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"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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OUR GIFTS.

"WHAT shall I give to thee, O Lord?

The kings that came of old
 Laid softly on thy cradle side,
 Their myrrh and gems and gold.

"Thy martyrs gave their hearts' warm blood,
 Their ashes strewed thy way;
 They spurned their lives as dreams and dust,
 To speed thy coming way.

"Thou knowest of sweet and precious things:
 My store is scant and small,
 Yet, wert thou here in want and woe,
 Lord, I would give thee all."

There came a voice from heavenly heights:
 "Unclouse thine eyes and see.
 Gifts to the least of those I love
 Thou givest unto me."

— Rose Terry Cooke.

THE LORD'S VINEYARD.

MRS. E. G. WHITE.

"HEAR another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country."

A description of this vineyard is given in Isaiah: "Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein."

This figure represents the advantages and opportunities given to Israel. To them as his church God committed his oracles. Through Moses they received divine precepts and commandments. Guides and ministers were appointed them. God gave them riches and prosperity. They had every temporal and every spiritual advantage. They were hedged about by the law of ten commandments. This

was what distinguished Israel from every other nation on the face of the earth.

The church is God's peculiar treasure, precious in his sight, and dear to his heart of infinite love. Christ gave the parable of the vineyard to set before his hearers the wonderful history of his church. The householder made every provision that the vineyard should receive the best of attention. Nothing was left undone that could be done to make the vineyard an honor to the one who owned it.

"Moreover, brethren," Paul writes, "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

When the children of Israel were in bondage to the Egyptians, God revealed himself as a God above all human authority, all human greatness. The signs and miracles he wrought in behalf of his people show his power over nature, and over the greatest among those who worshiped nature, who ignored the power that made nature. God went through the proud land of Egypt just as he will go through the earth in the last days. With fire and tempest and death the great I AM redeemed his people, to make them glorious as his special representatives. He took them out of the land of bondage. He bore them as upon eagles' wings, and brought them unto himself, that they might dwell under the shadow of the Most High.

Christ was the invisible leader of the children of Israel in their wilderness wanderings. Enshrouded in the pillar of cloud by day and the pillar of fire by night, he led and guided them. In their behalf he constantly manifested the riches of his love and patience.

Moses was appointed by God to be the visible leader of the people. He received a special education for this work; and though he had little confidence in himself, he had confidence in God. But often the people whom he was leading lost faith in God. At one time, when Moses was in the mount communing with God, they went to Aaron, saying, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Aaron had been left as the guardian of the church; and had he been faithful to his duty, had he held the people to their allegiance, this terrible record of idolatry need never have been written. But he yielded to the clamor of the people. He betrayed sacred trust; and had not Moses interposed in his behalf, death would have been his penalty.

When Moses came down from the mount and saw what the people were doing, he said to Aaron, "What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us; for as for this

Moses, . . . we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf."

Once more the Lord showed his forbearance in dealing with his erring people. Opportunity was given for them to save themselves from the punishment that had been ordered. "Moses stood in the gate of the camp, and said, Who is on the Lord's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate through the camp, and slay every man his brother, and every man his companion, and every man his neighbor."

In calling for this division of the people, Moses exposed himself to the wrath of those who would not repent, the boldest and most obstinate, who might have fallen upon him in an attempt to take his life. But God was there to sustain his servant; he placed around him a bulwark of unseen angels.

"And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men." It may seem to us that this punishment was severe. But God pronounced it an act of consecration to put to death all who justified their idolatry. It was not the choice of the children of Levi to do this fearful work; God had said that the unrepenting should be slain.

After the command of the Lord was obeyed, Moses said to the people, "Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—" Here Moses paused, as if not knowing what to say. He knew that the request he had presented was a great one. "And if not," he continued, "blot me, I pray thee, out of thy book which thou hast written." Moses was speaking to Jesus Christ, who had given himself as a propitiation for the sins of the world. As he pleaded before his Lord, the depth of his love for his people was revealed. God saw it all, and he was honored by his servant's love and compassion. "Whosoever hath sinned against me, him will I blot out of my book," he said. "Therefore now go, and lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee."

The children of Israel were indeed given great privileges. They witnessed a most wonderful manifestation of God's power when they passed through the Red Sea. And day by day they journeyed under the pillar of cloud, the symbol of the divine presence. Why did they not value the privilege of being taught by the living God? Christ was their instructor. He was their guardian, their shield, their defense. He desired them to render perfect obedience to his commands. This would be a hedge about them, keeping them from destroying themselves

by sinful practices. With wonderful patience, Christ strove to educate the people to believe in him as the author and finisher of their faith. He intrusted to them the everlasting principles of truth, justice, and purity.

God desired his people to obey him because they realized that obedience would make them men and women of understanding. He drew the willing and obedient to him with cords of love. He desired his people to go forth conquering and to conquer. It was their privilege to reveal in their lives the character of their leader. The souls of men and women are of infinite value in God's sight, not because, as many declare, they have natural immortality, but because it is possible for them through faith in Christ to gain immortality. Christ only has immortality. Belief in him is to the repentant soul the germ of a new life.

With such a leader, with such manifestations of his greatness and power, the children of Israel should have been inspired with faith and courage to go forward. But they failed to carry out God's purpose. "With many of them God was not well pleased: for they were overthrown in the wilderness." Only two of those who crossed the Red Sea lived to go over into the promised land.

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play." In the place of offering praise and thanksgiving to God, acknowledging his blessings, calling the attention of those associated with them to him, they drew minds away from him by their wrong course of action.

"Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."

We need to beware lest we suffer the same fate as did ancient Israel. The history of their disobedience and downfall has been recorded for our instruction, that we may avoid doing as they did. It has been written "for our admonition, upon whom the ends of the world are come." If we pass by these cautions and warnings, developing the same traits of character developed by the Israelites, what excuse can we plead?

THE BOXERS.

New York Sun.

THE Rev. I. T. Headland, professor of mental and moral philosophy and astronomy in Peking University, who is in this city at the present time, being asked yesterday the meaning of "Boxers," the name of the society that has set all China by the ears, said that the name in Chinese is "I-Ho-Tuon." The "I" means righteousness, "Ho" means peace, and "Tuon" means fist—a clenched hand. Professor Headland says that the entire title means that the Boxers will fight for righteousness and peace. The Professor said:—

"The Boxers appear to have sprung up in opposition to foreigners because of irritations largely growing out of the operations of the French Catholics. The French minister had secured for the French Catholic missionaries appointments as Chinese officials, in order to facilitate their operations in the settlement of litigation between the native Christians and outside Chinese. As the Catholic missionaries

were officials of China, they generally outranked the sitting magistrates. Accordingly they usually settled the case in court themselves. When their rank proved to be lower than that of the magistrate, it amounted to nearly the same thing, as the influence of their official relations generally controlled the action of the court. The Chinese declare that a great deal of litigation, in consequence, went in favor, being thus unduly influenced by the Catholic-Chinese officials, and was not decided upon the merits. The irritation growing out of this has been very great, and extends over a large section of the middle kingdom."

FEAR NOT.

HART HALL.

(Williams, Cal.) -

A voice from One to me most dear
Says: "Child, be not concerned, nor fear
About the morrow; only pray
For bread sufficient for the day.

"The birds all warble songs of praise
And thankfulness for life, and ways
To gather that which God has given,
And then receive it as from Heaven.

"The lily, too, can teach you how
To live, and grow, and bloom, though now
The earth be cold, and damp, and vile,
And frosts attempt its life the while.

"The One who sees the sparrow's fall
Has pledged to keep and care for all
His trusting saints; and as a friend,
He'll walk with them unto the end."

THE MELCHISEDEC PRIESTHOOD.

C. H. KESLAKE.

CHRIST is high priest after the order of Melchisedec. Several times the apostle quotes the statement in the one hundred and tenth psalm, referring to Christ: "Thou art a priest forever after the order of Melchisedec." Why was this?

The first time where this is quoted is in Heb. 5:6. In order, however, to get the force of it, we must study the preceding verses. Here the apostle declares that "every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins," "to make reconciliation for the sins of the people." Verse 1; compare with Heb. 2:17.

Properly to fill the office of high priest, it must be necessary for such a one to be compassed with infirmity. This was in order that the high priest might "have compassion on the ignorant, and on them that are out of the way." Verse 2.

No one could be truly high priest except by the express appointment of God himself; and Aaron is referred to as an illustration of this fact. Verse 4. As in the case of Aaron and others, so with Christ. We read: "So also Christ glorified not himself to be made an high priest." Verse 5. Christ did not so much as turn his hand over to take this honor to himself. And to prove that God appointed Christ to be high priest, Paul quotes two scriptures in which God refers to him: "Thou art my Son; this day have I begotten thee" (Ps. 2:7); and, "Thou art a priest forever after the order of Melchisedec." Ps. 110:4. Thus it is seen from the highest authority—that of God himself—that Christ is our high priest.

Having, by reference to Ps. 110:4, proved that Christ is high priest, the apostle again refers to the text for another purpose; namely, to show particularly the office that Christ now holds. Thus: "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; called of God an high priest after the order of Melchisedec."

It is necessary to notice that the word "called" in the preceding quotation has a different meaning from that of the word "called" in verse 4, being from an entirely different word in the Greek. In verse 4 the word is used in the sense of being called upon, requested, or commanded to fill the office of high priest; but in verse 10 it is used in the sense of being introduced, acknowledged, or declared high priest by the Father in the presence of those in whose behalf the high priest is to minister. The Interlinear Greek translates the word, "saluted." The idea is this: Christ, having been called, by reason of his qualifications, to fill the office of high priest, is inducted into office, and before entering upon his duties, is declared, by the Father, in the presence of the people for whom Christ is to minister, to be the high priest. Thus it is written: "Thou art a priest forever after the order of Melchisedec."

And yet again this scripture is referred to for distinctly another purpose; namely, to show the duration of the priesthood of Christ. This is done in the seventh chapter of Hebrews. Contrasting the Levitical priesthood with that of the Melchisedec, the apostle shows that the priests under the former were men who died, and consequently of necessity the office of priest must pass to others; but not so under the latter. He who shall be high priest after the order of Melchisedec must be one "who is made [high priest], not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest forever after the order of Melchisedec." Having assumed the office of priest, it never can pass to another. Not yet have we fully sensed the significance of that statement, "He ever liveth to make intercession for them."

In the times of ancient Israel, God made provision for any one who should unwittingly slay another, by appointing cities of refuge. Of these there were six. To any one of these cities the slayer was to flee, and was to dwell there until the death of the high priest. If at any time the slayer should venture out of the city, he was in danger of being slain by the "avenger of blood." Numbers 35; Joshua 20:1-9.

Those cities of refuge were a type of Christ, and the "avenger of blood" a type of God's law. The law relentlessly pursues the sinner, demanding his life; but if he flees to Christ for refuge, he is safe. Fleeing to the real place of refuge, the sinner must remain there until "the death of the high priest." But Christ "dieth no more;" he is "alive forevermore;" and seeing that "he ever liveth to make intercession for us," the sinner abiding in Christ is eternally safe, and the law is satisfied to have him there.

Being a priest, therefore, "after the order of Melchisedec," and seeing that "he ever liveth to make intercession for us," "he is able to save to the uttermost all who will come unto God by him."

Jesus my place of refuge is,
My great high priest is he;
His blood atones for all my sins,
And now in him I'm free.

No longer need I roam afar,
My Saviour Christ is near;
As my high priest he intercedes,
And saves me from all fear.

The law's demands he satisfies,
My debt for me he's paid;
No more I dread the avenger's wrath;
On him my mind is stayed.

As great high priest he ever lives,
He is my offering;
In song I'll raise my heart and voice,
My Saviour's praise to sing.



DIPLOMACY.

In the *North American Review* of June, 1900, there was published an article entitled "British and Russian Diplomacy." The following portion of the article on diplomacy in general is of peculiar interest just now, and to the people of the United States, since the one world-problem is now, and is for some time expected to be, wholly one of diplomacy. This article can be accepted as authoritative; for it was written by "A Diplomat" who is officially "attached to the legation in the capital of one of the great Powers," who "is an authority on international law, and has made a special study of Asiatic affairs, especially of their relation to the purposes and ambitions of the nations of Europe."—

That part of statesmanship called diplomacy is the art employed by governments in their dealings with one another, or against one another, to obtain the most for the least; to secure, over and above such conditions as are guaranteed by natural law, or by treaties, or by the possession of superior power, advantages which may be won by resourcefulness in bargaining and skill in *finesse*, re-enforced by unscrupulousness when necessary.

This is not the official definition, I know, but the sole or even principal object of diplomacy is not, as some maintain, the defense of the members of a state in their rights and interests. This task is the routine and drudgery of diplomacy. It is performed mechanically, as it were, and without serious hitches, under the tutelar wing of international law—unless, indeed, one party is very inferior to the other in civilization, in which case the restraints of right and law are conveniently ignored. In its vital and essential aspects, what I must be pardoned for calling its higher flights, diplomacy is still to-day, as it has been from the time of its origin during the struggle of the Italian republics with the transalpine powers down to Talleyrand and Bismarck, the art of deceiving and overreaching.

If, as has been asserted, the American commonwealth enjoys the privilege of possessing a diplomacy which has never stooped to the tortuous ways employed by others, it is not, as is implied, because the exercise of the craft can be, if its adepts be so minded or educated, directed solely by principles of directness, frankness, and tact. It is because, until lately, the United States has not been implicated in international politics, and its action abroad has been limited to the consideration of its commercial or social interests, whose defense is a task which can be performed in the light of day. By inaugurating an imperial policy and annexing the Philippines, the United States has plunged into the field of international rivalry, and will soon feel the necessity of adopting the occult weapons of other Powers.

Diplomacy may achieve its ends, if they are frank and honest, through the instrumentality of a man like Franklin, who was guided throughout his foreign career by truth and common sense. Many a diplomatist reaches a venerable age in his profession without having practiced it otherwise than in the form of learned

discussions with secretaries of state, and references to texts and jurisprudence or appearances at stately balls and dinners. But even these must admit that, at least potentially, every diplomatist contains an agent committed to cunning and unscrupulousness, whose calling must find him ready to accomplish, when national interest claims it from him, acts which in private life would be considered immoral or criminal.

If it were necessary to adduce proofs in support of the view given here of diplomacy, the disposal of secret funds, sometimes enormous, by most diplomatic agents, and the scandals connected with the activity of military attachés in different capitals, could be quoted as conclusive ones. Politics are governed by a special code of ethics—that which is contained in the maxim "the end justifies the means;" and, although nations keep up the comedy of virtuous pretenses, they subscribe to acts of injustice or fraud performed in their behalf, and secretly condone them. It is quite as much as humanity can do to create in its midst a sincere feeling of reprobation against private villainy. This is not stated as an apology for vice, but to show that the ethics of humanity, like everything else in the world, are a relative and conventional quantity, and that we shall always find our infirm nature ready to seek relief from the restraints of conscience in the reservation of spheres of action where our primitive instincts can have full play.

With nations, it is the field of politics; with individuals, it is the field of love. If, for instance, the strewing of a battlefield with thousands of human corpses in the name of national interest is a meritorious and even glorious action, while, on the contrary, the willful destruction of one man by another in the name of private interest is condemned and punished as a crime, why should the practices of diplomacy entail reprobation and odium, though the same practices in private life be destructive of reputation?

Diplomacy is essentially a game of observation and cleverness; one in which patience and caution alternate with boldness and promptness of action; in which intelligent management neutralizes the disadvantages of a naturally unfavorable situation, or even snatches victory out of the conditions of defeat. . . . It follows that success in diplomatic enterprises depends mainly on agility and suppleness of thought, on elasticity of political conscience, on the powers of adaptability and assimilation, and not on any of the transcendent qualities of mind and character, which are too unwieldy and heavy to be of much use on the quicksands of international politics, where, indeed, they are likely to do more harm than good unless allied with great address. They will provoke admiration and esteem, but they will seldom lead to practical success.

Among the qualities indispensable to a good diplomatist, the most important are knowledge of human nature, and skill in putting that knowledge to account. Psychology is the source of inspiration of diplomacy. An intelligent and, when occasion demands, unscrupulous use of the insight psychology gives into the workings of the brain and soul, is the triumph of diplomacy. Personal attractions

and social accomplishments are among its most powerful adjuncts.

The golden age of diplomacy was in the time of absolute monarchs or ministers, when the action of states depended not on definitely fixed conceptions of national interest, but on the ideas and passions of one man; when kings were governed by fair favorites, and these in turn by lieutenants of the bodyguard; when a witty word or timely compliment turned the political scales, and when golden weights restored them to their former balance. To-day the opportunities of diplomacy have considerably decreased. Scientific conceptions of the nature of the state have, in most cases, transferred its center of gravity from the sovereign to the nation. Closely defined and rationally elaborated, commercial and political ideas have taken the place of the fumbling, empirical, and dishonest methods of the past. The mutual relations of most of the modern states are governed by fixed rules, which act, as it were, automatically, and leave little room for the display of diplomatic talent.

International negotiations are reduced to-day, in American and European capitals, to the solution of mathematical equations from which personal factors are nearly entirely eliminated, and in which hard facts and figures provided by statistics are opposed to one another by men responsible to public opinion, so that the possibility of one party's gaining a marked advantage over the other is very small indeed. Mutual concessions, "give and take," are the principles on which they are conducted. The discussions are carried on with the help of specialists, commercial, technical, and military, so that often only a nominal direction is left to the diplomatic agent.

But although in America and Europe the possibilities of diplomacy have narrowed down to the maintenance of mutual good will between nations, or the conclusion or prevention of alliances by appeals made to reason, national interest, or national feeling, in Asia a wide field of action exists for the higher arts of the craft. There, European governments meet the native authorities and one another on the ground of stealth, duplicity, treachery, and corruption. There, local conditions of weakness and putrefaction foster unclean ambitions in the foreign breast, and have established between the European Powers a deadly rivalry, which has recourse to every means suggested by unscrupulousness.

In a general way, the greater the corruption in a country, the weaker and more degraded the character of its people, the greater is the sway of diplomacy. Secrecy and the prohibition of discussion relating to public affairs, such as exist in autocratic countries, provide it with additional chances. Turkey, China, Persia, and all the other countries which make up the East, represent, with the exception of reformed Japan, the promised land of the diplomatist. There, humanity offers . . . an unusually abundant crop of weaknesses and vices to trade on. The diplomatist develops into perfection, and dominates most, in the midst of ignorance, degradation, and corruption. . . .

The Russian diplomatic service is one of the most formidable machines in existence, comparable in many respects to the Jesuit organization. It exhibits the same deeply planned and unswerving purpose, the same discipline, the same merciless elimination of worthless elements, the same spirit of sacrifice, the same resourcefulness. The Russian government knows exactly what it wants, forms plans for a distant future, and carries them out with a steadfastness and tenacity of purpose to be secured only by the conditions of autocracy. From its agents it demands success, and does not care how it is obtained.

The practice of Russian diplomatic agents in places where it pays to do so, as in the East,

and in the Balkan countries, and maybe others, is to inquire not only into the political conditions of the state, but also into the workings of Society, written with a capital S. There is no household of importance into which his curiosity does not throw a searching glance. Domestic troubles, the relations of husband to wife, the morality of both, a loss at cards, the amount owing to the butcher,—all these items of information and many others are greedily collected, some by the agent himself, the greater part by his subordinates, whose mission it is to be watchful and report everything they see and hear. This information is classified, docketed, and combined so as to be turned to account for political purposes at a favorable moment. How far unscrupulousness of method is carried by these arch-diplomatists it is unnecessary to specify. Recent events in China and in the Balkan Peninsula are sufficiently eloquent.

The result of such an organization is evident. Russia triumphs everywhere. Her interests in Turkey are as important as those of England; and though she is in a far better position than her rival to carry out threats, she has recourse to this means only in the last extremity, always preferring the insinuating and unctuous methods of diplomacy, which spare pride and vanity, the two deepest motives of humanity. It is wonderful to watch her tactics in the East, where she knows that success is a question mainly depending on the art of ingratiating. With admirable skill she lays herself out to win the good graces, not only of persons in actual power, but of any and every individual whom a jerk in the balance of imperial favor may some day invest with important functions—that is to say, everybody. She neglects no one, and is *aux petits soins* [pays fostering attention to the smallest details] with every native, to whom her caresses and flatteries are all the more delightful because the European world is generally so contemptuous, indifferent, or brutal to him. She follows the careers of native officials with jealous attention, recommends and pushes those who show the dispositions that suit her, puts obstacles in the way of the others. Not only does she excel in taking advantage of opportunities, but she is unsurpassable in the art of creating them. In a word, she is masterful in the highest degree, and proportionately successful.

The object of this is not to censure the methods of diplomacy, nor to approve of them. It is simply a statement of facts, meant to serve as a contribution to the comprehension of the political action of states in the busy and complicated struggle which secretly rages between them, until it breaks out into flames of war.

"FIRST IN CHINA."

New York Sun.

The most interesting experience yet offered to American soldiers lies before the officers and men of the Ninth United States Infantry. This regiment has been ordered to China to protect American interests, religious and profane, in the capital of the Celestial Empire. A regiment that within two years serves in Cuba, the United States, the Philippine Islands, and China, certainly will hold the record for variety of service. That is what the Ninth United States Infantry will have done.

We doubt that any regiment in any other army has ever seen service in so many countries in so short a time as the Ninth Infantry will have seen. "*Primus in Indis*" is the motto borne by the First Battalion of the Dorsetshire Regiment, the Thirty-ninth Foot, of the British Army, because it was the first British regiment to serve in Hindustan. Our Ninth Infantry can well hereafter bear the motto "First in China."

SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

THE STARCH FAMILY.

(Continued.)

WHY MEAT IS USED IN PLACE OF POORLY COOKED GRAINS.

THE reason meat does not make trouble for the stomach, as the poorly cooked starches do, is due to the fact that it does not ferment. Meat may decay, or decompose, but ordinarily this does not occur until it has passed out of the stomach into the small intestine, and even then the products of its decomposition are largely tasteless poisons, as well as thoroughly alkaline in their nature—just the opposite of the acids developed by starch fermentation.

Thus a ration of meat may feel like a poultice to the alimentary canal that has been irritated by souring and fermenting mushes; and so the man imagines that he has made a great dietetic discovery in substituting meat for grains, while in reality his last state is worse than his first. For, although he does not now have heartburn, gas on his stomach, or nausea, yet he frequently suffers with an exceedingly unpleasant feeling at the top of the head, and with pain between the shoulders. He feels overworked and debilitated. The doctor gives him a tonic and something to "cure his headache," while he little suspects that there is any relation between these serious signs of disease, and the rotting of the meat in his alimentary canal. And so, little by little, the deceived man, instead of cooking his grains more thoroughly, so that they can be properly digested, begins to leave them out of his bill of fare altogether, putting meat in their place. This is the devil's plan for curing a sour stomach, and indeed it seems to be a short and easy way, but in the end it will be found to be a delusion and a snare. It is only healing the "hurt of the daughter of my people slightly," and "saying, Peace, peace; when there is no peace."

In England the annual consumption of meat averages one hundred and fifty pounds to each inhabitant. Of course there are thousands who scarcely taste meat; hence it is evident that others yearly consume two or three hundred pounds of animal food. What is the result?—In 1850 for every one hundred and twenty-seven funerals, one was due to cancer; but fifty years later, for every *twenty-two* funerals, one was due to cancer. Carefully compiled statistics show that cancer has increased in the exact proportion to the increase of meat-eating. Dr. Roger Williams, of England, and other eminent authorities, have called the attention of the public to these facts. Many persons who aspire to live on the angel plane mentally and morally, are perfectly willing, physically, to camp on the carnal, sensual, and earthly plane.

The proper preparation of starch, while extremely simple, like many other important dietetic truths, has been largely overlooked; and as a result of this neglect and indifference, the digestion of the civilized races is being fast undermined.

SOURCES OF NECESSARY FOOD ELEMENTS.

The three essential food elements are starch, fat, and proteids. From fruit we get a form of sugar (digested starch); in the grains we get a large amount of starch, together with considerable of the proteid element; but if we should attempt to live on fruit and grains, we should still have one essential food element lacking—fat. In nuts we find both fat and proteids. So nuts and fruits alone would furnish us the necessary food elements for a perfect diet; but on account of the present scarcity of fruits and nuts, it would hardly seem possible, the year round, to secure such a variety of fruits and nuts as to give us these food elements in the necessary quantities and proportions; so we are really compelled to make large use of grains, owing to this deficiency in the supply of fruits and nuts.

As we have previously said, grains are best eaten in the milky stage, the starch being then in the form of sugar. But as it is possible to secure our grains in this state during but a very small portion of the year, the next best plan is, by cooking, to subject the starch to such a degree of heat that it will be changed into dextrin. Of course it is possible to feed these pure and nutritious grains to an animal, and then eat the animal, thus eating our grains second-hand. But it is difficult to understand in what way corn or wheat can possibly be improved in food value, by having been a part of a swine or other animal for six months or a year. The natural products of the earth—trees, plants, etc.—have the power of building up and organizing the various essential food elements; while the animal can only tear down, disintegrate, and consume.

STARCH, THE BODY'S FUEL.

Starch furnishes fuel for the body. It is one of the body's largest sources of heat and energy, while the proteids principally serve the purpose of building up the bodily structure. If you liken the human system to a stove, then the starch will represent the fuel that is put into the stove, while the proteids might fittingly be compared to the material in the stove itself; for the proteids are one of the most important of the substances used to build up the structure of the human body. As the products of starch digestion are brought to the different tissue cells in the body, by some mysterious process they there meet with the oxygen that is carried to the same cells from the lungs, through the circulation of the blood, and some such combination probably takes place as when oxygen meets the carbon of the coal in the stove: in both cases, heat and energy are liberated—set free. This energy, guided by the divine endowment of intelligence in the human mind, should be so utilized as to make the world better and happier.

The waste material, or ashes, which is left behind as the result of this process of burning up starch in the body, is largely carbon dioxide (there is also a small amount of other waste matter). This gas is eliminated by the lungs, to be breathed in again by the plant-world, where it will be used to build up starch; and

thus it will be prepared to be eaten again by man. In this we see how nature "gathers up the fragments that nothing be lost."

ORIGIN OF DIABETES.

When the blood in its circulation is compelled to carry to the tissue cells other substances besides food, such as the poison of tobacco, alcohol, or poisonous products due to fermentation in the stomach or alimentary canal, etc., each cell of the body may become so paralyzed—chloroformed, as it were—that it will neither recognize nor utilize the sugar—digested starch—when the blood carries it to its very doors. And so instead of being burned up,—liberated as heat and energy,—the digested starch will, under these circumstances, gradually accumulate in the blood, and will have to be carried off by the kidneys as a foreign substance. Such a person is then said to have diabetes.

The popular treatment of such cases is to withdraw all starchy foods, at the same time allowing the patient to continue his various wrong dietetic habits, such as the use of flesh foods, tea, coffee, etc. But, as the human system needs starch, it rapidly emaciates if it does not get it. Patients in the early stages of this disease can, in nearly all cases, be readily cured if treated in a rational manner: (a) Shut off all sources of poison from without the body; and (b) properly prepare the starchy foods taken within the body, which means that *all starch eaten should be thoroughly toasted*. Combine with this vigorous physical exercise, which will encourage the tissue cells to resume the work they ceased to do because overwhelmed with poison. In addition to the foregoing suggestions, it is essential to employ such other rational remedies as are adapted to the case.

Another way in which nature sometimes offers a protest against wrong eating and lack of exercise, is the storing away of a superabundance of fat in the different parts of the body. When an animal is deprived of exercise and tied up in a stall, it fattens quickly; but this accumulation of fat is no evidence of increased health. The rational treatment of obesity is to cease gluttony, and take vigorous physical exercise. In general, it is the man whose habits are sedentary that grows fleshy, and not the day-laborer who earns his bread by the sweat of his face, and by daily toil secures the necessities of life for himself and his family.

MORAL POISONING AS A RESULT OF SPIRITUAL INACTIVITY, OR SPIRITUAL DIABETES.

Insufficient physical exercise conduces to the accumulation of poisons in the body, thus assisting in the production of many diseased conditions. So failure to engage in spiritual exercise is sure to result in the accumulation of spiritual poison and character blemishes within the moral being.

Failure to engage in physical activity checks the elimination of poisons from the system: failure to engage in spiritual work—Christian work—also has a tendency toward allowing things of a harmful nature to both form and accumulate in our spiritual experience.

As the brain is beclouded and the sensibilities stupefied by the retention of these poisons in the system, because of the failure to take necessary physical exercise, just so the moral nature and the finer sensibilities of the soul are benumbed and paralyzed by the influence of these moral poisons that accumulate in our character and experience as the result of spiritual inactivity.

Failure to take physical exercise is usually accompanied with a disinclination to engage in any form of wholesome work. Failure to engage in active spiritual exercise—failure to put forth constant effort to help our fellow men—is one of the principal ways in which we discourage the elimination of the weak points of our

character, or the moral poisons of the soul. As physical exercise is the true means of eliminating the dross of the system, so spiritual exercise—working for others—invariably encourages the bringing to view our undesirable traits—the dross—of character, and at the same time greatly facilitates the process of their elimination.

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FATHER, LEAD US!

LEPHIA MAY BRYANT.
(Aberdeen, Wash.)

O FATHER! we will follow thee;
Thy precious message we have heard.
Ah! thou hast loved us tenderly,
And we may trust thy holy word.
We will not doubt, nor wonder why
The storm-clouds thicken in the sky;
Thy word declares, in statements plain,
That every evil shall increase;
Then thou wilt send thy Son again,—
Jesus, our gracious Prince of Peace.
The signs in heaven and earth appear,
To show his coming very near.

O Father! lead us; we beseech
Thy guiding power in all we do.
As living stones we fill the breach;
Make us all humble, brave, and true.
Thy trampled Sabbath-day we love—
Oh, may we ever faithful prove!
And as thou leadst us, day by day,
Though steeper grows the upward road,
We would not seek an easier way;
We'll choose the path that Jesus trod.
Oh, may we warn the world around,
And give the truth a certain sound!

No longer are we tossed about
By treacherous buffetings of doubt;
We know the staff we lean upon,—
Even the faith of thy dear Son.
O Father! we will follow thee,
Trusting thy Spirit constantly,
Strengthened each day by heavenly grace,
Till we behold thee face to face!

FOREIGNERS IN CHINA.

New York Times.

Washington, June 21.—Statistics concerning foreigners in China are contained in a report on trade relations between China and the United States, just received at the State Department from Consul Fowler at Che-Foo. It is dated May 7 last. The table of foreigners is divided into two classes, residents and firms, and includes statistics for the years 1898 and 1899.

The total foreign residents are given as, in 1898, 13,421; in 1899, 17,193. The number of foreign firms was, in 1898, 773; and in 1899, 933.

The nationalities of the foreign element for 1899 are stated as follows:—

American residents, 2,335; increase over 1898 of 279; firms, 70; increase of 27.
British residents, 5,562; increase of 414; firms, 401; increase of 32.
German residents, 1,134; increase of 91; firms, 115; increase of 8.
French residents, 1,183; increase of 263; firms, 76; increase of 39.
Dutch residents, 106; increase of 19; firms, 9; increase of 1.
Danish residents, 128; increase of 11; firms, 4; increase of 1.
Spanish residents, 448; increase of 53; firms, 9; increase of 3.
Swedish and Norwegian residents, 244; increase of 44; firms, 2; increase of 2.
Russian residents, 1,621; increase of 1,456; firms, 19; increase of 3.
Austrian residents, 90; decrease of 2; firms, 5; no change.
Belgian residents, 234; increase of 65; firms, 9; no change.
Italian residents, 124; decrease of 17; firms, 9; no change.
Japanese residents, 2,440; increase of 746; firms, 195; increase of 81.
Portuguese residents, 1,423; increase of 339; firms, 10; decrease of 10.
Korean residents, 42; increase of 2; no firms.
Non-treaty powers residents, 29; increase of 2; no firms.

These figures show that Russia made the greatest gain in the number of residents, and Japan in the number of firms, France coming next in the latter respect. Consul Fowler says that these figures do not include the leased ports, and that it must be remembered that in the case of Great Britain, a large number of Indians and Asiatics (Chinese born in Hong-Kong, the straits, etc.) are included. Consequently it is difficult to determine the true number of British in China. Moreover, by British law every British subject is compelled to register in his consulate, but with Americans this registration is optional.

Consul Fowler expresses the belief that the number of American residents is greatly underestimated.

TURKEY'S FRIENDS.

New York Tribune.

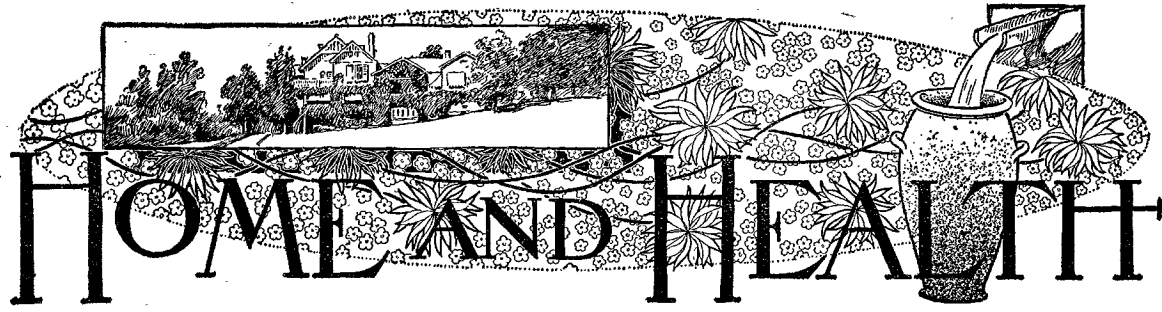
"HOWEVER much Turkey may wrong the United States, American ships are not to pass the straits in order to exact redress from Constantinople, under penalty of being blown out of the water by Russian, German, and Austrian ships."

This is the deduction drawn by the *Spectator*, which, in the course of a long article based on the anti-American utterances of the *Listok*, of Odessa, deals with the alleged hatred of America by the Continental powers, especially Russia. The *Spectator* continues:—

"The main cause of this, no doubt, is fear of the enormous resources of the people of the United States, and the willingness the people have revealed, as the *Listok* affirms, to use them for forcible expansion of trade and territory. The statesmen of Europe do not exactly know what course America will pursue in her new greatness, and besides recognizing clearly that she is stronger than any single State on the Continent, they doubt in their hearts whether if all who speak English stood together, it would be possible for any coalition, even if it covered all the other civilized states, to raise up sufficient obstacles to American designs. They can not conceive that such a mass of power can be used for any but selfish ends. Therefore they are genuinely alarmed. The *Listok* actually speaks of a combination on the Continent to resist them. In China alone the professional diplomatists of the Continent hate the representatives of the Union, and would take any opportunity of giving them a sharp set down. They detest the American habit of using amateurs as ambassadors and ministers, men who use non-professional phraseology, and who never know how to distinguish between feint and earnest, and press any demands with a sort of conviction that they must in the end be granted. The frankness of the American agents strikes the old aristocrats of the European chancelleries as boorishness, their lawyer-like arguments as pettifoggery, and their cool persistence as distinctly overbearing."

The *Spectator* concludes that the *Listok* article, which passed the censor, was written by some diplomat, and draws American attention to it, maintaining that the *Listok* voices particularly and truthfully the "dislike and suspicion against America, which are now nearly universal among the Continental governments."

It is said that "eleven millions of men belong to the great Chinese Society of Boxers." This estimate was made by a Chinese grocer doing business in St. Louis. "The Society of Boxers, which now stands for lawlessness, robbery, and murder, was once respectable. It is a good influence gone wrong. Originally, it was organized as a protest and a means of defense against the bandits, with which the province of Shang-Tung was infested. It was, in fact, a law-and-order league."



WE TWO.

We two make home of any place we go;
We two find joy in any kind of weather;
Or if the earth is clothed in bloom or snow,
If summer days invite, or bleak winds blow,
What matters it, if we two are together?
We two, we two, we make our world, our weather.

We two make banquets of the plainest fare;
In every cup we find the thrill of pleasure;
We hide with wreaths the furrowed brow of care,
And win to smiles the set lips of despair.
For us life always moves with lifting measure;
We two, we two, we make our joy, our pleasure.

We two find youth renewed with every dawn;
Each day holds something of an unknown glory.
We waste no thought on grief or pleasure gone;
Tricked out like hope, time leads us on and on,
And thrums upon his harp new song or story —
We two, we two, we find the paths of glory.

We two make heaven here on this little earth;
We do not need to wait for realms eternal.
We know the use of tears, for know sorrow's worth.
And pain for us is always love's rebirth.
Our paths lead closely by the paths supernal;
We two, we two, we live in love eternal.

— Ella Wheeler Wilcox, in *Century*.

THE BUBONIC PLAGUE.

Edgar R. Caro, M. D., in *Herald of Health*.

WHEN the April issue of the *Herald* went to press, the plague had already invaded Sydney, but it was not expected to develop the epidemic proportions which it has since assumed. Accordingly a brief editorial was deemed sufficient to enlighten our readers concerning the nature of this undoubtedly grave malady. With a steadily increasing number of victims in various districts, extending even to other colonies than New South Wales, it has become necessary for medical writers and speakers to instruct the people by pen and voice as to their duty in such an intercolonial crisis.

The plague has come to the colonies, and to all appearance it has come to stay for some time. The medical profession is astonished, and naturally somewhat alarmed, at the rapidity with which cases are arising in the widely separated suburbs of Sydney, and in more distant localities.

At first it was thought impossible for a filth disease to obtain more than a temporary foothold in Australasia. Less than three months ago a prominent gentleman expressed his opinion that "in our dry climate and comparatively salubrious surroundings the plague, if indeed it be the plague, can live but a day." Compare this with a recent announcement made by the president of the New South Wales Board of Health: "I regret to have to point out that at the present time we are absolutely in the hands of the outbreak. Let none think that the epidemic is under control."

In view of this important statement, coming as it does from one who is naturally conservative in confessing the ineffectiveness of the efforts made by his board to check the ravages of the microbe invader, it will be well for us to ask ourselves the following questions:—

1. What is bubonic plague?
2. What is the origin and history of the malady?

3. Why has the plague made *Sydney* a center of operations?

These interrogations we shall endeavor to answer in simple language, though all statements made will be well founded and thoroughly scientific.

1.—WHAT IS BUBONIC PLAGUE?

Bubonic plague is an infectious, febrile (feverish) condition, characterized by the presence of a specific germ, the *bacillus of Kitasato*, and the following serious symptoms:—

High temperature.
Collapse and great prostration.
Paralysis of brain and muscles, or wild delirium.

Hemorrhage from the body orifices, with occasional vomiting of blood.

Enlargement, with possible suppuration, of one or more groups of lymphatic glands, and swelling of the spleen.

A peculiar facial expression of great fear.
Markedly rapid termination to many fatal cases.

In from three to nine days after infection the symptoms develop. The temperature rises rapidly to from 104° to 106° F.; the glands of the groin, axilla, or neck enlarge, and later often suppurate, while blood may flow from the nose, mouth, bladder, or rectum. The victim may be either wildly delirious or apparently completely paralyzed in mind and body. Even in mild cases the prostration is very marked. By physicians practicing in Asiatic countries the facial expression has been considered as quite characteristic of this special malady. Fatal cases may terminate within twenty-four hours, though the symptoms sometimes persist for several days.

The disease derives its name from the enlarged glands of the groin, which are called *buboes*. It attacks several tribes of the lower animals, as well as man, though others are exempt. The rat seems especially prone to infection. Before nearly all severe epidemics large mortality among rodents has been noticed.

The specific germ, a bacillus, was discovered simultaneously by Dr. Kitasato, of Japan, and Dr. Yersin, a gentleman sent to China by the French government to study the plague, in the year 1894. It readily develops upon any form of filth or refuse, but loses its virulence when made to subsist upon less noxious matter. This is a consideration of considerable importance when viewed from the standpoint of city and house sanitation.

The bacillus is found in the blood, fæces (discharges), and in the pus from the suppurating buboes, but is not exhaled from the lungs. There is undoubted proof that the disease can be communicated from man to man, or from animal to man, per medium of the flea or mosquito, and possibly through the common house fly. The modes of infection are probably by:—

1. Direct inoculation through an abraded surface into the blood or lymph.
2. Inspiration of the germs.
3. Ingestion into the alimentary canal.

2.—WHAT IS THE ORIGIN AND HISTORY OF THE MALADY?

The first historical report of the plague has reference to an epidemic that took place in Egypt three hundred years before the Christian

era, though some medical writers of authority think that the disease which afflicted the Philistines after taking the ark as a war trophy, about the year 1141 B. C., was none other than the bubonic plague.

In the sixth century, during the rule of the Emperor Justinian, an outbreak is described as having "depopulated towns, turned the country districts into a desert, and made the habitations of men to become the haunts of wild beasts."

The famous black death of the middle centuries, which swept through Europe, carrying nearly twenty-five millions into their graves, was without doubt a true bubonic plague. Once again, almost three hundred years later, does the pen of the historian refer to a European epidemic of large proportions.

As in the early outbreaks, Egypt seemed to be the breeding ground for the germ, so, too, the epidemics of the present and the past century had their origin in the same country. From Egypt the plague spread in 1844 to China. Apparently dying out, the overcrowding and filth of fifty years later gave opportunity for new developments. Then followed a condition truly awful. Tens of thousands lost their lives before the disease was checked. Two years later India became the center of a still more extensive epidemic of the plague, which, despite the Herculean efforts of the British government, still rages in many localities with undiminished severity.

The opposition of the natives to the salutary efforts of the officials is well shown in a letter of condemnation from an Indian physician.

"I consider that there are three causes for the plague:—

"A predisposing cause—the Indian municipalities.

"An exciting cause—nature.

"An aggravating cause—the Plague Committee."

Notwithstanding the utmost precautions, the disease spread to Europe. The sanitary state of the various countries of that Continent, however, very effectually prevented an extensive outbreak.

In Australasia it was fondly believed that the distance from infected localities, and the existing atmospheric conditions, would prevent the introduction of the bubonic plague. How rudely was this confidence shaken by the report of a case on the Island of New Caledonia, and later of a second on the mainland at Adelaide. By the end of January, Sydney became infected, and to-day is the very center of an extensive epidemic, which baffles the earnest efforts of the city and suburban councils and of the board of health. Cases are also reported from Melbourne, Fremantle, Rockhampton, Brisbane, as well as from Auckland, New Zealand.

Up to the hour of publication there have been no less than one hundred and fifty-one cases, with fifty-three deaths. Thus one in every three thousand of the entire population of Sydney has been attacked, this proportion daily becoming greater as new victims are stricken down.

3.—WHY HAS THE PLAGUE MADE SYDNEY A CENTER OF OPERATIONS?

Dr. Newman, of Edinburgh, in his work on Bacteria, states that "the plague is essentially a filth disease, which is frequently preceded by famine. The areas affected by the disease in the Middle Ages, and in 1894 to 1896, are alike in being characterized by filth and overcrowding."

Dr. Lawson, of Hong-Kong, China, writes: "If any country is in a clean condition, it has very little to fear from the plague. There must be a good food supply, an abundance of pure water, proper drainage, and sanitary dwellings."

Sydney is at the present time the seat of the plague outbreak, because it does not fulfill all these requirements. Until recently the drainage system has been defective, and many of the dwellings and business premises are damp and unwholesome, in addition to containing large amounts of filth and refuse, which long ago ought to have been destroyed by fire. Nor is Sydney any worse than other large colonial centers of population. These, too, unless they reform, will be visited by the microscopic allies of death.

Should the burden of the blame for this state of affairs rest with the city council or the board of health? How many of those who cry out the loudest at past negligence, now that they are in danger, would have welcomed the inspector's frequent visit to their premises, when there was no apparent cause for alarm? Too often the official who zealously performed his duty was reported for officiousness by the very persons whose interests he was serving, and who now condemn those officers who formerly pleased them by their indifference.



"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.

GOOD COMRADESHIP.

It may have been only a cheerful word,
A grasp of the hand in meeting;
But if hope revived at the message heard,
Or courage came from the greeting,
How fine to think of a soul waxed strong,
Of a burden lighter growing,
Because you happened to come along
When life made its dreariest showing!

For this is the true good comradeship
In the life we live together,
That holds to a friend with a firmer grip
The rougher the way or weather;
That sings to gladden the hearts of all,
Till, with the echoes blending,
The tranquil shadows of twilight fall,
And the road has reached its ending.

— Ripley D. Saunders, in *St. Louis Republic*.

BIBLE READINGS WITH FAMILIES.

New Earth.

MRS. S. N. HASKELL.

(Continued.)

Do not give your readers more at one time than they can digest. Remember that you yourself did not receive all the truth in one hour. A few points made very plain will give the best results. If you tell them all you know about the subject in one reading, they will become confused.

Isa. 45 : 18: Earth made to be inhabited.

Gen. 13 : 14-18: Promise to Abraham.

Rom. 4 : 13: Promise included the earth.

Acts 7 : 1-5: Abraham possessed none of the earth.

Heb. 11 : 8-13: His children were strangers.

Eze. 37 : 12-14: They will possess the earth after the resurrection.

Gal. 3 : 16, 29: All Christians are heirs.

Heb. 11 : 10, 16: Promised a city.

Rev. 21 : 1, 2: City on the new earth.

Rev. 21 : 3: God will dwell with men.

Rev. 21 : 9, 10: City is called the bride.

Rev. 21 : 12: Names over the gates.

Rev. 21 : 13: Twelve gates.

Rev. 21 : 14: Names on foundations.

Rev. 21 : 15, 16: Size of the city.

Rev. 21 : 18, 21: City was pure gold.

Rev. 21 : 19, 20: Beautiful foundations.

Rev. 21 : 23: No need of sun.

Isa. 30 : 26: Sun seven times brighter than now, yet Christ's glory is far greater.

Isa. 65 : 21-25: Employment. The earth will yield fruit.

Isa. 36 : 22, 23: Sabbath and monthly meetings throughout eternity.

Rev. 22 : 1, 2: Fruit of the tree of life ripens each month.

Rev. 22 : 14: Who can share all this?

WHAT SHALL WE READ?

A STUDY.

THE following extracts are from a letter written by Sister White, dated "Melbourne, Australia, Dec. 23, 1891."

The world is deluged with books that might better be consumed than circulated. Books upon Indian warfare and similar topics, published and circulated as a money-making scheme, might better never be read by the youth. There is a satanic fascination in such books. The heart-sickening relation of crimes and atrocities has had a bewitching power upon many youth, exciting them to see what they can do to bring themselves into notice, even by the wickedest deeds. Even the enormities, the cruelties, the licentious practices, portrayed in some strictly historical writings, have acted as leaven in many minds, leading to the commission of similar acts. Books that delineate the satanic practices of human beings are giving publicity to evil works. These wicked, horrible particulars need not be lived over, and none who believe the truth for this time should act a part in perpetuating the memory of them. We have no permission from the Lord to engage either in the printing or in the sale of such publications; for they are the means of destroying many souls. I know of what I am writing, for this matter has been opened before me. Let not those who believe the truth engage in this kind of work, thinking to make money. The Lord will put a blight upon the means thus obtained; he will scatter more than is accumulated.

There is another class of books — love stories, and frivolous and exciting tales — that are a curse to every one who reads them; and this, although the author may attach a good moral. Often religious sentiments are woven all through these books; but in most cases Satan is but clothed in angel robes to deceive and allure the unsuspecting. The mind is affected in a great degree by what it feeds upon. The readers of frivolous and exciting tales become unfitted for the duties lying before them. They live an unreal life, and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind that needs strengthening is enfeebled, and loses its power to contemplate the great problems that relate to the mission and work of Christ, the plan of salvation. These subjects will fortify the mind, awaken the imagination, and kindle the strongest desire to overcome as Christ overcame.

The youth must take heed what they read as well as what they hear. I have been shown that they are exposed to the greatest peril of being corrupted by improper reading. Could a large share of the books published be consumed, a plague would be stayed that is doing its fearful work upon human minds, and corrupting human hearts. Satan is constantly seeking to lead both the youth and those of mature age to be charmed with foolish stories. None are so confirmed in right principles, so

secure from temptation, that they can feel safe, and think no one need feel anxious about them. Resolutely discard all this trashy reading, which will not increase your spirituality, but will introduce into your minds sentiments that cultivate the imagination, so that you think less of Jesus, and dwell less upon his precious lessons. If you are a learner in his school, you will become like him, and will overcome the manifold temptations as he overcame. What a joy has Jesus in placing the crown upon the heads of those whom his lips can pronounce "good and faithful servants." They have resisted the blandishments of vice. They are victors.

The minds of many of the youth are already sown with seeds of evil, which are ready to spring into life, and produce an abundant harvest. Strive to implant pure principles in the soul. Encourage the youth to store the mind with valuable knowledge. Let that which is good occupy the soul and control its powers, leaving no place for low, debasing indulgences. Let the standard of piety and devotion be elevated. . . .

QUESTIONS.

With what is the world deluged?

What class of books should never be read by the youth?

Whence is their power?

What effect does the narration of crimes have upon the youth?

Is the same true of historical facts of the same nature?

What class of reading gives publicity to evil works?

Should those who believe the truth take part in this work?

Have we any permission from God to read or circulate such books?

What work do they accomplish?

What will God do with money made by the circulation of such books?

What class of books are a curse to all who read them?

Is this true even if religious sentiments are woven through them?

What unfits the mind for heavenly things?

What warning is given the youth?

To what are they exposed?

How could the plague be stayed?

Are those of mature age also in danger?

What should we resolutely discard?

For what should we strive?

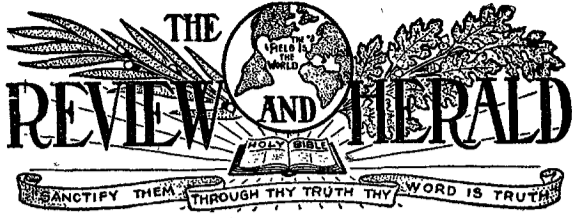
EXTRACTS FROM CORRESPONDENCE.

I will tell you what the Woman's page has done for me. I have been a great slave to novel-reading. I had tried to live a Christian life while continuing in this practice, but did not succeed as well as I desired. I wondered why my Christian experience was not brighter. One day I picked up a *Review* and turned to the woman's page, and the first thing my eye fell upon was a question asked by a sister who was having an experience similar to mine. After reading the answer that followed, I saw where all my trouble lay. I had asked God to take away my desire for reading such trash, but instead of co-operating with him, I was reading every paper that came into my hands. From that time I destroyed every such paper that I received, before I had an opportunity to read it; and I have received a greater blessing than ever before in my life.

We have been on our farm five years, and, my Seventh-day Adventist sisters excepted, only one of my neighbors has been in my house. They do not seem to wish to be at all friendly, and so it is hard for me to hold up the standard of God's holy truth. But I will do all I can, with God's help; and if publications are sent me, I will scatter them over the country as much as I can. If there is no other way, I will send each one a package of reading-matter through the mail.

We give the preceding extract because we believe the suggestion concerning reading-matter is a good one, and hope it will be noted by other sisters who are isolated by farm life.

To find our mission we have but to be faithful wherever God puts us for the present.



BATTLE CREEK, MICH., JULY 10, 1900

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THE THIRD ANGEL'S MESSAGE: WHAT IS IT?

LAST week, under this head, we referred to warnings that had been given to this nation concerning the evils that must follow the doing, by the nation, of the things that the national authority was asked to do.

These warnings were given not only with respect to the setting up of Sunday in place of the Sabbath, in a union of religion and the state; they were given likewise with respect to the abandonment of the Constitution and the repudiation of the Declaration of Independence.

We are going to give in this study only an illustration on each of these points. We say only an illustration, because whole pages could be filled with it.

First, as to the abandonment of the Constitution by the national authority. In Congress, and everywhere else in the country, much has been said within the last two years about the national authority governing "without the Constitution." We ourselves have had somewhat to say concerning the principle. And that is now the established policy of the national administration, in, as yet, Porto Rico, the Philippines, and Alaska. Yet as far back as May 7, 1891,—more than nine years ago,—the writer of this article, in reviewing a decision of the United States Supreme Court, published in the *American Sentinel*, under the heading, "The New American Revolution," the following words:—

"This [decision] at once creates [in these United States] a sovereign power [apart from the people], and clothes it with paternal authority. And if this doctrine shall be maintained, so that it becomes a principle of American law, and shall become established as a principle of government here, then the revolution backward is complete; government of the people is gone; and that of a sovereign parent of the people is put in its place. THEN the doctrine of the Declaration of Independence and of the Constitution is subverted, and the doctrine of sovereignty, absolutism, and paternalism is established in its stead."

And concerning these consequences of that decision, and other things akin, we wrote, one week later, in the *American Sentinel* of May 14, 1891, these words:—

"So long as the American principles of government shall prevail, all such wild schemes will amount to nothing. But let the European and the Roman principles of government supplant the American, then what is to hinder the carrying into full effect every item of the different schemes proposed and advocated? This is why we say that the Supreme Court decision under consideration, means vastly more just at this time than the mere enunciation of the principle which it has adopted."

That word is now being fulfilled to the very letter, in very deed in the government of the United States; and that very decision of the Supreme Court which we were then reviewing, is now used as the justification of what we then said would be, and that which now is, a "revolution" in the order of government in this nation.

Second, as to the repudiation of the principles of the Declaration of Independence: This, too, has been largely discussed in Congress and everywhere throughout the country. This, too, has become the policy of the national administration. This goes hand in hand, with the abandonment of the Consti-

tution. And on this also the writer of this article wrote in the *American Sentinel* more than nine years ago, and as definitely as we can write to-day so far as the principle is concerned.

In an article in the *American Sentinel* of June 11, 1891, under the heading "There Is Mischief in It," we discussed certain issues that were then current. In that discussion it became necessary to consider and note the principle and development of a one-man power, a civil despotism, in the *Roman Republic*; and the turning of it by the church power into a religious despotism. And what we said then, by and for the *American Sentinel*, is just as fresh and true and appropriate now in the REVIEW AND HERALD. Here is what we said then, in the *Sentinel*, and what we can say now, and with an emphasis, in the REVIEW AND HERALD:—

"[Thus there was developed] more and more the despotism of the many, till it was merged into a despotism of three,—the first triumvirate,—which ended in the despotism of one, whom they murdered, which was followed immediately again by a despotism of three,—the second triumvirate,—which ended again in the despotism of one,—Cæsar Augustus,—and the final establishment of the imperial despotism, the most horrible civil despotism that ever was, and which continued until Constantine and the political bishops turned it into the most horrible religious despotism that ever was.

"That was the end of that story then and there; and the perfect likeness to it will be the end of this story now and here.

"And this answers the query of one of our correspondents,—What business has the *Sentinel*, a religious paper, to touch this question which is political? We are persuaded that the *Sentinel* has not missed its calling, nor spent its efforts in vain in this respect. The *Sentinel* is a religious paper, that is true; and it exists for the sole purpose of exposing to the American people the religious despotism here, AFTER THE MODEL OF THE PAPACY.

"But no religious despotism can ever be established over a free people. It were literally impossible to establish a religious despotism over the royal freemen who made the Declaration of Independence and the American Constitution.

"This gradual but steady perversion and subversion of the genuine principles of this government as established by our forefathers, this steady inculcation of the principles of paternalism, is but sowing the seeds of a despotism,—whether of the many, of the few, or of one, it matters not,—which at the opportune moment will be joined by the political preachers; and out of the wicked alliance thus formed there will come the religious despotism in the perfect likeness of the one which was before, and against which the continuous efforts of the *American Sentinel* have ever been, and ever shall be, directed.

"And that is the reason, and the only reason, yet reason enough, why the *American Sentinel*, a religious paper, touches this otherwise political question.

"It may be that our correspondents will not agree with us just now; but that matters nothing to us. Five years ago [1886], when the *Sentinel* first called attention to the movement to establish a religious despotism, we were criticised and pooh-poohed for that, more than we are now for calling attention to this surest forerunner of it. But the *Sentinel* knew then just what it was doing; and it knows now just what it is doing, just as well as it did then. Those who objected then, know now that we were right then; and those who object now may know some time that we were right now: and we shall have known it all the time. . . .

"And we are perfectly willing to trust to the event to demonstrate that the coming religious despotism will be established substantially in the manner here outlined."

And now, in 1900, this which in June, 1891, we said would come—a one-man power—is coming as fast as the days go by. That which in June, 1891, we were "willing to trust to the event to demonstrate," is now, in 1900, being constantly demonstrated before the eyes of the whole world by the steady progress of events.

And in all this there is also demonstrated the truth that we are now occupying exactly the same posi-

tion that we have always occupied, and are speaking precisely the same things that we have always spoken, when, in proclaiming the Third Angel's Message, we call attention to the abandonment of the Constitution of the United States and the repudiation of the Declaration of Independence by this nation; and when, in warning, we point out the evils which must inevitably come upon the nation as the result of such a course.

In 1891 this was the Third Angel's Message. In 1900 it is still the Third Angel's Message. For the sure result of these things in this nation will be the Image of the Beast in its full, active power. And whatever points out the making of the Image of the Beast, and warns against it, is, so far and in its place, the Third Angel's Message.

"IN TEN YEARS."

UNDER this heading the *Springfield Republican* of June 26 compares the situation ten years ago with what it is to-day, with respect to the reign of peace on earth. The comparison proves, in fact, to be a mighty and most ominous contrast. It should be published everywhere; and, therefore, to do our part we send it along. The editor says:—

To see how fast we are moving, it is necessary to get so quickly accustomed to daily news of war that it is easy to forget how new a thing it is in our time. To-day it seems hardly believable that only a few years ago the world was at peace, and peace lovers were not without excuse for believing that a brighter, sweeter era was at hand than any this blood-soaked planet had ever known. War seemed a remote possibility; peace seemed the normal and natural thing. To see how far we have moved from that tranquil time, it is only necessary to turn back to a newspaper of, say, ten years ago, and compare it with one of to-day. The contrast is overwhelming, appalling.

The *Republican* of Wednesday, June 25, 1890, was not so large as the paper of the present day, but it gave in compact form the news that was of most import. The only item of Old World news which was sufficiently important to be given a place in a crowded paper, ten years ago yesterday, was a four-line paragraph to the effect that Mme. Sarah Bernhardt had accidentally taken an overdose of chloral. Nor did any of the editorials mention any foreign topic, except the action of Newfoundland in regard to the purchase of bait. How dull and disappointing such a day's news would be to the reader of to-day, whose appetite is whetted with daily horrors from all quarters of the world!

To complete the contrast, it is only necessary to analyze the contents of yesterday's *Republican*. The principal news page was given up almost exclusively to war—to four different wars. We read of "North China Ablaze," of Minister Wu's opinions on the war, of the rise of the Boxers in Canton, of the rumored killing of a missionary, of the shipping of vast stores of ammunition to China, of the departure of marines from Washington, of the part of England and the United States in the war, and that of Germany and Russia, of the sailing of the Sixth Cavalry, of the killing of four Americans in an ambuscade, of the sailing of the cruiser "Brooklyn," of the transfer of the headquarters of the Asiatic squadron, of the plans of the War Department, of our ex-minister's views on the war, of the rescue of a missionary, of the sailing of a Russian cruiser, and the augmentation of the Indian army bound for China, of pressure brought to bear on Turkey, of England's war with the Ashantees, of General Buller's progress in South Africa, and the raids of the Boers, of the departure of Boer envoys, of the war with a mob in St. Louis, of General MacArthur's dealings with the Filipinos, and the movements of American garrisons in the Island of Samoa. There is barely room in this appalling record of bloodshed for a brief statement to the effect that about nineteen million persons are starving to death in India. There is much peaceful news, too, baccalaureate sermons, sermons from local pulpits, the happenings of the day; but the dominant note is war, one sensation topping another. . . .

The contrast between the two snap-shots of the world in 1890 and 1900 throws a strong light on the pace at which the world has been moving. The view ten years ago showed a placid, smiling river; now we see the boiling rapids of a torrent plunging toward what abyss no one knows. War has followed war with swift succession, the scene shifting from Greece to Cuba, from Cuba to the Sudan, from the Sudan to the Philippines, from the Philippines to South Africa, from there to China. What the next stroke will be, who shall say? The record of ten

years ago was dull and humdrum, but the world was moving steadily forward toward the ideal of the wise men of all ages. Can as much be said for the record of to-day?

And at the present rate of the plunging torrent extended ten years further, what mind can contemplate any other result than the "abyss" here suggested, and which the whole field of prophecy foretells? The day of the Lord cometh, it is nigh at hand. "Get ready, get ready, get ready."

STUDIES IN GALATIANS.

The Two Covenants.

Gal. 4: 21-24.

"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."

The covenant from Mount Sinai is the covenant that God made with the children of Israel when he took them by the hand to lead them out of Egypt.

That covenant was *faulty*. "For if that first covenant had been *faultless*, then should no place have been sought for the second." Heb. 8: 7.

That covenant was faulty in *the promises*; for the second covenant is "a better covenant" than that, in that it "was established upon better promises." Heb. 8: 6.

The fault in that covenant was, primarily, in *the people*. "For finding fault with them, he saith, Behold, the days come, saith the Lord when I will make a new covenant." Heb. 8: 8.

Therefore, since the fault of that covenant was in *its promises*, and the fault was primarily in *the people* themselves, it follows that the promises upon which that covenant was established were primarily the promises of *the people*.

What, then, were these promises?—They are in the covenant which was made with them when they came forth out of Egypt, and here is that covenant:—

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation." "And all the people answered together, and said, All that the Lord hath spoken we will do." Ex. 19: 4-6, 8.

In this agreement, all the people *promised* to obey the voice of the Lord. They had not yet heard what that voice would speak. But in the twentieth chapter, they heard that voice speaking the words of the *ten commandments*, to which, when the Lord had spoken, "he added no more." And when they had heard this, they solemnly renewed their promise: "All that the Lord hath said will we do, and be obedient."

That this is the covenant that the Lord made with them when he took them by the hand to bring them out of Egypt, is made certain by the following words:—

"For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, AND I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you." Jer. 7: 22, 23.

And this certainty is confirmed in the following words: "Thus saith the Lord God of Israel: Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God." Jer. 11: 3, 4.

Note carefully each of these three statements of the covenant, and see how the promises lie. The

first one runs, on the part of the Lord: "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," etc. By this *the Lord's* promises could not come in until they had fulfilled *their promises*; for the covenant begins with an "if." "IF ye will" do so and so, "THEN" so and so.

This is the arrangement also in the second statement. "Obey my voice, AND I will be your God, AND ye shall be my people." According to this agreement, he was not to be their God, nor they his people, until they had done what they promised: until they had obeyed his voice, as they had promised.

The third statement stands the same: "Obey my voice, and do them, according to all which I command you: SO shall ye be my people, and I will be your God." This makes it perfectly plain, not only that none of *the Lord's part* could come in until they had done what they had promised; but that the Lord's part was to come in BY THE DOING of what they had promised. "Obey my voice," "and do:" "SO [in this way, by this means] shall ye be my people, and I will be your God."

Since, then, in this covenant the Lord's part, what the Lord could do, the Lord's promises, could come in only in the *secondary way*, as a consequence of *the people's* doing what they had promised, it is perfectly plain that that covenant rested, was established, only upon *the promises of the people*.

What, then, were these promises of the people worth? what had they promised? They had promised to obey the voice of the Lord *indeed*. They had promised to obey his law,—to keep the ten commandments, *indeed*.

But what was their condition when they made these promises?—It corresponded to the condition of Ishmael in the family of Abraham. They corresponded to Ishmael: they had been born only of the flesh, and knew only the birth of the flesh, and so had only the mind of the flesh. But "the mind of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can be." "They that are in the flesh can not please God."

This being their condition, what could be the worth of any promises that they might make to keep the ten commandments *indeed*?—Any or all such promises could be worth simply nothing at all.

Accordingly, in that covenant, the people promised to do something that it was simply impossible for them to do. And since the Lord, with his promises, could not, *in that covenant*, come in until they had fulfilled *their promises*; until they had done what they agreed, it is certain that, for any practical purpose which the people discerned, or designed, that covenant was worth nothing at all, because the promises upon which it rested were worth nothing at all.

In the nature of things that covenant could only gender to bondage; because *the people* upon whose promises it rested were themselves already subject to the bondage of the flesh, the bondage of sin; and instead of keeping the commandments of God indeed, they would break them. And not only would they break the commandments, which they had promised *not to break*, but they would inevitably break the promises that they had made *not to break the commandments*. This simply because they were in a condition in which they were not subject to the law of God and could not be.

And this was demonstrated immediately. For, when Moses had gone up into the mount, to receive a copy of the law, which they had promised to "obey indeed," he had been gone but forty days when they exclaimed: "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Ex. 32: 1. And they made themselves a golden calf—the god of Egypt—and worshiped it, after the manner of Egypt; which shows that, in heart, they were still in Egyptian bondage, and were indeed *as Ishmael*, the son of Hagar the Egyptian, "born after the flesh."

And though all this is written for the understanding of all people who should come afterward, and for our admonition "upon whom the ends of the world are come," it is a singular fact that even to-day there are persons who, knowing only the birth of the flesh, not having been born again, not knowing the

birth of the Spirit, yet *will enter into exactly such a covenant*, and will sign it, to keep all the commandments of God *indeed*. But the trouble with these is just the trouble that was with the people at Sinai, as it is always the trouble with people at Sinai: "They had no true conception of the holiness of God; of the exceeding sinfulness of their own hearts. . . . Feeling that they were able to establish *their own righteousness*, THEY DECLARED, 'All that the Lord hath said will we do, and be obedient.'"

Of course the questions arise here, Why, then, were they allowed of the Lord to enter into such a covenant? Why did the Lord make such a covenant with them? The answer to these questions, will be given next week.

I MUST ABIDE AT THY HOUSE.

ON one occasion, Christ made a visit to Jericho. He there met a rich publican, by the name of Zacchæus. It was his first visit that way, and the first time he had met this man. But he said to him, "For to-day I must abide at thy house." Luke 19: 1-9. This was the first and only instance in which the Lord invited himself to any place. He had many times been invited by publicans, Pharisees, and all classes, to visit them; and they had regarded it a great honor to have him for a guest. But here he gives an invitation to himself, or makes an announcement concerning himself, to visit one whom, so far as the record goes, he had never met before.

Was not this a manifestation of an abrupt and undue familiarity?—According to the conventionalities of modern society, it was; but not according to the circumstances of that case, as revealed by the narrative. The whole occasion is an object lesson to show that Christ will make himself familiar and at home wherever there is a soul in need whom he can help and save. For this very purpose he was sent forth; namely, to seek and to save that which was lost. It was this spirit which led him to manifest the necessity that was laid upon him, and to declare to Zacchæus, "To-day I must abide at thy house." Thus he fulfilled the prophecy of Isa. 65: 1: "I am found of them that sought me not." The queries arise: Has he ever invited himself to our houses? If not, have we ever invited him in? He says, "Behold, I stand at the door, and knock." We should at least cheerfully accept his offer to come in and sup with us.

In this incident there are important lessons for us. The key to our Saviour's gracious work is set forth in Luke 19: 10: "For the Son of man is come to seek and to save that which was lost." This is Christ's estimate of the condition of humanity: it is *lost*. Man is a lost creature; his condition is a pathetic one, view it from whatever standpoint we may. He is a toiling being, burdened with the cares and perplexities of life. He is worn with anxieties. He errs from the right way. He is far from his Father's house. He is all destitution. He is compassed with dangers. It is impossible for him, of himself, to return to the haven he has left; and he stands face to face with final ruin. This is all included in the one word "lost." And nothing could more fully express what the gracious Redeemer came to do for us than the words, "The Son of man is come to seek and to save that which was lost."

Again: we learn from this case that the Lord does not desire to delay the good that he purposes to do for us. "To-day," he says, "I must abide at thy house;" not at some future and more convenient season. But we may perhaps feel that we are not in a suitable condition for the Lord to condescend to come under our roof. But how was it with Zacchæus? He was chief among the publicans. His position was not very honorable or attractive from a society point of view. He held a position which was much despised among the Jews. He was a tax gatherer, or customs collector, thought by the people (verse 7) to be a "sinner." Thus among so-called respectable people, he did not occupy a very exalted place. He is especially designated as a "rich" man; and the ready suspicion in the hearts of the people concerning him would be that he had acquired his wealth by extortion, dishonesty, oppression, and all unfair means. He was, moreover,

a very eccentric man; otherwise he would hardly have so readily departed from the usual custom, as to run ahead of the crowd, and climb a tree where he would be so conspicuous to all as one of the publicans, whom the people regarded as traitors and apostates. But he shrank from nothing that he thought necessary to accomplish the desire of his heart, and get a good view of Christ. Regarded by the Jews as defiled by association with the heathen, and the willing tools of those who were oppressing their country, the publicans were ostracized from society. To such a one, and such a class, did Christ come with his ministry of love and comfort. And in this he has given a pledge that he is ready to come to all, however undesirable and unpopular their circumstances and conditions may be. He does not look at these particulars, but at the honesty and integrity of heart, such as he saw in Zacchæus.

Let us, then, notice why Christ felt so constrained to visit this man, away in this byway of his ministry. What led him to say, "To-day, I must abide at thy house"?—He saw here a sinner who needed mercy, and would gladly accept of it. A necessity of love was inspired in the heart of the gracious Redeemer, love to do for Zacchæus what he saw that he needed, and for what might be accomplished later, through his influence, when he should be converted, and consecrated to the service of the Master. Here was a character the renewal of which would magnify his grace. Zacchæus was prompted, no doubt, by curiosity, in his desire and his efforts to see Jesus. But that is not to be despised nor overlooked in the work of grace; for it may be turned to good account, as in this instance. Anything that will bring us into closer contact with Jesus, within the circle of his influence and society, whatever may be the primary cause, can but do us good.

But Zacchæus had something more than mere curiosity. The sequel seems to show that he had a real desire to learn more about Jesus as the promised Messiah, on whom many already believed. So we read that he "sought to see Jesus who he was" (verse 3); or, as some read it, "which he was;" that is, he had long heard of the name and fame of Jesus; all manner of rumors were afloat concerning him; some believed on him, and some denounced him as an impostor; and in the midst of these conflicting opinions, he would see and judge for himself, so far as circumstances would permit, as to this man's character and claims; and he who could read the hearts of men as human beings never have been able to do, could detect this laudable desire, and respond to it accordingly. The kindness and tact Christ used in dealing with the publican, shows his gracious disposition toward all who need his help. Had he said, coldly and simply, to Zacchæus, when he saw him in the tree, "Zacchæus, come down," the poor man would have perhaps thought that he was to be taken to task, and reproved severely for his boldness and curiosity; but Christ, without pause, went right on, with the comforting words, "For to-day I must abide at thy house."

Zacchæus was not a man to be turned from his purposes by difficulties, nor led to abandon his lawful desires for any such reason. Had he been such a man, he never would have become "chief" among the publicans, nor would he have become so notably "rich." The strong points of his character were brought out by opposition. So when he saw that his longing desire to see Jesus was likely to be defeated on account of the crowd,—for he was small of stature,—he immediately devised a way to overcome that difficulty, by running ahead of the procession, and climbing a sycamore tree, to be above them when they arrived.

This tree, says Farrar, is not to be confounded with the sycamine tree of Luke 17:6, nor with our own sycamore, but was a species of the Egyptian fig, with wide-spreading branches, beginning near the ground, and therefore easy to climb. And he was willing to compromise his dignity as an official and a rich man; for he must see Jesus. The record says that when Jesus came up, he looked up, saw him, and said. So he will do to us, when we take as much pains to be near him and see him, with as good intentions as Zacchæus had. He will take notice of our desires to see him, look upon us, and speak to us like words of encouragement and good cheer.

Zacchæus was open and above-board in all his movements and professions. He did not, like Nicodemus, come privately to Jesus by night; but in broad daylight he put himself in a most conspicuous place, where concealment was impossible. And Christ took all possible care to relieve him from all embarrassment; he did not mortify him by the least allusion to his past life, or his present calling; and it does not appear that in all this conversation, either by the way or at his house, he said one word to him by way of reproof or rebuke, but made his kindness and love the irresistible instrument of breaking his heart. It is a manifestation of the highest wisdom in governing men. If Zacchæus had not been alert, and watchful, and determined, and resourceful, he would have missed this, the opportunity of his life.

But now he was converted. He recognized and confessed Christ. "Behold, Lord," he says. He showed his conversion by what he proposed to do. We need not impute anything extraordinary to him, in the way of crime, though doubtless he adopted all the wrong practices of his class; but Christ recognizes his condition as "lost." His neighbors held him as a "sinner;" and his own confession seems to admit that he might have taken property from men unjustly. Publicans had every temptation before them in this respect, and we may justly regard him open, to some extent at least, to the charges common to his class, of making unjust assessments and gathering exorbitant tribute. But now he discards all such practices, and determines to give half of his goods to the poor, and to restore fourfold to any whom he might have wronged. And in this, says the record, he "stood forth," that all people might witness to the stand he had taken. His words implied a settled purpose, and applied to the future. This is one of the particular and eminent fruits of conversion, to "unsin our sin," as one writer expresses it, "and make restitution for the wrongs we have committed." To others he pledged to restore fourfold. The Roman law required this, but the Jewish law only asked the principal, with one fifth added thereto. But here, besides giving up half of his legitimate gains, to the poor, he promises to give back, four times over, all that he should become aware that he had secured in any illegitimate manner. He had not been conscious of extortion in the past; for it would have been ridiculous to offer to give up only half of what might perhaps have been all required of him. Yet he felt now that some of his gains might have been secured in a wrong manner, and he would make haste to make restitution fourfold.

And the Lord accepted his penitential pledges, and declared, "This day is salvation come to this house, forasmuch as he also is a son of Abraham." Thus he will accept, fully and freely, any penitent who will come to him. When Zacchæus stood, and said what he did, it was as if he had said, "Lord, thy kindness and mercy to me, a sinner, have broken and subdued my heart. I love and adore that goodness which has treated me so infinitely better than I deserve. I expected for a moment, in the tree, to be exposed before the people, to have my sins set in order before my eyes. It would have been all right; but instead of this, I am selected from all the people in Jericho, and thou hast come into my house to be my guest. I can not withstand thy wondrous mercy. Truly thou art the Christ, the Son of the living God. This is not the manner of man, O Lord. Thy mercy is above the heavens; and, behold, I am vile. Here I repent of past wickedness, and shall make restitution. One half of all my property I now divide among the poor. I shall make it known that to every one whose property I have rated unjustly, and so have extorted money from him by wrongful assessments, I will pay back, not only his proper demand, but fourfold."

Does the same impulse that led Christ to the home of Zacchæus, exist now with reference to ourselves? Let us see. If we have the same spirit and disposition that Zacchæus had, it certainly does. When Christ called him, he made haste to come down to meet him. Will we receive him as promptly and cheerfully to-day? He "received him joyfully." Are we ready to receive him with the same spirit, in the same manner? Will we receive him in the face of opposition from others?

Zacchæus did; for the people murmured at Christ, saying that he had "gone to be guest with a man that is a sinner." But Christ recognized in him a son of Abraham. Are we ready to receive him as the Lord? Zacchæus said, "Behold, Lord." Will we receive him by placing our substance under the control of his laws? Verse 8. If we give him such a welcome, he can not fail to come. To every such heart he knocks for admittance; and on these conditions he will give the command, "To-day I must abide at thy house," and will take up his abode with us.

How, then, must we prepare our house that he may make it his abiding place?—We must be ready to face objections and opposition, even at our own home, if need be. We must banish all that is objectionable to him, that he may have no rival guest in our hearts, but let him rule us and ours, without reserve, for the advancement of his own work in the earth. When he sees all these conditions supplied, we shall hear words which will be to us words of exceeding joy: "To-day I must abide at thy house."

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee."

U. S.

YOUNG PEOPLE'S SOCIETIES.

"THERE is no other class that can do as much good as young men and young women who are consecrated to God. The youth, if right, could sway a mighty influence. Preachers, or laymen advanced in years, can not have one half the influence upon the young that the youth, devoted to God, can have upon their associates. They ought to feel that a responsibility rests upon them to do all they can to save their fellow mortals, even at the sacrifice of their pleasure and natural desires. Time, and even means if required, should be consecrated to God. All who profess godliness should feel the danger of those who are out of Christ. . . . The youth have a wide sphere of usefulness, but they see it not. Oh, that they would now exert their powers of mind in seeking ways to approach perishing sinners, that they might make known to them the paths of holiness! . . . Young men and young women, I saw that God has a work for you to do; take up your cross and follow Christ, or you are unworthy of him. . . . Young men and young women, God calls upon you to work, work for him. Make an entire change in your course of action. You can do a work that those who minister in word and doctrine can not do. You can reach a class whom the minister can not affect."—*Testimonies for the Church*, Vol. I, pages 511-513.

"Young men and young women, can not you form companies, and as soldiers of Christ enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin? Let there be companies organized in every church to do this work. . . . Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath-keepers, but for those who are not of our faith?"—*Mrs. E. G. White, in Signs of the Times, May 29, 1893.*

"Let young men and women and children go to work in the name of Jesus. Let them unite together upon some plan and order of action. Can not you form a band of workers, and have set times to pray together, and ask the Lord to give you his grace, and put forth united action? You should consult with men who love and fear God, who have an experience in the work, that, under the movings of the Spirit of God, you may form plans and develop methods by which you may work in earnest and for certain results."—*Mrs. E. G. White, in Youth's Instructor, Aug. 9, 1894.*

"Let there be a company formed somewhat after the plan of the Christian Endeavor order, and see what can be done by each accountable human agent in watching for and improving opportunities to do work for the Master."—*Mrs. E. G. White, Letter on Medical Missionary Work, Oct. 2, 1893.*

The preceding may be summarized as follows:—
1. God makes a special call to the young.
2. No other class can do as much good as consecrated young men and women.
3. The young have a wide sphere of usefulness.
4. They can "reach a class whom the minister can not affect."
5. God calls upon them to form companies in "every church" to save the lost.
6. They should have regular times to meet together for prayer and study.

should consult with men who love and fear God, and who have an experience in the work."

8. Thus, "under the movings of the Spirit of God," plans may be formed that will enable them to "work in earnest and for certain results."

9. The form of the organization should be "somewhat after the plan of the Christian Endeavor order."

This instruction is too explicit to be misunderstood. God is calling upon the young to enlist as soldiers of Christ. The first call was made in 1867, thirty-three years ago. Again in 1893 and 1894 the call was repeated in more definite form. Had we heeded this call, to-day there might have been a strong and well-equipped force doing service in both home and foreign fields. It is marvelous that we have been so slow to appreciate the advantages of such a movement. Others have been keen to perceive the importance of utilizing the talents of the young. This is emphatically an age of young men and women. They are crowding into the front ranks in business, in the professions, and in the church.

Long ago other churches saw the necessity of organizations for their young people. This lack has been met by the Christian Endeavor Society, the Baptist Young Peoples' Union, the Epworth League, etc. These organizations have been, and will continue to be, a powerful factor in the lives of the young men and women composing them. Already the practical results are beginning to appear. Some of the young men are entering actively into political life, and are ever now filling responsible positions. They bring to their work all the zeal and fire of youth. No one is so intensely partisan, or more irrevocably committed to the principles of enforced religion than the young men who have received their training in these societies. Those who are endeavoring to turn this government into a theocracy are making use of these young peoples' societies.

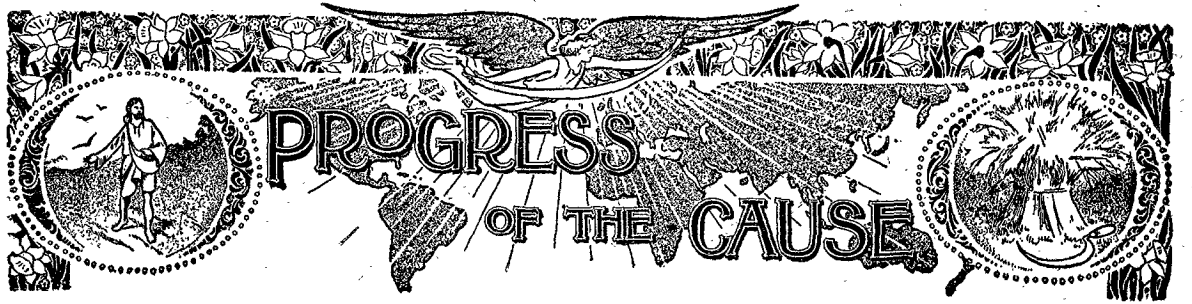
We can not meet these people on their own ground. Our young people will not enter politics. But they might, if properly organized and trained, be a strong defense against these invading forces. By living godly lives, and by earnest missionary efforts, such as they are now called upon to make, they could flash the rays of light upon the pathway of many who would thereby be undeceived. Who among the young will respond to the call of God? When our country's flag is imperiled, thousands of young men in the vigor of strength, and with the most flattering prospects before them, rally in defense of their fatherland. Shall God's servants be less loyal to the banner of Prince Immanuel?

Will there be difficulties to encounter?—Certainly. There never was a good cause that escaped violent opposition. This work is no exception. "The enemy of souls is filled with intense hatred against every endeavor to influence the youth in the right direction."—*Testimonies for the Church*, Vol. IV, page 421. We may be sure that he will leave untried nothing that promises to defeat this movement. Nevertheless God has spoken, and now let all, young and old, show their faith and loyalty by prompt and earnest action, and the work will be a success.

S. M. BUTLER.

In the *Independent* of April 19, Prof. Borden P. Bowne, D. D., of the Boston University, wrote on "What Is of Faith Respecting the Scriptures?" He remarks that "the present generation has seen abundant illustrations of how thought can readjust itself to new conceptions which were at first thought dangerous." And, in illustration of this, he says that "here and there some one is still distressed over astronomy, and geology, and interest for money, and the taking of oaths, and the recognition of civil government, and the keeping of Sunday instead of Saturday as a holy day; but for most of us these questions do not even exist, because they rest on a conception of the Bible and its function in the religious life of the world which Christians in general have outgrown." And the person who has not outgrown such a conception of the Bible, Professor Bowne says, "feels obliged to contend with all his might and mind and strength for Jonah's whale, for the ax that swam, for the great astronomical miracles of Joshua, for the literal days of Genesis, for the talking serpent, the speaking ass, and the formation of Eve from Adam's rib." The substance of the rest of the article, as well as of this which we have quoted, is that evolution must take the place of the spoken word of God. And from what we have here quoted, it is perfectly plain that this evolution is only another, and the "scientific," name for the old-fashioned infidelity. And Dr. Bowne is a Methodist.

"The entrance of thy words giveth light; it giveth understanding unto the simple."



THE FIRST CAMP-MEETING ON PITCAIRN ISLAND.

EVERY thoughtful heart among us has been deeply impressed with the necessity of humbling ourselves before God, confessing our sins, and seeking his forgiveness, and the aid of the Holy Spirit to enable us to walk more closely in the way of his commandments.

At first, it was suggested that we go out among the groves, and there, surrounded with the handiwork of God, bow ourselves before him, and implore divine aid; but on mature consideration, a camp-meeting was decided upon. Four-days' hard work transformed about two acres of land from a perfect wilderness of trees and underbrush, into a clean, cleared space, laid out in a village of about twenty miniature houses, while a large tent, capable of seating about one hundred persons, occupies a conspicuous place.

Several yards remained from a bolt of canvas, and this, with two large boat-sails not in use, and other odds and ends of the same material contributed by different ones, were all brought into use for the construction of the big tent, which is fifty by twenty feet. Not being on the grounds until this work was nearly finished, I was much surprised to see so neat a structure fashioned out of such a limited supply of material. The canvas forms the roof and the two ends of the tent. The two sides are made of cocoanut branches outside, and lined entirely within with bunting, yellow, red, white, and blue,—the signal code that we have.

It was no easy task to shoulder up from the village everything that was necessary, the entire way being an up-hill walk; but cheerful hearts and willing hands made light work of it. The seats from the church were all brought up; and the small organ that was once the property of Brother and Sister Buckner, now stands in one corner of the tent. The girls and young men decorated the interior of the tent with ferns and flowers, which gave a pretty effect. Two beautiful fern trees were planted at each end of the platform, but their drooping, feathery loveliness soon faded. A large, handsome variety of fern, which we call "dock," with its broad, glossy leaves, stands in front of the reading-table, as fresh as when placed there.

The children's place of meeting consists of an inclosure made of cocoanut branches, several pandanus palm-trees forming natural posts. Inside it is lined with curtains of many colors. The kindly branches of the palm trees, and the blue of the sky overhead, are the only roof.

In the family tents, every floor is thickly covered with dried banana leaves, which rustle under the feet, but make excellent mattresses.

The site of the camp-ground is beautiful. Around the sides and back of it, at a little distance, are the hills, while the front view looks down a height of two or three hundred feet upon the quiet village below, and beyond extends the beautiful blue ocean. Everything combines to raise the heart to the Creator in expressions of grateful love and praise.

The beautiful scenery must certainly be inspiring if one is to judge from the happy, beaming faces that are seen on every side. Each little family group vies with the others in making its own place the very neatest and best. The fires where cooking is done are built in sheltered, shady spots, under some of the many trees that grow around— oranges, limes, palms, guavas, and others. The present season is perfect. A heavy rain fell a week ago, and now all nature is fresh, green, and beautiful, with bright, sunny days; and the skies at night are glorious with stars.

All are willing to rise at five o'clock, an hour before daybreak, to get ready for the early morning meeting. This is the most enjoyable meeting of all, even though the wind, which has been blowing steadily from the south for more than a week, is very piercing in the early morning hours, and some of our number fairly shiver with the cold; indeed, one can almost feel that there is a possibility of frost at night.

While we enjoy our pleasant surroundings, and social intercourse with one another, our yearning hearts long for the deep, abiding work of the Spirit of God upon those who have taken no step in seek-

ing God, and upon others who once started in the service of the Lord; but who have yielded to the voice of the tempter, and wandered away from the safe path.

Previously to the decision to have this camp-meeting, a series of meetings was begun in the village, but it was impossible to give such attendance as was wished while the heavy work of preparing the grounds and erecting the tents was going on; so the meetings were discontinued, to be resumed on the camp-ground.

At length, Tuesday, Sept. 12, 1899, in the evening, a preliminary meeting was called. A committee of five, Brother McCoy, Brethren Alfred, Vieder, and Samuel Young, and Sister Grace Young, supplemented by the secretaries, Rose Young and Roberta Warren, met to arrange for the season's work, and to draw up a program for the camp-ground.

It was arranged to have four meetings each day. The rules, of which there were nine, were written out, and put up in a place where they would not fail to catch the eye of everyone. Two brethren, B. S. Young and Daniel Christian, were appointed to see that order is maintained by those who remain from the meetings, to care for the babies, etc.

The first meeting proper was held Wednesday morning. The opening minutes were devoted to prayer, which ascended in tearful earnestness that God would humble every soul present, and prepare it for the reception of his Holy Spirit. A short reading by one of the leading brethren followed, then the meeting was turned over to the people. In this first testimony meeting on the camp-ground, very few besides those who had long had experience in the things of God, had any witness to bear for Jesus. Yet there was positive, unmistakable evidence that the power of God's Spirit was at work. This divine influence was plainly manifested in the next meeting, when we listened to the wonderful doings of God as witnessed in the progress of the work in South Africa, Australasia, and in some of the islands of the seas.

During the preaching service that followed, all hearts were solemnly impressed as instruction was given from the word of God, telling how to approach him. Attention was earnestly called to Exodus 19; Heb. 12: 21; and John 4: 22-24. At the 6 p. m. meeting, Brother McCoy gave a reading from the *General Conference Bulletin*, of some of the transactions at the last General Conference.

Thursday, September 14.—To-day the order of the meetings was changed. Six of our church-members were appointed to give short readings from the Bible, the selections having been made by one of the presiding officers. A good interest was manifested throughout the entire session, which lasted over an hour.

At the second gathering to-day, Brother Samuel Young presented the subject of the Lord's coming, and preparation for that event. A solemn hush rested on the audience, as the young leader, with eyes and voice suffused with tears, told how his heart had been affected in the early morning meeting, as the subject of the seven last plagues was being presented. Intense earnestness characterized his utterance as he urged upon his hearers the necessity of at once making all right between their souls and God.

An interesting feature of the missionary meeting was that the readings were assigned to six young girls who had never attempted even so small a work before. But each was willing "to be used;" and whatever nervousness may have been experienced before, it all seemed to have vanished when they stood before the audience.

The closing meeting for the day was a testimony meeting. Never before had it been our privilege to witness such a marvelous manifestation of the presence of God's Spirit. Some who had never opened their lips to speak in meeting, now rose, and with voices broken with tears, asked the prayers of God's people that they might be helped to seek the Lord, and to give their hearts to him now while Jesus is passing by. Many who had strayed from God confessed their sin, and asked publicly for forgiveness, both from God and from their fellow men. Surely the angels rejoiced as, at the close of this good day, the news was carried to heaven that some who had backslidden, and others who had been careless, were turning back to God.

Friday, September 15.—This being a busy day, only two meetings were arranged for—one for prayer in the early morning, and the other a praise service at the beginning of the Sabbath.

Sunday, September 17.—Yesterday was a Sabbath long to be remembered. As, at the hour of Sabbath-school, the heat in the tent is oppressive, it was planned to hold the class recitations and review lessons out in the groves. A place had been selected the evening before by the Sabbath-school officers, where nature commanded a beautiful view. Under wide-spreading trees, whose gnarled roots afforded natural seats for many, and where grass and ferns made soft and fragrant seats for the rest, we gathered for the study of God's word. A deep, cool shade kept off the warm rays of the sun, while a soft, balmy breeze made the place refreshingly cool. The opening exercises of the school were conducted in the large tent, where the air was redolent with the perfume of flowers that had been gathered the day before; and beautiful fern trees added their charming gracefulness to the decorations. The opening song was sung with spirit,—

"We're coming, we're coming, with songs of rejoicing,

To welcome this beautiful Sabbath of rest.

While praises to Jesus all nature is voicing.

We'll offer him gladly our sweetest and best."

After the second song the school walked out in single file, headed by the leaders of the divisions, to the place where the remaining exercises were to be held. As the ocean could be seen through a rift in the trees, we could well sing, in the words of Bishop Heber: "All thy works shall praise thy name in earth, and sky, and sea." The Sabbath-school held under nature's own canopy was thoroughly enjoyed by everyone.

A reading, from the REVIEW AND HERALD, on the "Preparation for Translation," followed by one on the subject of Education, as given in the *Bulletin*, provided subject-matter for the next two meetings. The Sabbath closed with a testimony meeting, which was characterized with greater interest if possible, two or three frequently rising at the same time. The power of God rested upon the meeting, and moved upon hearts. Only about five or six held back. At the close, several who had wrongs to be made right between one another, went immediately about it, and the good work went on until the bell rang for retiring. Some of the young who were baptized by Elder Gates last March, gave soul-reviving testimonies. Thus ended the best Sabbath it has been our privilege to enjoy.

The early morning meeting to-day was devoted to prayer and testimony. The Spirit of God came near, and shed his heavenly beams upon hearts that only his power could touch. Several readings from the pen of Sister White, on the subject of "Home Training," were given at noon. These were of a nature to arouse and awaken every thoughtful parent to the necessity of entering immediately upon the important duties that pertain to the right bringing up of the children and youth. The subject of education was resumed in the afternoon, and, aided by the word of God and the Testimonies, we were enabled to discuss, with profit, that part of the question relating to education of the heart, education in dress, education in language. The hour was up long before either the interest or the theme was exhausted.

In the evening meeting, the audience listened to reports of the work accomplished on the grounds during the week, after which a small collection was taken up in behalf of Dr. Barnardo's Homes for Waifs and Strays. This institution has long had the interest of the people here. The contribution consisted of several curios and fifteen shillings in English money.

The tithing system is in active operation on the grounds, the produce of the field being brought in daily. This helps to furnish the necessary food supply. We could wish that some of the many beautiful bunches of bananas, and bunches of mealy sweet potatoes, might find their way to those who are remote from where these are raised.

Monday, September 18.—Good, nourishing food for spiritual growth was given in the presentation of Bible truth this morning, Brethren Vieder and Alfred Young, and Sister Grace Young taking the stand. Natural and spiritual thirst, and how each is satisfied, formed the topic chosen by Brother Alfred Young, the reading being based on Isaiah 55.

The finishing of the mystery of God (Rev. 10: 7) was the subject of the other two readings. All was calculated to impress the mind with deep solemnity, and to urge to a speedy preparation for the day of God.

Meetings are held at noon and at 4 P. M. for the children, their sweet, young voices joining heartily in the songs.

Some duties pertaining to the right ordering of child-life are spoken of in these meetings, these

being illustrated, by apt stories, told or read. As the meetings progress, the children's interest seems to deepen, and only a few of them have ever missed being present at every gathering. Each day the leaders invite two or more of the young men or women to attend and give short readings, or a little talk to the children. This helps the young, and always seems to result in quickened interest for the children. The little ones were invited to ask questions; but when one of the young men was reading, he was scarcely prepared for the suddenly-put question, "What was Buddha?" the word "Buddha" having occurred in a paragraph read. The question was, however, satisfactorily answered. As we engage in the work of feeding these lambs, we feel deeply the necessity of the Spirit's aid, to give us wisdom, earnestness, and love—that yearning, Christlike love that would be satisfied with nothing short of the salvation of each precious soul.

Some rain-clouds have threatened, and occasional showers have fallen, which scarcely any of the tents are able to resist; but it does not dampen the ardor of the campers, and all are determined to put up pleasantly and cheerfully with a little discomfort, rather than bring these good meetings to a premature close.

Tuesday Night, September 19.—Words fail to express how wonderful has been the effect of the Spirit's work upon hearts to-night. Yesterday and to-day the noonday hour was devoted to meetings, in three different divisions,—a parents' meeting in the large tent, children's meeting in their appointed place, and a gathering of the young men and women in the groves. In each topic were discussed that relate to the several classes, and their relations to one another in the duties of life. Much freedom was enjoyed by all who spoke.

The testimony meetings in the evening were characterized with such fervor, and such tearful earnestness, that it is evident to everyone that the convincing power of the Holy Spirit was making itself felt in every heart. Especially was this so to-night. There had been no excitement, no force, except that of the power of God, but much earnest praying had been done by God's servants here; and anyone who had shown marked indifference, unconcern, or carelessness, was made the subject of earnest prayer to God. And the result was very marked. There were ten who, unable longer to resist the promptings of the Spirit, rose to-night, and with broken hearts told how God's power had brought them to a halt, and led them to realize that unless their course of life is changed, eternal death will be their portion. This experience, together with the experiences of the several meetings previous, in which even a larger number had begun the heavenly race, or had sought to retrace the steps from which they had backslidden, caused the meeting to close with expressions of praise and thankfulness to God. How the very roof echoed with the glad strains! When one after another, whose lips had been dumb, rose to tell what God had wrought, the song burst forth from full hearts,—

"Ring the bells of heaven, there is joy to-day,
For a soul returning from the wilds.
See, the Father meets him out upon the way,
Welcoming his weary, wandering child."

One little boy found courage to say that he knew that he was not ready to meet God, that he wished to be forgiven all he had done that was wrong, and to give his heart to the Lord. The good work is spreading among the children; and as we bear them on our hearts before the throne, we expect great things for them in answer to our prayers.

Wednesday, September 20.—The interest deepens. We feel the force of the words, "Not by might, nor by power, but by my Spirit, saith the Lord." Among the little children the same heavenly influence is at work. Shyly and half-hesitatingly they express to one another, and to those who have long had an experience in the things of God, their desire to become, each one, a child of God; but they lack the courage to rise in the grown people's meeting. As the time seemed fully come for the movement, opportunity to testify for Jesus was given to them at their noonday meeting. Seventeen responded by telling how God was touching their hearts. One little boy from Mangareva was among the number. Another little boy, as the leader was giving them portions of the Word, on which to feed, expressed a wish to repeat a psalm taught him by his parents, and, in the words of the leader of the meeting, "His face fairly glowed as from those childish lips came the one hundred and twenty-first psalm: 'I will lift up mine eyes unto the hills, from whence cometh help,'" etc. In the children's four o'clock gathering, twelve of them took part in prayer, and had much freedom in expressing their desires to God in short petitions. Later, in the evening gathering, several of them had courage to rise and speak a word for Jesus, in the older people's testimony meeting. One dear little boy rose to his feet, and all he did

was to break down, weeping; but we felt that Jesus accepted the tears.

The hour was one that witnessed victories for many, and rich reward for the steadfast waiting upon God of those who by day and by night continued instant in prayer that the *community* of Pitcairn Island may turn, as one man, to the Lord. "I praise God to-night," said one for whom prayer had often ascended, "that he has not cut me off in my wickedness, but has given me space for repentance;" and a comrade of his said that the words, "Harden not your hearts," had been sounding in his ears until he felt that he dared not linger longer. Those whose lives had been given to sin, with broken confessions told how the still, small voice of God has awakened them to their danger, and how they realize that eternal death must be their portion if their sins are not forsaken. Thus has God been pleased to begin the work, which we earnestly pray may continue until the day of Jesus Christ.

Saturday Night, September 23.—The afternoon meetings of Wednesday and Thursday were announced as the "people's meetings," when it was requested that anyone who desired might select a short reading for the hour. On Wednesday about six or seven availed themselves of the privilege; and while the children were engaged in a pleasant and profitable meeting, the older ones were having a no less enjoyable time in theirs.

On Thursday the presiding elder gave notice that at the noonday hour the young men were to give the readings, and the sisters at the four o'clock gathering. It was truly encouraging to see the eagerness with which the young men responded, especially because the greater number of them—there were seventeen—were unaccustomed to such a thing. But the selections were all so excellent, so much to the point, so full of just the needed counsel, that every mind was impressed that they were chosen by the direct guidance of the Spirit of God. The readings were selected from "The Mount of Blessing," "Steps to Christ," "Patriarchs and Prophets," "Testimonies for the Church," and that Book of books, the Bible. The young women and girls were no less enthusiastic in preparing themselves for their hour, and almost twice as many were busy seeking some extract, short and good, from the generous supply of *Review*, *Signs*, *Youth's Instructor*, and other excellent papers and periodicals. The hours thus spent were most thoroughly enjoyed.

At the close of each of the meetings a short time was occupied, after a ten-minutes' recess, in discussing practical questions relating to home life and home duties—those things which in their very nature must prove the very best commentary on the Christian profession. The work of grace upon the heart seemed to be taking deeper root, as one after another, in the evening meeting, bore witness to the power that was working within.

Sabbath morning, the clouds that had been long threatening rain, burst their bounds, and a few minutes before the Sabbath-school was to begin, the rain fell. Accommodations for the Sabbath-school work were not to be had under the circumstances, so it was postponed to the next Sabbath—the fourteenth of the quarter.

Several of the company were obliged to return to the village, where the day was spent in carrying out the prearranged program, those remaining on the grounds also doing so. In both divisions, God came very near. As the evening meeting in the tent was in progress, several of those who had gone down to the village returned to close the day in speaking "just a word for Jesus." An hour had previously been spent in the same way, in the schoolroom, where "living testimonies," as some one expressed it, had been borne for the Master by all the young people present. Thus closed our second Sabbath on the camp-ground.

Sunday, September 24.—In spite of the wind and rain, a goodly company met in the tent this morning to take part in this, the last, meeting on the camp-ground. Much freedom was had in expressing our needs in prayer. After the season of prayer was over, some earnest words were addressed to all to "take heed!" to "watch." The reading of this report followed, after which some announcements were made in reference to plans for the development of the interest awakened. No song could have been more appropriate for the occasion than that which was sung at the close of the meeting,—

"Pilgrims, on! the day is dawning;
Strike your tents, and homeward haste,"—

which was immediately done.

In the evening, when everything had been set in order again in the meeting-house, all met once more to engage in a service of thanksgiving for all the kindness that the Lord had shown us.

We again take up the usual duties of life, feeling stronger, spiritually and physically, to engage in them because of this blessed season of refreshing.

ROSE YOUNG.

JACKSON MISSION.

The Jackson Mission was established over a year ago, by Battle Creek College, for the purpose of giving students a training in practical missionary work. It is evident that the students who have been sent here from time to time, about fifty in number, have profited by the experience. They have developed rapidly in character, by coming into contact with the different lines of work, such as canvassing, Bible work, visiting, nursing, and conducting meetings. We find that their success in different fields to which they are sent is largely measured by their success here. Not only have the students been blessed, but some of those for whom they have labored are now rejoicing in the truth. As a result of the last year's work, twenty persons have accepted the Sabbath, although not all of these have joined the church.

The plan has always been to make the work self-supporting, as far as possible, and to this end those who have worked in the mission have labored. At present we are disposing of one hundred copies of the *Signs of the Times* and ten copies of the *REVIEW* every week, and the profits on all sales of papers and books are turned into the mission. In this way the immediate needs of the mission family are supplied. There is one item of expense, however, which we are unable to meet. That is the rent. No way has been provided to meet this except by taking subscriptions. We therefore call your attention to this branch of Christian Help work, feeling that it is worthy of your consideration and help.

R. E. HARTER.

245 E. Main St., Jackson, Mich.

JULY STUDY OF THE FIELD: PART III.

"Greece as a Mission Field."

July 15-21, 1900.

(Text-book, July Magazine.)

1. How intimately are the church and state connected in Greece? Why is this true?
2. At what date does the written history of Greece begin?
3. What text of Scripture portrays a striking characteristic of the Grecians?
4. When, and under whom, did Greece take her place in the fulfillment of prophecy?
5. How long did it occupy the position of universal kingdom?
6. What event dates the introduction into the Greek Church of many of its existing forms, rites, and liturgies?
7. Relate briefly the history of this country from 395 until 1456.
8. What was her experience under the Turkish rule?
9. Tell something of her war for independence.
10. Name the first king, also the present ruler.
11. What point in their constitution may make it difficult to teach the Third Angel's Message?



— A son of Li Hung Chang will enter the Harvard law school next fall.

— It is reported that heavy rains in India have somewhat improved the conditions there.

— The government of Haiti has adopted the gold standard, the unit of value being the American gold dollar.

— The Prohibition convention has nominated John G. Wooley for president, and Henry B. Metcalf for vice-president.

— The United States government has placed an order for more than twenty guns, for immediate shipment to the Orient. The Bethlehem Steel Company will make the guns.

— According to a Pretoria dispatch, "General Botha possesses full powers to conclude peace, and it is reiterated that he is willing to surrender; but it seems that President Kruger is obdurate."

— The Postmaster General of the United States has issued an order removing from office Estes G. Rathbone, who was Director General of Posts of Cuba, and detailing Martin C. Fosnes, an inspector in the postal service, to perform the duties of the office until further orders.

— Drought has seriously damaged crops in Arizona.

— The war in China has caused an advance in the price of tea.

— Rear-Admiral Philip, commandant of the Brooklyn navy yard, is dead.

— It is said that the beach at Topkuk, Cape Nome, has yielded \$400,000.

— Newport, R. I., will be the headquarters of the British embassy this summer.

— The Colombian revolution is at an end; the rebels are said to have lost over 4,500 men.

— Paul Kruger's grandson has been taken to St. Helena, and is with General Cronje.

— Owing to continuous rains preventing sowing, the next wheat crop of Chile will be short.

— Baron Von Ketteler, German minister at Peking, was murdered by native troops, June 18.

— Kenyon College, Gambier, Ohio, conferred the degree of LL.D. on Senator Marcus A. Hanna.

— One thousand Indians are gathered at the mouth of Rainy River, Ontario, threatening an uprising.

— More than 10,000 deaths by cholera occurred in one week, in Bombay, and the famine situation in India remains unaltered.

— The last descendant of John Bunyan has just died in Lincoln, England. She was Mrs. T. M. Keyworth, and was ninety years old.

— A Shanghai dispatch says: "It is officially said that the dowager empress has issued emphatic instructions for the extermination of all foreigners in China."

— Farmers near Altoona, Pa., will resist the effort of the Cambria Steel Company to erect a dam four miles long, fearing a repetition of the Johnstown type of disaster.

— General Auquino, a prominent insurgent leader, surrendered unconditionally to the Americans; and General Ricarte, who incited uprisings in Manila, was captured July 1.

— By the bursting of a reservoir at Grand Rapids, Mich., July 2, a section of the city three blocks long and two blocks wide, was swept by the flood, and great damage was done to property. No lives were lost.

— The New York *Herald* says that Li Hung Chang quietly made arrangements to leave China on the "Brooklyn," but was prevented by an edict of the empress dowager. About 130 pirates have been beheaded by order of Li Hung Chang.

— President McKinley's proclamation of amnesty was formally promulgated in the Philippines, by General Mac Arthur, June 21. It offers full pardon to all Filipinos who have resisted the authority of the United States, providing they "lay down their arms, and give an oath-bound promise to be loyal to the United States government." It is said that "one class of insurgents is excepted from the offered amnesty; namely, those who have violated the rules of civilized warfare."

— According to the Madrid correspondent of the *London Express*, "the Spanish press is becoming more and more suspicious in regard to Great Britain, which it accuses of planning to seize the Balearic and Canary islands, as well as designing the conquest of the whole peninsula. The newspapers in Madrid claim that the iron ring which Great Britain has formed around Spain is getting gradually closer. British fleets are continually moving in Spanish waters near the coast, and in the bays of Galicia. The English fleet effected numerous soundings near the Balearic Islands. They also simulated various attacks on the islands, landing each time over 500 men, with artillery."

— June 24, John Barrett, former United States minister to Siam, speaking of the Chinese situation, said: "In restoring peace in China the United States should be the principal influence to determine the future and the fate of China. It is America's influence only that can successfully solve this problem, and keep China from an impending break-up. America must stand for the integrity of the Chinese Empire; for we have everything to lose and nothing to gain by her partition among the European powers. On the other hand, if America allows China to be divided, the expansion of our commerce and the extent of our moral influence will be absolutely limited by the attitude and policy of European nations. Another interesting point is this: the United States is the only power whose leadership and dictation of policy Russia would accept."

— Dispatches from Washington say that "the President and his cabinet are unanimously of the opinion that the time for promises on the part of the Chinese government has passed, and that it is the imperative duty of this government to put a force of men in China large enough to compel the protection of American missionaries and business men, and they are proceeding to perform that duty. . . . The War Department fully realizes that the campaign in China may be long and arduous, and the necessary orders are being issued to forward all supplies that our troops may need, and it is significant that these orders include a plentiful supply of winter clothing and camping outfits. General Chaffee specially impressed it upon the minds of the War Department officials that the section of China in which our troops will operate has an early, and often a hard, winter."

— The British troops won a victory over the Ashantis, near Dampoassi, after losing over ninety men.

— A Norwegian paper recently published a dispatch from Vardö, stating that Andree, the arctic explorer, is safe.

— The British and the Boers have had several sharp fights lately, General Methuen having captured 8,000 sheep and 500 cattle.

— Superintendent Frye, who is in charge of the public school system in Cuba, reports 1,878 primary schools, with 100,000 children in attendance.

— Owing to failure to agree on a wage scale, the officers of the American Tin Plate Company announce that a general shut-down of all their mills and plants will take place. Thirty-five thousand men will be affected.

— According to an Associated Press dispatch, "to all intents and purposes, the South African war, as far as the average Britisher is concerned, is over. With the exception of the possible capture of President Kruger and the home-coming of Lord Roberts, the calendar of probabilities contains nothing of vital interest. Already China has completely eclipsed South Africa as the burning question of the day. The capture of 500 members of the imperial yeomanry, which a few months ago would have thrown the nation into a fit of despondency, self-analysis, and furious abuse of its own officers, has passed comparatively unnoticed."

— At about four o'clock in the afternoon, Saturday, June 30, an explosion occurred on one of the big ocean steamers of the German Lloyd Steamship Company lying at her dock, at the Hoboken piers, New York City. The fire from the explosion soon spread to two other large steamers of the same line, to a swarm of lighters, canal boats, and other craft in the neighborhood, and "in an incredibly brief time the whole river front was ablaze." Three ocean liners—the "Saale," the "Bremen," and the "Main"—and over twenty smaller vessels were destroyed by the fire. From 150 to 300 persons perished. Property damage will not be less than \$7,000,000.

— In a letter recently written to the *Detroit Christian Herald*, from Paris, France, Mr. C. A. Snow says: "I learn that there will be no congress of religions such as was held at Chicago, but there is on the program 'L'Histoire des Religions,' to be discussed from the 3d to the 8th of September, inclusive; and this will doubtless bring up the subject in its breadth. There will be no participation by the Roman Catholics. As the very intelligent Frenchman M. Emile Bourgeois, of the office of the secretary-general, said: 'The Catholics do not like discussion.' For reasons of policy the Catholics took a part in the Chicago symposium. It had to be done, or the utter unfitness of the church for intelligent modern humanity and Christianity would have been accentuated in a way seriously to injure this great politico-religious organization in the United States; but there was an *entre nous* [betwixt us] understanding between the American hierarchy and the Vatican, that the fraternization of Cardinal Gibbons and others, at Chicago, was for effect, and their levity on this occasion did not in the least affect the ancient policy of Rome. Indeed, it was quickly followed by a repressive and retrogressive encyclical from the pope, and a reaction against 'Americanism.' . . . There is not in France, or in French politics, any reason why the Catholic Church should make a pretense of liberality, as she did in the United States at Chicago; for just as an attempt to appear abreast with the age would help her in a country where religionists think, it would injure her prestige and her power with a people who, in matters of religion at least, have had for ages all thought repressed."



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

A GOOD OFFER.

DEAR BRETHREN: I have had much joy in assisting a "shut-in" who belongs to your denomination. He is a sweet character, though a great invalid. He longs for the coming of Jesus. I am not able to do as much as I wish; for I have several worthy children of God whom I assist at intervals. But I wish to ask the good brethren of the Seventh-day Adventist Church to help in a unique way. My book, the "Tabernacle," which has had quite a sale, and of which last month S. M. Butler, president of the Michigan Sabbath-School Association, wrote: "From the general plan and scope of your little book, I think you have done lovers of Bible truth good service," shall be used as the means. It sells for 45 cents, but for every order I get within a week after the publication of this notice in the *REVIEW* AND *HERALD* at 28 cents, I will send this brother twenty-five cents. Who will purchase this book and learn more of God's truth and by so doing help one of God's suffering children? He does me lots of good. I want to be a helper.

WILLIAM P. PRARCE, Pastor Baptist Church, Goshen, Ind.

THE ALABAMA CAMP-MEETING.

The third annual camp-meeting will be held at Fruithurst, Cleburne County, August 2-12. Let all come to this important gathering, expecting great things from the Lord. Clouds are gathering, the storm is approaching, the great day of wrath is near. Dear brethren, can we not lay aside the cares of this life for a few days, and seek God earnestly for his Holy Spirit? Bring the children; the Lord has need of them; special efforts must now be put forth for them if they are saved in the kingdom.

We shall do all we possibly can for the comfort of those who attend. Hygienic meals will be served on the grounds; at ten cents a meal. A full corps of workers will be in attendance at the meeting, so all branches of the work will be represented. Those desiring tents will please notify the writer as soon as possible.

W. WOODFORD.

A WORKER WITH THREE CHILDREN.

A FEW days ago we received a short letter from a sister in Virginia. Though short, it is nevertheless interesting reading, and is as follows:—

—, VA., June 4, 1900.

Signs of the Times, Oakland, Cal.

DEAR BRETHREN: In reply to yours of May 31, asking what use I make of the fifty *Signs* sent me each week, I will say that I deliver them to subscribers in this city. If I had the time, I could secure a much larger list; but I have three children, and the care of them, with my other household duties, does not allow me to devote more time to the work than the fifty papers require. My husband, being a licentiate employed by the Virginia Conference, is away from home about all the time. I am greatly encouraged in the *Signs* work. One person was brought to the knowledge of, and has accepted, present truth through the *Signs* I carried to her each week. I would be glad if I was situated so I could devote all my time to the *Signs* work; it is a blessed privilege to be allowed to help herald the message.

Yours in the work,
MRS. —.

We know of a sister in California who has four small children, but who, notwithstanding the multiplicity of her family duties and cares, is able to do a good deal of work for the *Signs of the Times*. She takes many subscriptions, and also distributes the papers from house to house, among her neighbors and friends.

We would not make the claim that every sister with a family has the ability to do such a work as this right on the start; but it should be evident to everyone that inasmuch as there are some of our sisters who can do so much work as this, in addition to their household duties, there must be many now idle who could do something. Have you ever heard the voice of God calling you to go labor to-day in his vineyard? and have you been making excuses? We have reached the time when the world is absolutely filled to the depths with dangers. The second coming of Christ is right at hand; the great resurrection day is just before us; and Satan is making his master efforts to keep these great truths from the minds of men. The *Signs of the Times* is an agency in the hands of God to enlighten the world upon these sublime themes. It seeks to carry every phase of the Third Angel's message to the world. The Lord has recognized it as one of his pioneer agencies. Are you doing what you can to extend its circulation?

The undersigned would be glad to correspond with any of our brethren and sisters, suggesting various plans and methods, used with success by our different workers throughout the field, for the circulation of the *Signs*.

A. O. TAIT.

Signs of the Times, Oakland, Cal.

OHIO CAMP-MEETING.

THE Ohio Conference is making preparations to hold one of the largest camp-meetings ever held in Ohio. The beautiful, elevated portion of the fair-grounds overlooking Dayton, one of the finest cities in the State, has been secured, together with the wooden pavilion, amply large for public services.

The grounds are interspersed with fine shade trees, which will add to the comfort of the campers. Street-car lines pass the gate from all parts of the city, as well as from several neighboring cities and towns as far as Cincinnati. We never have been so favorably situated for the securing of a large attendance as we shall be this year. Never have we had such an opportunity to get the light of the Third Angel's Message before the public as will be afforded on this occasion.

Yet, notwithstanding all these natural advantages, our meeting will be a failure unless there is an individual preparation of heart to enter into the work of witnessing to the people who attend this important meeting. Let this work begin at once, and do not wait to get a revival at the meeting, and thus lose the greater portion of the time to work for others. "Examine yourselves, whether ye be in the faith; prove your own selves." If this is done effectually by the Spirit and the Word, evil surmings and murmurings will be put away, and there will be such a convocation of God's people as has not been held since the days of the apostles; for we are in the time of the latter rain.

Plan to attend, even if it requires a determined effort and a sacrifice; for there is a great work to be done, and time is short. If there be any who feel cold and indifferent because iniquity abounds, and feel that their love is waxing cold, let them begin at once earnestly to seek the Lord for his Spirit and favor, and come to the meeting *with the victory*, ready to help perishing souls to get life through Christ.

The usual reduction of fare over the railroads will be secured by the certificate plan. There will be no stables on the grounds, and no accommodations for horses can be provided, except such as the city and surrounding country afford, which are as good as can be found in most cities.

The first public service will be held on Thursday evening, August 16. The time and services preceding this date will be for those who arrange the camp. Plan to be there the entire time of the meetings for public service, August 16-26.

The annual Conference will convene during this time. Let there be a careful selection of delegates for this work.

There will be an election of trustees of the Ohio Conference Association of the Seventh-day Adventist Church, Thursday, Aug. 23, 1900, at 9 A. M. Also on the same day and place seven trustees will be chosen to fill vacancy on the board of the Mt. Vernon Academy.

R. R. KENNEDY, Pres.

CAMP-MEETINGS FOR 1900.

DISTRICT ONE.

Virginia, Richmond,	Aug.	9-20
Vermont, St. Johnsbury,	Aug.	16-27
Maine, Brunswick,	Aug. 23 to Sept. 3	
New York, Lyons,	Aug. 30 to Sept. 10	
West Virginia,	Sept.	13-24

DISTRICT TWO.

Louisiana, Marthaville,	July	13-22
Mississippi, Columbus,	July	24-31
Carolinias (local), Greensboro, N. C.,	July	19-20
Alabama, Fruithurst,	Aug.	2-12
Georgia, Norcross,	Aug.	10-19
Carolinias, Asheville, N. C.,	Aug. 23 to Sept. 2	
Tennessee River,	Sept.	6-16
Cumberland Mission, Harriman, Tenn.,	Sept.	14-23

DISTRICT THREE.

*Michigan, Ionia,	Aug. 30 to Sept. 10	
Ohio, Dayton,	Aug.	15-27
Illinois, Kankakee,	Aug. 23 to Sept. 2	
Indiana, Sullivan,	July	19-29
Indiana, La Fayette,	Aug.	16-26
Indiana, Muncie,	Sept.	13-23

DISTRICT FOUR.

Nebraska (local), Hot Springs, S. D.,	July	13-23
Nebraska (local), Oxford,	Aug. 23 to Sept. 2	
*Nebraska (State), Seward,	Sept.	18-23

DISTRICT FIVE.

Texas (local), Winnsboro,	July	13-23
Texas (State), Dallas,	Aug.	2-12
Kansas (local), Wellington,	July	12-22
Kansas (local), Stockton,	July 26 to Aug. 5	
Kansas (local), Clay Center,	Aug.	9-19
Kansas (State), Emporia,	Sept.	20-30
Arkansas, Booneville,	Aug.	9-20
Missouri,	Aug.	16-27
Oklahoma (State), Oklahoma City, O. T.,	Aug. 30 to Sept. 10	
Colorado (State), Denver,	Sept.	6-17
Colorado (local), Grand Junction,	July 26 to Aug. 1	

DISTRICT SIX.

California, Blue Lake,	July	12-22
California, Long Beach,	Aug. 23 to Sept. 2	
Montana (local), Red Lodge,	Aug.	16-26
Montana (local), Bitter Root, Woodside,	Aug. 30 to Sept. 9	
Upper Columbia (local), North Yakima, Wash.,	Aug.	9-19
Utah, Salt Lake City,	Aug.	15-22

* Preceded by workers' meeting.

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

ARKANSAS, NOTICE!

THE annual meeting of the Arkansas Conference will be held in connection with the State camp-meeting, at Booneville, Ark., Aug. 9-20, 1900.

A. E. FIELD.

THE INDIANA CAMP-MEETING.

THERE will be at least three camp-meetings in the State this year. The time and place for holding these meetings is given in the column of this paper containing the appointments for the camp-meetings for the season, and so we do not give them here.

Ten days is the time set for each of these meetings. By reference to the appointments, it will be seen that there are eighteen days intervening between the Sullivan meeting and the La Fayette meeting, and ten days between the La Fayette meeting and the Muncie meeting. The time of holding these meetings was thus appointed in order that the meetings may be continued a week or more longer than the time announced, if the interest demands.

These meetings are all announced as local meetings, and it is the desire of the committee to conduct them in harmony with the instruction given in a Special Testimony dated Feb. 26, 1900; that is, to present our faith and its reasons to the people, and to carry on revival work from the beginning to the end of the meeting. This will make these camp-meetings of special interest to our own people, and also to those not of our faith; for while doctrinal subjects will be presented with earnestness, the real object to be attained is the conversion of every soul.

In the first-page article of the REVIEW of Feb. 27, 1900, we read this pointed statement: "The Lord calls upon his people in 1900 to be converted. The Lord can not purify the soul until the entire being is surrendered to the working of the Holy Spirit." And in the Testimony already referred to, these words appear: "It is true conversion of the whole man that God requires." And in still another I read: "God calls for fathers, mothers, and children to become partners with him in the great work of rescuing their own souls from Satan's power. Let them unite with Christ, and strive with heart and mind and strength to save themselves through faith. When, through the grace of Christ, you have been converted, God calls upon you to wear his yoke, and labor in his lines to save other souls who are bound up with Satan, and who do not realize their peril. Hear me; for Christ's sake, hear me. The season of God's mercy will soon be ended." In view of such words as these, how appropriate to spend the summer in camp-meetings, working for our own conversion, and for the conversion of others. I do not believe, brethren, that you can afford to miss these camp-meetings. If you stay away, you may miss just what the Lord has for you; so please don't do that, but let all in reach of each meeting put forth every effort in their power to be there.

As to the urgency of the work at the present time, the Testimony first referred to in this article, says: "Mark, if you will,

how all through the word of God there is manifest the spirit of urgency, of imploring men and women to come to Christ, to deny appetites and passions that corrupt the soul. Men are urged to put away covetousness, to sell that they have, and give alms." And of our consecration to this work, it further says: "Let there be no defilement in thought. Let no impurity enter the secret chambers of the soul. Keep the mind uplifted. Let the will be brought into subjection to Christ. Look steadfastly unto Jesus, the author and finisher of our faith. Give prominence to the temperance reform, and call for signers to the temperance pledge. Everywhere call attention to this work, and make it a living issue."

As to the importance of the camp-meetings, and the way in which they should be conducted, the Testimony further says: "Our camp-meetings are one of the most important agencies in our work. At every camp-meeting work should be done for the children. Let suitable workers be constantly educating the children. Ask the blessing of the Lord on this seed sown, and the conviction of the Spirit of God will take hold of even the little ones. Through the children, many parents may be reached."

"The Lord has a special work for his delegated messengers. They are to give the invitation, 'Come; for all things are now ready.' This invitation is to be given to those who have not taken their position to obey the fourth commandment. These will rejoice that they have not been cut down as cumberers of the ground, while living in disobedience to the commandments of God. When they become enlightened, there is a vast reformation wrought in their whole religious life. They can say, as did the blind man whom Jesus healed, 'Whereas I was blind, now I see.'"

"Carry the revival service from the beginning to the end of the meeting. As souls are converted, let them be baptized. Let baptism be administered in an open stream, if possible, and give the occasion all the solemnity and importance that can be brought into it. The angels of God are always present at these services."

"The work of presenting the warning message to our world is a great and solemn work. The world has a right to know why we believe as we do. The camp-meetings afford opportunity for giving the information they desire. This work is plainly foretold in Isaiah. See chapters 41, 42, 43, 49, 55-58. This is the work to be done."

Brethren, one and all, everywhere throughout the State of Indiana, let me solicit your undivided interest and attention in these camp-meetings that are to be held in the different parts of the Conference during the summer and fall. Let me say, to every one of you, that while these meetings are announced as local meetings, they are, by no means, meetings of little importance. A world is to be warned, and a portion of that world lies within the boundary lines of this Conference. Not alone upon the ministry, but upon every individual member of the church, devolves no little share and responsibility in giving this message of warning. At these camp-meetings there will be a work for every one of you to do, and we wish you to be there. Please do not begin to say, "Well now, I really wanted to attend the camp-meeting nearest to me, but it comes just at the busiest time of all the year. My crops demand my attention just at that time, and I can't go." Brethren, the Lord is soon coming, and he has sent us the word, "Get ready, get ready, get ready." Your own salvation, and that of your family, should far exceed any other interest, and now, yes, just now, demands your undivided attention. Do not let any trivial excuse or worldly consideration keep you away. If you live in the southern part of the State, begin at once to get ready to attend the meeting to be held at Sullivan, July 19-29.

We extend to the brethren living in southern Illinois a cordial invitation to attend the meeting at Sullivan. Tents can be rented at reasonable rates.

R. S. DONNELL.

PUBLICATIONS WANTED.

LET all sending publications for missionary work see that they are properly wrapped. Complaints are made that papers are received almost wholly unfit to distribute on account of not having been properly wrapped. A little careful attention on the part of those sending publications will result in a saving of literature and postage.

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

A. W. Bunnell, Ripley, Payne Co., O. T.

John Manuel, Box 75, Hesper, Iowa, *Signs, Sentinel, Good Health*.Mrs. Ida Nigro, Miles City, Mont., *REVIEW, Signs, Sentinel, Good Health*.J. B. Maynard, Burnsville, Miss., *REVIEW, Signs, Sentinel, Instructor, Life Boat*.Mrs. Branch Marshall, 755 S. Perry St., Montgomery, Ala., *Life Boat, Little Friend* (old or new, if clean).Ida Hibbs, Seymour, Neb., *Signs, Life Boat, Instructor, Little Friend*. Please supply every week or every two weeks.A. Palmquist, Charlotte Amalia, St. Thomas, West Indies. *Signs, tracts, and other publications; also reading-matter in French, Spanish, and German.*M. C. Guild, 209 Dunbar St., Alpena, Mich., *REVIEW, Signs, Good Health, Instructor, Little Friend*, also tracts in German, French, and Scandinavian languages.

ADDRESS.

THE address of the Illinois Tract Society is now Sheridan, Ill.

NOTICES.

FOR SALE CHEAP.—Blacksmith and wagon shop and lot; also tools if desired. Good trade established, and good opening for right man. Address J. D. Archibald, Box 328, College View, Neb.

WANTED.—Home on a farm for sixteen-year-old boy in S. D. A. family; he must earn enough to clothe himself. He is not a S. D. A. Address Matron, Children's Christian Home, 2408 S. Park Ave. Chicago, Ill.

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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—

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Trains arrive and leave Battle Creek.

WEST-BOUND FROM BATTLE CREEK.

No.	Route	Time	Leave
No. 9	Mall and Express, to Chicago	12.15 P. M.	12.15 P. M.
No. 1	Chicago Express, to Chicago	9.00 A. M.	9.00 A. M.
No. 3	Lehigh Valley Express, to Chicago	3.40 P. M.	3.40 P. M.
No. 5	Pacific Express, to Chicago, with sleeper	1.10 A. M.	1.10 A. M.
No. 75	Mixed, to South Bend	8.20 A. M.	8.20 A. M.

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

EAST-BOUND FROM BATTLE CREEK.

No.	Route	Time	Leave
No. 3	Mall & Exp., to Pt. Huron, East, and Detroit	3.45 P. M.	3.45 P. M.
No. 4	Lehigh Express, to Pt. Huron and East	8.27 P. M.	8.27 P. M.
No. 6	Atlantic Exp., to Pt. Huron, East, & Detroit	2.25 A. M.	2.25 A. M.
No. 2	Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East	8.50 A. M.	8.50 A. M.
No. 74	Mixed, to Durand (Starts at Nichols)	7.15 A. M.	7.15 A. M.

Nos. 3 and 74, daily, except Sunday. Nos. 4, 5, and 2, daily.

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected April 20, 1900.

EAST	3		12		6		10		14		20		36	
	*Night Express.	†Detroit Accom.	†Mail & Express.	†N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac m'n.	*Atlantic Express.							
Chicago	pm 9.35		am 8.45	am 10.30		pm 8.00								pm 11.30
Michigan City	11.25		8.48	pm 12.08		4.40								am 1.20
Niles	am 12.40		10.15	1.00		5.37								am 2.30
Kalamazoo	2.10	am 7.30	pm 12.10	2.08		6.52					pm 6.00			4.10
Battle Creek	3.00	8.10	1.09	2.42		7.28					6.48			5.05
Marshall		8.38	1.50	3.09		7.51					7.10			5.30
Albion	4.00	9.00	1.50	3.30		8.11					7.30			5.52
Jackson	4.40	10.05	2.35	4.05		8.50					8.15			6.40
Ann Arbor	5.55	11.10	3.47	4.58		9.43								7.45
Detroit	7.15	pm 12.25	5.30	6.00		10.45								9.15
Falls View						am 6.02								pm 4.19
Susp. Bridge						5.37								4.39
Niagara Falls						5.30								4.40
Buffalo						6.14								5.30
Rochester						8.19								8.40
Syracuse						5.15								10.45
Albany						9.05								am 2.50
New York						pm 1.30								7.00
Springfield						12.15								7.40
Boston						8.00								10.34

WEST	7		17-21		3		5		23		13		37	
	*Night Express.	*NY. Bos. & Chi. Sp.	†Mail & Express.	*News Express.	*Western Express.	†Kalam. Accom.	*Pacific Express.							
Boston														
New York			pm 2.00						pm 8.30					pm 6.00
Syracuse			4.00						am 2.00					am 12.10
Rochester			11.30						am 2.00					pm 12.25
Buffalo			am 1.20						4.05					pm 2.25
Niagara Falls			2.20						5.20					pm 3.50
Detroit									6.22					4.32
Ann Arbor	pm 8.20	8.25	am 7.15						6.54					5.05
Jackson	9.43	9.23	8.40						pm 12.40					pm 4.35
Battle Creek	11.15	10.20	11.05	am 8.30					1.38					am 12.30
Kalamazoo	am 12.40	11.34	pm 12.25	4.25					3.50					1.35
Albion	1.40	pm 12.10	1.20	5.15					4.28					3.05
Michigan City	3.15	1.22	3.10						6.55					5.05
Chicago	4.25	2.20	4.30						7.05					6.11
	6.50	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.

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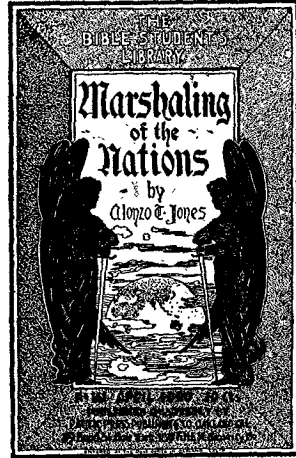
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BATTLE CREEK, MICH., May 29, 1900.

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.

L. 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.

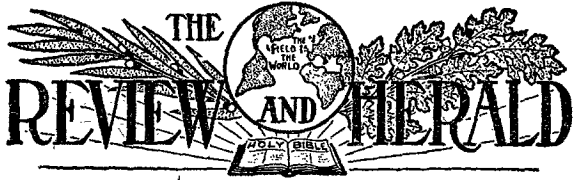
"Living Fountains or Broken Cisterns," by Prof. E. A. Sutherland, president of Battle Creek College, is a history of education, from creation to the present day. It is just what has long been needed. It is especially needed by all who profess Christianity, and more especially by teachers who profess 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.

Review and Herald.

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.



BATTLE CREEK MICH. JULY 10, 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 address of Elder A. W. Bartlett is now Hamilton, Bermuda.

The "United Christians' party" in Illinois nominated on its State ticket for governor, lieutenant-governor, secretary of state, and auditor, four preachers.

The *Life Boat* for July is certainly one of the best that was ever issued. The two articles of the "True and False Healing Series" in this number are worth more than gold to everybody.

A FULL report of the proceedings of the teachers' institute being held at Battle Creek College, will be printed in bulletin form. The size of the bulletin will be five by eight inches, and will contain 300 pages. Price, 50 cents, postpaid. All desiring one or more of these reports must order not later than July 25. Send all orders to Battle Creek College, Battle Creek, Mich.

Now is the time to circulate by the thousands that good book, "The Peril of the Republic of the United States," by Prof. P. T. Magan. It has now been made a canvassing book. It sells easily, because it treats of a *living issue* in which all the people are interested. Recently one man made ten canvasses and sold ten copies. Every man he approached took a book. Agents are wanted everywhere. The regular discounts to agents will be allowed to all who sell the book. Retail price, \$1. For particulars, write your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

SISTER S. M. I. HENRY,

some time before her death, had written somewhat of an autobiography covering the greater part of her life. Immediately after Sister Henry's death her daughter took up the sketch and carried it to completion; and now it is printed under the title, "My Mother's Life: the Evolution of a Recluse." The greater part of it, of course, is in the words of Sister Henry herself. All who have known Sister Henry in her blessed work will wish a copy of this book; and all who have not, ought to have a copy. It can be only a wish of unmixed good, to wish that a copy of this book may find a place in every home in the land. The book has 360 pages, with several illustrations, and the price is \$1.50. All who wish to make sure of a copy of the first edition can send their orders at once to Miss Anna C. White, Battle Creek, Mich.

ON the prospect of the partitioning of China just now, the *Chicago Times-Herald* says:—

If the Powers should start to divide China, who could determine the exact measure of the spoils? When we talk of spheres of influence, it is of something vague and very indefinite. But coming down to metes and bounds is quite another thing; and it may be taken for granted now that if a seizure of territory were attempted, the friends of to-day would be at one another's throats to-morrow.

IN THE WORLD-PROBLEM

the plot is growing thicker and thicker. It is now certainly known that the German minister, Baron Von Ketteler, was massacred, June 18, while on the way to the Chinese Foreign Office. For a time it was hoped that an international force might reach Peking in time to rescue the others; but now that appears to be hopeless, because of the vast army and other defenses that stand in the way: an army of ninety thousand is besieging Tien-tsin, and one hundred and forty thousand block the way to Peking. The Chinese have pierced the Grand Canal, and flooded the country for miles in front of Peking. It is now recognized by the Powers that it will require a mighty army for them to make any headway at all. Japan could have furnished the army long ago, but international jealousy would not allow her, nor any other single Power, to land so great an army as was needed. But now the danger to the envoys and legations has grown so great that the other Powers have consented to let Japan have a free hand, until the forces of the other Powers can be brought to the scene of action.

On receiving the news of the death of Von Ketteler, the German emperor, in sending to China a body of marines, said to them: "Do not rest until the German flag, joined to those of the other Powers, floats triumphantly over China's flag, and until it has been planted on the walls of Peking to indicate peace to the Chinese."

Germany proposes to send fifty thousand troops and several war-ships; the United States has ordered a further force of over six thousand. It is certain that henceforth the Powers will have on their hands, in China, a much larger "sick man" than they have ever had in Turkey. Watch "the way of the kings of the East," for that is the secret of it all.

THE RELIEF OF THE SCHOOLS: ROLLING BACK THE REPROACH.

We are now set for the relief of our schools. We are set to do this because it is right. We are, furthermore, set to do this because the doing of it is a vital part of the Third Angel's Message itself. All who take a part in relieving these schools of their debts are *telling to the world* that the message of the third angel is a *living thing* in them. They are showing to the world a practical manifestation of its work in them. They are proclaiming, in a manner that compels the Gentiles to believe it, that when the Third Angel's Message shall be withdrawn from the earth, and shall leave for heaven, these people expect to be withdrawn at the same time, and to leave with it.

In the Testimony of the Spirit of Prophecy, which tells us to relieve the schools, it is written: "ONLY IN THIS WAY CAN BE ROLLED BACK THE REPROACH WHICH HAS COME UPON OUR SCHOOLS ALL OVER THE LAND."

We are all familiar with that word "reproach." We have read it somewhere before. Let us read it again: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to REPROACH, that the heathen should rule ["use a byword against them," margin] over them: wherefore should they say among the people, Where is their God?" Joel 2:15-17.

And now the Testimony comes, saying that these debts are a reproach, and that we are to roll them away. Very good; let all the people say Amen, and let us do it.

So it is, then, that the Bible speaks of a reproach, and tells us to pray that we be not given to reproach, that the heathen should "use a byword against" us.

The debts upon our institutions have made us to be a reproach, and have caused the heathen to use a byword against us. I know this to be an actual fact. I know that leading financiers in the United States have lost confidence in Seventh-day Adventists because of these debts. I know that leading financiers have refused to help support our work by temporary loans, "because," said they, "your people do not support your work with gifts as they used to." This has been said by the world. It has also been said by the Testimony.

"God's people are on trial before the heavenly universe; but the scantiness of their gifts and offerings . . . mark them as unfaithful stewards. . . . *The world knows*, and they know, that they have to a great degree lost the spirit of self-denial. . . . God calls for free-will offerings from those whose hearts are in the work. . . . Satan is seeking to secure means that he may bind it up. . . . Shall we be ignorant of his devices? Shall we allow him to stupefy our senses, so that we shall not discern the needs of this time?"

But God is calling upon us to pay off these debts, to roll back this reproach, and to put ourselves straight before the world. This is good, and I am glad of it, because it reveals the fact that, with all our faults and failings, God has not lost confidence in us yet. God still believes that we will set his institutions free, and thus prove the sincerity of our love to him.

Here are the names of contributors and pledge-makers. Next week watch the swelling of the list — *and help swell it:* —

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P. T. MAGAN.