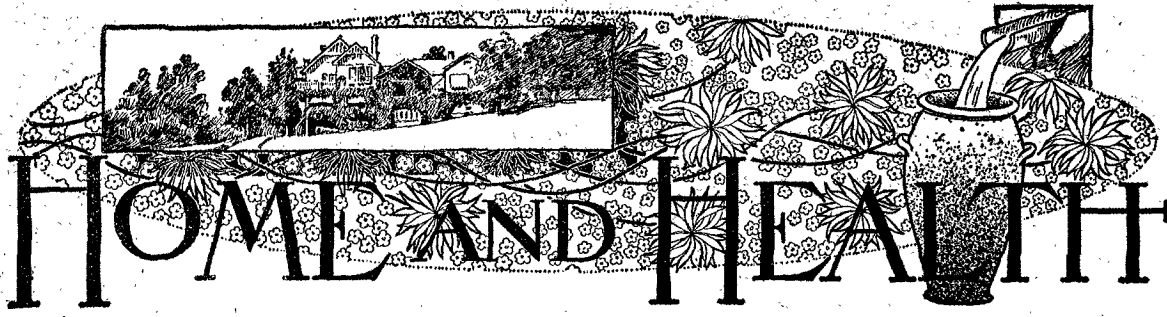
And now, having wrought out in human flesh a perfect character, a righteous character, he stands in the presence of God offering that perfect life in behalf of those whose own garments are as filthy rags, which can not protect them from the burning glory of God's presence, but of which *being divested* through faith in Christ, they are assured that they are "complete in him." Blessed be God.

"Complete in him"! Oh, praise the Lord!
In him complete, it is his word.
His life for me doth now atone:
In Christ, my God and I are one.

Obedient to the Father's will,
The law's demands he did fulfill.
"Before the throne my Surety stands,
My name engraved upon his hands."

"Complete in him"! What joy so sweet?
What need I more? "In him complete"
His life for mine—it stands the test:
In him I am forever blest.

THE United States cruiser "Brooklyn" has been ordered to proceed from Manila, Philippine Islands, to Taku, China. It is said that, as Rear-Admiral Reney, in command of the Asiatic squadron, is to go with the "Brooklyn," "the effect of this transfer is to make Taku the headquarters of the Asiatic squadron." The distance from Manila to Taku is two thousand miles, and typhoons are raging. It will take the "Brooklyn" one week to make the trip, and she is expected to arrive at Taku the same day that the "Oregon" reaches the port.



MY LESSON.

CARRIE BUTCHER.

I AROSE one morning early, and knelt beside my bed,
And for the grace of patience most earnestly I plead.
Faith grasped the precious promise, "Lo, I will be
with you;"
And a holy peace fell on me, as gently falls the dew.
All through the early morning my work seemed al-
most play;
And my glad heart kept repeating, "I will be sweet
to-day."
But ere the hasting noonday, cares gathered thick
and fast,
And each vexation really seemed more trying than
the last.
Each member of the household brought some griev-
ance new, or loss,—
'Twas buttons off, and rents to mend, and baby
doubly cross.
And as toward noonday serving my anxious thoughts
were turned,
Some dusty sacks must needs be patched—of course
the dinner burned.
And thus a host of petty things, like messengers of
wrath,
Came hurrying, skurrying, as on wings, right in my
very path.
And so, in eager, anxious haste, my weary feet
sped on,
Now here, now there, and everywhere, doing, but
never done.
At last, in tearful sorrow, "My Father dear," I cried,
"I trusted you for patience. Why must I be so
tried?"
Then quick the Spirit whispered, in accents soft and
mild,
"The trial worketh patience, O simple, doubting
child!"
"Why, yes, dear Lord, I see it; and oh, it seems so
sweet!
You are my great Refiner, and this is furnace heat."
And thus I gained the lesson, God notes our strong
desires;
But when we plead for special grace, we may look for
furnace fires.

HOW TO SUCCEED AS A PHYSICIAN.

William Warren, M. D., in Success.

COMPARATIVELY few young men or women
are adapted in every respect for the medical
profession, and only here and there is one
fitted by nature and education to succeed in it.

To be successful, a student must have a natu-
ral aptitude for medicine; he must love it; his
whole heart must be in it. If he has a distaste
or dislike for it; if even the dry details of med-
ical studies are disagreeable to him or bore
him, he is not cut out for a successful physi-
cian.

The second requisite is a natural honesty of
purpose. If he lack this, no matter what
other qualifications he may possess, he will not
become eminent in the healing art; for confi-
dence must be the corner-stone of his profes-
sion.

The third desideratum is a sound, healthy,
vigorous physique. Medicine is a very trying
profession, and its disciples are often obliged

to forego that regularity of living which is, as
a rule, essential to good health. A physician
is constantly robbed of his sleep, and allowed
but little leisure for recreation. He is liable
to be called upon at any hour of the day or
night, and, especially in the country, is ex-
posed to all sorts of weather. The youth of
delicate physique can never hope to attain any
great reputation in a profession, the exigencies
of which often demand that he eat and sleep
not according to his needs, but when he can
get an opportunity.

It is essential to success in medicine that
one have a bright, normal, cheerful mind.
No gloomy melancholic has any place in the
sick-room. The physician should have a san-
guine, sunny disposition. He should be an
optimist, radiating sweetness and good cheer.
Johnson says: "Every man is a rascal when
he is sick;" and it is true that persons who are
cheerful and hopeful when in health are often
despondent, melancholy, and irritable when ill.
It is, therefore, of the utmost importance that
a physician should have a surplus of animal
spirits, a buoyant, hopeful temperament. The
writer has often noticed the effect of cheerfulness
upon the sick, especially in hospitals. When a
physician full of animal spirits, with a healthy,
optimistic nature, goes from bed to
bed with a smile and a pleasant word for each,
the effect upon the patients is magical. The
parched, feverish tongue moistens, the look of
morbid fear and anxiety vanishes, the secre-
tions approach the normal; in fact, the occu-
pants of an entire ward are suddenly trans-
formed by the sunshine of a cheerful doctor's
presence.

A great many boys who aspire to the study
of medicine have very little conception of what
it means. They see a practitioner driving
about in his carriage, or sitting in his office,
and think he must have an easy time; but in
reality doctors are very hard-working men, and
if conscientious, their lives are filled with anx-
iety and perplexity. One with a large prac-
tice nearly always has critical cases on hand,
and, if he is sympathetic, it is impossible for
him to free his mind entirely from care and the
weight of great responsibility. It is because
so little is known of the real life of a doctor
that so many light-headed, flippant, unworthy
young men enter this profession.

Another necessary qualification is a good
level head. A physician must have a well-
balanced brain. Above all other things, he
must have an accurate judgment, for life often
hangs upon a correct diagnosis. He must be
thorough and painstaking. A slight mistake
in a prescription or in an operation may cause
death. Many a life has been sacrificed by a
blundering surgeon who did not know the exact
location of an artery, and did not realize that,
if the knife should slip but a hair's breadth, the
result might be fatal.

Promptness is another absolutely indispen-
sable quality. Lives have often been lost because
a physician thought there was "time enough,"
or was not quick in answering an emergency
call.

The aspirant for medical honors must be a
hard worker, and one who can not be daunted
by obstacles. Only the stout-hearted and de-
termined can hope to reach eminence in this
work-to-day.

A wholesome, clean character is indispen-
sable. No smirched youth, no one with blunted
morals, or of questionably integrity, has any
right to enter the profession; but instead his
life should be pure, and above suspicion. The
necessary confidences, the sacred relations be-
tween patient and physician, absolutely demand
this.

Everything considered, perhaps medicine is
the most sacred of all professions. A clergy-
man may be a poor scholar; he may be dull,
he may not be a man of the highest integrity,
and yet do no specific harm; but a physician
holds our very lives in his hands.

The youth who intends to study medicine
should cultivate the social side of his nature.
People like a sociable medical attendant, a man
of easy manners. Many college boys, especially
if working for class honors, fall into unsocial
habits by secluding themselves from all society,
and burying themselves in their studies. As a
rule, bookworms do not make good doctors.

He should be full of resources, especially if
he practice in the country, where there are few,
if any, specialists. He will be called upon to
meet all sorts of cases; and, if he is ingenious
and "handy," he will be able to make a needed
instrument for a special occasion in a black-
smith's shop, as many a great man has done.
Medical men who have had manual training in
their youth find it of great advantage in en-
abling them to meet emergencies quickly and
effectively.

He should be a keen observer; for life may
sometimes depend upon a quick eye, an eye
that will notice sudden changes and the coming
of the crisis in critical cases. The study of
nature is a wonderful help to the physician's
power of observation. He should have steady
nerves, a well-balanced nervous system, and a
firm, but not stubborn mind. While he should
have a kindly nature, he should have great
resolution to prevent his being too easily influ-
enced by his sympathy for the patient. Many
a man possessing all the other necessary quali-
fications has failed because he allowed his
sympathy to overbalance his judgment. Such
a one can not always do the best thing for his
patient. The temptation to prevent suffering
often keeps him from doing what would be
best.

The successful physician must always be a
student of human nature. He must study care-
fully different types of character and people
under all sorts of conditions and environment.
He must also have great tact. There is, per-
haps, no other profession in which this quality
is so necessary. He is obliged to deal with all
kinds of dispositions under the most trying
circumstances, as a great many persons who are
amiable when well, are made crabbed and
irritable by sickness. He will often be abused
and severely criticised; but, if he has a serene,
well-balanced mind, and realizes that his pa-
tients do not mean what they say, he will not
be disturbed.

WHO WERE MARRIED?

THE following report of a wedding was printed
in the New York Times, Friday, June 8. The
Times or the reporter ought now to offer a prize
to anybody who can tell from it who of the
persons named were the ones that were mar-
ried on the occasion reported. Was a single
couple married? or was the whole crowd mar-
ried, as the report says? Read it and tell:—

Francis Burton Harrison, second son of Burton N.
Harrison, formerly secretary to Jefferson Davis, and
Mrs. Burton N. Harrison (Miss Constance Cary), the au-
thoress, and Miss Mary Crocker, daughter of the late
Charles F. Crocker, of San Francisco, grandniece of
D. O. Mills, and a niece of Mrs. Charles B. Alexander
and George Crocker of this city, and also a cousin of
Ogden Mills and Mrs. Whitelaw Reid, were married
yesterday at noon in St. Mary's Episcopal church in
Tuxedo Park, N. Y.

GET OUT!

Good Housekeeping.

I MEAN it. Get out into the open air these glorious, summer days, every housewife in the land!

"Oh, yes!" responds some overworked woman, "it's easy enough to advise us to get out into the open air; but after having been on my feet all the forenoon and half the afternoon, I'm too tired to go out anywhere, even if I didn't have to sit down and sew every minute till time to get supper!"

Very true; and the sewing you have to do is no pretty fancywork, but coarse trousers to patch, little garments to mend, and endless stocking-darning. But don't sit down in the kitchen to do it. It is the bounden duty of every practical housewife to stay out of that apartment all she can. You need a change from the atmosphere of work which must inhere even in the most well-ordered kitchen. Take your mending basket and sewing chair and go out in the yard, somewhere under God's blue heaven, and let the fresh air and sunshine, and all the soothing influences of nature, charm and rest you, and make you forget for a while the indoor cares. Outdoor air is at once a tonic and a nervine. It acts on both mind and body.

THE CHILD'S PART IN ENTERTAINING FRIENDS.

Margaret Saunster, in Good Housekeeping.

Not long ago I was a guest in a home where there was a very charming child, just three years old. The little fellow was most friendly and affectionate, brought me his picture book and showed me his blocks, and, when meals were announced, slipped his mite of a dimpled hand into mine, and led me to the dining-room. When I took my leave, he bade me goodbye gravely and sweetly, and said, in his clear little flute-like voice, "Aufwiedersehen;" and you may be sure that I carried with me from that dear household a very lovely association with the baby who had so beautifully assisted in my entertainment.

A golden mean lies between keeping children in the background altogether, and placing them in the forefront, where they monopolize attention; and the young parents of this darling brown-eyed laddie had found it. Children who freely associate with intelligent elders will have more ease of manner and less self-conscious awkwardness than those who are relegated to the companionship of untaught and illiterate nurses. A very important part of a child's education as a social being is gained by him through mingling with the guests who visit the house, and they should never ignore the child, but should take pains to establish a pleasant intimacy with him.

Through all the years between the flaxen and the silver hair, I recall most gratefully the presence of a fair young woman who once spent a week in my father's house, when I was a wee lassie, conning my Webster's spelling book. Her pretty gowns, her tortoise shell comb, her amber beads, her merry laugh, and her sweet notice of my small self are with me still. She was to wade through seas of trouble, poor lady! but she did not dream of that then; and, in her queenly beauty, she was not too radiant, nor too happy, to add sweetness to the cup of a little person who was blissful in touching her garment's hem.

A BIT of soap on the point of a lead pencil, applied to a creaky hinge, will cure its stiffness and silence its complaints.



"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.

DREAM not that the friends that now love you
Will ever prove false, or grow cold;
For heaven is bending above you,
With love that can never be told.

—L. D. SANTEE.

WHATSOEVER.

"AND *whatsoever* ye do in word or deed, do *all* in the name of the Lord Jesus." This is the keynote of our woman's work. Dear sisters, is every item of your home work done in this way? Are your cooking, washing, sweeping, ironing, dusting, arranging and entertaining, controlled by this rule?

Whatsoever! Are you an invalid, obliged to lie prostrate day after day, unable to do the work which your brain is planning, and for which your heart is longing? Do not think that you are shut out of the sphere of woman's work. You have a large place in it; for it begins in the thoughts and words, and in the deeds done toward those with whom we are obliged to associate. If you are free physically, but limited by the bounds of home ties, remember that you are directly in the channel of the woman's work, and that this scripture should constantly be your motto. And if you are foot-free, so that you can go about doing good, you must still do all in the name of Christ, and under his direction.

If you believe on Christ with all your heart, and according to your faith live your daily life, letting everything that you do and say represent him, something will certainly come of it. You may not see it yourself, but the Lord will take care of it; and as surely as he lives, there will be fruit of that sort of living.

We should make of everything which brings us in contact with men and women an opportunity to give a living testimony to the power of the truth. A forcible illustration of how this may be done came to the notice of one of our sisters a short time ago, upon stepping into the place of business of an aged Seventh-day Adventist brother. She was a stranger to him, and therefore he proceeded with her as was his habit with customers. It was found necessary for her to call again, and in setting a time he took occasion to say: "I am here every day but the seventh day — Saturday. On that day you will find this store closed." And then he asked, "Do you know what the Bible says about the seventh day? You have a Bible, have n't you?" and a large, well-worn Bible came into view upon the show case by his side.

In this instance the conversation soon changed, on account of a mutual understanding; but many are the seeds of truth which he is thus able to sow. He recommends his goods to last until the Lord comes, and so introduces this important subject to his customers in a way to make a deep impression; and his honesty and accommodation in business prove that he believes what he teaches.

To every one there come opportunities similar to this. What do you say to those who by misunderstanding call at your home on business on the Sabbath? What do you say to the delivery men, agents, canvassers, and tramps as they call at your door day by day? Be ever on the watch, and ask God to make you wise and quick to discern opportunities for speaking

words fitly chosen. A message of Christian interest coming at such an unexpected time, and in a loving and tactful way, will make a lasting impression. We are glad to suggest different lines of work, such as holding Bible readings, Christian help work, sewing circles, mission Sabbath-schools, systematic work with periodicals, etc., etc., and to answer any questions or give any information as to the best methods of beginning and proceeding; but we must not lose sight of the opportunities that God sends to our doors.

BIBLE READINGS WITH FAMILIES.

New Earth.

—MRS. S. N. HASKELL.

THE original possessions of Adam will be restored to man through Christ.

In the beginning man possessed —

A body in the image of God. Gen. 1: 26.

A right to the tree of life. Gen. 2: 9, 16.

Communion with God. Gen. 3: 8-10.

Dominion over the earth. Gen. 1: 26.

A perfect earth. Gen. 1: 31.

When man sinned, all was lost.

The body returned to dust. Gen. 3: 19.

Man was shut away from the tree of life. Gen. 3: 22-24.

God's face hid from man. Isa. 59: 2.

The dominion given to another. 2 Peter 2: 19.

The earth cursed. Gen. 3: 17.

Christ came to seek and to save that which was lost. Luke 19: 10. Through Christ man will receive all that was lost.

The body will be redeemed. Rom. 8: 23.

Body again in the divine image. Phil. 3: 20, 21.

Man redeemed from death. Hosea 13: 14.

Can again partake of the tree of life. Rev. 2: 7.

Will see God face to face. Rev. 22: 4.

Dominion comes to Christ. Micah 4: 8.

In Christ men are heirs. Gal. 3: 29.

All things made new. Rev. 21: 1-5.

Curse all removed. Rev. 22: 3.

Earth purified by fire. 2 Peter 3: 7-13.

Every trace of sin will be forever removed from the earth. Christ will redeem, or re-purchase, all that Adam lost through sin.

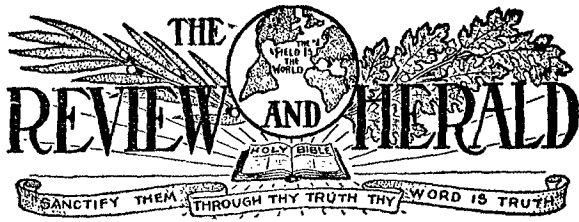
REQUESTS FOR PRAYER.

"My greatest grief is my husband's profanity. It is dreadful for my little children to hear. I wish you would earnestly pray for him, and for me, that I may live a true Christian life in my home."

A daughter requests prayer for her father, who became very bitter toward her a number of years ago on account of her choice in marriage, and has not spoken to her since. She is trying to bring about a reconciliation, and asks prayer to that end.

Special prayer is requested by one of our sisters for a Congregationalist minister's wife, in whom she is especially interested, and for whom she is doing what she can to relieve her physical difficulties. She writes: "I do want special prayer for her. She has a multitude of grievous complaints. She has been almost wild, and is able to sleep hardly at all. She has been in this condition since last November, and a few weeks ago she went to a doctor in Portland to be hypnotized, hoping that in that way she might get sleep. He, however, failed to put her under the influence, and I believe that it was in answer to my continual prayers. I have prayed for her faithfully, and I believe God put her under my care. When she first came here, she sent for me, in order to get the health foods, and we soon became intimate friends. I can not give her up, and I ask the special prayers of my sisters for her."

OUR responsibilities are exactly proportioned to our light, opportunities, and privileges. We are responsible for the good we might have done, but failed to do because we were too indolent to use the means for our improvement which were placed within our reach. — "Gospel Workers," page 171.



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THE THIRD ANGEL'S MESSAGE: IT MUST BE GIVEN.

LAST week we closed the study on this subject with the following words: "It is the truth that, in the change of the Sabbath, this tearing down of God's memorial and exalting in its place the papal counterfeit, by the government of the United States, in 1892-93, under the threats of the apostate Protestantism of the National Reform combination, the government of the United States was delivered over to the spirit of disorder and lawlessness, as really as was the Roman Empire in the fourth century. And that lawlessness, individual and national, will here increase, as it did in the Roman Empire of the fourth century, until it shall swallow up in ruin this nation, as it swallowed up in ruin the Roman Empire."

It is written in the Scriptures of truth that the things which happened in old time were for examples, and "are written for our admonition, upon whom the ends of the world are come."

This is true more fully of Rome than of any other ancient nation. Indeed, it is so fully true of Rome that, in telling what is to come in this nation of the United States in the time when the ends of the world are come, the Scripture does it in the expressive phrase "the Image of the Beast;" the Beast itself being the culmination of all that was Rome.

Therefore of all times in the world's history, now is the time in which the things written in the Scriptures concerning the nations and kingdoms of the world are of importance to the world, and must be told to the world. And of all parts of the Scripture which relate to the nations and kingdoms of the world, those parts which relate to Rome are of the most particular interest, especially to the people of the United States, in this time of our day.

There is much scripture that touches individual experience: this is of equal value at all times and to all persons. There is also much scripture that concerns national experience and destiny: this, in the case of each particular nation, in its own particular time in the past, was all-important for that time as the message of God; and being a national example, is of particular interest in instruction and warning to every nation that follows.

And when the world has come to the time of the end, then all these national examples cited in the word of God stand with their lessons of instruction and admonition as a manifold message to the nations of to-day, whose guilt and ruin must be the greater as they despise and reject the manifold message of the word of God.

The history and fall of Israel, of Assyria, of Babylon, of Medo-Persia, of Grecia, and of Rome have all been recorded in the Bible for our admonition, upon whom the ends of the world have come, and for the admonition of the nations of the earth in this time of the end. And the lessons of instruction and admonition, which are in these historical records in the Bible, must be, and they will be, given definitely and distinctly to the people and the nations that are upon the earth in this time of the end.

God has put into his word messages that concern nations, as well as messages that are to individuals. It was so in Israel; it was so in the empire of Assyria; it was so in the empire of Babylon; it was so in the empire of Persia, of Grecia, and of Rome. Some of the kings of Judah; one of the kings of Assyria;

Nebuchadnezzar, of Babylon; Darius the Mede; and Cyrus and Darius, and Xerxes and Artaxerxes, the Persians, listened to the messages of God. The kings of Israel, and the last ones of Judah; Belshazzar, the last one of Babylon; the last ones of Persia; none of the Greek Empire, and none of the Roman, paid any attention to the messages of God to them, nor to those concerning their time.

It came about, in the order of God, that the rulers of all these nations met the truth of God in such a way as to be responsible for its rejection, and for the consequences which followed to themselves and to their respective nations and empires. Belshazzar, Alexander, and Nero are but examples in bold relief on the one side,—as are Nebuchadnezzar, Darius, and Cyrus on the other,—of what the Lord has ever done, and is ever doing, to rulers, and especially in times of crisis.

But the great difficulty has ever been, and still is, that in the vast majority of instances these messages of God are passed by as nothing more than mere incidents, and many times as hardly even that. Nevertheless, those rulers in so doing rejected the message of God to them, and for their day and nation, and were responsible for the consequences that might have been avoided, and which at the very least were hastened by their unheeding course.

And the United States to-day is not an exception. Evils are flooding this nation to-day, concerning which the national responsible authorities were plainly and repeatedly warned. Those authorities were told of these things at the opportune time, when by heeding the message they could have cleared themselves of all responsibility for any coming evil, could have honored God, themselves, and their position, and at the very least could have stayed the tide of evil. *And this must, and will, still go on.*

It is true that there will be those who will say, as there have been those who have said, that this is "meddling with politics." But it is nothing of the kind. Was Daniel meddling with politics when he gave to Nebuchadnezzar, to Belshazzar, to Darius, and to Cyrus the message of God as it was in the word of God? Was the high priest at Jerusalem meddling in politics when he gave to Alexander the Great the message of God written for that very time? Were the Christians in the Roman Empire meddling in politics when they gave the message of God as in his word, concerning the coming ruin of that empire and the planting of the ten kingdoms? Were they guilty of treason in telling to all people that the empire would certainly go to utter ruin, that the barbarians would certainly triumph, and that every person must seek God with all the heart to escape that certain ruin? They were so charged, of course; but was it fair so to charge? Were they guilty?

No more were these men in our day meddling in politics when they presented time and again to State legislatures and governors, and to the Senate and House of Representatives in Congress, and to the President, the message of God in counsel and warning against the evils that would certainly come, upon the rejecting of the law of God and the principles of justice and human liberty.

And still this work must go on. And still it will not be in any sense meddling in politics. To hold forth, by tongue and pen, to people and rulers, the message of God as he has given it in his word concerning "the Beast" and "the Image of the Beast," and as he has portrayed it in the course and end of the great empires of history, can not possibly be meddling in politics. It can not possibly be treason, nor can it truly be said that it is interfering in affairs of government with which religion has nothing to do. It can be done, the message of God can be given, without having anything at all to do with politics.

On the contrary, *not* to give the message is nothing less than to see the sword come, and the people be not warned. But God has set watchmen to see the sword coming, and to warn the people; and he says that "if the watchman see the sword come, and," because of a cry of "meddling in politics" or for any other "reason," he "blow not the trumpet, and the people be not warned," whosoever is taken away by the sword, "his blood will I require at the watchman's hand." And if the watchman be such, or if

he stand in such an attitude, as *not to see any sword coming*, the result is the same to him as to the other wicked.

No, history has not occurred in vain. Neither have its vital lessons been set down in the word of God in vain. And if, in this all-important time, those who know these things should hold their peace, the very stones would cry out. And if those who in this time profess to know these things, or have opportunity to know them, *be yet unknowing*, then shall the message and deliverance arise from another place, and these will be overwhelmed in the destruction that overtakes all them that are asleep in this startling time.

Blow the trumpet, and warn the people. Tell them "Thus saith the Lord God," whether they will hear, or whether they will forbear. And in so doing thou hast delivered thy soul.

MORE ON THAT "NEEDED EDUCATIONAL REFORM."

On the subject of the "Needed Educational Reform," we have given, on authority, the process of education in general, to the effect that "doubt is the pedagogue that leads to knowledge," with the consequence that students "lose their religion while gaining an education."

We have seen that, in the realm of education in theology, the process is still one in which doubt is the means of attaining unto knowledge, and that he makes the most progress who has best learned the art of doubting well; and the admitted consequence is that the one who follows this course, never really knows that he knows anything.

There is yet one other field that is worthy to be noticed, and that is the field where the children are taught until they become old enough to enter upon a course of education, to be finished, perhaps, in theology. And the statement with respect to this field we have upon the highest authority; that is, the authority of the United States Commissioner of Education, Hon. W. T. Harris. In his annual report for the school year, 1896-97, he says:—

The secular school gives positive instruction. It teaches mathematics, natural science, history, and language. Knowledge of the facts can be precise and accurate, and a similar knowledge of the principles can be arrived at. The self-activity of the pupil is before all things demanded by the teacher of the secular school. The pupil must not take things on authority, but, by his own activity, must test and verify what he has been told. He must trace out the mathematical demonstrations, and see their necessity. He must learn the method of investigating facts in the several provinces of science and history. The spirit of the secular school therefore comes to be an enlightening one, although not of the highest order. But its enlightenment tends to make trust in authority more and more difficult for the young mind.

On the other hand, religion, which gives the net result of the wisdom of the race in the form of authority, omits, and must omit, the long lines of proof which have established it. The experience of thousands of years shrinks to a mere point, and is stated in the dogmas which seem to be immediate spiritual facts resting on external authority, the substructures of thousands of years being almost entirely concealed. Not only are these long periods of experience kept out of sight, but also the vast labors of religious thinkers who have grappled with psychology and philosophy, and assisted in making the religious results systematic and without contradiction. *Religious education*, it is obvious, in giving the highest results of thought and life to the young, must cling to the form of authority, and *not attempt* to borrow the methods of mathematics, science, and history from the secular school. Such borrowing will result only in giving the young people an overweening confidence in the finality of their own immature judgments. They will become conceited and shallow-minded. It is well that the child should trust his own intellect in dealing with the multiplication table and the rule of three. It is well that he should learn the rules and all the exceptions in Latin syntax, and verify them in the classic authors; but he must not be permitted to summon before him the dogmas of religion, and form pert conclusions regarding their rationality.

All this is an excellent reason why religion can not be taught in the public schools.

To make up for this lack, the Sunday-school has been employed in this field where the children are

taught. But instead of the managers of the Sunday-school really employing the true process of religious education, and so holding the children in the field of religion, they actually adopted the methods of the public school, and made them the process in the Sunday-school: they adopted the *secular method* in religious education. This, with its results, is also well stated by Commissioner Harris:—

With the spectacle of the systematic organization of the secular schools and the improvement of methods of teaching before them, the leaders in the church have endeavored to perfect the methods of the religious instruction of youth. They have met the following dangers which lay in their path; namely, first, the *danger of adopting methods of instruction in religion which were fit and proper only for secular instruction*; secondly, the selection of religious matter for the course of study which did not lead in a most direct manner toward vital religion, although it would readily take on a pedagogic form.

Against this danger of sapping or undermining all authority in religion by the introduction of the *methods of the secular school*, which lay all stress on the self-activity of the child, the Sunday-school has not been sufficiently protected in the more recent years of its history. Large numbers of religious teachers, most intelligent and zealous in their piety, seek a more and more perfect adoption of the *secular school methods*.

On the other hand, the *topics of religious instruction* have been determined largely by the necessities of the *secular school method*. That method is not adapted to teach mystic truth. It seeks everywhere definite and especially mathematical results. But these results, although they are found everywhere in science and mathematics, are the *farthest possible* from being like the subject-matter of religion. Hence it has happened that in improving the methods of the Sunday-school, greater and greater attention has been paid to the history and geography of the Old Testament, and less and less to the doctrinal matters of the New Testament.

And thus the professed Christian church, instead of employing the *Christian process* in her teaching in the schools designed especially for religious instruction, has adopted and drawn into these schools the *secular process*. Instead of keeping herself in her own distinct field of religion, and upon her own sure Christian foundation, and teaching religion by a distinctly religious process, the church abandoned all that, and stood only on the *worldly* foundation, and employed a process in religious instruction which is "the farthest possible" from being like the process in religious instruction. And this being so on the part of the church even in the teaching of the children, it is not by any means to be wondered at that it should be continued through the higher education, even to its culmination in the theological seminaries.

Since, therefore, it is upon the highest authority made evident that neither in the public school nor in the Sunday-school do the children receive truly religious teaching, it is equally evident that, for the children, and in the field of the education of the children, there is a sorely needed reform, just as certainly as in the higher education, in the theological colleges and seminaries, there is a much-needed reform, in education.

In the *Independent*, Mr. Albert Gardner Robinson, writing of the present situation in the Philippines, says:—

In no other place in the islands are America and American rule so unpopular as in the city of Manila, the place of longest experience. . . . Personally, the mass of Americans, as individuals, make no favorable impression on the mass of Filipinos. The same is the case in Porto Rico, in Cuba, and in Hawaii. It is somewhat humiliating, but it is a fact. Politically, we have given the Filipinos nothing that was really better than that which they had before. We have promised something unofficially, and offered something—with a string tied to it. The old system of Spanish laws has been continued, with few, if any, modifications; while some, petty but notably objectionable, have been enforced where Spain had allowed them to fall into disuse. The same applies in the matter of taxes and tariffs.

The United States officials have obtained from an impoverished people a greater sum, by taxation, than was obtained by Spain in their more prosperous days.

And since this was written, it has been most impressively confirmed, especially as to Cuba, by the exposure of a complicated system of robbery

that had been conducted by United States officials in the postal service in that island for more than a year. Of this the *Independent* says:—

We undertook to organize for the Cuban people a complete postal service, in which, as the postmaster-general said only a few weeks ago, there should be a substitution of American integrity for the old corrupt administration. . . . What are the American people to say to the Cubans who have been told so many times that they should learn from our example the difference between American honesty and Spanish corruption?

STUDIES IN GALATIANS.

The Two Covenants.

Gal. 4:21-31.

"TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the 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. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? *Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free.*"

The scheme invented by Sarai, and agreed to by Abram, which brought forth Ishmael, the son of the bondwoman, who was born after the flesh, proved unsatisfactory to the whole company, from the first step taken toward carrying it out.

"Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. And he went in unto Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her eyes." Gen. 16:3, 4. And although, as the record says, Sarai was the first to propose this plan, and that "*Sarai . . . took Hagar her maid the Egyptian, . . . and gave her to her husband Abram to be his wife,*" yet, as soon as she found herself despised by Hagar, and this because of the success of Sarai's own plan, she turned in reproach upon Abram, and said: "*My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes.*" Verse 5.

"But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee." And Sarai dealt so "hardly with her" that Hagar ran away. And though the Lord told Hagar, "Return to thy mistress, and submit thyself under her hands," it is evident that all was not peaceful and pleasant afterward.

Further, as we have seen, when, after Ishmael was born, Abram said to the Lord, "O that Ishmael might live before thee!" he was not heard; but Ishmael was plainly set aside, and Abram was told that Sarai his wife should bear him a son indeed, and that he should call his name Isaac; "and I will establish my covenant with him for an everlasting covenant, and with his seed after him." Gen. 17:18, 19.

"Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him." "And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's

sight because of his son. And God said unto Abraham, *Let this not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.*" Gen. 21:2, 8-12.

But not yet was the record clear. Abraham had swerved from the clear promise of God, and had put dependence in the flesh; and not only must the bondwoman and her son be cast out, but every item of that whole scheme which had brought in the bondwoman and her son must be utterly renounced and abandoned. Accordingly, the Lord said to Abraham: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Gen. 22:2.

Isaac was the child of promise. There was no other promise of a child, there could be no other such promise; and there could be no other child without another promise. And now for Abraham to offer Isaac for a burnt offering was, so far as could be seen, to take away all that had been promised. But when Abraham had looked thus far, he looked yet further, even back to the original promise of God, and trusted and expected that when he should offer Isaac, God would certainly fulfill his promise by raising him from the dead—by bringing him back from the ashes when he should have been burned in sacrifice.

This call of the Lord, therefore, to Abraham to offer Isaac for a burnt offering, brought Abraham back to the *night of the original promise*, when God had said to him: "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness." Gen. 15:5, 6.

Thus Abraham was brought to depend upon and trust in the naked promise of God alone, for all that the promise contained. And if Abraham had stood there from the first, and refused Sarai's suggestion with regard to Hagar, there would have been no such family trouble as came between Sarai and Hagar; Ishmael never would have been born; and Abraham would never have been called to offer Isaac. Had he from the first "staggered not at the promise of God through unbelief" (Rom. 4:20), but been strong in faith, giving glory to God, fully persuaded that what he had promised he was able also to perform, righteousness might have been imputed to him throughout.

"These are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar." The covenant at Sinai was the fruit of the flesh, of distrust and unbelief in God, just as was the plan that introduced Hagar and brought forth Ishmael. And just as Hagar and Ishmael, the bondwoman and her son, had to be cast out, and the whole scheme that brought them in had to be utterly repudiated, so the covenant from Mount Sinai had to be cast out, and all that brought it in had to be utterly repudiated.

As Abraham and Sarah had to cast out Hagar and Ishmael, and repudiate the whole scheme that had brought them in, and themselves come back to the original promise of God, to depend wholly upon that for all that was in it, so must the covenant from Sinai be cast out, and all that brought it in must be utterly repudiated by Israel and everybody else, and God's original covenant with Abraham be depended upon and trusted in, *wholly and alone*, for all that it promises. And so we read:—

In delivering them from Egypt, God sought to reveal to them his power and his mercy, that they might be led to love and trust him. He brought them down to the Red Sea—where, pursued by the Egyptians, escape seemed impossible—that they might realize their utter helplessness, their need of divine aid; and then he wrought deliverance for them. Thus they were filled with love and gratitude to God, and with confidence in his power to help them. He had bound them to himself, as their deliverer from temporal bondage.

But there was a still greater truth to be impressed upon their minds. Living in the midst of idolatry and corruption, they had no true conception of the holiness of God; of the exceeding sinfulness of their own hearts; their utter inability, in themselves, to render obedience to God's law; and their need of a Saviour. All this they must be taught.

God brought them to Sinai; he manifested his glory; he gave them his law, with the promise of great blessings on condition of obedience: "If ye will obey my voice indeed, and keep my covenant, then . . . ye shall be unto me a kingdom of priests, and an holy nation." Ex. 19: 5, 6. The people *did not realize* the sinfulness of their own hearts, and *that without Christ* it was impossible for them to keep God's law; and they readily entered into covenant with God. FEELING THAT THEY WERE ABLE TO ESTABLISH THEIR OWN RIGHTEOUSNESS, they declared, "All that the Lord hath said will we do, and be obedient." Ex. 24: 7.

They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken, and NOW, seeing their sinfulness and their need of pardon, they were brought to feel THEIR NEED OF THE SAVIOUR REVEALED IN THE ABRAHAMIC COVENANT, and shadowed forth in the sacrificial offerings. NOW by faith and love they were bound to God as their deliverer from the bondage of sin. NOW they were prepared to appreciate the blessings of THE NEW COVENANT.—"Patriarchs and Prophets," pages 371, 372.

IN THE BORDER LAND.

THERE is a border land to the kingdom of God. While in this border land, one is not in the kingdom; but he may be not far off. It is possible for one to be in the kingdom, even here, in the condition described by Paul in Col. 1: 12, 13: "Giving thanks unto the Father, . . . who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." This is a good experience to have, and a good condition to be in.

But there is another condition which is well set forth by the words of Christ to the scribe, who, in conversation with him, made a statement that showed a profound acquaintance with the principles of the gospel, and to whom Christ said, "Thou art not far from the kingdom of God." This man was not in the kingdom, though he was not far from it. This shows that there are different degrees of relationship to the kingdom. Some may be actually in it, as Paul declares: some may be far off: and some, as in the case here brought to view, not far from it; that is, near to it.

In some respects this may be an encouraging position, with hopeful prospects; but it is one full of responsibilities and dangers. It is a position that one should occupy, only for a moment, in passing. One should not be satisfied with it, and settle down, making it his abiding-place; for if one never goes beyond that position, if he never crosses the line, and so never becomes a member of the kingdom really, he might as well, so far as his eternal interests are concerned, have remained all the time "afar off."

The case of this scribe, as disclosed by the narrative, is worthy of special notice, and serious meditation. Let us look at the circumstances as set forth in the narrative, in Mark 12: 28-34: "And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God."

Many noble characteristics are revealed in this statement. The young scribe was a man of a truthful spirit. He showed that he had read the law with attention, to be able thus to summarize the grand

utterances of the prophets, which show that love to God and love to man are better than whole burnt offerings and sacrifices.

"The answer of Christ in verses 29-31," says William Smith, D. D., "was the last lesson of positive doctrine that our Saviour taught in public. He had begun his ministry by declaring that he came to fulfill the law and the prophets, and closed it by announcing that love is the fulfilling of the law. Scarcely less interesting than the truth itself, is the effect it had on the hearers. The very scribe who had proposed the question, seeing the harmony of the answer with the Scripture, and catching a glimpse of the spiritual meaning, which all his learning had never given him before, was the first to confess the truth, in words worthy of being adopted as the Christian creed, and with a heartiness which called forth from Jesus the words, 'Thou art not far from the kingdom of God.' In this he intended no more and no less than the words themselves conveyed. Had he considered an earnest and moral striving, such as this man expressed, sufficient, he would have acknowledged him as not only near but in the kingdom of God. He tells him, however, that he is on the way to it, because he was freed from the pharisaic delusion of righteousness by works, and knew the nature of genuine piety. He could, therefore, more readily be convinced of what he still lacked of the spirit of the law which he so well understood."

We are led to form a favorable opinion of the man to whom these words were addressed. It is what was expressed in verses 32, 33, that drew from Christ this remarkable judgment; but this was not sufficient; that is, just to be near the kingdom of God, and not to be in it. Many characteristics this man had in his favor. He had great spiritual perception, and he spoke with great discretion, or it would not have called forth this commendation from the Lord. He was more than the Romanist, who makes everything of ceremonies; he was more than the doctrinalist, who puts the barren convictions of the head above the genuine transformations of the heart, and holiness of life; he was more than a moralist, who forgets that all service to be genuine must be prompted by love. He who is acquainted with the law, who sees the unity, spirituality, and breadth of its demands, is in a hopeful condition. Much more are they in a hopeful condition who perceive that their own love is far short of those demands, and who grieve on that account. "Blessed are they that mourn"—they who "hunger and thirst after righteousness."

Other good things appear about this young man: he had a teachable spirit, and was willing to learn the truth, though the one who advocated it was unpopular. He knew that Christ was the object of opprobrium and censure from the members of his own class, the scribes and Pharisees; and he directed his inquiry with an evident desire to learn the truth, as is shown by the apparent readiness and gladness with which he received and acknowledged it. He not only showed a high regard for holy things, but a practical interest in them. But all this was not enough. He did not enter into the full privilege of the gospel. He did not commit himself to the truth by crossing the bridge, and burning it behind him. Bengel says, "If thou art near, and not afar off from, the kingdom, enter in; otherwise it were better that thou wert afar off all the time."

With indifference and lukewarmness Christ is especially displeased. To the Laodiceans he says, "I would thou wert cold or hot." To live in this border land of the kingdom, this lukewarm, indifferent state, is a position of danger. One is not safe until he is not merely "not far from the kingdom," but is actually in it; for there is no standing still. A state of hopefulness may be easily lost. The Laodicean feels very well contented where he is; and the danger is that he will be inclined to stop there, and never rouse himself to press forward and reach the goal.

From a consciousness of having made some attainments, it is easy to come to think that greater are not necessary, and to grow proud and self-righteous. From simply being candid, we are in danger of becoming indifferent; and our probation may suddenly end before we have made our calling and election sure. How lamentable that so many who sometimes seem not far from the kingdom should

never enter therein; that many whose cases seem so hopeful should stop short of saving faith, and be at last cast away.

To enter the kingdom of God is to become true Christians: first to understand, and then to obey habitually, the laws by which God endeavors to govern our hearts. A man is qualified to become a member of any earthly kingdom by acknowledging its government, and yielding willing obedience to its laws. So in the kingdom of God. There is a state of mind which fits a man to be a loyal subject to that government. To be Christlike, to acknowledge Christ's person, to love him, to try to find out what he wishes, and to do it, in humble dependence on him,—this is to have entered the kingdom of God, in the sense in which Christ used the term, and to be an active citizen in support of his government.

And the words of the scripture before us remind us that there are approaches leading to this holy state. There are states of mind in which we are almost citizens of the household of God, but not quite; when we have not actually entered the kingdom of God, but are not far from it. And it seems from the language that there are vast differences among those who are not far from the kingdom. There are some who deserve credit for the progress they have made, and others who seem to deserve censure for having pushed no further along in the way of fellowship with the kingdom. The scribe to whom our Lord spoke, evidently belonged to the first class. He had done what so few of us, living in the full blaze of Christian light, are able to do; he had seen that religion is essentially an inward, spiritual thing, a thing of the heart, and that, however correct a man's acts or belief may be, he is not a religious man, unless, with every power of his body, his intellect, and his soul, he loves God and his fellow men.

The deepest interest must ever attach to those utterances of Christ, in which he pronounced upon the moral and spiritual state of those who came before him. He knew what was in man. He speaks of his kingdom as a definite actuality. It is a distinct sphere, or region, with a frontier line marking it off from all else. Between the profession that the scribe made, and the gospel that Christ was offering, there was a sharp, intelligible boundary which he must cross, if he would pass from one to the other. But while this boundary is distinct and clear, it is evident that Christ recognizes every approach toward that kingdom. He does not look upon all as distant from God before they have obeyed his call and arrayed themselves as his disciples: wherever conscience is awake, wherever any man is cherishing the light, and is fearful lest by his unfaithfulness he should turn it into darkness, he is surely near, and is coming nearer, to the kingdom of God. "There is nothing more touching," says Buckworth, "or more admirable, in the ministry of Christ, than his untiring outlook for what is hopeful in human nature."

Still there was a higher state for this scribe to reach. He was on the verge of the kingdom, but still he was outside. He had not yet learned to love. When a man comes to realize that his weakness must be re-enforced by supernatural strength, and casts himself upon the Deliverer, who is mighty to save, then the passage takes place from the natural and earthly to the divine and heavenly; the boundary line is crossed, and he who was *nigh* is no longer outside, but is *within*, the kingdom, and is a fellow citizen with the saints, and of the household of God.

C. H. Spurgeon remarks: "Among those who have turned out to be the most determined enemies of the gospel, are many who once were so near to conversion that it was a wonder that they avoided it. Such persons seem ever after to take vengeance upon the holy influence which had almost proved too much for them. Hence our fear for persons under gracious impressions; for if they do not now decide for God, they will become the more desperate in sin. That which is set in the sun, if it be not softened, will be hardened. I remember well a man who, under the influence of an earnest revivalist, was brought to his knees, to cry for mercy, in the presence of his wife and others; but never afterward would enter a place of worship, or pay attention to

religious conversation. He declared that his escape was so narrow that he would never run the risk again. Alas! that one should graze the gates of heaven, and yet drive on to hell."

The following words are credited to a Christian minister: "When, after safely circumnavigating the globe, the 'Royal Charter' went to pieces in Moelfra Bay, on the coast of Wales, it was my melancholy duty to visit, and seek to comfort, the wife of the first officer, made by that calamity a widow. The ship had been telegraphed from Queenstown, and the lady was sitting in her parlor expecting her husband, with the table spread for the evening meal, when the messenger came to tell her he was drowned. Never can I forget the grief, so stricken and tearless, with which she wrung my hand as she said, 'So near home, and yet lost!' That seemed to me the most terrible of human sorrow. But, ah! that is nothing to the anguish which must wring the soul that is compelled to say, at last, 'Once I was at the very gate of heaven, and had almost entered in; but now I am in hell.' Agrippa said to Paul, 'Almost thou persuadest me to be a Christian.'"

"Almost can not avail;
Almost is but to fail!
Sad, sad, that bitter wail—
Almost,— but lost!"

It is a trite saying that "to be almost saved is to be entirely lost;" but it will never lose its terrible truthfulness.

— U. S.



MEN OUGHT ALWAYS TO PRAY.

(Concluded.)

THE experience of the three Hebrews under the decree of Nebuchadnezzar, as related in the third chapter, and the experience of Daniel, as related in this chapter, set forth the two ways of interfering with the duty of every man to render his service to the true God. In the first case they were not forbidden to worship the true God, but were commanded to "worship the golden image that Nebuchadnezzar the king hath set up." Now it was forbidden to ask any petition of any God or man, save of King Darius, during the whole of the time specified in the decree. But when these instances are closely examined, they both reveal one purpose—the exaltation of man in the place of God. They both make the duty of man to God as secondary, and demand the recognition of the right of some men not to be servants of God, but to show themselves that they are gods. But this is wholly contrary to the principles of the gospel of the kingdom of God, and both Daniel and his companions preached the gospel of the kingdom by fulfilling their duty "to obey God rather than men."

The provision of the decree which these men prepared for King Darius to sign showed that there was a spirit working through them which they did not themselves understand. It was just at this time, as is shown by the first two verses of chapter nine, that it was made clear to Daniel, through the prophecies of Jeremiah, that the set time for the restoration of God's people from Babylonish captivity was at hand; and then it was that Daniel set his face "unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." It was sin which had brought the people into captivity, and it was only through repentance and confession of sin that they could be delivered. If this could be prevented by forbidding all communion with God, then there was hope of holding the people longer in the bondage of sin, and so in the bondage of Babylon. Thus does the god of this world use men who scorn the idea that they are anyone's servants, as his agents in trying to accomplish his own plans.

With a great outward show of loyalty to the person of King Darius, and with a flattery which appeared to make him as God, these presidents and princes were really using the king as a mere tool for the accomplishment of their purpose to prevent the recognition of true worth and real regard for the interests of the king. They cared much less for the prosperity of the kingdom than did Daniel, whom they were seeking to destroy, and yet they were professing extreme loyalty and devotion to the king. But Daniel revealed the highest loyalty to King Darius by maintaining his loyalty to the King of heaven, and by refusing to compromise in the slightest degree the principles of the gospel of the kingdom.

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree: Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he labored till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel."

By comparing verse ten of this chapter with the portion of Solomon's prayer, at the dedication of the temple, which is recorded in 1 Kings 8:44-50, it is evident that Daniel was praying with special reference to the deliverance of his own people from Babylon; and it is further evident that there would be no hope of such a deliverance if Daniel regarded the king of Babylon as greater than the King of heaven, and acknowledged his right of precedence in the matter of service. But with full knowledge of the provisions of the decree, he still recognized God as supreme, "as he did aforetime." He did not change his course either to defy King Darius or to slight the claims of the King of heaven.

By falsely representing it as the desire of "all the presidents of the kingdom," as well as of the other officials of the realm, these men had prevailed upon the king to issue a general decree, while they had in mind the case of just one man, against whom they fully intended to use it. And after having made use of the governmental power in this way to accomplish their own private ends, they now professed great respect for that creature of their own making, the law, and appealed to the ancient traditions of the kingdom to prevent the king from saving himself from the trap into which he had fallen. The law, the law, said they. It is the law, and it must be enforced. And so it has ever been. Those Roman emperors, under whose rule the Christians suffered the most, were those who were most faithful in enforcing the laws of the empire. Even during the Dark Ages, when the victims of religious persecution were numbered by the hundreds of thousands, the so-called heretics were all tortured in strict accordance with the laws of the state. And even when the Saviour of the world was accused before Pilate, the Jews said, "We have a law, and by our law he ought to die, because he made himself the Son of God."

King Darius yielded to the pressure brought to bear upon him, and an innocent man was cast into the

den of lions because the man who sat upon the throne was not a king, but simply the tool of designing men. This history is a prophecy, as well as that which has already been studied, and its fulfillment is near at hand. And that is why the message must go forth to all the world: "Fear God, and give glory to him; . . . and worship him that made heaven, and earth, and the sea, and the fountains of waters. . . . If any man worship the beast and his image, . . . the same shall drink of the wine of the wrath of God." "Thou shalt worship the Lord thy God, and him only shalt thou serve." "Behold your God." "Be thou faithful unto death, and I will give thee a crown of life." W. W. P.

AN APPEAL TO SEVENTH-DAY ADVENTIST PUBLIC-SCHOOL TEACHERS.

For a number of years we have been told that "we are standing upon the threshold of great and solemn events. . . . Old controversies, which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early. . . . The storm is gathering, the clouds are loading, ready to burst upon the world; and to many it will be as a thief in the night."

Because affairs have not developed as some expected, the love of many is growing cold, and they say, "My Lord delayeth his coming." Consequently they employ themselves largely with the affairs of this world. Although many of the remnant do not understand where we are in the history of the world, yet there are those outside the faith who do. A well-known minister recently said, "Our age sees an era closely paralleling the period in which Christianity arose, and the period in which Protestantism broke from the great Catholic Church." This is true; we are living over those momentous times, but we must carry the work further than did the Reformers. We must succeed where they failed. Nothing but a complete victory will do.

This victory will not be the result of passiveness or mere desire, but will come as the result of entire sacrifice. Those not willing to yield all are not worthy to receive power. Do we imagine that the adherents of the truth in the early church were content to devote their energy and ability to the cause that was attempting to crush the truth they advocated? Do we find that in the days of the Reformation those who had withdrawn from the corruption of Rome were still content to act as instructors in the papal schools?—Indeed not. So rapidly did Protestant teachers espouse the principles of the new education, that in a few years the youth of all Germany sat at their feet, and Catholics sought almost in vain for teachers for their own schools. High salaries and worldly honors afforded no inducement to the converted. We are repeating the history of the sixteenth century. Are we, as teachers, true to the cause we profess to believe?

W. T. Harris, United States Commissioner of Education (see Report of 1897-98, page 24) understands the difference between the work of the secular and the religious school better than many who profess to believe in the Third Angel's Message. In his history of Sunday-schools, he makes a positive statement that methods which are used in secular schools can not be used in giving religious training; for they encourage doubt and destroy faith.

President Harper, of the University of Chicago, says: "It is difficult to prophesy what the result of our present method of educating the youth will be in fifty years. We are training the mind in our public schools, but the moral side of the child's nature is almost entirely neglected. The Roman Catholic Church insists on remedying the manifest evil, but our Protestant churches seem to ignore it completely. They expect our Sunday-schools to make good what our public schools leave undone, and the consequence is we overlook a danger as real and as great as any we have had to face."

I know of teachers, Seventh-day Adventist public-school teachers, who use the same argument in reference to their work and the Sabbath-school. Do our teachers believe the second angel's message? That says that Babylon is fallen. Babylon means a mixture of truth and error. A mixture of the true and the false in education forms Babylon. Moreover, this mixture in educational methods renders possible a similar mixture in the churches, and it is for this reason that the schools and the school-teachers are largely responsible for the fall of the church. Do you wish to be responsible for a further decline? Having come out of Babylon, are we not now ready to help others out? This is a work of education, and God has a special work for teachers in these closing days.

The schools of the first centuries formed the papacy, by mingling with paganism. Christian schools carried the light of the Reformation. The Jesuit schools defeated the work of reform. Today the conflict is renewed. Where are the Luthers? the Melancthons? The destinies of thousands of children will be decided by the course pursued by Seventh-day Adventist teachers. Passiveness is equivalent to a choice of the false system instead of the true. To disregard the calls now made upon us by our own children, may prove fatal.

Schools can not be started without teachers. Has it not occurred to you that God gave you the means of obtaining the education you now possess, in order that Christian schools should be started? You would need but a brief preparation in principles and methods to enable you to do efficient work for him. Think of it; for the call has now come.

"We may bring thousands of children to Christ if we will work for them." You argue that as a teacher in the public schools, you are working for the salvation of your pupils; but the Lord says, "The education that is generally given in the schools of the world is not that which can be accepted as true education." Again he says, "One reason why it was necessary to establish institutions of our own was the fact that parents were not able to counteract the influence of the teaching their children were receiving in the public schools, and the error there taught was leading the youth into false paths. No stronger influence could be brought to bear upon the minds of youth and children than that of those who were educating them in principles of science. For this reason it was evident that schools must be established in which our children should be instructed in the way of truth."

We are told that every church where there are children should have a Christian school. Who should teach these schools if not you? The time of the latter rain is here, and it can not yet be received because we are backward about accepting Christian education. The angel has been told to hold the four winds a little longer. God is waiting for us as teachers. Shall we refuse to heed the call? It is possible for the Lord to take the unlearned and fit them for this work, but the offer is to us until we utterly refuse. The precious gift of

teaching has been intrusted to us. Shall we bury it, or use it for God's glory? "To-day if ye will hear his voice, harden not your hearts," lest it be said, "Curse ye Meroz, . . . curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord." E. A. SUTHERLAND.

DID WE PRAY FOR YOU?

THESE words are addressed to the young man and the young woman, members of the Seventh-day Adventist Church, who are now teaching in the public schools. Many were prayed for by name. How do you know but that *your* name was mentioned before God?

Sabbath, June 23, at a meeting of the Conference of church-school teachers, held in Battle Creek, Mich., after considering the urgent needs of thousands of our children and youth, and the great dearth of Christian teachers, those assembled were so impressed with the words of Matt. 9:36-38 that they were moved as a body to call upon God to raise up laborers for the ripened harvest. A great burden was rolled upon the assembly, especially for those of our young people who are teaching in the public schools, and whom God would have in *his* schools, dispensing the bread of eternal life, and ministering in his Spirit, to his perishing little flock.

In little groups of earnest petitioners scores of persons in different parts of the United States were prayed for by name. Are you sure that *your* name was not brought to some one's mind by God's Holy Spirit? And as you read these words, does that Spirit now whisper a conviction in your heart that you should be ministering the word of life, even the Christ-life, to the lambs whom you are commanded to feed? John 21:15. Could you realize how richly God would bless your own soul, how he would minister to you out of his abundant grace, in doing the work he now offers you, no longer would you be content with dealing out lifeless husks. Seek a preparation, and seek it now, that during the coming year you may be laying up a rich treasure in heaven, insuring to yourself the fulfillment of Dan. 12:3. H. A. WASHBURN.

tion of the ordinances at the annual and semi-annual meetings of the laborers would be a most profitable experience.

The camp-meeting was also a ten-days' meeting, continuing over two Sabbaths. Revival services were held the first Sabbath, and were a marked feature of the entire meeting. There were several baptismal scenes, at least fifty persons following their Lord in this ordinance. Many songs of victory were heard. The Lord blessed us with the presence of several laborers from other fields. Among these were Elders Morrison, Hoopes, Wilkinson, and Magan, also Elders Shultz and Johnson. The ministers of the Conference shared in the labors of the meeting.

A general review of the main points of the faith of this people was a prominent feature of this occasion; yet it was all of a most practical nature, and served to awaken new courage in despondent hearts, and to strengthen the faith of believers. The Lord blessed richly in the presentation of the Word. It was said that our Scandinavian brethren had the best meetings they ever enjoyed. It is the conviction that a general meeting held over two Sabbaths is the most successful.

In the afternoon of the last Sabbath two of our dear laborers, Brethren J. F. Pogue and J. C. Christianson, were ordained to the work of the gospel ministry, by prayer and laying on of hands. Elder Morrison delivered the ordination sermon, after which Elder Hoopes offered the prayer, and Elder Morrison gave the charge. It was an impressive and solemn occasion, to which the Spirit of the Lord gave witness. The people return to their homes greatly encouraged. To the Lord be all the praise. H. F. PHELPS.

UPPER COLUMBIA.

MANY times during the last few months the Lord has richly blessed me in laboring for him. Oct. 1, 1899, I went to Lewiston, Idaho, and secured the Grand Army hall in which to hold meetings. Elder C. L. Taylor was to join me in a few days. After arranging for the meetings in Lewiston, I went by invitation to Troy, to attend quarterly meeting at that place. The members of that church are mostly Scandinavians. We had a good meeting.

I returned to Lewiston, where I was stricken with smallpox the day that Elder Taylor arrived. We were quarantined for a month, so had to abandon all idea of holding meetings. The Lord graciously spared Elder Taylor from taking the disease, although he nursed me through its entire course.

On being released from quarantine, I spent a month at home, then went into the field again. I visited Pullman, Moscow, Genesee, and Lewiston. In each place the Lord blessed the labor put forth in his name.

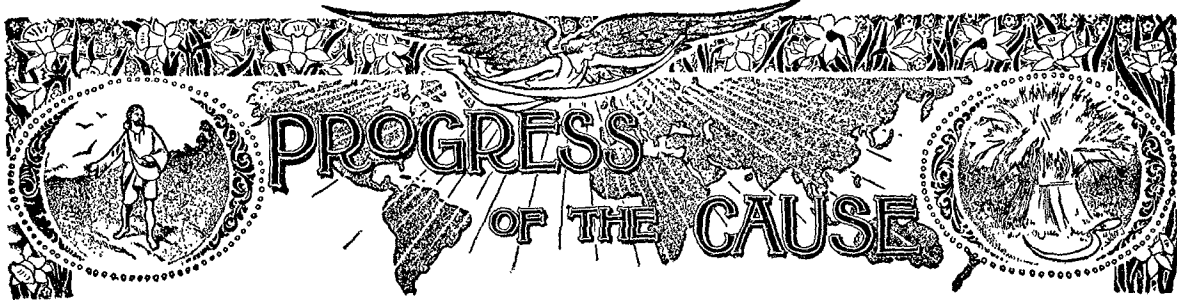
From January 8 to April 18 I labored in Walla Walla and College Place, then took another trip to the Palouse country, holding quarterly meeting with the church at Genesee, Idaho. From Lewiston I went to Lapwai, on the Nez Perces reservation, where a family had recently accepted the truth, through the influence of an Adventist family that moved into that neighborhood. After visiting, instructing, and praying with them, four of their number were baptized.

During the Walla Walla camp-meeting, I had general charge of the young people's meetings. Devoted workers rendered valuable aid. At first the work moved hard, but the Spirit of the Lord came in, and we had wonderful meetings. There were several conversions, and some who had drifted away were reclaimed. It was a real pleasure to see the ready response to the efforts put forth in behalf of the youth. Many testified that they had never attended such good meetings as were had with the young people the last few days of the camp-meeting. It is to be hoped that the good work begun may be carried on in the homes where these youth have gone. There is great responsibility resting on parents to assist their children spiritually. Unless the work begun at camp-meeting is seconded by the parents, the good results desired will not be obtained.

I am now at Echo, Ore., a small village on the Umatilla River. There was once a good-sized church here, but it has been broken up by removals. There is now only one family of Adventists in the community. There seems to be some interest. If the Lord has honest souls here, I am sure he will let them to accept the truth. My courage is good. W. F. MARTIN.

A LETTER AND EXPERIENCE.

"I WAS in prison, and ye came unto me." The words, which we find in Matt. 25:36, are familiar all readers of the Review, and I would like to Brethren, what are you doing with them?



ARGENTINE REPUBLIC.

BUENOS AYRES, ENTRE RIOS, AND SANTA FE.—I spent six or seven months in Buenos Ayres, dividing my time between the publishing work and the city mission work. The publishing work included editing our Spanish pioneer paper, *El Faro*, and preparing matter for, and cyclostyle-printing, our monthly mission sheet, both in German and in Spanish. The mission work included a course of English meetings at our suburban Banfield mission, where Sister Post is in charge; church work in Buenos Ayres; and the circulating of *El Faro*, both through the mail and from house to house. I also took part in Sister Post's hospital work.

Our Buenos Ayres mission family has devoted an evening each week in mailing *El Faro* to the members of the federal government and to hundreds of business men. During the general excitement about the announced end of the world by a comet, in November, I sent an article on the falling stars as a fulfillment of prophecy, to *La Prensa*, a leading daily, which published it verbatim.

We were planning for a tent-meeting effort in some part of the city, but it had to be given up for the present.

Our Entre Rios workers' and agricultural school is gradually taking shape. A part of the prospected building is up, and school operations have begun. It has been decided that Brethren Town and Leland and their wives settle there, to attend to and supervise the work of teaching, building, and tilling the land. I hope that young men and women will soon be fitted there to enter the many openings for canvassers, school-teachers, and evangelists. So far our brethren, although with few exceptions very poor, have given sufficient work and money to pay all the expenses of the school.

About two months ago, Brother Westphal and I started for Camarero, Entre Rios, to make definite plans with Brother Town for the organization of

this school, intending afterward to visit several companies and churches in Santa Fé. The Lord having otherwise directed, I went alone to Santa Fé. I am now in San Cristobal, a little frontier town on the railroad line to the Chile border. The people are kept busy by railroad works situated here. There are two families of German-Swiss Sabbath-keepers living in this vicinity, but none in the city. An interest having arisen in town to hear the Word, I postponed my other appointments, and have now preached every night for four weeks. There is no church or chapel of any kind here. The people are Italians, French, Swiss, Argentines, and Belgians. A few have joyfully accepted the truth as far as they have heard it. I hope to see a church raised up here, which will be a light to this unbelieving community. This morning, before day, the people were awakened by the booming of the cannon in honor of the international socialist labor day. JEAN VUILLEUMIER.

THE MINNESOTA CONFERENCE AND CAMP-MEETING.

THIS was the thirty-ninth annual gathering of the friends of the cause in Minnesota. It was preceded by a workers' meeting of ten days. Nearly all the laborers of the Conference were present throughout the meeting. Religious services were held two or three times each day, in which most of the ministers of the Conference engaged in mutual instruction, and study of the Word.

One special feature of this ten-days' meeting reminded me of the gathering of those ancient disciples in that upper chamber; and as the Master was one of that gathering of long ago, so he was with us by the Holy Spirit and by ministering angels as we all gathered in a hall to celebrate the ordinances of the Lord's house. It was a season long to be remembered. I think that the celebra-

"In prison, and ye came unto me." Let me tell you about my own prison life, which was similar to the experience that many have had, and will have. For more than two years I was in State prison; and although I thank God for the experience, I can never forget the agony of heart and soul I suffered. Two months after I went there, I gave my heart to Christ, determined, as far as my light and knowledge went, to obey his commandments. The first twelve months was a severe trial. Sometimes I was halting between belief and unbelief, and at other times I was down in the depths of despair.

Ashamed to write to those who knew me, I determined to struggle on, believing that in God's good time all things would come out right. All the religious instruction we had was one hour's service every alternate Sunday, the one Sunday being conducted by the priest, and the other by the Protestant chaplain. In the evening the Protestant chaplain used sometimes to call on the inmates; but during a residence of two years and three months, I had an opportunity of conversing with the chaplain only three times.

But what man did not do, God did. One night as I lay on my cot, reading the prophecy of Isaiah, God showed me plainly that he had accepted me. I was in great spiritual darkness, and felt that God was unkind to me, because I had such a poor understanding of his word, and was shut off from all fellowship with his people. The words which comforted me are found in Isa. 56: 3, 6, 7: "Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people." "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer." It was indeed a wonderful revelation of God's power.

This was the beginning of a brighter life. Some of the inmates began to give me Seventh-day Adventist literature, which was sent them by brethren and sisters in the State. These papers are kept by the men until a holiday, and then given to others. They are thus passed from one to another until they are literally worn out. The public holidays are the only occasions when they have opportunity to exchange papers, liberty of speech being granted for a brief time.

Some time before my sentence expired, I received in a missionary letter from a lady an invitation to write to her. This sister belonged to the Seventh-day Adventist church at Dodge Center, Minn. How I thank God to-day for those bright, cheery letters, full of loving-kindness and spiritual comfort! And I am glad to say that other prisoners were receiving letters from the Seventh-day Adventist people in other parts of the State. It is impossible to describe the effects of these letters; but on holidays little groups of men might be seen listening to letters received by the more fortunate ones, and wishing some good person would write to them. It is a difficult matter to gain the confidence of a prisoner, but I know that the letters which have been received from God's people have been the means of leading men to Christ.

Once more I enjoy freedom. The family which wrote to me in prison invited me to become a member of their home. May the richest blessings of God's mercy rest upon them!

Now I have tried to explain by my own experience how hard it is for one to grow in the knowledge of God when entirely shut off from Christian reading and instruction, and I plead with God's remnant people for those in prison. There is no field that will pay better interest on the investment of a little brotherly love, and this field is right at hand. Many, regretting that circumstances prevent them from going into foreign work, fail to see the unlimited field which God has for them at home. "Love one another, as I have loved you." That is the way to succeed in this work.

Write to the warden of your State prison and reformatory, and ask him to send you the names of those whom your correspondence might help. If he is a man who cares for his wards, he will do it gladly. Thus you will soon find persons to send your old papers to; and oh, what a glorious thing it will be if, when the Saviour comes, you hear those blessed words, "I was in prison, and ye came unto me!"

The trouble is that people do not understand a man in prison. They think he must naturally be degenerate and bad. But the fact remains that men in prison are just the same as those whom you meet on the streets every day—men of education and culture; men in the depths of ignorance, through perhaps no fault of their own; men who have fallen in a moment of passion, or who have given way to a terrible temptation; and the men who never had a chance. And they are all open to your love and sympathy, if you like to take up the work.

At the Dodge Center church, a collection was recently taken up, to send the Prisoners' Number of the *Life Boat* to the Minnesota State prison; and the prisoners will be made happy by receiving several copies of the paper. I was present at the meeting, and after the service a number of the members asked for the names of prisoners to write to. One sister who wrote to a prisoner received an encouraging reply, telling her that her letter had awakened longings for a better life, and thanking her for her kindness as well as pleading for her to send papers.

I feel sure that the Lord's hand is in this work; and that he will wonderfully bless his people who are taking part in it. So I appeal to those chosen of God, who are carrying his last message, to remember those in bonds, and to endeavor to open up a correspondence with some of those in their State prisons. And please remember that Seventh-day Adventist literature, *no matter how old*, will be read with avidity, and perhaps by God's grace will be the means of leading some to Christ.

I never knew anything about the Seventh-day Adventists until I got into prison. I have now fully accepted the truth; and I pray daily that the Lord will use me in the work of helping those who are in prison. I know that this article does not properly bring before you the prisoners' longing for better things; but I pray that by it others may be led to take up this work. Since I have been free, I have gathered up considerable Seventh-day Adventist literature, and sent it to the prison, to men whom I knew. I have the addresses of about fifty men to whom I intend to send reading-matter. Hoping and believing you will help in this work I am—

Yours in the one hope,
GEORGE BOND.

JULY STUDY OF THE FIELD: PART II.

"The Mexican People and Customs."

July 8-14, 1900.

(Text-book, July Magazine.)

1. INTO what two classes are the people of Mexico divided?
2. How does the Mexican look upon the servant?
3. How is the distinction between the two classes marked?
4. Give briefly a comparative view of the homes of the rich and the poor.
5. Describe the method by which names are given to their children.
6. Mention some of their religious and other customs that tend to destroy spirituality.
7. What can you say of the manners of the Mexicans?
8. To what may be attributed much of the appalling and hopeless condition of this people?
9. What alone will rescue them from this condition?



— Heavy rains have caused yellow fever to appear in many Cuban towns.

— The khedive of Egypt is ill with diphtheria, on his yacht in English waters.

— Canada secured the first prize for timber exhibit, at the Paris Exposition.

— The British War Office has recently bought forty batteries of Krupp field artillery.

— The wheat crop of France is so small that 30,000,000 bushels will have to be imported.

— The Iowa Central Railroad has passed into the possession of the Minneapolis and St. Louis road.

— The Japanese cabinet has resigned, and the Marquis Ito is endeavoring to form a coalition ministry.

— The dowager empress of China has ordered General Neih Si Chang, with 3,000 men, to protect the railroad to Peking.

— St. Louis business men are protesting against boycotts inaugurated by the Federation of Labor to help out the strikers.

— Electric street-car service has begun between Detroit and Port Huron, Mich.

— The Salvation Army in Chicago sells, to the poor, ice in blocks of five pounds, at one cent a block.

— June 25 three express-cars of ammunition were sent from New York to San Francisco, for shipment to China.

— The Ohio Supreme Court has decided that the \$500,000 desired for Toledo's centennial celebration is not available.

— Central Music Hall, in Chicago, will be replaced by a twelve-story commercial building to be erected by Marshall Field.

— Dr. Fujisawa, professor of the Imperial University of Japan, is visiting in this country, en route to the Paris Exposition.

— It is said that "in an excavation near Austin, Tex., ancient tiling has been found, resembling that of the buried cities of Yucatan."

— The Yaqui Indians becoming aggressive again, the Mexican government has sent against them a force of 5,500 men, under General Torres.

— The mayor of St. Louis, Mo., refuses to allow fireworks in the city, on the Fourth of July, unless the street-car strike is ended by that time.

— The White Star and Cunard Atlantic steamship lines will inaugurate their winter rates, August 1, instead of September, because of few bookings.

— An editor in Germany is under arrest for high treason, the charge being support of the Polish national fund for the restoration of the kingdom of Poland.

— It is reported that "the Spanish government has ordered the protected cruiser 'Carlos Quinto,' its only good man-of-war left after the Santiago catastrophe, to China."

— Archduke Franz Ferdinand, heir apparent to the Austrian throne, renounces all right of any possible heirs to succession, by marrying Countess Sophia Chotek.

— June 26 the wife of Major Wood, of the Northwest Mounted Police, drove the last spike on the White Pass and Yukon Railroad, completing 117 miles of continuous road.

— A dispatch from Lorenzo Marques says that "General De Wet has 6,000 men in the Free State, General Botha 2,500 in the Transvaal," and that "there are 1,300 burghers in smaller parties."

— Oleomargarine, according to Secretary Gage, is composed of thirty-two per cent of lard, with less than one per cent of genuine butter. Yet 83,000,000 pounds of the compound were sold last year.

— Three thousand Indians from the Gila reservation, Arizona, are permitted by the government to work in the orchards and vineyards in Fresno County, Cal., fruit-growers paying the transportation.

— Signora Loretta Italia Garibaldi, a granddaughter of the great Italian revolutionist, has entered the preparatory school of the Woman's College, Baltimore, Md. She intends to make a specialty of sociology.

— Announcement has been made of the engagement of Prince Albert, heir presumptive to the throne of Belgium, to Princess Elizabeth, of Bavaria, second daughter of Prince Charles and Duchess Maria, of Braunschweig.

— It is reported that "seventy-two professors in Havana University have been receiving enormous salaries, some having no classes, others but one or two students. Yet some drew \$24,000 a year salary, besides other government salaries."

— It appears that France is in a rather delicate position with reference to the Chinese affair. As it is, she is helping to stop the Chinese troubles, thereby thwarting Russia, her ally, who, it is said, wishes to profit from the present condition of disorder.

— It is said that "Prof. D. A. Kent, of Iowa, has been appointed by the sultan of Turkey as instructor of farming for the Turkish government. Professor Kent was recommended for the place a year ago, but Oriental dilatoriness put the matter off until now. He is at present a member of the faculty of the Iowa State Agricultural College."

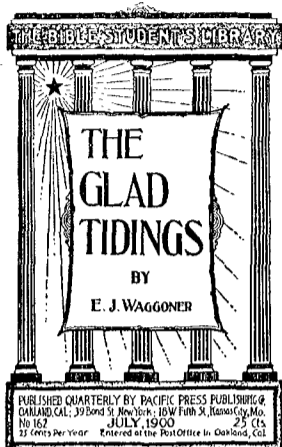
— A Western paper reports that "a number of ladies, who are members of a Congregational church at Stanton, Neb., edited the *Stanton Register* for one week during the month of May, in order to show 'how Mary Magdalene would have edited a daily paper.'" Commenting upon the same, the secular paper from which the report was taken, remarked: "The next experiment of this kind ought to show how Judas Iscariot would have edited a newspaper."

— Adj.-Gen. W. P. Hall, of the United States Army, has issued an order authorizing commanding officers in the department of the lakes to receive books and magazines given by citizens for distribution among the United States troops in the Philippines. Such matter delivered to the assistant quartermaster of the department, 211 Michigan Street, Chicago, will be forwarded to Manila, without expense to the contributor. It is desired that all packages be properly prepared for shipment and addressed before delivery to the assistant quartermaster.

Sabbath School Superintendents, OFFICERS, AND TEACHERS,

Are your schools supplied with the regular quarterly lesson books on the study of the book of Galatians for the quarter beginning July 1, 1900? If not, you should order at once.

Price, 5 cents, postpaid.



Every student should also be supplied with No. 162, **Bible Students' Library**, entitled "Glad Tidings," by Elder E. J. Waggoner.

It is a verse-by-verse treatise of the book of Galatians, and will be used as a help, or aid, in the study of the Sabbath-school lessons on the book of Galatians, beginning July 1, 1900,

and continuing eight months.

Prices: **Cloth** 60 Cents
Paper 25 "

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WEST-BOUND FROM BATTLE CREEK.

No.	Train	Time	LEAVE.
No. 9	Mall and Express, to Chicago	12:15 P. M.	
No. 1	Chicago Express, to Chicago	9:00 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.

EAST-BOUND FROM BATTLE CREEK.

No. 8	Mall & Exp., to Pt. Huron, East, and Detroit	3:45 P. M.
No. 4	Lehigh Express, to Pt. Huron and East	8:27 P. M.
No. 6	Atlantic Exp., to Pt. Huron, East, & Detroit	2:25 A. M.
No. 2	Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East	6:50 A. M.
No. 74	Mixed, to Durand (Starts at Nichols)	7:15 A. M.

Nos. 8 and 74, daily, except Sunday. Nos. 4, 6, and 2, daily.

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected April 29, 1900.

EAST	8	12	6	10	14	20	36
	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't A.	*Atlantic Express.
Chicago	pm 9:35		am 6:45	am 10:30	pm 3:00		pm 11:30
Michigan City	11:25		8:49	12:08	4:40		am 1:20
Niles	am 12:40		10:15	1:00	5:30		2:30
Kalamazoo	2:10	am 7:30	12:10	2:06	6:52	pm 6:00	4:10
Battle Creek	3:00	8:10	1:00	2:42	7:25	6:43	5:05
Marshall		8:38	1:30	3:09	7:51	7:10	5:30
Albion	4:00	9:00	1:50	3:30	8:11	7:30	5:52
Jackson	4:40	10:05	2:35	4:05	8:50	8:15	6:40
Ann Arbor	5:55	11:30	3:47	4:58	9:43		7:45
Warren	7:15	pm 12:25	5:30	6:00	10:45		9:15
Falls View				am 5:02			pm 4:13
Susp. Bridge				5:17			4:33
Niagara Falls				5:30			4:40
Buffalo			am 12:20	6:14			5:30
Rochester			3:13	10:00			8:40
Bryant			5:35	12:15			10:45
Albany			9:05	4:50			am 2:50
New York			pm 1:30	8:45			7:00
Springfield			12:15	6:15			7:40
Boston			3:00	9:00			10:31
WEST	*Night Express.	17-21 NY. Bos. & Chi. Sp.	†Mail & Express.	*News Express.	*West'n Express.	*Kalam. Accom.	*Pacific Express.
Boston		pm 2:00			pm 3:30		pm 6:00
New York		4:00			6:00		am 12:10
Bryant		11:30			am 2:00		pm 12:25
Rochester		am 12:40	11:34	am 3:30	4:05		pm 2:25
Buffalo		2:30			5:20		pm 3:50
Niagara Falls					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	9:28	8:40		1:38	5:45	am 12:30
Jackson	11:35	10:20	11:05	am 3:30	2:40	7:30	1:35
Battle Creek	am 12:40	11:34	pm 12:25	4:35	3:50	9:03	3:00
Kalamazoo	1:40	pm 12:10	1:20	5:15	4:28	10:00	3:35
Niles	3:15	1:22	3:10		6:05		5:06
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.

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BY PROF. E. A. SUTHERLAND.

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The cause of the failure and apostasy of Israel, the early church, the Reformers, and modern Protestants, also the weakness of the remnant church, can be traced to no other source, and accounted for on no other grounds, than the pagan methods and wrong principles of education instilled into the minds and hearts of the children and youth of past ages and the present generation.

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Address your tract society, or the—

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

Also, **PACIFIC PRESS PUB. CO., Oakland, Cal.**

BATTLE CREEK, MICH., May 29, 1900.

I have read the MS. of Prof. E. A. Sutherland's new book, "Living Fountains or Broken Cisterns, an Educational Problem for Protestants," and I am convinced that it is the book for our churches and our schools.

Everyone who reads the book must be convinced that there are now two systems of education,—one Christian and the other pagan; the one leading to the knowledge of God, and the other to doubt or infidelity.

J. A. HOOPES, Sec. Gen. Conf.

Review and Herald.

BATTLE CREEK, MICH., June 27, 1900.

GENTLEMEN: I have read the book which you have just issued, "Living Fountains or Broken Cisterns," by Prof. E. A. Sutherland, president of the Battle Creek College, Battle Creek, Mich. This book strikes out on an entirely new and, to me very refreshing, train of thought. The responsibility of the Protestant denominations in the matter of educating their children and youth for time and eternity is set forth very clearly, and the departure of the majority of the Protestant denominations from this course is ably delineated.

The book has set me to thinking about some great problems which confront the world, to which I feel I have not given as much attention as I should. THIS BOOK OUGHT TO BE READ BY EVERY SEVENTH-DAY ADVENTIST; for it contains truths which are a part of the vital themes of the Third Angel's Message for this time.

Very sincerely yours,
PERCY T. MAGAN.

"Living Fountains or Broken Cisterns," by Prof. E. A. Sutherland, president of Battle Creek College, is a history of education, from creation to the present day. It is just what has long been needed. 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. A. T. JONES.

BATTLE CREEK, MICH., June 12, 1900.

DEAR SIR: When I learned that Prof. E. A. Sutherland, president of Battle Creek College, was writing a book on the history of education, I am free to admit that I had some misgivings as to what position he might take, as it had been rumored from time to time that he was a "setter forth of strange doctrines;" and when the manuscript was placed in my hands for reading, I glanced over the first few pages with some indifference, but soon gathered the fact that the positions taken in the book were well grounded and supported by the Bible, and by many leading modern educators of the day. On my discovery of that fact, I returned to the first page of the book, and reread every page of it carefully; and in my judgment the book brings out thoughts of great value upon the subject which it treats. The volume will be especially helpful to those parents who desire to have their children educated in right lines, and it will be of equal value to the students themselves. For one, I shall be very glad to see this book widely circulated. G. W. AMADON.

The First Edition of 50,000

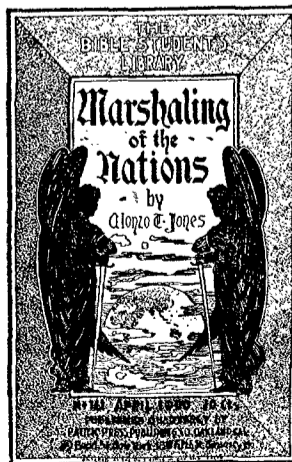
OF THE

"Open Letter to Christians of all Denominations, the Church of Rome Excepted,"

Is exhausted, and the second edition of 20,000 is going to press.

This little seed tract is doing a grand work. It has been the means of creating an interest in the minds of thousands to study and investigate the Bible for themselves concerning the Sabbath question.

Many letters have been received replying to the first "Open Letter," to which Mr. Heady writes a reply in the columns of the Review, entitled "Answer to Letters on the 'Open Letter.'" This article with the "Open Letter" will be published in the library, *Words of Truth Series*, No. 26, and makes a tract of 24 pages. Price 60 cents per hundred. Price for quantities of less than 100, one cent each. Send your order at once to your tract society, or to the Review and Herald Pub. Co., Battle Creek, Mich.



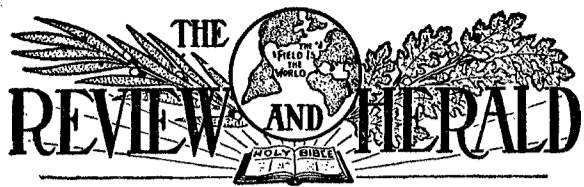
The Nations Are Moving.

Russia, Great Britain, Germany, France, Japan, and the United States—the great world-powers—are marshaling their hosts in the Orient.

The prophecies of Daniel and the Revelation are fast passing into history; and if you would keep pace with the progress of the Third Angel's Message, you should read the "Marshaling of the Nations," by Elder A. T. Jones. It contains an excellent five-color map of the partitioning of the world among the five leading world-powers. It will be read with interest and profit by your neighbors and friends. You can do no better missionary work than to order a large quantity of this pamphlet to loan to ministers, teachers, doctors, lawyers, and persons in every station of life.

The first edition has been sold, and the second is selling rapidly. You should order at once. Price, 10 cents.

Address your tract society, or the **REVIEW AND HERALD PUB. CO., Battle Creek, Mich.**



BATTLE CREEK, MICH., JULY 3, 1900.

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

THE railroads are seriously considering the establishing of regular religious services on their fast Sunday trains.

WE have an excellent report of the first camp-meeting on Pitcairn Island, which we expect to print next week.

THE United States has sent yet another "vigorous" note to Turkey, demanding payment of that eighty-nine thousand dollars. And again the powers quietly smile.

THE chancellor of the British exchequer—Sir Michael Hicks Beach—in a speech, June 27, said that among "the powers" he was "glad to recognize the United States and Japan."

Now that *diplomacy* is expected to be the means of solving the world-problem as it centers in China, it will be of interest to all to know just what diplomacy is. Next week, therefore, we shall print an authoritative article on the subject.

By some means Archbishop Ireland was the representative of "the American people" at the unveiling of the Lafayette statue in Paris the other day. A Paris paper declared that "he is not a fit representative of the American people."

THE *St. James Gazette* of London says that "China is teaching America the impossibility of a great trading nation avoiding imperialism," and that "having once interfered in China to protect her interests, she shall never be able to shake from her shoes the dust of the Celestial Empire."

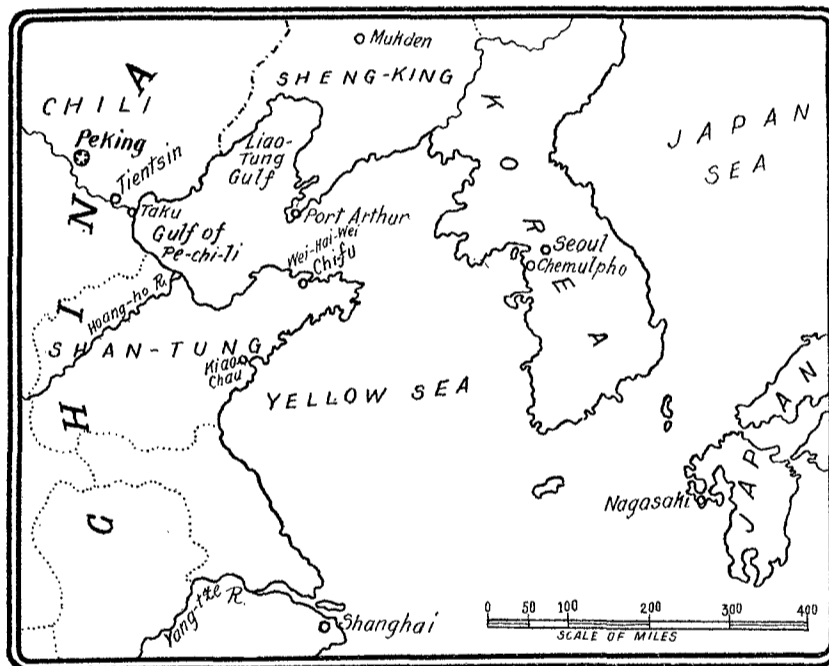
MANY young persons are just now seriously considering whether they shall enter upon a medical course the coming autumn. To help all these, we have reprinted in this issue of the REVIEW the article "How to Succeed as a Physician." Please call the attention of the young people to it.

Harper's Weekly says that "it must be apparent to any one who watches the signs of the times, that the combinations of labor unions which aspire to control the market for skilled labor in all parts of the country, form one of the most serious complications, perhaps the most serious, which just now confronts our civilization." And that is certainly the truth.

AMONG the land forces in China, a Japanese general holds the rank that entitles him to the supreme command; among the naval forces, a Russian admiral holds the rank that entitles him to the supreme command. It is understood all round that Japan and Russia are the chief actors just now, with respect to later developments.

THE WORLD-PROBLEM.

AFFAIRS in China are still critical. Admiral Seymour with his relief column for the legations was unable to reach Peking, and so returned to Tien-tsin, which he reached June 26, after a fighting march of a week. The casualties were: *Killed*—British, 27; American, 4; Japanese, 2; German, 12; Italian, 5; French, 1; Austrian, 1; Russian, 10. *Wounded*—British, 75; American, 25; French, 10; German, 62; Italian, 3; Japanese, 3; Austrian, 1; Russian, 27. The national ministers at Peking were given twenty-four hours in which to leave, but they would not go at all. From Paris it is stated that, according to an understanding arrived at by the powers, an



international army of eighty thousand men will be established in China. Japan has already thirteen thousand landed, and is preparing to land twenty thousand additional. The United States has already ordered three regiments and a brigadier general, and it is thought that two more regiments will be sent shortly. This officer with his command has been ordered to proceed to Peking. The United States battle-ship "Oregon" on the way to Taku ran on a rock in the Gulf of Pechili, one hundred and fifty miles from her destination.

Harper's Weekly of June 30, on the situation in China, says: "The steadiest minds and the strongest statesmanship are required at this moment to save the world from an awful embroilment, the like of which is unknown in history." "The kings of the East" are taking their places, are marshaling their armies, and soon their way will "be prepared" to come up to the battle of that great day of God Almighty. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain." "Get ready, get ready, get ready."

WASHINGTON dispatches say that "the war branch of the government is preparing for any eventuality that may arise out of the Chinese situation. As stated by one of the highest officers of the army, the scale of preparation is of a magnitude which would both interest and surprise the public. But, he added, the information would be of even greater interest and service to any foreign foe which the United States may be called upon to face within the next few weeks or months, and for that reason there is no purpose to make public the complete preparations making to meet whatever issue arises. All that the officials will say is that both the army and navy, if the occasion arises, will give a good account of themselves."

THE Fourth of July the *Signs of the Times* is to issue a special Independence Number. We hope that it will have a large circulation. One brother took *five thousand* copies of the Quarter-Centennial Number; and they were all sold by him and his daughter in one hundred and sixty-two hours and ten minutes. When two persons can thus sell five thousand copies, ought not one person to be able to sell one copy? Let each one try it, please, on this Independence Number.

"LIVING FOUNTAINS," the new book of the history of education from creation until now, is selling fast wherever it becomes known. Therefore it should be given a chance to become known everywhere. It is the book for the times, in the matter of Christian education. Four hundred and twenty-seven pages; cloth bound; price, \$1.25. Send your order to the Review and Herald, Battle Creek, Mich., or

to the Pacific Press, Oakland, Cal.

THE report of the late Ecumenical Conference on Foreign Missions will be published in two volumes of about five hundred pages each, paper, printing, and binding of the best. Originally, the price for the two volumes was fixed at \$2.50, advance subscribers to receive it for \$2. The funds of the Conference, however, will cover the cost of putting it on the press, and will thus enable the committee to reduce the price from \$2.50 to \$1.50, and to advance subscribers, from \$2 to \$1, for the two volumes. They will be ready for delivery early in the fall. Checks should be made payable to Edwin M. Bliss, Chairman. No advance subscriptions for the report will be received after July 15. All who desire to secure the two volumes, handsomely bound in cloth, at the low rate of one dollar, should remit at once to the Rev. Edwin M. Bliss, Chairman, 156 Fifth Ave., New York. After July 15 the regular price for the books will be \$1.50, and they may be ordered through booksellers, or through the American Tract Society, New York.