

# The Adventist Review and Herald

HOLY BIBLE IS THE FIELD THE WORLD

AM Lindsley 25

WEST  
ENOSBURG, VT.

"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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### ABIDE WITH ME.

MRS. L. D. AVERY-STUTTLE.

BIDE Thou with me! The hour is late,  
Fast locked and closed the city's gate,  
The solemn night-bird sounds her call,  
The watchmen guard the massive wall;  
But if thou guard not hill and plain,  
The watchmen waketh but in vain.

So, bide with me: when thou art near,  
I know nor danger, doubt, nor fear;  
E'en sorrow, with her mantle gray,  
And grief and anguish, flee away.  
O my Beloved! on thy breast  
Hold thou me in thine arms to rest.

I will, not — will not — let thee go!  
Too well thy blessed peace I know,  
I do not say, "Be thou my guest,  
Abide one blessed hour," lest  
When that sweet hour had passed away,  
Behold, my Lord had gone for aye.

And so I plead, Abide with me!  
How can I live apart from thee?  
To walk with thee as Enoch walked,  
To talk with thee as Moses talked,  
To live and move and breathe in thee,—  
O blessed Christ! abide with me.

What, my Beloved! dost thou wait?  
And have my sins fast barred the gate?  
Those sins which have my soul undone,  
I loathe, abhor them every one.  
Thy pierced feet stand at my door;  
Come in, and bide forevermore.

He came: his voice was music sweet;  
I bowed me at his blessed feet.  
My sins, which seemed like scarlet flame,  
White as the driven snow became.  
He healed my soul, he set me free;  
And lo! he doth abide with me.

"The words of God are the well-springs of life. As you seek unto those living springs, you will, through the Holy Spirit, be brought into communion with Christ."

## THE LORD'S VINEYARD.

MRS. E. G. WHITE.

DURING the Jewish economy, at appointed times God sent prophets and messengers to receive his portion from the husbandmen. These messengers saw that everything was being appropriated to a wrong use, and the Spirit of God inspired them to warn the people of their unfaithfulness. But though the people were convicted in regard to their unrighteous course, they would not yield, but became more stubborn. Entreaties and arguments were of no avail. They hated reproof.

"When the time of the fruit drew near," Christ said, in giving the parable of the vineyard, "he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise."

Paul records the treatment received by God's messengers. "Women received their dead raised to life again," he declares; "and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth."

For centuries God looked with patience and forbearance upon the cruel treatment given to his ambassadors, at his holy law prostrate, despised, trampled underfoot. He swept away the inhabitants of the Noachian world with a flood. But when the earth was again peopled, men drew away from God, and renewed their hostility to him, manifesting bold defiance. Those whom God rescued from Egyptian bondage followed in the footsteps of those who had preceded them. Cause was followed by effect; the earth was being corrupted.

A crisis had arrived in the government of God. The earth was filled with transgression. The voices of those who had been sacrificed to human envy and hatred were crying beneath the altar for retribution. All heaven was prepared at the word of God to move to the help of his elect. One word from him, and the bolts of heaven would have fallen upon the earth, filling it with fire and flame. God had but to speak, and there would have been thunderings and lightnings and earthquakes and destruction.

The heavenly intelligences were prepared for a fearful manifestation of Almighty power. Every move was watched with intense anxiety. The exercise of justice was expected. The angels looked for God to punish the inhabitants of the earth. But "God so loved the world, that he gave his only begotten Son, that who-

soever believeth in him should not perish, but have everlasting life." "I will send my beloved Son," he said. "It may be they will reverence him." Amazing grace! Christ came not to condemn the world, but to save the world. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

The heavenly universe was amazed at God's patience and love. To save fallen humanity the Son of God took humanity upon himself, laying aside his kingly crown and royal robe. He became poor, that we through his poverty might be made rich. One with God, he alone was capable of accomplishing the work of redemption, and he consented to an actual union with man. In his sinlessness, he would bear every transgression.

The love that Christ manifested can not be comprehended by mortal man. It is a mystery, too deep for the human mind to fathom. Christ did in reality unite the offending nature of man with his own sinless nature, because by this act of condescension he would be enabled to pour out his blessings in behalf of the fallen race. Thus he has made it possible for us to partake of his nature. By making himself an offering for sin, he opened a way whereby human beings might be made one with him. He placed himself in man's position, becoming capable of suffering. The whole of his earthly life was a preparation for the altar.

Christ points us to the key of all his suffering and humiliation,—the love of God. We read in the parable, "Last of all he sent unto them his son, saying, They will reverence my son." Again and again the Jewish nation had apostatized. Christ came to see what he could do for his vineyard that he had not done. With his divinity clothed with humanity, he stood before the people, presenting to them their true condition.

How was the Son of God received?—When the husbandmen saw him, they said, within themselves, "This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him." Christ came to his own, but his own received him not. They rewarded him evil for good, and hatred for love. His soul was filled with grief as he saw the backsliding of Israel. As he looked at the devoted city, and thought of the punishment to come upon it, he exclaimed, with weeping, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

Christ was "despised and rejected of men; a man of sorrows, and acquainted with grief." By wicked hands he was taken and crucified. Speaking of his death, the psalmist writes: "The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about: the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God: he

heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled: the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies."

After giving the parable of the vineyard, Christ put to his hearers the question, "When the Lord therefore of the vineyard cometh, what will he do unto those wicked husbandmen?" Among Christ's hearers were the very men then planning how they could take his life. But so engrossed had they become in the narrative, that they answered, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." They did not realize that by their denunciation of the husbandmen they had pronounced their own sentence. But Jesus now fastened the guilt where it belonged.

"Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?" he asked. "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

As Christ made the application of his words, the Pharisees saw the meaning of the parable. His words struck home to their hearts, and they cried out, in dismay, "God forbid." The Lord permitted them to see and realize their peril. They saw a true picture of their condition. They were given a vivid, momentary view of their course of action and its result. But they closed their eyes against light, and hardened their hearts against conviction. They were determined to carry out their satanic purpose.

"And whosoever shall fall on this stone," Christ continued, "shall be broken: but on whomsoever it shall fall, it will grind him to powder." Those who remain impenitent will understand the meaning of the wrath of the Lamb. The punishment that was to fall upon the Jewish people would be all the more terrible because of the poor return they had made for God's great mercy and love. Not long after this parable was given, the Son of God stood in Pilate's judgment hall, before a human tribunal, and there he was condemned by false witnesses. Though declared innocent by a heathen judge, he was delivered into the hands of the cruelest power that earth can produce,—a mob inspired by Satan.

"What could have been done more to my vineyard, that I have not done in it?" God asks. "Wherefore, when I looked that it should bring forth grapes brought it forth wild grapes?" When God called for fruit in its season, the Jewish people were surprised that he expected anything of the kind. They professed to be the most pious people on the earth. They had been employed as guardians and almoners of truth, and they should have used the Lord's goods to bless and benefit the world. But they abused the messengers sent to them; and when God sent his Son, the heir to the inheritance, they lifted him upon the cross of Calvary. One day they will see the result of their impenitence. No longer will be heard the pleadings of infinite love; but the wrath of the Lamb, the power they defied, will fall upon them as a rock, grinding them to powder.

"What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." But that which would have been their greatest blessing became

their condemnation, because they were disobedient, unthankful, unholy.

The Lord declared that he required his husbandmen to give him the returns of his vineyard. Men are not to use their possessions as their own, but only as intrusted to them. The Lord's portion is to be faithfully returned to him. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed."

The statutes regarding the Lord's portion were often repeated that the people might not forget them. They were to return to God his rental money. This he claimed as his portion. Their physical and mental powers as well as their money were to be used for him. His vineyard was to be faithfully cultivated, so that a large income could be returned to him in tithes and offerings. A portion was to be set apart for the sustenance of the ministry, and was to be used for no other purpose. Gifts and offerings were to be made to relieve the necessity of the church. Means was to be appropriated for the relief of the poor and suffering.

The history of the children of Israel shows us the many privileges they enjoyed. And the richest blessings were in store for them if they kept the Lord's commandments. "Know therefore," God declared, "that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." "Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him." "What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?"

Shall we profit by the teaching of the parable of the vineyard? "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the Majesty on high."

Christ has a church in every age. Obedience to the commandments of God gives us a right to the privileges of this church. There are those in the church who are made no better by their connection with it. They themselves break the terms of their election. If we comply with the conditions God has made, we shall secure our election to salvation. Perfect obedience to his commandments is the evidence that we love God.

"I had planted thee a noble vine," God declares, "wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?" The lesson is for us. Paul declares, "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear." This message

comes to all who share the privileges once given to ancient Israel. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief." "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."

#### TO HOPE.

O HOPE, stay thou near by!  
Point ever upward to a clearer sky,  
A fairer day.  
Keep close beside through all the stormy way,  
Dear hope,  
And give me strength with darkest ills to cope.

Thy bright and sunny smile  
Has brought me cheer in many a gloomy while  
In times now past,  
When storms swept 'round, and skies were overcast;  
Leave me not now,  
But let me feel thy touch upon my brow.

True friend of mine!  
So let me place this trusting hand in thine,  
As years roll on;  
Until, thy misson gone,  
I say at last, on heaven's sunny slope,  
Farewell, dear hope!

—Eliza Cummings Hatch.

#### FULL OF FAITH AND POWER.

Rev. Charles Inwood.

"A man full of faith and of the Holy Ghost." Acts 6:5. That was God's estimate of Stephen. Is it God's estimate of you?

"A man full of faith and of the Holy Ghost." *A man!*—not an angel—a man, fallible, liable to err, with a nature offering as many points of access and attack to the devil as yours or mine—a man with passions and appetites, and temper and feelings, just like ours—a man with a real human body and real human feelings, with thinking powers and willing powers, just like you and me.

Beloved, sanctity does not change our physical and mental structure; and I pray you to remember that, in view of some errors current just now. It simply places these under new and divine control. But, however completely possessed by God we may be, we are men and women still. Stephen was a real man, and not a whit less a man because he was really and truly a saint.

God does not torture our manhood in the process of making us holy. God is not at war with man; he is only at war with the sin and self which are darkening and defiling and paralyzing the man, and preventing him from realizing God's purpose. One of the greatest comforts to my own soul in the study of the word of God is to notice the intense humanness of Bible saints. Stephen was a man just like you and me.

Let me now point out the two distinguishing features that constituted him a saint; and I praise God for the intense simplicity of the Scriptural conception. I fear some of you get a little bewildered. You have heard of this, and the other view presented, until you hardly know where you are, and what is and what is not possible. Oh that, with the power of the Spirit, God may just bring you back to the simple conception expressed in this single sentence!

What is it that makes a man a saint?—Full of faith, full of the Holy Ghost—that is all: faith, the human side, the attitude of the man toward God; the fullness of the Holy Ghost, the response of God to the need of man. If you have that, then praise God with all your heart, and don't trouble about trying to square this, that, and the other little bit of theology which has, perhaps, troubled you.

"A man full of faith." What does that mean?

It means, manifestly, one who trusts God fully; one who believes all God says; one who believes all God says about experimental holiness; one who believes that God means him to prove it in his own soul and life day by day; one who believes God without reservation and without questioning; one who believes God in the utter absence of feeling and emotion; one who looks God in the face, and with his broken heart says, "O God, thy promise is enough for me," and who shows that he means it by resting content with the promise of God alone. That is trusting fully—trusting has become a habit.

We talk a great deal about the power of habit; and a more solemn and awful truth for an unconverted man I do not know. But the power of habit is as great in the realm of right as in the realm of wrong. How does a man form a bad habit?—Simply by repeated single acts. And as surely as a man by a series of acts can form a wrong habit, so by a series of acts he can form a right habit. Some of you would not be in a chronic condition of doubt, if you had not repeated single acts of doubting until the habit of doubting holds you as much as the habit of strong drink holds others.

Praise God, the power of habit is just as strong in the realm of what is good; and if by persistent acts of doubt a Christian forms the habit of doubting, so, I believe, by simple persistence in trusting, a Christian can form, through the Spirit of God, the habit of trusting; and there comes into the whole realm of our spiritual life a new ease and rest and sweetness when once we come under the habit of taking God at his word, and trust him, no matter what men say.

But there is the other side. It also means one whom God can fully trust. There is the idea of faithfulness, and only those who trust God fully can be fully trusted by God; but they can, for God knows them. What a precious word that was which God uttered long ago about Abraham: "I know him, that he will command his children and his household after him." Gen. 18: 19. That simply meant, I can lean on Abraham, I can trust him; he is faithful. I can trust him with great duties, great crises, great honors, great difficulties, great trials. Yes, yes, it is a sign that God has confidence in us when he lets great and overwhelming trials come to us. And I tell you, beloved, God will do anything up to the limit of his promise, for the man who will trust him, the man on whom he can lean. And if God can trust you fully, everybody who deals with you in business or in daily life can trust you, too.

"A man full of faith"—one who trusts God fully, and one whom God can fully trust.

Now a word about the other, "*Full of the Holy Ghost*"—not a transient and temporary inspiration, but a permanent and abiding endowment. As the tree in spring time is full of sap, as the white-heat metal is full of fire, so it is possible for you and me to be interpenetrated, possessed, mastered, held by the power of the Spirit of God, who is dwelling in us—so possessed by him that every thought we think, every word we utter, every act we perform, and the whole influence of our life, are all on fire through the indwelling of the Spirit in our soul.

I dare not say that, if God's word did not reveal it. "*Full of the Holy Ghost*." Stephen had learned the secret of abiding in fullness—in the sixth chapter—before the storm came on, and at the end of the seventh chapter,—when he had gone through the terrible storm,—he was still filled with the Spirit.

"EVERY revelation of God to the soul increases the capacity to know and to love."

#### RESPONSE TO "THE ANCHOR HOLDS."

MRS. S. L. STOUT.  
(Mackinaw, Ill.)

CANST thou sing, on the height of the mountain,  
'Mid the lightning's mad flash in the rain,  
Through the strife and the tumult and passion  
Of the world in its rush after gain?  
Does the anchor hold there, O my brother!  
As you hear the wild cries of brave men,  
And behold all the pain and the anguish,  
As you wander o'er hilltop and plain?

The anchor holds! Nor time, nor place,  
Nor wrath of men, in life's mad race,  
Nor breakers' roar, nor blinding rain,  
Can loose the hold of anchor chain—  
Thank God, the anchor holds!

So in the dark shade of the mountain,  
At the foot of the storm-riven crest,  
I sing, "It is Faith's blessed anchor;  
In the cleft of the Rock let it rest."  
The cedar and cypress and yew-tree,  
All speak of God's love and his care,  
And the heart's open chambers now show me  
The place of my idols made bare.

Praise God, the anchor's hold is sure,  
The pledge and promise stand secure!  
Nor life, nor death, nor scorn's rude blast  
Can move the Rock that holds it fast—  
Praise God, the anchor holds!

#### ROME IN THE PHILIPPINES.

Two weeks ago, on page 420 of the REVIEW, we reprinted from the New York Times an editorial on "Rome in the Philippines," relative to seditious leaflets that had been distributed everywhere among the natives in Manila. There was pointed out a close parallel of sentiment between the matter in the leaflets and that in a late sermon by Archbishop Nozaleda.

We had seen mention of those leaflets, and had read extracts from them; but the matter was so brazen that we could hardly believe that it could have been circulated by the Catholic authorities, or with their knowledge. The evidence presented by the Times convinced us that it was really so. And since that, we have received a copy of the Manila Times, which presents the subject in such a shape as to leave no room for doubt. The thing, being so manifestly true, should be as fully as possible known in the United States.

The matter was published in the Manila Times of April 19, 1900, from which we copy direct. The leading editorial is as follows:—

#### THE CHURCH MILITANT.

When the Rev. Father McKinnon made a public exhibition of himself recently, as a furious fanatic, a coarse slanderer of honest men and high principles, and an instigator of racial and religious strife, it was a surprise and a sorrow to us, and to all his friends; and many said, gravely, that he injured his church, and that his ideas did not accurately represent the ideas of that church. But now a greater surprise has come. The church itself has gone further and offended worse than McKinnon, not officially, but effectively; for the leaflets which have been scattered broadcast in the churches and homes of Manila are not indeed published in the name of any church dignitary, but they are full of quotations from the pope himself.

Nothing could be more defiant. They say, as clearly as words can say, that the decrees of General Otis count for nothing, and that it is very reprehensible of General Otis to consider himself supreme in the Philippines. They quote chapter and verse, to show that any who disagree will suffer the extreme penalty of divine wrath.

This agrees substantially with what Archbishop Chappelle has said, in newspaper interviews before he left the United States, and in conversations since he reached Manila. He has said, over and over again, that the church will and must do exactly what it wishes, without tolerating the slightest interference on the part of the government. He has talked big about how he pacified Cuba and Porto Rico when the government could not; and how he could pacify the Philippines, and the government could not. He has emphatically asserted that if the government refused to agree to his demands, there would be trouble. Now the trouble is beginning.

This is no new situation. Just before the outbreak of the war between Spain and the United States, the superiors of all the orders of friars in the Philippines sent home a long memorial to the Spanish government, in which they said, frankly: "If the government does not aid the church, the revolutionary movement will increase every day. . . . The civil authority ought to be a bulwark of the church." The church refuses to be a bulwark of the state, and is ready to undermine it if not granted supremacy. The threat which they threw at King Alfonso is transferred to General Otis; the priests are, in effect, inciting sedition.

If these pious humbugs have their way, the people of Manila will see a revival of the ancient annual service in the cathedral, at which the archbishop, with magnificent pomp and ceremony, laid the national flag on the floor before the altar, and trampled it underfoot, in token of the supremacy of the church. This document says not only that the church and state must not be separated, but that the church is the greater of the two, and the laws of the state are nothing. "You are not to obey the civil authorities," it says; "you are to condemn and reject their acts and decrees." This means nothing less than war to the knife. Very well, let it be war, and we shall soon see who will win. It had to come sometime; it may as well come now as later. It can only end as Governor Leary's little religious war in Guam ended.

On the same editorial page is the following:—

#### FRIARS FLATLY DEFY AMERICAN GOVERNMENT.

PAMPHLET PRINTED BY PRIESTS AND DISTRIBUTED IN CHURCHES AND HOMES, STRICTLY CONDEMNING ACTS OF THE AMERICAN AUTHORITIES.

Encouraged by the forbearance shown them hitherto, the friars have gone so far as to declare open war on the present administration. Here is their statement exactly translated; it speaks for itself:—

#### SACRED EXERCISES.

##### TRUTHS WHICH CHRISTIANS MUST MAINTAIN.

I. The commands of the church must be obeyed in the same manner as the law of God.

(He that heareth you heareth me; and he that despiseth you despiseth me. Luke 10:16. But if any neglect to hear the church, let him be unto thee as a heathen and a publican. Matt. 18:17.)

II. You must subject your own judgment to that of the church, and think exactly as the church thinks; for the church can not be overcome, according to the promises made by Jesus Christ and the obligations imposed on us to believe just what the church tells us. (Teach all the nations; I am with you to the end of the world. Matt. 28:19, 20. The gates of hell shall not prevail against the church. Matt. 16:18.)

III. You must reject and condemn the Masonic sect, so frequently rejected and condemned by the supreme pontiffs.

IV. You must also reject and condemn liberty of worship, liberty of the press, liberty of thought, and other liberties of perdition (as Pope Leo XIII calls them) condemned and rejected by the church (Prop. 77, 78, and 79 of the Syllabus and Encyclical "Libertas," by Pope Leo XIII).



V. You must also reject and condemn liberalism, and also modern progress and civilization, as being false progress and false civilization (Prop. 19 of Syllabus).

VI. You must utterly abominate civil marriage, and regard it as pure concubinage (Prop. 73 of the Syllabus and Encyclical "Arcanum," by Pope Leo XIII; Encyclical "Acerbisimum," by Pope Pius IX).

VII. You must also condemn and reject the interference of the civil authorities in any ecclesiastical affairs, so much in vogue nowadays (Prop. 44, Syllabus).

VIII. Finally, you must hold the belief that the church has a divine and supernatural authority, by its origin, and is moreover superior to the civil authorities; and reject and condemn the doctrine that the church should submit to the state, or that the state is independent or ought to separate itself from the church (Prop. 54 and 55, Syllabus).

Children must be brought up in the above views, . . . condemning whatever the church condemns. And children must be educated solely in Catholic schools by genuinely Catholic teachers, and not on any account in unsectarian or mixed schools, which are strictly forbidden by the church (Pope Pius IX, letter of 14th July 1864; Pope Leo XIII, letter of 16th August, 1897).

The foregoing is a literal translation of leaflets that are now being distributed in the churches and delivered at houses throughout the town. It bears no signature nor impress of authority, but is of similar print to the "Estrella de Antipolo," printed in the Dominican Friars' establishment at Calle Santo Thomas, Manila. There is a strict rule of the Church of Rome prohibiting priests from publishing anything without express authority of their superiors, and therefore the "Estrella" and the "Libertas" pretend to be published by laymen; but it is a thin pretense, if ever one was thin.

The things herein so vehemently condemned are the things that the United States is pledged to carry out. Civil marriages are established by general order of the military governor, and these truculent priests defy him and his general orders. Freedom of worship and freedom of thought are established in the proclamation of General Merritt, on the occupation of Manila; again, in the proclamation of President McKinley, published officially by General Otis, in January, 1899; and again in the proclamation of the commissioners last April. These pamphlets disseminated broadcast in the churches and homes of Manila, roundly "reject and condemn" McKinley, Otis, Merritt, the commissioners, and the American nation at large.

Nay, more. They "reject and condemn" the whole civilized world, calling modern civilization a false and reprehensible thing. They will not tolerate the existence of a civil government, except under the control of the church.

They defy the state; they defy the United States government; and they forbid the trembling Filipinos to obey the law, on pain of the utmost penalties of eternal perdition. They proudly claim to hold in their hand the wrath of God before the eyes of the people, to terrorize them out of their respect for the law, to make them ignore and despise the American government and every American thought of freedom, for fear their immortal souls should suffer everlasting torment. They play on the feelings of an ignorant and intensely superstitious populace, and bid them choose side with the church against the state, or suffer the punishment of eternal damnation.

"WHEN we receive Christ as an abiding guest in the soul, the peace of God, which passeth all understanding, will keep our hearts and minds through Christ Jesus."

THE Christian Endeavor delegation from Cleveland, which made a Sunday train wait an hour or so, and start one minute after midnight, doubtless held that the fourth commandment (which is so commonly transferred without authority to the first day of the week) goes by railroad time. By local time it was still Sunday in the city when they started.—*Springfield Republican*.

# SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

## THE STARCH FAMILY.

(Continued.)

### MORAL OPPORTUNITIES CONSTITUTE OUR SPIRITUAL EXERCISE.

HEAVEN-SENT opportunities to uplift, or better, the condition of fallen man constitute the Christian's gymnasium, whose apparatus, in the form of divine opportunity, is carefully arranged by an infinite hand to meet the varied needs of each and every child of God. To neglect these God-given opportunities is but to weaken, while to improve them is to strengthen, the characters we are building for eternity.

The opportunity to work for the betterment of man—physically, mentally, and morally—constitutes the great opportunity we have in this life, of working for God. The Creator of the universe is to-day in no need of our service, except in the person of his needy, fallen creatures. Therefore it is that every opportunity we have for working for fallen man, is an opportunity to work for God.

Thus divine opportunity becomes heaven's gymnasium on this sinful earth. When we, as Christians, fail to recognize, appropriate, and utilize heaven-sent opportunities in our spiritual experience, we are doing just what the diabetic is doing physically in failing to utilize starch: he eliminates the digested starch unused, untouched, unappropriated; we, Christians, by our moral inactivity, are day by day eliminating from our experience heaven-sent opportunities unimproved, untouched, yea, often even unrecognized.

### SIGNIFICANCE OF OUR INABILITY TO RECOGNIZE AND UTILIZE GOD-GIVEN OPPORTUNITIES.

Diabetes indicates a physical condition in which the cells that make use of starch have their intelligence so perverted as to be unable to recognize, appropriate, and use this material. This is but an illustration of the spiritual condition of those persons who have rejected light and truth, or neglected their opportunities to do good. *Spiritual* diabetes (this term is used for the sake of clearly bringing out the force of the comparison) is the result of having had the spiritual intelligence, or discernment, befogged or muddled by the presence of moral poisons (error, etc.). If this condition is allowed to exist, by and by it develops into a chronic state; day after day the one so afflicted will go on grumbling and finding fault with God because of his condition. Before long the grandest possibilities and the greatest opportunities will be passed by wholly unrecognized, owing to this spiritual blindness, or loss of moral sight, which has developed as a result of the accumulation of spiritual poisons in the soul, which in turn owe their existence in the soul to moral inactivity.

### "QUENCH NOT THE SPIRIT," OR THE FIRES OF SPIRITUAL ECONOMY.

It has already been stated that all starch taken into the system must ultimately be burned up, or oxidized. The human body is a living furnace, in which the fires are ever burning;

the furnace, as it were, being replenished by the food taken at each meal. Just so with the soul. This in the physical life is but an illustration of the thing that is actually taking place within the moral nature of every growing Christian. The Spirit of God, "the Spirit of burning" (Isa. 4:4), is within the soul, to consume the dross, the selfishness, and the sin. David said, "My heart was hot within me, while I was musing the fire burned" (Ps. 39:3); speaking of a walk with Jesus, the disciples said, "Did not our heart burn within us?" (Luke 24:32); and with cloven tongues of fire the Spirit was made visible on the day of Pentecost. As a devouring fire, it descended to accept the burnt offering of old; and to-day, as the fires of spiritual purity and moral fervor burn and rage within the soul, let every Christian take heed that he does not, by selfishness, compromise, or by indifference to light, quench the Spirit, which burns within for the purification of soul, body, and spirit.

This, while it is one of the shortest verses in the Bible, is one that means much to us: "Quench not the Spirit." 1 Thess. 5:19. To extinguish the physical fires in the body results in disease; to extinguish the fires of the soul can but result in the production of a spiritual condition unfavorable to moral growth, or the development of Christian character. All truth and spiritual food must be acted upon by the Spirit—must be *vitalized by the Spirit*—before the soul is able to derive full benefit from it. Truth, like physical food, must be burned up within us; and, like the energy of the food, it must be liberated,—liberated as spiritual heat and moral energy. Eze. 2:9, 10; 3:1-4; Jer. 15:16; 20:9.

### HOW STARCH IS DIGESTED.

The saliva meets the starch as soon as it enters the mouth, and at once it begins its work of transforming soluble (cooked) starch into sugar, and it does not cease its activity until after it has been in the stomach for almost half an hour. The salivary glands manufacture about a quart of saliva every twenty-four hours, but this amount is increased or decreased by various circumstances. It is increased by partaking of dry food, also by the various natural flavors contained in the food substances, thus actually proving the truth of the saying that certain foods make the mouth water.

The flow of saliva is decreased by rapid eating. When food is swallowed too quickly, it does not remain in the mouth long enough for a sufficient amount of saliva to mingle with it to completely transform all the starch into sugar. The production of saliva is also decreased by the drinking of fluids at meals, or by the use of liquid or semiliquid foods. Nature is never wasteful; and when the salivary glands find that there is already an abundance of fluid in the mouth, they do not propose to go to the trouble of manufacturing saliva. An actual experiment demonstrated that there is twenty times as much saliva manufactured when eating a dry food substance, as granose, as when eating a liquid or semiliquid food.

Nature evidently expected that many would err in the proper use of the saliva, and so she has arranged, farther along, a digestive process for starch, which is not so directly under the control of man's will. One of these starch digesting fluids is the *pancreatic juice*. This fluid has various functions. It has the power of digesting not only starch, but also albumen and fat. It has more marked activity than saliva, although secreted in a much smaller quantity.

Nature, recognizing the great importance of having the starch thoroughly digested, furnishes it a still further opportunity of being acted upon by the *intestinal juice*, which also possesses the power of converting starch into sugar. So all the way along the alimentary canal, this process of starch digestion, which was begun in the mouth, is being continued to completion.

#### SPIRITUAL LESSON FROM STARCH DIGESTION.

Just as the saliva can take the cooked starch submitted to its action, and transform it into a form of sugar that is in every way suited to the nourishment of the body, so the Spirit of God, when allowed to have free access to our hearts, there to carry on his work of transformation, will be able to take us, our characters, and by his transforming power, convert them from the earthly into the heavenly; from the sensual into the spiritual. Just as the saliva is ever ready and ever able to change starch into sugar, so the Spirit of God is both willing and able to carry forward the wonderful work of changing the character of fallen man into that divine similitude that will entitle him to an eternal place in that everlasting building,—the temple of God. "In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

If the starch is not in a suitable condition to be digested, or transformed, when it comes in contact with the saliva, does it then have to pass on through the system with no further opportunity of being digested?—No, there is yet another opportunity for the digestion of starch.

This second opportunity is when it comes in contact with the *pancreatic juice*, and possibly a third opportunity is afforded by the action of the *intestinal juice*. We see the same great principle of divine opportunity extended to man in his spiritual experience. God does not always cast us aside because we are not in a suitable condition to hear his voice the first time. Just as the starch has a probation, as it were, after passing the sphere of the saliva, so the sinner is usually given at least more than one opportunity of turning to God. "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night. . . . He openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man. . . . He is chastened also with pain upon his bed." Job 33:14-19.

God speaks once to man to show him the error of his way, and even a second time he makes an effort to show man the folly of his course; and if these opportunities do not accomplish the purpose of changing his mind, of transforming his character, the loving Father gives yet another opportunity, and this he represents as the last; it is the voice of pain, it is the language of disease: through affliction God seeks to make his last appeal to erring man. What a beautiful lesson! Even as the starch may be digested by three distinct fluids in the body, so the man himself is represented as having three distinct opportunities to recognize the necessity of a transformation of character, from pride to humility, from his purpose to God's purpose; for God says that his object in all his speaking to man is to "hide pride from man," and to "withdraw man from his purpose."

#### I KNOW WHOM I HAVE BELIEVED.

You ask me how I gave my heart to Christ?

I do not know.

There came a yearning for him in my soul

So long ago;

I found earth's flowerets would fade and die;

I wept for something that would satisfy;

And then—and then somehow I seemed to dare  
To lift my broken heart to him in prayer.

I do not know—

I can not tell you—how;

I only know

He is my Saviour now.

You ask me when I gave my heart to Christ?

I can not tell.

The day, or just the hour, I do not now

Remember well.

It must have been when I was all alone

The light of his forgiving Spirit shone

Into my heart, so clouded o'er with sin;

I think—I think 't was then I let him in.

I do not know—

I can not tell you—when;

I only know

He is so dear since then.

You ask me where I gave my heart to Christ?

I can not say.

That sacred place has faded from my sight

As yesterday.

Perhaps he thought it better I should not

Remember where. How I should love that spot!

I think I could not tear myself away;

For I should wish forever there to stay.

I do not know—

I can not tell you—where;

I only know

He came and blessed me there.

You ask me why I gave my heart to Christ?

I can reply.

It is a wondrous story; listen while

I tell you why:

My heart was drawn at length to see his face.

I was alone; I had no resting-place.

I heard of how he loved me with a love

Of depth so great, of height so far above

All human ken;

I longed such love to share,

And sought it then

Upon my knees in prayer.

— *Guild Life and Work.*

#### THE PLACE OF CHRIST'S MINISTRY.

C. H. KESLAKE.

(New Brunswick, N. J.)

In studying Christ as our high priest, we shall fail fully to appreciate his work if the place of his ministry is not borne in mind. In fact, it is of the highest importance that this point be recognized.

Christ's ministry is for *us*; and that we might fully receive the blessing of his mediatorial work, the Holy Spirit has caused to be written all that was necessary for that purpose. And that being so, it must be clear that only so far as we study to comprehend every detail given relating to the priestly ministry of Christ shall we derive the fullness of the blessing that God has for us. Therefore, as the Holy Spirit has caused to be written that which pertains to the place of Christ's ministry, it is important that this phase be studied.

When God brought the children of Israel out of Egypt to bring them into the land promised to Abraham and his seed, he said to Moses, "And let them make me a sanctuary; that I may dwell among them." Ex. 25:8. "For the building of the sanctuary," a description of which is found in the book of Exodus, "great and expensive preparations were necessary; a large amount of the most precious and costly material was required." Care was to be taken that it be made strictly according to a pattern that was shown Moses when he was communing with God in the mount. Verse 40.

This sanctuary was a miniature representation of the sanctuary in heaven, in which Christ ministers for us as high priest. For thus we read, "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man." Heb. 8:1, 2. And then, to show further that the sanctuary built in the wilderness was a type, or shadow, of the one already referred to, speaking of the service of the priests, the apostle says, "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." Verse 4. The object of this article, however, is not to speak at length of the sanctuary in heaven, but to call attention to another "house," in which Christ ministers through the Holy Spirit.

While in the plainest manner possible it is shown that the sanctuary built by man was a type of the sanctuary in heaven, which was built by God, it is no less true that it also represents another, which is referred to in the Scriptures in such a way as to make it impossible to separate it from the sanctuary in heaven; and that while the Lord is engaged in his priestly work in heaven, a similar work is being done in this other place, and so closely are they related that the work in both is practically one work.

What this other "house" is, is told us in Heb. 3:6: "But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." This is the house—the people of God, in whom and for whom Christ ministers.

Before the establishment of the Levitical priesthood, "every man was the priest of his own household. In the days of Abraham, the priesthood was regarded as the birthright of the eldest son."—"*Patriarchs and Prophets*," page 350. This will make more clear the beautiful truth taught us in the scripture already quoted. Christ was faithful, as a Son, in God's house, or family, "whose house are we, if"—In a former article we have shown that it was because of his perfect obedience and faithfulness in the flesh, that Christ was ordained high priest. But now we see further that it was his prerogative—his birthright, as the eldest Son in God's family—to exercise the office of high priest. Christ is our own kin—related to us by the closest of blood ties.

By the sacrifice of himself "hath he appeared to put away sin." Heb. 9:26.

There are few Seventh-day Adventists who do not realize that we are now living in the time of the cleansing of the sanctuary that is in heaven. But how many of us have sensed as we ought that the cleansing in heaven means a corresponding cleansing in *us*? If we are saved at all, the cleansing of the sanctuary within us must be accomplished before the sanctuary in heaven is cleansed. Moreover, the solemn truth has come to us by the testimony of God's Spirit that the work in heaven is nearly completed. And that being so, it means that little time remains for the perfecting of God's character in us. But thank God, short as the time is, it is abundantly sufficient for the work to be done. It took but an instant of time for God to create a world, and that is all that is needed to create a new heart.

"THROUGH humility and self-surrender we may become heirs with Him, when 'the meek shall inherit the earth; and shall delight themselves in the abundance of peace.'"



## A PLEA FOR MOTHER.

R. B. M.

Young friend, you seem merry, and that is quite right;  
Your laugh rings out cheerful this soft summer night;  
But list while I ask you a question the while—  
Did you think, when at home, to give mother a smile?

I have watched you to-night from the place where I stand;  
You've a kind word for all, ever lending a hand:  
But stop, let me ask you, before I forget—  
Did you ask if your mother has her work done yet?

Your cheeks glow with health, and are unmarred by care;  
No gray locks yet sprinkle your beautiful hair:  
But let me ask you (I'll whisper it low)—  
What has made mother's tresses as white as the snow?  
What has traced those deep furrows so thick on her brow?  
Was it kind words and actions? Ah! answer me now.

I passed by her window, as hither I came:  
She was working and weeping. Now where lies the blame?  
"I can't help you, mother, for I must away;  
The young folks are coming, and what will they say?"  
Oh, how the words grieved her, like sharp-pointed dart!  
Each one seemed to sever a cord at her heart.

Do you stop to ponder what seed you now sow?  
Or think of the harvest sure from it to grow?  
Her feet, so work-weary, halt now in the gloom;  
Ere long they'll be resting all cold in the tomb.

Young friend, I entreat you, before 't is too late,  
To go to your mother, and change her sad fate.  
Give to her the sweet greetings thrown lightly away,  
And with kind words and actions support her each day.  
Then a change soon will come o'er that sad, weary face,  
And in your own bosom sweet peace will have place.

Dear friend, will you listen—once more I entreat—  
Nor thoughtlessly trample that heart 'neath your feet?

## "MY MOTHER SCRUBBED WHILE I STUDIED SHAKESPEARE."

Mrs. W. S. Sadler, in *Life Boat*.

"My mother scrubbed while I studied Shakespeare!" These words were spoken recently by a bright young woman, with whom we came in contact in our work. After she had finished Shakespeare, and had come face to face with the stern realities of life, she found herself in a strange and wicked city, and compelled to earn her own livelihood. We questioned her concerning her knowledge of practical work, and her answer was: "My mother never taught me to work; I grew up with the idea that I should never be called upon to perform menial labor. I loved my books, and mother permitted me to become wholly absorbed in them. She scrubbed while I studied Shakespeare. Was I to blame?" Was she? How often in the home we see the mother rising early to prepare the breakfast for the father and

brothers, and after they are off to work, calling the daughter just in time to make preparations for school, and then congratulating herself that her daughter, "dear bright girl!" shall not be taxed with household cares and duties, but shall save all her strength for her studies. O mother, do you not know that while the mind is being taxed with the problems of school life, there is nothing so beneficial, healthful, and helpful for your daughter as practical housework with you as her companion? The faithful performance of the simplest domestic duties brings a satisfaction and a blessing which nothing else can. That is just why God has given us this work in the sacred realm of the home.

## THE VALUE OF HOME TRAINING AND HOUSEHOLD DUTIES.

There is something sacred about the household duties of a happy home. If mothers could only realize how much this simple training means to the daughter after she leaves the home nest, they would cease to rob their daughters of this most important part of their character building. It is this part of the training, mingled with the divine thought of pure religion, that serves as a rudder to many a girl's bark when she finds herself out in the stormy ocean of life. On every side are swift and dangerous currents. The young woman in question had received some religious training in early youth, and this held her in the trying hours of this experience. She had said that she would not learn to do practical domestic work, but after a few moments of deep and careful consideration, she decided to take up the simplest duties, and do her best. We have only to relate the following sad incident, to show you what this young woman escaped, and we hope that it may serve as a beacon of warning to indulgent mothers and indolent daughters.

## SHE WAS A STRANGER TO BOTH CHRIST AND COMMON WORK.

One Saturday night, a few weeks ago, a young girl called on us, and told this sad story: "I was told that if I came here, you would help me." We assured her that we would certainly help her if it lay in our power. She continued, "I have been away from home and work for four days, during which time I have not had my clothes off. To-night I had to give an answer about a great step I was asked to take, and instead I have come to you. I do not want to become a bad woman, and I want you to help me. When I was young, I went to school, had a good time, and was never made to work. I grew up with the idea that I would never have to work very hard. My mother washed and ironed and sewed and mended my clothes, while I did nothing but go to school and read books. I began reading novels when I was a little girl, and I grew up enjoying excitement. When I was thirteen years old, I ran away from home. My parents then decided to take me out of school, and give me a business training. I went to a school of shorthand and typewriting. I did well for a short time, but one afternoon one of the girls induced me to remain away from school, and accompany her to see some friends. That was a sad day for me."

## THE AWFUL PRICE OF LOST CONFIDENCE IN MOTHER.

"The story of my sad experience I never told to mother; in fact, I never told her anything about myself. I told her something once, when very young, and she scolded me, and told me never to tell her anything like that again, and I never have. From that time friendship between myself and mother gradually lessened."

In a few moments, we were down on our knees praying. On arising, the first thing she said was, "I want to go home to-night; will you go with me?" In a short time, in company with Mr. Sadler, I accompanied this poor girl to her home, which is several miles from the training-school. As we left the street-car and drew near her home, she began to grow timid, and several times came near turning back, but we urged her on, feeling sure that the mother would receive her with open arms. Her father met us at the open door. Poor old man! he invited us in; but the mother did not take her in her arms; she did not even call her "daughter." She simply said, in a heart-broken way, "Laura, where have you been?" After a short conversation, it was decided that she should return to the training-school with us. We did everything we could to help her; but the third morning, on going to her room, we found it vacant. She had arisen at an early hour, and left the training-school; no one knew where she had gone. Poor Laura! it was too late. The religious training had been left out in her youth; and having no education in practical work, her ship was left, in this great city, without a rudder. It was too late to mend matters. The mother through all the youthful experience of the girl, had been very indulgent, and had shielded her from work. She no doubt thought she was doing her daughter good instead of harm. The poor old couple have been looking and waiting for their daughter's return; but alas! in vain.

The first young woman mentioned might have turned out the same way, had it not been for the religious training she had received.

## A WARNING TO MOTHERS AND DAUGHTERS.

My dear young sister, if it were your privilege to meet the girls I meet here each week, in this great city of Chicago, and hear their stories, you would certainly feel it to be your duty to learn to do practical work. Dear mothers, while you have an opportunity, won't you, for the sake of your daughters, before they are thrown upon their own resources teach them the fundamental principles of housework, etc.? A great many girls who have left a life of sin and shame, on being asked what they can do, will say, "Would to God my mother had made me work. I am willing to learn now; but to tell you the truth, I do not know how to cook a meal. I do not know how to do housework." These girls look upon housework as drudgery. The home can be a little heaven here on earth, if we will but let Christ come in and help us with the training of our children, and teach them to be willing to work. Many a story, just as true as this one, might be told; but we hope that these two experiences will serve to arouse every mother and daughter who reads them, to sense the importance and value of practical household education.

The following recipe for mending broken chinaware is found in *Table Talk*: "If you break a piece of china, you can mend it so that it will not show, and can not be broken again in the same place. Make a solution of gum arabic, into which stir plaster of Paris until it becomes a thick cream. Apply to the broken edges with a brush, hold together for a few minutes; set away for three or four days, when the mended place will hardly be seen, and will be perfectly firm. The mixture when made must be used at once."





"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.

With golden bells, the priestly vest,  
And rich pomegranates bordered round —  
The need of holiness expressed,  
And called for fruit as well as sound.

—Cowper.

#### SIMPLICITY IN DRESS.

Mrs. E. G. White, in "Testimonies for the Church," Vol. IV,  
pages 628-630.

As we see our sisters departing from simplicity in dress, and cultivating a love for the fashions of the world, we feel troubled. By taking steps in this direction, they are separating themselves from God, and neglecting the inward adorning. They should not feel at liberty to spend their God-given time in the unnecessary ornamentation of their clothing. How much better might it be employed in searching the Scriptures, thus obtaining a thorough knowledge of the prophecies and of the practical lessons of Christ.

As Christians, we ought not to engage in any employment upon which we can not conscientiously ask the blessing of the Lord. Do you, my sisters, in the needless work you put upon your garments, feel a clear conscience? Can you, while perplexing the mind over ruffles and bows and ribbons, be uplifting the soul to God in prayer that he will bless your efforts? The time spent in this way might be devoted to doing good to others, and to cultivating your own minds.

Many of our sisters are persons of good ability; and if their talents were used to the glory of God, they would be successful in winning many souls to Christ. Will they not be responsible for the souls they might have saved, had not extravagance in dress and the cares of this world so crippled and dwarfed their God-given powers that they felt no burden of the work? Satan invented the fashions, in order to keep the minds of women so engrossed with the subject of dress that they could think of but little else. . . . The reason so many are not desirous of attending prayer-meeting and of engaging in religious exercises is that their minds are devoted to other things. They are conforming to the world in the matter of dress; and while they are so doing, souls whom they might have helped by letting their light shine in good works, are strengthened in their unbelief by the inconsistent course of these professed Christians.

God would be pleased to see our sisters clad in neat, simple apparel, and earnestly engaged in the work of the Lord. They are not deficient in ability; and if they would put to a right use the talents they already have, their efficiency would be greatly increased. If the time they now spend in needless work were devoted to searching the word of God, and explaining it to others, their own minds would be enriched with gems of truth, and they would be strengthened and ennobled by the effort made to understand the reasons of our faith. Were our sisters conscientious Bible Christians, seeking to improve every opportunity to enlighten others, we should see scores of souls embracing the truth through their self-sacrificing endeavors alone. Sisters, in the day when the accounts

of all are balanced, will you feel a pleasure in reviewing your life? or will you feel that the beauty of the outward man was sought, while the inward beauty of the soul was almost entirely neglected?

Have not our sisters sufficient zeal and moral courage to place themselves without excuse upon the Bible platform? The apostle has given most explicit directions on this point: "I will therefore . . . that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." Here the Lord, through his apostle, speaks expressly against the wearing of gold. Let those who have had experience see to it that they do not lead others astray on this point by their example. That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others.

Especially should the wives of our ministers be careful not to depart from the plain teachings of the Bible on the point of dress. Many look upon these injunctions as too old-fashioned to be worthy of notice; but he who gave them to his disciples understood the dangers from the love of dress in our time, and sent to us the note of warning. Will we heed the warning and be wise? Extravagance in dress is continually increasing. The end is not yet. Fashion is constantly changing, and our sisters follow in its wake, regardless of time or expense. There is a great amount of means expended upon dress, when it should be returned to God, the giver.

#### EXTRACTS FROM CORRESPONDENCE.

I FEEL this morning, as I go about my work, that perhaps it will do some mother good to know of my experience. I stand alone for the truth in this town, but He who cares for his children strengthens me as is needful. I am indeed thankful for the assurance that "all things work together for good to them that love God." It gives me courage many times. I have four little boys. The oldest is eight years of age, and the baby is seven months. It is my earnest desire to raise them as the Lord would have me, and I believe I can; for his Spirit is teaching me as I go on trusting him, and looking to him for wisdom. How true the words, "The fear of the Lord is the beginning of wisdom." My husband is not a Christian, but my heart goes out in gratitude to God for the blessed assurance that he will be. God has promised to give us the desires of our heart if we walk in his ways.

I seldom see any of like faith, and have been permitted to hear very few sermons by our people. I take the REVIEW and HERALD, and it is a spiritual feast to me every week. I also take the *Little Friend*, and find it very helpful in teaching the children.

I take a little time to read every day. The Spirit of the Lord has shown me unnecessary work that I was doing; and in place of that I study the Bible, read good literature, visit a sick neighbor, amuse the children, or do something that the Lord indicates he would have me do. I make my little boys' waists of dark material, and do not ruffle them. I use oilcloth on the table, and fold a great many of my clothes, and so do not spend time in ironing.

I wish my husband to be remembered at the noontide hour of prayer, and also myself, that I may live every day and every hour in such a way that God's Spirit may work through me. If my husband would step into the vineyard, I believe many souls would be gathered in. I know that the Lord wants him, and can make use of him; but Satan is working with all his power. Please pray earnestly.

If the sister who sent in the preceding will write again, giving her full name and address, we shall be glad. We desire to come in close touch with such courageous and true gospel workers. We assure her of our prayerful interest.

For several days such scriptures as the following have been ringing in my ears: "If thou take forth the precious from the vile, . . . I will make thee unto this people a fenced brazen wall;" "Join thyself to this chariot." About 2 A. M. last night I awoke, and went to my "cave," where I go to seek the Lord. A long time I prayed, till at length a calm settled upon me; and coming forth, I found that the day had dawned, so I went about my daily duties, until suddenly I conceived the idea of going to a city twelve miles away, with my husband, to do some business. On my way I stopped at the home of one of the members of the Methodist Protestant Church, of which I was once a member, and under which, at one time, I had license to preach. Be-

fore I left her home, she said to me, "Come and go with me to district meeting next week. I have to read a paper on the Baptism of the Holy Ghost, and I wish you would help me out." I saw in a moment an opportunity for the truth. The subjects assigned for discussion were, the Millennium, Intermediate State of the Dead, Exposition of Luke 16, and Our Inheritance in Christ. After the reading of the papers, an open discussion is to follow. I ask prayer that I may be used of the Lord in his own way, and that points of doctrine brought out may be gracefully, but forcibly, met by the Word, as evidently the Lord designs to be done by myself. I feel that the truth is on trial, and it is for the truth I plead.

We quote the following from a sister's letter, which shows how the Lord will fill a woman's hands with work for which he sees she is best adapted, when she is willing to take the work that he offers. This sister's example is worthy of imitation, and she should have our prayerful interest in the work that has come into her home.

I have a home full of care. My husband is an invalid, and my father, who is quite aged, lives with us, and requires a good deal of attention. I have had five children of my own; but one, a boy of ten years, was killed by lightning, and a daughter of nineteen died of typhoid fever, leaving me three. I have living with me my son's three beautiful little girls; and two years ago, in a providential way, I adopted a little child whose father died of consumption, leaving it uncared for. About four years ago a minister of the United Brethren denomination died, leaving four children. His wife came to me one cold day in winter, and said that she could not support her children. She wished them placed where they could be taught the word of God, and felt directed to come to me. We could not refuse, feeling it to be the call of God, and so one of her little girls has been with us ever since. She is a little Christian, and we love her very much. This makes five children not our own. I wish you could see them in the evening, all in their little night dresses at prayer. There is not a vain repetition, but they talk to Jesus as to a precious friend.

I am fifty-four years old, and weave for a living. We are poor, but the Lord has fed and clothed us. One day in the winter the children were out of shoes, and the smallest one said, "Let us ask Jesus to send us some," and we did so. As I left them, to come downstairs, there was a knock at the door, and upon opening it a neighbor's boy stood before me with three pairs of shoes, a little worn but good to wear. His family were not Adventists. The children all recognized the answer to their prayer. A Catholic woman seven miles away heard of my babies, and sent me some material for clothes, and some money. So the Lord helped me at that time.

I have been in the habit of giving my REVIEW away after reading it, and one woman to whom I gave it sent it to a sister in Ohio, whose husband was a saloon-keeper. Some time afterward the woman came to see me, and is now keeping the Sabbath. Her husband came also. He has sold his saloon, and has settled down in other business.

#### REQUESTS FOR PRAYER.

"PLEASE pray for my nephew, who has turned from the observance of the Sabbath."

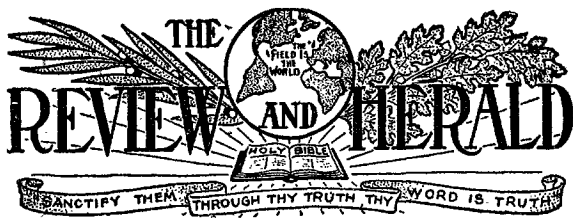
A mother requests prayer for her prodigal son, who has left his family and gone West, and is living an evil life. She writes: "Pray for my son's conversion, and for his restoration to his wife and little ones. I feel as if nothing will avail for my boy but the prayers of the saints."

"I request that you remember my youngest daughter at the throne of grace, that she may be truly converted. We have prayed and labored for her. While she is steady, truthful, and virtuous, she is not a Christian, and is surrounded with worldly influences in her work. I feel very anxious for her."

Pray for a husband and father, who is untrue to his family, and is following a careless and shameful career. He says that he has not long to live, and wishes to have a good time. He was once a lover of the truth, but now he has turned away, and his conduct is influencing the lives of his three sons, who were also in the truth. The request comes from a daughter.

Pray for the husband of one of our sisters. He has given up the truth in discouragement. He started out with strong determination to serve the Lord; but soon after, he was dismissed from the firm where he had been employed for eighteen years, and then was driven from place to place, with little work, and sometimes no pay. He suffered loss of money and property, and finally gave up in discouragement and despair. He will not listen to God's word; nor go to church.

"THE triumph of Christian faith is to suffer, and be strong; to submit, and thus conquer; to be killed all the day long, and yet to live; to bear the cross, and thus win the crown of immortal glory."



BATTLE CREEK, MICH., JULY 17, 1900.

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### THE THIRD ANGEL'S MESSAGE.

LAST week we showed that more than nine years ago, from what was then in sight, we called attention to the prospect that there would be a revolution backward in the principle of government in this nation; that the doctrine of the Declaration of Independence and the Constitution would be subverted, and that European and Roman principles of government would supplant the American.

All this has now come to pass. The European and Roman principles of government have now been adopted as the principles of government of the United States, in all territorial and island possessions except Hawaii.

Nine years ago we said that, if such things should come, the result would be the perfect likeness of the course of Rome which developed the Beast, and which, therefore, repeated here, would be only the Image of the Beast. And now, since that which we then contemplated has come to pass, and is being steadily practiced, nothing else than the Image of the Beast can be rightly expected as the result of the course upon which this nation has entered, and is now steadily pursuing.

This revolution backward, the apostasy from the fundamental principles of this nation, and the actions of the nation in consequence, are, and will be, but elements in the making of the Image of the Beast. The Third Angel's Message is a warning against the making of the Image of the Beast, as certainly as it must be a warning against the worship of the Image of the Beast when that Image shall have been made. Accordingly, it is now the work of all those to whom the Third Angel's Message has been committed to note the working of these elements that go to make the Image of the Beast; to avoid any entanglement or alliances with them; and carefully and consistently to point out to others the inevitable result of all these things.

This must be done, because the Third Angel's Message must be given; and it is just as much our duty to do all that we can to save the people of this nation from the fearful evil that incurs the wrath of God, as it is to do what we can to save the people of the other nations from the day of ruin.

The crisis in the course of the nation comes in in the completion of the making of the Image of the Beast, and giving life to that Image, and, by means of it, enforcing upon all the worship of the Beast and his Image. The nation is now in the power of the tide that will inevitably carry her to this goal marked in the prophecy. We do not say that it will reach the crisis in a year, nor in any specific time. We only say that the nation has entered upon the course, and is in the power of the tide, that will inevitably bring her to that crisis, and consequently to ruin. And all that anyone needs to do, so fully to know this that he shall be able to recognize any feature of the Image of the Beast that may appear, is simply to study the course of Rome, which culminated in the formation of the Beast and the consequent ruin of that nation.

Calling attention to these things from time to time, as events have occurred that demand such notice, is what we have been doing in these columns of the REVIEW for the last two years; and this is what we must continue to do as certainly as we continue to give the Third Angel's Message in its warning concerning the Image of the Beast.

Some have thought, in the things which we have had occasion to say concerning the apostasy of this

republic, that we have been attacking the present administration; but this is a mistake. We have had nothing at all to do with the present administration as such, nor has any mention of it been made because it is the present administration. All that we have done is to call attention to the facts, and to the nature and the bearing of those facts, with respect to the making of the Image of the Beast. This we shall be obliged to continue to do, because events will continue to occur, bearing the same meaning, and to which it will be necessary to call attention, as elements which mark the fulfillment of the prophecy. And this will be so, *whatever administration may be in power*. If the present administration were to cease to-day, and another one were to take its place, we should be obliged to call attention to facts that would just as certainly be elements in the making of the Image of the Beast as any that so far have occurred.

This being the year of a presidential campaign, there are just now multitudes of people who hope, and are deliberately working, to bring about a change of administration. We do not pretend to any knowledge as to whether there *will be*, nor as to whether there *should be*, a change of administration. But we know that, even though a change of administration may be accomplished, *there will be no check in the progress of the elements that go to the making of the Image of the Beast*. If there should be a change in administration, much would be expected in the way of checking the present tide of imperialism. And, in such event, something might be done to check the present, particular phase of it. But where this particular phase might be checked, others would be established, and would progress just as swiftly toward that goal as the present course has been, or will be, progressing.

This thing consists not in administrations. It in no wise depends upon administrations, nor change of administrations. Neither change nor no change of administration can affect it: except, perhaps, to check some, while hastening other, features of the general apostasy of the republic. The evil is in the whole nation. The nation has lost the principle and the spirit of a republic: it has lost the faculty of self-government. And the force or effect of a change of administration, whether this year or later, can be fitly expressed in the words of Cicero, at the death of Caesar (which death, indeed, was accomplished to effect a change of administration, and so to save the Roman Republic from imperialism), when he exclaimed: "We have killed the king, but the kingdom is with us still. We have taken away the tyrant; the tyranny survives."

The Roman Republic did not reach the confirmed imperial despotism of a one-man power, in a straight, uninterrupted course. There were many changes of administration. There were many political reforms accomplished in the many changes of administration. But not one of these changes nor one of these "reforms" checked the general tide. Not one of these reforms was in any sense a true reform: it was merely political reform; selfishness and imperialism in one phase being supplanted by selfishness and imperialism in another phase.

From the start that has been made by this republic in the downward course of the Roman Republic, it now is perfectly easy to know what will come in this republic, simply by reading carefully what did come in the Roman Republic. For it was the union of the apostate church with that republic which had degenerated into an imperial despotism, that made the Beast. And the Beast is presented in the prophecy as the standard of comparison by which alone we shall be able to know what is the Image of the Beast.

And now, since in our study of that phase of the Third Angel's Message which relates specifically to the Beast and his Image, we are brought into the very whirl of the events daily occurring, all of which tend to the making of the Image of the Beast, we shall not follow this phase of the subject further in these studies. This phase of the Third Angel's Message will be now before us constantly in the course of current events; and these events will be noted, in specific items, as they occur.

And for our set studies on the Third Angel's Message, we shall next take up that phase of it in which the place and work of ALL THE NATIONS are comprehended. These studies will begin week after next.

### STUDIES IN GALATIANS.

#### The Two Covenants.

Gal. 4: 21-31.

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

The first covenant was faulty. It was faulty in the promises; because it rested primarily upon the promises of the people, wherein the people promised something that it was impossible for them to do.

Why, then, were they allowed of the Lord to enter into such a covenant? Did he not know that the people could not do what they promised?—To be sure, he did.

But the people did not know it. "Living [in Egypt] in the midst of idolatry and corruption, they had no true conception of the holiness of God; of the exceeding sinfulness of their own hearts; their utter inability, in themselves, to render obedience to God's law; and their need of a Saviour. ALL THIS THEY MUST BE TAUGHT. God brought them to Sinai; he manifested his glory; he gave them his law, with the promise of great blessings on condition of obedience. . . . The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God's law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, 'All that the Lord hath said will we do, and be obedient.'"

Since the people did not know these essential things concerning themselves;—"their utter inability," etc.;—since they would not believe God, so that they could know;—and since "all this they must be taught,"—the only sure means by which they could be caused to learn this which they did not know was to have them try, and fail; and so learn by experience that they could not of themselves establish their own righteousness as the righteousness of God. Then they would be willing to accept by faith God's righteousness, which is established by faith.

This is all perfectly plain from the circumstances of the case.

As we have seen in a former study, before they left Egypt the Lord had said: "I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God." Now is it not perfectly plain that if they had believed this, they would never have needed to enter into any bargain to get the Lord to be their God, and to make themselves his people?

If they had believed, by his own word, that he was already their God, and that so they were already his people; and if they had known that he was already the Lord their God (Ex. 6: 7), would they have needed to promise that they would keep his law "indeed" so that they might be his people, and he be their God?—Plainly, no.

If they had believed that the Lord would "give" to them "for an heritage" the inheritance that he had sworn to give to Abraham, to Isaac, and to Jacob (Ex. 6: 8), could there ever have been found any place for a bargain into which they would enter,



and according to which they would, *by works*, earn that inheritance? — Plainly, no.

In other words, if they had received God, by faith, in these things which he had promised to them before they left Egypt, would they have needed to undertake to win him to them in those things, by their own works? — Plainly, no.

In yet other words: If they had known, and had been in, God's covenant *with Abraham*, the everlasting covenant, would they have ever needed to know, or to enter into, this other covenant at Sinai, which in substance was only *their own*, because it rested only on *their promises*? — Plainly, no.

Following back the thought to its original in the parallel, in these verses in Galatians, the parallel question is,—

If Sarai and Abram had believed God's promise, and had held fast only to that, would Ishmael ever have found a place in the family of Abraham? Would two sons ever have been born to Abraham? — Plainly, no.

Plainly, then, there never was any need of Abraham's having more than one son, the son that God had promised. Yet, "*these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar.*"

And just as there was never any need of Abraham's having but one son,—the son that God had promised,—so there was no need for Israel ever to have but the one covenant—the covenant of God with Abraham—the everlasting covenant.

Just as there was no need of those *two* sons, so there was no need of the *two* covenants.

And as, through unbelief and distrust of God, Hagar and Ishmael were brought in on the side; just so, through unbelief and distrust of God, the covenant at Sinai was brought in on the side.

And as Hagar and Ishmael never had any recognition at all in the promise that God made to give Abraham a son, just so the covenant at Sinai never had any recognition at all in God's promise of salvation to mankind.

As Hagar and Ishmael had to be cast out, and all that had brought them in had to be utterly repudiated, in order that the son whom God had promised should have the place that belonged to him; just so the covenant at Sinai had to be cast out, and all that brought it in had to be utterly repudiated, on the part of the people, upon whose promises alone that covenant rested, in order that God's original covenant—the covenant with Abraham—the everlasting covenant—should have the place that belongs to it, in the life and salvation of men.

Yet, as the troubles and the failure of Sarai and Abram in the scheme that brought in Hagar and Ishmael, were instrumental in bringing them at last to the point where they did trust implicitly in the promise of God alone; so the trouble and the dismal failure that Israel experienced in the first covenant brought them to the point where they appreciated, and implicitly trusted in, *God's original covenant*,—the covenant with Abraham,—his everlasting covenant,—*which he had given them before they left Egypt at all*.

For, as we have seen, Israel broke both the law of God and their covenant not to break it. And when Moses came down from the mount, having in his hands the tables of the law that they had covenanted to obey "*indeed*," and saw what they had done, "*he cast the tables out of his hands, and brake them beneath the mount*" (Ex. 32:19), "*thus signifying that as they had broken their covenant with God, so God had broken his covenant with them.*"—"*Patriarchs and Prophets*," page 320.

They thus found themselves stranded, and utterly helpless, with all their resources utterly exhausted. For "*they could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant, and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant.*"—*Id.*, page 372.

Thus the covenant from Sinai brought them to the covenant with Abraham. The first covenant brought them to the second covenant. The old

covenant brought them to the new covenant. And thus the law, which was the basis of that covenant,—*the broken law*,—was the schoolmaster to bring them to Christ, that they might be justified by faith.

Please study this study closely and carefully; for, in the next studies, we pass from this to the study of the new covenant.

#### "PEACE BE UNTO YOU."

The world sighs for peace, but is greeted with the alarm of war. Waves of strife, fulfilling our Saviour's prediction of the nature of the closing years of time, are surging over all the earth. "*Nation shall rise against nation, and kingdom against kingdom.*" The world is in the turmoil of war, because war dominates the hearts of men. "*There is no peace, saith the Lord, unto the wicked.*" "*The way of peace have they not known.*"

The most comprehensive and abundant promises in all the Scriptures pertain to the blessings of peace. The Lord will bless his people with peace. "*Great peace have they which love thy law: and nothing shall offend them.*" Of Jerusalem rebuilt, after the captivity, the Lord says. "*In this place will I give peace, saith the Lord of hosts.*" And the feet of him that bringeth good tidings, that publisheth peace, are beautiful on the mountains. The Lord promised to make a covenant of peace with his people. "*Thou wilt keep him in perfect peace, whose mind is stayed on thee.*" The Saviour is named the "*Prince of peace*;" God is the "*God of peace*;" his kingdom is the kingdom of peace "*from sea even to sea, and from the river even to the ends of the earth.*" Zech. 9:10. The birth of the Messiah into this world was heralded by the proclamation, "*On earth peace, good will toward men,*" which under his reign will all be accomplished. "*Of the increase of his government and peace, there shall be no end.*" Isa. 9:7.

In his last legacy to his people, the Lord laid greater stress upon the bestowal of his peace than upon any other point. He said, "*Peace I leave with you, my peace I give unto you.*" John 14:27. And this is peace such as the world can not bestow upon us, and can not take away from us; for it is beyond the reach of the world itself. It is the peace that "*passeth all understanding.*" Again and again it is said to be "*peace from God the Father,*" and comes as a benediction "*from him which is, and which was, and which is to come,*" growing ever in volume, power, and blessedness, with no sign of any end.

After his resurrection, our Lord made this endowment more prominent than any other. When he first met with his disciples collectively, twice he greeted them with the words, "*Peace be unto you*;" and when, after eight days, again they were within, and he met with them, by passing miraculously through closed doors, as we shall have power to do when our vile bodies are fashioned like unto his glorious body (Phil. 3:21), his first greeting again was, "*Peace be unto you.*" From what one has been uniformly in the past, we may accurately judge of what he will be in the future, especially in the case of our Lord, who changes not. We may be assured, then, that as he was then, while with them in the flesh, he will continue to be, as related to his people, to the end of the world, according to his promise, breathing upon us his Holy Spirit, and summoning us to the enjoyment of his peace.

His visit to his disciples at that time was undeserved, uninvited, and unexpected, but most welcome, nevertheless. How it brought out the divine characteristics of forbearance, gentleness, and love! The disciples, as professed followers of Christ, had been acting most unworthily. They had fled from him when he was betrayed, and deserted him at his trial, and they were even then unbelieving respecting his resurrection, refusing to credit the testimony of those who testified that they had seen him. Yet he was anxious to lift them out of their embarrassment, banish their trial, and restore their confidence and comfort; for they were like sheep without a shepherd, and needed his presence. But they had this in their favor: they were making use of the little life they had left. They were assembled together, and though it was from "*fear of the*

Jews" that they had shut themselves up in the place of their common abode (Acts 1:18), instead of having met to celebrate the day of the resurrection of Christ, in which they did not then believe (Mark 16:18), nevertheless it gave the Saviour opportunity to meet with them, and help them. But more than this, they were overwhelmed with what they supposed was their irreparable loss, and were lamenting his absence, thus manifesting their desire for his presence again; and then he met them, and said, "*Peace be unto you.*" How full of life and comfort these words must have been to them.

This greeting was a benediction. He wished them to dismiss their troubles from their hearts, and let the divine peace within.

It was to make actual what he had spoken to them before his departure from them: "*Let not your heart be troubled; ye believe in God, believe also in me.*"

It was a declaration that they were at peace with God.

It was a divine fiat, as much as to say that it should be so; and it inspired them with peace.

And it was a divine sentence of absolution from all their wrongs; for it must have put away all their offenses and shortcomings, which were calculated to destroy their peace of mind.

These words, "*Peace be unto you*," were for all time; so to-day by his Spirit the Lord says the same words to us, to calm all the disturbances of our hearts, if this is not already done; or if it is, to do it in a still greater degree, to relieve from care, to discharge from all sin, to deliver from spiritual conflicts, and to give each one of us immediate and perfect peace.

And what was the result of this meeting of Christ with his disciples, and of his benediction upon them?—It begot them again to a lively hope, so that even Thomas was obliged to cast off his obstinate unbelief, and to exclaim, "*My Lord and my God.*" He placed upon them the seal of his love for them, by showing them his hands and his feet. He refreshed their memory: "*These are the words which I spake unto you.*" Luke 24:44. He opened their understanding. Verse 45. He laid out before them their work: "*And ye are witnesses of these things.*" Verse 48. He filled them with joy. John 20:20. Does the Lord ever come to us for the same reasons, and with the same results? If not, why not? "*Lo, I am with you alway,*" he says, "*even unto the end of the world.*" And may we not expect that as we draw near the limit of the time, he will vouchsafe to us more marked fulfillments of the promise?

It is said that there are, "*far down in the ocean bed, depths where the waters are forever undisturbed; no storms ever move them, but everlasting calm and silence reign supreme.*" There are also heights in the heavens above, far beyond the airiest films of clouds or winds or birds, basking in everlasting sunshine, and reached only by the music of the spheres. These are illustrations of the exhaustless mines and sure treasures of peace that belong to the Christian, the fruit of righteousness that is sown in peace, of them that make peace, and that will, according to the prayer of the apostle, be multiplied unto the elect.

The first words of the Master to those who first met him after his resurrection were, "*All hail*;" that is, Rejoice. To the second company he said, "*Peace be unto you.*" Those who composed this company, as we have seen, had been guilty of waywardness and unfaithfulness in regard to him; but like his great prototype, Joseph, he took special pains to relieve them from all embarrassment and depression of spirit. After his brethren had put Joseph into the pit, and had then sold him into slavery, and finally were brought before him, face to face, as suppliants, when he was possessed of all the power and glory of Egypt, he did not say, simply, "*I am Joseph*," and then leave them to the terrible emotions of their own hearts, under the memories of their past wrongs, which must have crowded into their minds; but he said, "*I am Joseph your brother.*" To the mention of his own name he immediately added that of his relationship, "*your brother.*"

So when he met his disciples, Christ, knowing all hearts, knew that, besides their great grief, they

must have had a feeling of burning shame on account of their treatment of himself; and he said, as he disclosed himself to them, and showed them his hands and his feet, "Peace be unto you." It reminds us of the course pursued by the angel toward the prophet Daniel, when he had sunk down overwhelmed with a sense of the angel's glory. He placed his hand upon Daniel, and said, "O man greatly beloved, fear not: *peace be unto thee*, be strong, yea, be strong. And when he had spoken unto me," says Daniel, "I was strengthened, and said, Let my Lord speak; for thou hast strengthened me." So the Lord, in making himself known to those whom he had loved so intensely, but who had treated him so unworthily, sent them first the message, by Mary, "Go, tell my brethren." Then he followed this message by personally appearing before them, with these words: "Peace be unto you." Their own experiences and thoughts at that time were not calculated to throw them into a very peaceful frame of mind; but Christ wished them to be peaceful and strong in him, and expressed his wish in words which were for all time, and for the whole household. U. S.



**THE POWER OF RIGHTEOUSNESS  
DELIVERS FROM DEATH.**

**Dan. 6: 18-28.**

It hardly seems possible that any thoughtful student of the Scriptures can read the experience of Daniel as recorded in this sixth chapter, without noticing the parallel between it and the experience of the Son of man when he was betrayed into the hands of sinners. They were both delivered up on account of envy; they were both falsely charged with such disregard of the civil authority as really amounted to treason; in both cases the accusers made use of the civil power as a means of accomplishing their own personal ends; in both cases the ruler before whom the case was tried, was satisfied of the innocence of the accused, and desired to set him free, but was led to pronounce sentence against him by the clamor of the accusers, and through fear of loss of his own position; in both cases extra precautions were taken to prevent any human interference with the complete success of the plan, the seal of the civil power being set upon the stone which closed the door of hope; in both cases those who came "very early in the morning" found that a great deliverance had been wrought through the innocence of the accused; and in both cases the gospel of the kingdom was proclaimed throughout all the world, as the direct result of the effort to destroy the life which was revealing it. If the Jews in the time of Christ had understood this lesson from the book of Daniel, "they would not have crucified the Lord of glory." And if the people of this generation understood it, there would never be a decree passed "that as many as would not worship the image of the beast should be killed." "Whoso readeth, let him understand."

Although the presidents and the princes were apparently much concerned for the welfare of the king, and the stability of the kingdom, and had acted in this matter with a great outward show of regard for the person of the king, yet the sequel showed that this was all a hollow mockery, and that they cared only for their own selfish ends, with an utter disregard for the effect of their conduct upon the peace of mind of the king.

"Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel,

O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God."

The contrast is again sharply drawn between the kingdom of this world and the kingdom of heaven; between the one who is surrounded with the outward indications of royalty, the pomp and circumstance of the court, and the one who has the kingdom of God within him. "The king went to his palace;" but the palace could give him neither peace of mind nor rest of body. Daniel spent the night in the den of lions, but had both, because the "kingdom of God is . . . peace, and joy in the Holy Ghost." And the king was glad to go from the palace to the den of lions "very early in the morning," and found peace of mind only in learning that the wicked scheme, in which he had acted his part, had failed of its purpose. How plain it is again made that he who sits upon a throne is not always a king, and that character is the true test of membership in the royal family. Darius did not dare to stand for the right regardless of the consequences to himself, and the consequences of this course were destructive to his own peace of mind; he was the slave of corruption, the mere creature of circumstances. Daniel remembered that he was a servant of the living God, and was loyal to him regardless of the consequences to himself; and the consequences were full of glory. He was the Lord's freeman, the ruler of circumstances.

The co-operation of the human with the divine in the Lord's provision to deliver man from all the destructive power of him who, "as a roaring lion, walketh about, seeking whom he may devour," is plainly brought out in the experience of Daniel. God sent an angel, and shut the lions' mouths; but this was made possible by the fact that Daniel maintained his communion with God. He did not himself cut off the channel of communication. "No manner of hurt was found upon him;" but this deliverance was not the result of any arbitrary act upon the part of God, merely to show his power, but "because he believed in his God." Faith is the key that God has placed in the hand of man, with which he may unlock the storehouse of heaven, and share with God all that God has. He is thus brought into the current of God's own life, and experiences the power of the endless life, and becomes a partaker of the divine nature. Being thus united with the whole thought and purpose of God, all heaven is at his command to give him success in the way of the Lord, and he will experience the fulfillment of the promise that "whatsoever he doeth shall prosper." Thus it was with all those "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Thus it is that "all things are possible to him that believeth."

In continuing his communion with God "as he did aforetime," even when he "knew that the writing was signed," Daniel had openly disregarded a decree which had been passed in due form, and established "according to the law of the Medes and Persians, which altereth not," and yet in his deliverance from death the testimony was borne that he was innocent before God, and had done the king no hurt. This makes it clear that God has never conferred upon any civil ruler the power to interfere with his servants in rendering to him what is his due as Lord of all. Ruler and subjects alike are the servants of the most high God, and each one in his place is to serve him continually. It was because Daniel recognized that he was a servant of the living God, and then served him continually, that his God was able to deliver him from the lions. Any other course on the part of Daniel would have separated him from the protecting presence and power of God, and would have left him alone with

the wild beasts. It is Immanuel, "God with us," who is "the Deliverer." The testimony of Paul the apostle is, "The Lord stood with me, . . . and I was delivered out of the mouth of the lion." "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you."

(This study to be concluded next week.)

**THE YOUTH OF ALL GENERATIONS.**

In every important religious movement in this world's history, we find that children and youth have taken a prominent part. The Lord recognized the enthusiasm that is bound up in young hearts when he said: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." "It is good for a man that he bear the yoke in his youth."

In the young Israelite who was made governor of Egypt; in the shepherd boy of Bethlehem; and in the Hebrew captives in Babylon, we have ample illustrations of what the Lord will do with young men wholly surrendered to him. Pharaoh said of Joseph: "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art." David became a man after the Lord's own heart, and one result of the faithful witnessing of the Hebrew children was that the king made a decree that no one should speak "anything amiss" against their God.

Of Jesus Christ, the greatest missionary and reformer the world has ever known, it is said, "As he is, so are we in this world." As a young person, having passed through the years of childhood and youth, the Saviour was able to meet other young persons: he received and blessed the little children; he gave kindly advice and warning to the rich young man, and was a most devoted friend and guest of Mary, Martha, and Lazarus. Upon the occasion of his triumphal entry into Jerusalem, when the people were crowding the temple courts, and the sick and decrepit pressed the Saviour upon every side, among his beloved followers little children raised their glad voices in praise to the world's Redeemer, in the words, "Hosanna to the Son of David!" and their blessed ministry was recognized, as he said, "Yea; . . . out of the mouth of babes and sucklings thou hast perfected praise."

Timothy, the bosom companion and co-laborer of the great apostle to the Gentiles, accompanied him in his missionary journeys, going from city to city. "And so were the churches established in the faith, and increased in number daily."

It was the Waldensian youth who sowed the seed of the word of God through Europe, which kept Christianity alive during the Dark Ages.

In the times of the Reformation, we find that Melancthon was but twenty-four years of age when actively engaged in teaching and preaching. Ulrich Zwingli, the leader of the Reformation in Switzerland, was but ten years of age when sent to the school of St. Theodore, Bale. "Young Zwingli made rapid progress. The learned disputes which were fashionable among the doctors of universities had even descended to the youth in schools. Ulrich took part in them. He exercised growing strength against the children of other schools, and was always victorious in the struggles which formed a kind of prelude to those by which the papacy was to be overthrown in Switzerland."—*D' Aubigné, "History of the Reformation," book 8, chap. 2, par. 3.*

At a little past eighteen, Zwingli took the degree of Master of Arts, and at twenty-two was in charge of a parish. Soon after, having taken part in a civil campaign in Italy, Zwingli perceived that "nowhere is there any imitation of Jesus Christ." And seeing that a reformer was required, he had a presentiment of his mission. Not long after this, "when Zwingli turned toward the Holy Scriptures, Switzerland took her first step in the Reformation." "In explaining the portions of the gospel and epistles selected for public worship, he always compared scripture with scripture. He spoke with animation and force, and followed with his hearers the same course which God was following with him. . . . As often as the study of the Bible suggested some useful instruction to himself, he communicated it to his hearers. . . . This forms a new and important epoch in the history of the development of the religious revolution of those countries."—*Id., chap. 4, pars. 9, 10.*

It was before he was twenty that Charles Wesley manifested the Christian seriousness and faithfulness to the college obligations, that drew upon him and his few companions the epithet of "Methodist." And John Wesley was ordained a deacon at the age of twenty-two.

In the history of the great Advent movement of 1844, children are also found spreading the truth of the Lord's soon coming. Elder J. N. Loughborough, writing in the REVIEW of June 20, 1899, says:—

"In countries where the laws forbade the preaching of anything contrary to the established religion, God had his way of working, which men could not stop, and which bore its own marks of divine origin. Sweden was such a country, and had such laws. There the beginning of the Advent movement was with little children from five to ten years of age. In the year 1896 it was the privilege of the writer to pass over those parts of central and southern Sweden where this preaching took place, and to converse with those connected with the movement, some of whom preached the doctrine when they were children."

And we would remember, with gratitude, the calling of Sister E. G. White, at the age of fifteen, to the work of God in the great threefold message of Revelation 14. When we recall the fact that she was but a timid, retiring girl, untaught in the schools of the world, and that the extent of her work has been far-reaching in its influence,—even encircling the globe,—we are led to exclaim, "Who teacheth like Him!"

This brings us to the present generation. And now the question very naturally arises, What part shall the youth of to-day exercise in the closing work of the Third Angel's Message,—the greatest movement the world will ever know? Surely the Lord has a mission for them in this, as in every other, phase of the world's history; for he has given abundant instruction in this matter. Hear him:—

"Young men and young women, you are accountable to God for the light that he has given you. This light, and these warnings, if not heeded, will rise up in the Judgment against you. Your dangers have been plainly stated; you have been cautioned and guarded on every side, hedged in with warnings. In the house of God you have listened to the most solemn, heart-searching truths presented by the servant of God in demonstration of the Spirit. What weight do these solemn appeals have upon your hearts? What influence do they have upon your characters? *You will be held responsible for every one of these appeals and warnings.* They will rise up in the Judgment to condemn those who pursue a life of vanity, levity, pride."—*Testimonies for the Church*, Vol. III, page 363.

"The youth generally seem to be Satan's captives, and he and his angels are leading them to certain destruction."—*Id.*, Vol. I, page 397.

"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. While you remain in listless indifference, how can you tell what is the will of God concerning you? and how do you expect to be saved unless, as faithful servants, you do your Lord's will? Those who possess eternal life will all have *done well*. . . . How can you tell how many souls you might save from ruin, if, instead of studying your own pleasure, you were seeking what work you could do in the vineyard of your Master? . . . Begin to pray for souls, come near to Christ, close to his bleeding side. Let a meek and quiet spirit adorn your lives, and let your earnest, broken, humble petitions ascend to him for wisdom that you may have success in saving not only your own soul, but the souls of others. . . . *Young men and young women, God calls upon you to work for him.*"—*Id.*, page 513.

Many more exhortations to the youth from the Spirit of the Lord might be noticed, but these must suffice. However, let those who have access to the "Testimonies for the Church" study the entire chapter in Vol. III, pages 362-367. And will not every older person who reads the REVIEW, place this article in the hands of some young person within his reach,—perhaps some poor boy or girl who does not have the Testimonies?

Next week we shall speak of the work among the young people of Battle Creek.

CARRIE HATHAWAY.

In an address to the Knights of Columbus, reported in the *Catholic Mirror* of June 16, Bishop McFaul, of Trenton, New Jersey, June 5, said:—

The treatment we have received from the present national administration is simply outrageous. Should not the commissions to our new possessions have had several Catholic members? They alone could intelligently weigh and appreciate the religious condition of those countries, and suggest measures suitable for the adjustment of new civil conditions, so as to enlist the strong assistance of the religious element in the interest of peace, order, and good government. . . .

It is scarcely possible to speak calmly of the injustice done our Indian schools.

In view of this and the favor that has actually been shown to the Catholic Church by the present administration, it is perfectly plain that, as ever, Rome can never be satisfied with anything less than all of everything.



#### "TEACHERS' CONFERENCE."

"Now, as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God."

In harmony with this statement, there has recently been held in Battle Creek College a teachers' conference for the consideration of the true science of education. Perhaps a more enthusiastic company of seekers after truth on this subject has never met in the history of education among Seventh-day Adventists. The enrollment has reached one hundred and ten, the larger number of whom have been engaged in our school work.

From the opening day, the interest has been high and unabating. The instruction is being given not only by such teachers as Professor Sutherland, Dr. Kellogg, and Elder Jones, but by each member of the convention who has had practical experience in school work. Indeed, each and every subject is presented not only from the theoretical, but from the practical, standpoint.

The fundamental thought of the institute is that true education is an education of faith, in faith; and can therefore in no way be mingled with the education of the world, which is an education of doubt, in doubt.

Among the topics being considered are the following:—

Why should Seventh-day Adventists have an educational system? What should it be?

What is Christian education? Wherein does it differ from the popular school system?

Is the educational work the basis for all Christian growth, and does the prosperity of the church depend upon its attitude toward Christian education?

Each of the popular churches had in turn an opportunity to do the educational work of the world; failure to do so resulted in spiritual death,—a brief history.

Is the Seventh-day Adventist Church in danger of repeating the mistake made by the popular churches in the educational work?

Educational institutions belonging to the system of Christian education; character and scope of work belonging to each; age as a basis of division.

Is it possible and practicable for each church and company to maintain a school?

Proper financial support of the church school.

Duties of the church-school board.

Relation of home life to the school, and of the teacher to the home life.

Discipline in the church school; how parents and church-members may co-operate with the teacher.

The Bible as a text-book and as the basis of all educational work.

How far the health principles should be taught in the church school.

The proper place for arithmetic to occupy in Christian schools.

Music as a factor in education.

Books for Christian schools.

Change of methods necessary in church schools.

The preparatory school; location, maintenance, size, industries connected with, etc.

Kindergarten work: (1) Bible as the basis; (2) its place in the home.

Manual training in church and preparatory schools.

Advantages of the country schools over those in the city.

How to organize a church school.

Does a public-school teacher require a training in the methods of Christian education to insure success in church-school work?

The advantage of having a nurse connected with the educational work of the church.

The Southern field as an educational problem. Our duty to that field.

Duties of the Conference and ministry toward the educational work.

The *Training School Advocate* and the work of an educational journal.

Qualifications of a church-school teacher.

The school as a stimulus to missionary work in the church.

Experiences in teaching various subjects.

Plans to strengthen and systematize the church-school work.

Interesting statistics on the educational work.

A spiritual education will develop the one hundred and forty-four thousand.

Near the opening of the convention it was decided to publish, in pamphlet form, the addresses, talks, papers, and discussions, giving the gist of all that comes before the Conference. More than thirteen

hundred copies were spoken for by the teachers present, even before it was decided to publish it, which is the most practical way of voting. This pamphlet will contain 275 or 300 pages, about the size of those of "Rise and Progress of Seventh-day Adventists." The price will be 40 cents. The talks by Dr. Kellogg on the simple principles of health, and simple remedies, will alone be worth more than the price of the pamphlet.

Every progressive Seventh-day Adventist school-teacher, and every Seventh-day Adventist who is interested in the subject of Christian education, will wish this pamphlet; for the Spirit of God has been present to lead into much important truth pertaining to this important branch of his work.

JOSEPH H. HAUGHEY.

#### IRELAND.

FROM April 27 to May 3 I was with the church in Liverpool, England, and had the pleasure of speaking several times to that company in their place of worship. A number of persons have accepted the truth since the general meeting of last fall. This has already resulted from the labors of Brethren Andross, Altman, Harris, and their helpers. There seems to be a fair prospect of further increase by the tent effort to be made this summer.

From May 4-23, in company with Brother Hutchinson, I met with the organized churches of Belfast and Banbridge, Ireland. We also visited the scattered ones in Portadown, Tanderagee, Cady, Cloner, Baleyborough, and Bangor. With a very few exceptions we saw all the Seventh-day Adventists in northern Ireland. There are about one hundred. These all hold their membership with one or the other of the two organized churches. Those situated where they can not meet with their church have local family Sabbath-schools.

In Banbridge, on Sunday afternoon, May 13, with a short notice, we had an audience of one hundred and fifty, in Orange Hall, who attentively listened to a talk on the signs of the times. In Belfast, on Sunday, May 20, in the Ulster Hall, thirteen hundred assembled to listen to the same subject. This hall was next to the largest in the city. Although the rent and advertising cost several pounds, the expense was more than met by contributions, and by a collection of twenty-three dollars taken at the meeting.

Brother Hutchinson has his twenty-by-forty-foot tabernacle erected in a good part of the city, and there is a growing interest in the meetings. In Belfast, during the month of May six or more persons decided to obey the truth, and still others are in the valley of decision.

Steadily and surely the cause of truth is gaining ground in Ireland. Those who have accepted the truth are anxious to see the work advance. As is natural in every field, they would like to see the work on the island have its due proportion of labor. There are many precious souls to be hunted out in that field. Pray for the success of the work there.

At the time of my visit to the island, it was clothed with its emerald green fields and darker green "thorn" hedge fences. These hedges, skirted with the brilliant yellow "whins" blossoms, and their banks covered with the cream-colored primroses, blue violets, and purple meadow rockets, were a gorgeous sight. No wonder the Irishman of America speaks of the beauty of the home land. Many fled from the country, not because of its lack of beauty, but to escape the oppression of landlords. I was glad to learn, however, that Britain has now provided for the mitigation of some of those oppressions.

In our journey to Cady we had an hour in Armagh. We visited the St. Patrick Cathedral, erected in 445 A. D. This was the home diocese of the famous St. Patrick, whom the Irish Catholic claims as "our principal patron, who banished the reptiles from Ireland." As to his "banishing" snakes and toads, that is probably fabulous; but I was told by many citizens that a snake will not live in Ireland. Several times snakes have been brought there; and when placed upon the ground, they will crawl along a little way, then curl up and die. It is supposed that there is something in the soil that



is surer death to the snake than the power of the dead St. Patrick.

One thing is certain; that is, that St. Patrick of the fifth century did not entertain all the many tenets of the Catholic Church of later centuries. Many writers claim that he was not in his time a Roman Catholic. Be that as it may, the St. Patrick Cathedral on the hill in Armagh is now a Protestant place of worship. The Catholics have in late years erected another cathedral on another hill in Armagh, still to hold a Catholic diocese of St. Patrick.

J. N. LOUGHBOROUGH.

#### FROM THE FRENCH CANADIAN TENT.

JUNE 4 and 5, accompanied by Mrs. Bourdeau and Brother Oswald Bourbeau, my tent worker, I came to Namur, Labelle Co., Quebec. Here, June 6, aided by others, I pitched a tent, which I had purchased at reasonable figures of W. H. Griffin, manager of the Montréal Tent, Awning, and Tarpaulin Company, whom I most heartily recommend as one who will deal honorably with any wishing to secure tents to be used in the Dominion of Canada.

After pitching and arranging our tent I thought of resting a few days, in view of heavy work we had done to prepare us a lodging and to furnish an inviting place for meetings. But even the first Sunday, and before we had invited the people to hear us, there came to our tent several persons of French and English nationalities, and asked us to speak to them. I responded; and since then I have spoken two Sundays in both French and English, visited much, held cottage meetings, and by request given Bible readings on the reasons why we observe God's holy day.

Notwithstanding efforts made to keep the people from attending our meetings, we have some deeply interested hearers. A few are powerfully wrought upon by the truth and Spirit of God, and already feel as if they ought to keep the holy Sabbath. Last Sabbath morning a France French woman, upon arising, said to her husband, "You ought not to go to work to-day. It seems to me that it is the day on which we should rest." He replied, "Take the lead," and attended our Sabbath-school with his children. We had given a Bible reading on the Sabbath question the night before, at the beginning of the Sabbath.

We are now starting a small French and English school to accommodate children who are several miles from a public school. Brother Oswald Bourbeau will teach every forenoon for five days each week, except when he has to be absent to do other missionary work, in which case his school will be taught by Mrs. Bourdeau or by Sister Peatment, an experienced English teacher who has recently moved here from Montreal, with her husband and four children.

Mrs. Bourdeau and myself find the work taxing for persons of our age. The contrast between the heat of the day and the cool, damp, and sometimes frosty, air of night at this latitude, and the care of the tent, in rain and storm, are somewhat taxing, to say nothing of the mosquito and black-fly pest; but the peace and blessing of God more than counterbalance all the inconveniences we have to meet. Upon the whole, we can say that our camp life, at the respective ages of nearly fifty-nine and sixty-five, is beneficial to us physically and spiritually, and we rejoice in Him who adds to our strength.

D. T. BOURDEAU.

#### THE NEW ENGLAND CAMP-MEETING.

ACCORDING to appointment, this meeting was held at Arlington, near Boston. The place was easy of access by steam and electric cars from the city, and the location was a desirable one in every respect. It was in open ground, surrounded with green hills, and fanned by the pure breezes from the country, and yet conveniently near the city for all who were disposed to attend.

The meeting had been in progress one day when the writer arrived on the grounds. The work of preparing the camp had been finished, and everything was beautifully and tastily arranged, so there was no interruption of religious services, and those in attendance had ten days in which quietly to worship God.

From the beginning, it was apparent that an excellent spirit prevailed in the meeting. The preaching was, for the most part, of a practical character. The evening discourses usually partook more of the doctrinal form, if such a distinction may be drawn, owing to the larger attendance from the city at those services. The meeting held over two Sabbaths, and on the first it was indeed refreshing to witness the interest in the Sabbath-school and in the services that followed; and although no special thought was bestowed upon a revival effort by those

conducting the meetings, yet the Spirit of the Lord was present to convince hearts. In the afternoon a short discourse was given. This was followed by a social meeting, in which more than one hundred and fifty persons took part in a short time. From this time forward the social meetings were a special feature of the camp-meeting. Many a burdened soul was set free, and before the close of the meeting followed the Lord in baptism.

One feature of the New England camp-meeting is worthy of notice,—the spirit of unity and harmony that prevailed among the people, and was so conspicuous in all the testimonies. To this, more than to anything else, was due the spiritual success of the meeting.

The preaching was largely by the ministers of the Conference. Elder Thompson, of the New York Conference, came at the beginning of the second week, and remained until the close. His help was appreciated by all.

No Conference or tract society business was transacted at this meeting, the meeting for the election of officers, etc., being held at another time of the year. All the time of this meeting was devoted to spiritual work and to the consideration of such questions as foreign mission work, religious liberty work, and Christian help work. The medical work came in for its share of time and consideration, as well as the work of canvassing for our literature, the duty of paying tithe and of making offerings to the Lord, etc., Elder Cottrell, the president of the Conference, taking the lead or lending his influence, in the presentation of all these subjects.

The last Sabbath of the meeting was indeed a good day. The Lord came especially near while the Word was being presented, and almost the entire afternoon following a short discourse, was spent in social service and in seeking the Lord by those who had not before known him, or, who, having known him, had wandered away from him. The congregation was not divided for social meeting as is sometimes done, but the people spontaneously arose, and by the Spirit of the Lord expressed in a few words what spoke volumes. Men may seek in vain to direct social meetings; but when the Lord, who said, "God is in heaven, and thou upon earth: therefore let thy words be few," directs a social meeting, he always does so in harmony with his own instruction; and in this case the result was glorious; for only praise to him who giveth the victory was heard.

At the early morning meeting, Sunday, June 24, the people were given an opportunity to contribute to the support of foreign missions, and other enterprises connected with the Lord's work, and the result was a liberal response. The remainder of the day was devoted to preaching services calculated to interest and benefit the people who came from the city and suburbs. An excellent impression was left upon the minds of many, and some were deeply interested. A tent will remain upon the grounds, and meetings will be held each evening as long as the interest continues. The meetings will be conducted by Elder O. O. Farnsworth and others. On the whole, the meeting was a most excellent one. May the Lord grant that many camp-meetings such as that of New England may be held this season.

ALLEN MOON.

#### IOWA CAMP-MEETING.

THE annual Conference was held in connection with the camp-meeting at Ames, Iowa, May 31 to June 10. The gathering was small for Iowa. After the meeting had been appointed, and the tents pitched, a number of smallpox cases developed in the city. The camp was under quarantine during one day of the workers' meeting. The churches and public buildings were under quarantine for about a week, and the board of health earnestly requested that our meetings be not advertised in the city. During the whole of the workers' meeting there were very few of the citizens present; but the quarantine seemed to arouse their interest to come to our meetings as soon as the quarantine was raised.

Reports of the smallpox were circulated all over the State, in the newspapers. Telegrams were received from various sections of the Conference, asking if it was safe to come to the camp-meeting. We therefore conclude that many were thereby kept away.

Notwithstanding the smallpox, the meetings of the workers were blessed of the Lord. Every indication showed that the Lord was ready to bless his people. His leadings were very manifest.

An encouraging feature of the business of the Conference was that plans were laid to utilize every available talent, in the Lord's vineyard. Enthusiastic meetings were held with the canvassers and those who are contemplating engaging in that work.

Plans were devised to work especially with the churches, to see if many more can not be enlisted in missionary effort, by way of canvassing, distributing our literature, and by house-to-house visitation.

The church-school work received some attention; and steps were taken to hold an institute for those who contemplate teaching in church schools.

A resolution was passed requesting Union College to give more attention to the training of workers for the various branches of the Lord's work.

The sanitarium enterprise was considered at length. Resolutions were passed empowering the management to do a large amount of charity work.

Prof. P. T. Magan was present to lay before the Iowa brethren the plan suggested by Sister E. G. White, whereby the debts on our educational institutions may be lifted. The Special Testimony bearing upon this subject was read, and the brethren took hold of the enterprise with a hearty goodwill. Although the meeting was small, there were more than a thousand books sold, and several hundred dollars was received in pledges.

Some time was given to the Sabbath-school, foreign mission, and religious liberty work. The Conference indorsed the plan of the Foreign Mission Board, recommending that each person lay aside ten cents or more each week, to be used by the Foreign Mission Board to establish and maintain missions in the regions beyond.

The laborers present from outside the Conference were as follows: J. H. Morrison, P. T. Magan, L. Johnson, and the writer, of the General Conference; Professors Bland, Wilkinson, and Boettcher, of Union College; and Brother Thorp, the editor of the Danish paper.

The president's report showed that there were over two hundred accessions to the faith the last year.

During the meetings the weather was fine, and the physical condition of the campers seemed good.

Revival work was carried on from the first. On the last Sabbath twenty-six persons followed their Lord in baptism.

The Conference Committee was increased to seven, so that responsibilities could be placed on some of the young men, and thereby develop them by an experience in every phase of Conference work.

At the close of the Sabbath afternoon service, Brother N. C. Bergersen was ordained to the gospel ministry, Elder Morrison giving the charge.

Iowa has a large number of stirring young people, who we hope at no very distant day will be occupying responsible positions in the work of the Lord.

L. A. HOOPES.

#### GENERAL CAMP-MEETINGS IN DISTRICT 6.

THE first of these meetings was held in the North Pacific Conference, at Portland, Ore., May 17-27. Elder and Mrs. Haskell and my wife and I arrived the day before the meeting began, and were taken by Elder H. W. Decker to the Portland Sanitarium, where we met several former friends and acquaintances, through whose kindness and attention we enjoyed a day and a night of much-needed rest and quiet.

The forenoon of the 17th we took up our abode upon the camp-ground, which was in the suburbs of the city, on a street-car line running out to St. Johns. The grounds had formerly been platted in blocks, with graded streets, for an addition to the city, which made it very convenient for the camp and campers. The number of our people encamped on the grounds exceeded that of any former meeting. There was a good attendance at the opening meeting, and a good spirit seemed to prevail. Elder W. T. Knox, the director of the District, arrived the second day of the meeting, and at once entered into active labor.

The preaching and instruction of the day-meetings were quite largely conducted by Elders Haskell and Knox, and the writer. Mrs. Irwin and Mrs. Haskell held several meetings with the sisters, in the interests of the Woman's Work. The evening services were principally carried by the ministry of the Conference. The outside attendance and interest were not large, but perhaps as much as could be expected, in view of the fact that camp-meetings have been held in the city several times prior to this season. Elder H. Shultz was in attendance, in the interests of the German work, and Elder Lewis Johnson, in the interests of the Scandinavian. Brother C. H. Jones, of the Pacific Press, was in attendance a few days in the interests of the canvassing work and the *Signs of the Times*.

Drs. J. H. Kellogg and David Paulson, having come to Portland in the interests of the Portland Sanitarium, were also present, and spoke once or twice. During their stay, the work in this institution was reorganized, and steps were taken toward its permanent incorporation. Dr. W. R. Simmons is in charge of the institution. The patronage is

good, and the prospects for the future are encouraging. Brother and Sister Tyszkiewicz, who have been connected with this work from its very beginning, and who, along with Sister Gotzian, have contributed largely to its financial support, left the last Sabbath of the meeting for a trip to Cape Nome, taking with them a large supply of health foods. They were accompanied with the prayers and best wishes of their friends, that God might bless in this missionary effort.

A number of enterprises were presented during the time of the meeting, which called for funds. These met with a fairly liberal response. Several hundred dollars was raised by the Conference to pay for tents that they had purchased. I failed to get the exact amount of the different contributions, but in the whole they amounted to several hundred dollars. The presentation of the plan for the liquidation of our school debts through the sale of Sister White's book on the parables of Jesus, resulted in the sale of over five hundred books, besides creating a general interest to assist in its further sale when the book is ready for delivery.

The reports from the various branches of the Conference showed a healthy increase. Eight new churches were admitted into the Conference, with an aggregate membership of one hundred thirty-eight. Besides this, several companies were reported as being ready for organization. Two churches were disbanded. The officers of the Conference were unanimously re-elected. A report of the treasurer showed quite a surplus in the treasury, after having settled with all their laborers, at a liberal allowance.

The meeting was not characterized by any excitement, or any special movings of the Spirit at any one time. The instruction was of that nature which would build the brethren up in the most holy faith, and fortify them against the delusions and snares of the enemy. Quite a number renewed their covenant vows to the Lord, and some for the first time accepted Christ as their Saviour.

Elder Knox and I were compelled to leave the meeting before the close, in order that we might be present at the opening of the Upper Columbia Conference; but Elder Haskell remained till the close of the meeting, and was assisted in the services by Elder J. H. Durland, who arrived a little after the middle of the meeting. Brother H. J. Schnepfer was ordained to the gospel ministry, and will labor among the Germans. It was reported that the meetings closed with a good Spirit, and that all returned to their homes full of courage, and with a determination to be more faithful in the discharge of their duties and more earnest in the promulgation of the truth in the future. GEO. A. IRWIN.

#### MICHIGAN.

GLENWOOD AND CENTERVILLE.—May 19 I came to Glenwood to hold a few days' meeting. On Sabbath there was a good attendance, and nearly all the brethren and sisters from the Decatur church were present. Elder Hebner spoke on the importance of baptism. At the close of the sermon, all those who wished to be baptized were invited forward. Eleven persons responded. To our surprise, one sister who had attended our meetings during the winter, but who did not unite with us at that time, was the first one to respond to the call. At the close of the meeting we went to the bank of a beautiful lake, where Elder Hebner buried the candidates with their Lord in baptism. It was a scene long to be remembered on account of the hallowed influence of the Spirit of God. All who were baptized united with the church in Decatur, as there is no organized church at Glenwood. One other sister, who had been baptized previously to this time, united with them.

I next went to Centerville, and held several street meetings. June 4 the tent was pitched. The first week was cold and stormy, so not much was accomplished in the evening services; but we went from house to house, searching out the honest ones; and becoming interested, they began to come to the tent. At present our congregations range from fifteen to seventy-five. During the week the attendance is not large, but Sabbath and Sunday we have a good attendance. One feature of our work is that persons come who are interested. We have a Bible study every afternoon in the tent, and the people come and take part with us. Some have decided to obey the Lord, and keep his commandments. We believe that God has jewels in this place, and we expect to present the message to them until the work is finished.

My wife and daughter and Brother J. C. Brower are helping in the work. We are all of good courage in the Lord. B. HAGLE.

Owosso.—The church school at Owosso has finished a successful year's work. This was the first effort of the brethren here to establish such a school,

and the marked blessing of God attending the work has infused much life into the entire church. Believing that God's work should be placed upon a substantial footing, the brethren built and furnished a good schoolhouse, twenty by thirty feet in size, and employed two teachers. A room for the smaller children was rented in a private building.

These brethren are no better off in this world's goods than are those of the average church. God set his seal of approval upon their spirit of sacrifice and labor of love by converting all their children. Every child in the school took a stand for the Lord upon the first day of the week of prayer, causing the brethren to feel that what they saw on that day was a gracious reward for their efforts. Of the thirty-two children who were in attendance during the year, not one failed to take a stand for Christ, although seven of the children were from families outside the faith. Before the school closed, every child over nine years of age was able to conduct an original Bible reading before the school, upon the important truths of the Third Angel's Message.

The work for the children reacted in blessing upon the church. Many times were brethren and sisters heard to tell of the blessings coming into their own lives and homes from the school. As an important result of the work, the brethren decided to build an addition to their building, more than doubling its capacity; and this addition is already well under process of construction. Many families from neighboring counties, who are without church school privileges, have had the privilege of sending their children to this school, and have written their hearty appreciation of what was done for them.

Surely God's hand is at work, and we shall soon see "a whole army of missionaries raised up to work for God" from among our precious children and youth. Happy is the church that now steps out by faith. H. A. WASHBURN.

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

"In the Land of Honduras;" "How We Can Best Help Porto Rico."

July 22-28, 1900.

(Text-book, July Magazine.)

1. DESCRIBE the homes of the poorer classes in Honduras.
2. Name the capital of this republic.
3. What can you say of the churchgoers?
4. Mention some of the products of this country.
5. What resources have brought Honduras to the attention of American investors?
6. What gems more valuable than these should lead some to consecrate themselves to labor in this field?
7. Locate Porto Rico, and give its area.
8. What are some of its products?
9. Describe briefly "the people." What is their idea of true religion?
10. What is the status of education in this island?
11. Mention some methods of labor suggested as a means of helping the Porto Ricans.



—General Buller reached Pretoria, July 7.

—The Ninth United States Infantry reached Taku, China, July 7.

—The steamship "Rolasia" has reached Seattle, Wash., with \$600,000 in Klondike gold aboard.

—The transport "Lennox" sailed from Portland, Ore., with 500 mules and horses for United States troops at Chinese ports.

—The inventory of the personal estate of the late United States Vice-President Hobart, filed in Paterson, N. J., amounts to \$2,638,941.

—The China Merchants' Company has transferred fifteen of its steamers to the British flag, five to the American, and three to the German.

—The Mexican government has named October 22 as the date for the convention, in the City of Mexico, of the International Congress of American Republics.

—Emperor William of Germany, telegraphed the commander of the German squadron and viceroys, offering 1,000 taels—\$750—to anyone delivering a foreigner of any nationality from Peking. He also offered to pay for the publication of this offer in Peking.

—Twenty-seven deaths from heat occurred in one week in Chicago.

—It is reported that at Kumassi 30,000 Ashantis await the British troops.

—Governor-General Allen, of Porto Rico, arrived in New York City, July 7.

—The British House of Lords has passed the Australian Commonwealth bill.

—Another steamer has left New Orleans, with 1,000 mules for the British army.

—The Chinese army is said to number 1,725,000 men. They have about 900,000 Mauser rifles.

—President Kruger has moved his headquarters to Nelspruit, on the Delagoa Bay Railroad.

—The Kansas wheat crop this year is the largest on record, 37,000,000 bushels having been gathered from ten counties.

—The Silver Republican Convention, in session at Kansas City, Mo., also indorse the nomination of Bryan and Stevenson.

—The czar of Russia has recently signed a decree providing in a large measure for the abolition of banishment to Siberia.

—Dr. Charles F. McDonald, United States consul at Hamilton, Ontario, who died July 10, was the deviser of the postal-money order.

—The British War Office reports the casualties in South Africa since the beginning of the war, exclusive of sick and wounded, to have been 29,706.

—Henry Barnard, one of America's pioneer educators, and United States Commissioner of Education from 1867-70, died July 6. He was born in Hartford, Conn., Jan. 24, 1811.

—According to London dispatches, Lord Roberts "does not believe the Boer war has ended, and has put a stop to the return of civilians, and ordered mining men back to Bloemfontein."

—Thirty-five persons were killed, and eighteen injured (nine fatally), by the recent wrecking of a trolley car at Tacoma, Wash. The car left the track on a curve, at full speed, rolling down an embankment.

—It is said that "the sultan of Turkey will this summer celebrate the twenty-fifth anniversary of his accession to the throne. The occasion will be "an official jubilee, and the European sovereigns are already being sounded on the subject."

—The Finnish Senate has addressed a memorial to the czar of Russia, "declaring its inability to promulgate the imperial rescript regarding the Russian language in Finland, the limitation of the right of public meeting, and granting the right of Russians to carry on trades prohibited to the Finns."

—A Chicago man by the name of Peter Nissen successfully went through the whirlpool rapids of the Niagara, July 11, in a boat of his own construction, called the "Foolkiller." His boat was twenty feet long, four feet deep, and four feet wide. He narrowly escaped being engulfed by the furious waters of the rapids.

—Salvage claims have been filed in the United States District Court of New York, against the steamship "Kaiser Wilhelm der Grosse," for \$900,000, for towing her from the burning piers, June 30. What a vast difference between these claims and the small amount that it really did cost to tow the steamer to safety!

—London dispatches report "a considerable Boer success eighteen miles from Pretoria, the capture of a squadron of the Scots Greys and a part of five companies of the Lincolnshire Regiment, and two guns." This occurred at Ntatal's Nek. Lord Roberts' dispatch says: "A list of the casualties has not been received, but I fear they are heavy."

—The ceremonies in connection with the unveiling of the statue to the memory of the Marquis de Lafayette were held in the Garden of the Tuileries, at Paris, July 4. The statue is the gift of the school children of the United States. It was presented to the French nation by Ferdinand W. Peck, and was accepted by M. Loubet, president of the French Republic. Archbishop Ireland also delivered an oration upon the occasion.

—The new Hamburg-American liner "Deutschland," a few feet shorter than the "Oceanic," the largest steamer afloat, broke the record on her maiden trip. She crossed from Plymouth to New York in five days, fifteen hours, and forty-six minutes, a record-breaking average of 22.42 knots an hour. She arrived in New York, July 12. The fastest trip hitherto was made by the "Kaiser Wilhelm der Grosse" (Cherbourg to New York), in five days, seventeen hours, and twenty-four minutes.

—William J. Bryan was unanimously nominated for president by the Democratic National Convention at St. Louis, Mo., July 5. The platform adopted by the convention "declares imperialism to be the paramount issue; it also declares for the free coinage of silver at the ratio of sixteen to one, and that the Constitution follows the flag; condemns gold-standard legislation, private monopolies, the Dingley tariff, Republican policy in dealing with the new possessions of the country; expresses sympathy with the Boers; calls for the election of United States senators by direct vote of the people; demands reduction of war taxes," etc. The following day Adlai E. Stevenson was nominated for vice-president, by the Democratic convention.

— The United States battle-ship "Oregon" is successfully floated, and will be docked and repaired in the Japanese port of Kure.

— In 1899 there were built in the United States 2,196 railway locomotives, valued at about \$25,000,000; and 480 of them were shipped to foreign countries.

— United States exports to Asia, Japan, Australasia and other islands of the Pacific, in the fiscal year ending June 30, will exceed \$100,000,000. In 1893 they were only \$27,421,000.

— In the recent religious census of Toronto, "only four persons out of 143,000 wished to be enrolled as freethinkers, two as infidels, five as atheists, and one as a Universalist."

— According to Bradstreet, the number of failures in business in this country, during the first six months of the present year, was the smallest of any recorded in a corresponding period for eighteen years.

— It is feared that the rye crop in Germany will be almost a total failure this season, and also that the yield will be poor in Austria-Hungary. Last year the rye crop of the two empires was 376,000,000 bushels, and the wheat crop was 288,000,000 bushels.

— A New York weekly says that "as the result of the lynching in Darien, Ga., last summer, twenty-seven negroes are now in the chain-gang, but not one white man; and the town has greatly decayed in population and business, and is not likely to recover for many years."

— June 30 the public debt of the United States, less cash in the Treasury, amounted to \$1,107,711,258, a decrease for the month of \$14,897,553. The annual statement of the receipt and expenditures of the United States, for the fiscal year ending June 30, shows receipts of \$568,988,948.21, and expenditures of \$487,759,171.98.

— The Associated Jewish Charities of Chicago have decided to abolish henceforth all balls, fairs, and charity bazaars, as methods of swelling their funds. They "have resolved to give of their means according to their ability, and promise that their already magnificent philanthropies shall not suffer by the change." That is both religion and sense.



## SPECIAL NOTICES

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

BRETHREN H. J. Farman and H. C. Giles wish those writing to them from the United States to remember that postage on mail sent to them from the United States is five cents for every half-ounce and double that rate for all over half an ounce. Many times they have had to pay fines of from six to twenty-two cents in order to get letters from friends or from our offices. They love their friends, but not their fines.

### KEENE ACADEMY CALENDAR.

THE seventh annual calendar of Keene Academy is now ready for distribution, and will be sent free to all who will send their address to C. C. Lewis, Keene, Tex. Students, especially, who went away before the calendar was ready, are invited to write for as many copies as they can use to good advantage. As each calendar marks in its changes the progress of a school, many will be interested to see a copy of this number.

### ANOTHER EXCELLENT OPPORTUNITY.

Do you know that the Sanitarium Medical Missionary Training-School has for nearly two years had a correspondence department connected with it, and sends out lessons weekly to students who are unable to take a regular course at one of our sanitariums? We shall organize a new class this month, and would like to hear from those who are interested. A descriptive circular giving full particulars of the course, also testimonials from those who are taking it, will be furnished, free, on application. Address Correspondence Department, Medical Missionary Training-School, Battle Creek, Mich.

### DEMORALIZATION OF AMERICAN YOUNG MEN.

W. S. SADLER, who is connected with the Chicago Medical Mission, and is well known to most of the readers of the REVIEW, is furnishing a series of articles for the *Signs of the Times*, on the general subject of "The Demoralization of American Young Men." These articles are exceedingly interesting, and are profitable for everyone to have in these times. Are you using the *Signs* in your missionary work? If not, these very articles might furnish you an opportunity to interest persons whom you could not reach otherwise. Write to the undersigned, Oakland, Cal., for full particulars concerning them. The best particulars can be had by subscribing for the paper—\$1 a year. If you can not take it for a year, take it for six months at 50 cents, or three months at 25 cents.

A. O. TAIT.

### CAMP-MEETINGS FOR 1900.

#### DISTRICT ONE.

Virginia, Richmond,	Aug.	9-20
Vermont, St. Johnsbury,	Aug.	18-27
Maine,	Aug. 23 to Sept. 3	
New York, Lyons,	Aug. 30 to Sept. 10	
West Virginia,	Sept.	13-24

#### DISTRICT TWO.

Mississippi, Columbus,	July	24-31
Carolinas (local), Greensboro, N. C.,	July	19-29
Alabama, Fruithurst,	Aug.	2-12
Georgia, Norcross,	Aug.	10-19
Carolinas, Asheville, N. C.,	Aug. 23 to Sept. 2	
Tennessee River,	Sept.	6-16
Cumberland Mission, Harriman, Tenn.,	Sept.	14-23

#### DISTRICT THREE.

*Michigan, Ionia,	Aug. 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), Oxford,	Aug. 23 to Sept. 2	
*Nebraska (State), Seward,	Sept.	18-23

#### DISTRICT FIVE.

Texas (State), Dallas,	Aug.	2-12
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, Kansas City,	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, 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. HOORNS, Sec. Gen. Conf.

THE annual meeting of the Illinois Conference will be held in connection with the State camp-meeting, at Kankakee, Ill., August 23 to September 2. Delegates should be present August 23. N. W. KAUBLE.

### MISSOURI CAMP-MEETING.

FOR several years there has been a call for a camp-meeting in Kansas City. The two main reasons why the annual meeting has not been held there within the last five years, were the situation and the lack of a good location in the city. This year we have secured a good location, and hope for good railroad rates. Kansas City, being the center of thirty-eight railroads, is one of the most accessible cities in the State. The expense in reaching the grounds will not be as much to our people as it was last year. There are many reasons why we should hold the meeting there this year, not the least among which is the fact that now is the time to warn the large cities. All should plan to attend, to receive good and do good. W. A. HENNIG, Pres. Conf.

### FIFTEEN YOUNG MEN AND WOMEN WANTED.

THE training class for nurses will begin in the Colorado Sanitarium at Boulder, Colo., Aug. 1, 1900. Fifteen young men and women are wanted to take up this work. The nurses' training-school in the Colorado Sanitarium has now been in successful operation for five years. This will be the fifth class received into the school. The course includes a study of two years. First year's work: domestic economy, Bible, hydrotherapy, massage, physiology, gymnastics, general nursing, application of electricity. Second year's work: Bible, surgical nursing, special massage, manual Swedish, diseases and their treatment.

For the first year the nurse is required to give sixty-three hours' work each week, receiving therefor board, room, books, uniform, and instruction. The second year the same amount of time is required from the nurse. In return the institution provides room, board, instruction, and a remuneration of ten dollars a month, and upward according to the value of the nurse's services. The second year the nurse furnishes his own books and uniform.

Those who apply for admission to this school must conform to the following requirements:—

1. Be devoted to the work of God, and have an earnest desire and purpose to succeed.
2. Must have good health. None should apply with the hope of making this a means of coming to Colorado for their health. Only those who have rugged health should enter upon the nurses' course.
3. It has been found that those succeed best as nurses who enter the course between the ages of twenty and thirty-five. This age-limit will be observed.
4. All must be members of the Seventh-day Adventist Church, in good and regular standing, and must accompany their application with letters of recommendation from the church elder, or from some accredited Seventh-day Adventist minister.
5. All will be required to make a deposit of twenty-five dollars, as a fund to be drawn from in emergencies, or for meeting necessary personal expenses.

Let none come to take this course without corresponding with us, and making arrangements. Each one will be required to undergo a satisfactory physical examination, and will be received one month on trial.

Let it be observed that this class opens Aug. 1, 1900; hence any who may desire to enter upon the work should make their application at once. Time will be saved if the items mentioned in this notice are given in the letter, and information furnished regarding the same. Address all correspondence relative to this to the undersigned, care of the Colorado Sanitarium, Boulder, Colo. FRANCIS M. WILCOX.

### ILLINOIS, NOTICE!

THE Illinois Conference has made arrangements to hold its annual meeting in Electric Park, Kankakee, Ill. The grounds are interspersed with beautiful shade trees, and have an excellent sod. Street-car lines from the depots carry passengers to the grounds for one fare. Reduced rates on the certificate plan have been granted on all the railroads of both the Central and the Western associations.

The grounds are lighted with electricity. Everything is being done that can consistently be done for the comfort of the people and the success of the meeting.

From the General Conference, Elders Irwin, Breed, and Haskell will be present to counsel and assist in the meetings. This meeting means much to the Illinois Conference, and God calls upon his people to come up to this annual feast. Plan to attend, brethren and sisters, even if it requires a sacrifice. N. W. KAUBLE.

### AN IMPERATIVE NEED.

AT this very time we have a few aged and infirm brethren of most worthy character, who have had misfortune befall them, and are now reduced to the most needy condition. Application has been made to have them placed in the Old People's Home at Battle Creek. But that institution seems to have many more applications than it can supply. We have a very worthy family of three, consisting of an aged father, whose health and mind are impaired by age and adversity; a mother, of gentle and sweet disposition, of deep Christian experience, but feeble in health; a middle-aged daughter, broken in health, but intelligent and cultured. These children of our Lord are now in one of the large cities of our District, reduced to abject want, and their lives appeal to the sympathies of those more favorably situated.

Is there a home in some family where these can be cared for at reasonable cost, or until some permanent home can be provided? A farm with comfortable buildings is needed in this District for a home for this class of our brethren.

Has some one the land, others the money, others horses, implements, and other needed supplies, to make these unfortunate brethren and sisters comfortable during their remaining days? I shall be glad to hear from those who are kindly disposed toward making a home of this kind. Meanwhile, these persons will need to be cared for; and any sum, however large or small, will be gladly received, and judiciously used in caring for these whose distress calls so strongly for aid. All contributions should be sent to I. A. Ford, 243 South Boulevard, Atlanta, Ga. N. W. ALLEE.

## Obituaries.

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

RANSOM.—Died in Spokane, Wash., June 21, 1900, Mrs. Susan Ransom, aged 73 years, 6 months, 19 days. Words of consolation were offered from 1 Cor. 15: 19-26. J. G. SMITH.

CRONKRITE.—Died of old age, June 13, 1900, at Oakland, Cal., John William Cronkrite, in his eighty-fifth year. He was one of the earliest Sabbath-keepers in California, a zealous missionary worker, and one who was always rejoicing in "the blessed hope." He once had relatives in or near Rouse Point, N. Y., and Medford, Ont. Special memorial services were held at the church in Oakland, June 23. M. C. W.

BOND.—James W. Bond was born in Caldwell, Ohio, March 23, 1840, and died at Healdsburg, Cal., May 22, 1900. Until immediately preceding his death, he had never known a sick day, but quickly succumbed to congestion of the brain. A brief period of respite during his illness was fully improved by him in confession of all sin, and he died with a bright hope. Brother Bond was one of Healdsburg's pioneers, and a large concourse of citizens assembled at the funeral services, which were conducted by the writer. C. L. TAYLOR.

UNDERWOOD.—Sister Mary Ellen Underwood, wife of Elder R. A. Underwood, fell asleep in Jesus at eight o'clock, on the evening of July 2, 1900, in the sixty-fourth year of her age. Until within two weeks of her death, none of her friends had a thought that the end of her unselfish life was so near. A cancerous condition, which by judicious living and treatment had been held in check for many years, gained the ascendancy, and manifested itself in a most relentless manner until death brought relief. Sister Underwood accepted the Saviour in early childhood. In 1864 she heard the great Advent message proclaimed by Elder J. H. Waggoner. Convinced that it was light from God, and true to her characteristic integrity, she at once accepted the message, and has ever remained most loyal to the cause of present truth. She served five years as secretary and treasurer of the Ohio Tract and Missionary Society. In October, 1874, she was united in marriage with Rufus A. Underwood. Just before she became unconscious, she gave most positive and cheering evidence of having a bright hope of a part in the first resurrection. Elder Underwood, his daughter, and other bereaved ones are glad to know that they will be remembered before the throne of grace by all the members of the great REVIEW family who read this notice. During this trying season they have experienced a most remarkable fulfillment of God's promises. The writer, who, when a boy, for four years enjoyed the motherly influence and Christian example of our deceased sister, sought to gain and give comfort at the funeral, by speaking the words of Rev. 14: 13. W. J. FITZGERALD.



The FIRST EDITION  
OF  
**50,000**  
AND THE SECOND EDITION OF 20,000

... OF THE ...

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

Are exhausted, and the third edi-  
tion of 25,000 is going to press.

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

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

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

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

**CHICAGO & GRAND TRUNK R'Y.**

Trains arrive and leave Battle Creek.

**WEST-BOUND FROM BATTLE CREEK.**

	LEAVE.
No. 9, Mail and Express, to Chicago.....	12.15 P. M.
No. 1, Chicago Express, to Chicago.....	9.00 A. M.
No. 3, Lehigh Valley Express, to Chicago.....	3.40 P. M.
No. 5, Pacific Express, to Chicago, with sleeper.....	1.10 A. M.
No. 75, Mixed, to South Bend.....	8.20 A. M.
Nos. 9 and 75, daily, except Sunday. Nos. 1, 3, and 5, daily.	

**EAST-BOUND FROM BATTLE CREEK.**

	LEAVE.
No. 8, Mail & Exp., to Pt. Huron, East, and Detroit.....	3.45 P. M.
No. 4, Lehigh Express, to Pt. Huron and East.....	8.27 P. M.
No. 6, Atlantic Exp., to Pt. Huron, East, & Detroit.....	2.25 A. M.
No. 2, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East.....	6.50 A. M.
No. 74, Mixed, to Durand (Starts at Nichols).....	7.15 A. M.
Nos. 8 and 74, daily, except Sunday. Nos. 4, 6, and 2, daily.	

A. S. PARKER,  
Ticket Agent,  
Battle Creek

**MICHIGAN CENTRAL**

"The Niagara Falls Route."

Corrected April 20, 1900.

	8	12	6	10	14	20	36
EAST	*Night Express.	*Detroit Aconm.	*Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Aconm'n.	*Ad'n'tle Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.43	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		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	1.00	2.42	7.28	6.48	5.05
Marshall.....		8.38	1.30	3.09	7.51	7.10	5.30
Albion.....	4.00	9.00	1.50	3.30	8.11	7.30	5.52
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.40
Ann Arbor.....	5.55	11.10	3.47	4.58	9.49		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					5.17		pm 4.38
Susp. Bridge.....					5.30		4.40
Niagara Falls.....					5.43		4.53
Buffalo.....				am 12.20	6.14		5.30
Rochester.....				8.13	10.11		8.40
Syracuse.....				8.16	pm 12.15		10.45
Albany.....				9.05	4.50	am 2.50	7.00
New York.....				pm 1.30	8.45		7.40
Springfield.....				12.18	6.15		7.40
Boston.....				3.00	9.00		10.34
WEST	*Night Express.	*N.Y. Bos. & Chi. Sp.	*Mail & Express.	*News Express.	*West'n Express.	*Kalam. Aconm.	*Pacific Express.
Boston.....					pm 8.30		pm 6.00
New York.....					6.00		am 12.10
Syracuse.....					am 2.00		pm 12.25
Rochester.....					4.05		pm 2.25
Buffalo.....					5.20		pm 3.50
Niagara Falls.....					6.02		4.22
Falls View.....					6.34		4.55
Detroit.....	pm 8.20	8.25	am 7.15		pm 12.40	pm 4.55	11.25
Ann Arbor.....	9.43	9.23	8.40		1.38	5.45	am 12.30
Jackson.....	11.15	10.20	11.05	am 3.30	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	4.35	3.50	9.05	3.00
Kalamazoo.....	1.40	pm 12.18	1.20	6.15	4.28	10.00	3.55
Niles.....	3.15	1.22	5.10		5.06		5.05
Michigan City.....	4.26	2.20	4.30		7.05		6.01
Chicago.....	6.30	4.00	6.30		8.55		7.50

\*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 8.05 a. m. and 4.10 p. m., and arrive at 12.40 p. m. and 6.15 p. m. daily except Sunday.

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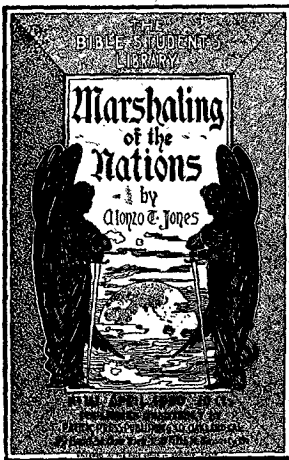
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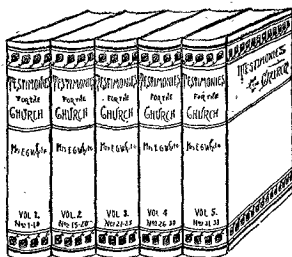
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E. R. PALMER, Manager Avondale School, Cooranbong, N. S. W., Australia.

I have examined it quite closely, and think it the best collection you have ever published.  
H. C. BASNEY,  
Pres. Maine Conference and Tract Society.

It is surely a very fine collection. I hope to use it in my work.  
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We feel very much pleased with the book. As soon as possible we will try to introduce it.  
W. R. SUTHERLAND,  
Pres. Walla Walla College, College Place, Wash.

I am highly pleased with the book.  
G. W. REASER, College Place, Wash.,  
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BATTLE CREEK, MICH., JULY 17, 1900.

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

THE post-office address of Elder E. E. Franke is now 7127 Langley Ave., Chicago, Ill.

THE Chicago school board has greatly reduced the number of text books in the city schools.

ORDERS still come in for the "Open Letter," by the thousands. Good. Keep it a-going; it is certain to wake up some anyhow.

EMPEROR WILLIAM has forbidden the use of Latin in diplomas in Germany. This is only another instance in which the German emperor has shown his practical good sense.

IN New Zealand, compulsory patriotism,—"saluting the flag," etc., "after the American fashion,"—says an Auckland paper, "is catching on, alike in city, suburbs, and country."

THE ten thousand copies of the special Religious Liberty Number of the German paper *Christlicher Hausfreund* were all taken in a very short time, and the publishers were obliged to print another edition of five thousand; and thirty-five hundred of these are gone already. This is good. Let the truth be spread among the Germans.

As to what constitutes a state of war nowadays is a very flexible thing. The Berlin foreign office has stated that "neither the firing by the Taku forts nor the returning of the fire by the Powers constitutes a cause of war." There is "not a state of war" in China, though there has been daily fighting for two weeks or more. There is "not a state of war" in the Philippines, though there has been constant fighting for nearly two years. It seems that whether there is war or not depends altogether upon whether it is wanted or not.

THE *Independent* asserts that "the duty of America in China" is, in fellowship with the other Powers, "to occupy Peking; depose the empress dowager; restore Kwang-Hsu, or, if he is dead or dying, find some one of his type, and proclaim him emperor under an international protectorate." It declares this to be "the immediate task of the Powers in China;" and that "such action is essential." There is hardly any room for doubt that the religious press of the United States will be in the lead in urging the nation onward in a course of aggression and domination, and into war to accomplish it. They may be expected to look upon China as only another Turkey, and to deal with her accordingly.

In the *Century* for July, page 375, Dr. J. M. Buckley, editor of the *Christian Advocate*, says that "from the point of view of science, the mind can not be considered apart from the brain." Very good. And why should it be so considered from any other point of view, since the word of God says that in the "very day" that a man dies "his thoughts perish"?

A PROMINENT Filipino, Sixto Lopez, wrote from London, June 22, a letter to the *Springfield Republican*, in which he says:—

If the President [of the United States] will proclaim that the principles of the Declaration of Independence will be made applicable in spirit and in letter to the Filipinos, the war will not last another five minutes.

All the world knows that to be the truth; and that, if tested, the event would prove its truth. Yet also all the world knows that no such proclamation will be made. And what more conclusive proof of national repudiation of the principles of the Declaration could be given to the world than is given in the fact that when a proclamation of those principles would in five minutes stop what may be an endless war, such proclamation will not be made?

JULY 31, 1900,

we expect to begin in the REVIEW AND HERALD a series of studies on that part of the Third Angel's Message that notes the place of *all the nations*. These studies will be based upon the line of prophecy of the Seven Trumpets. No one can afford to let his subscription expire now. You can not afford to miss these studies on the place of the nations. And have you not a friend or a neighbor whom you can persuade to invest, or in whose interest you can invest, *twenty-five cents* for a two-months' subscription, so that he can have the benefit of these studies and of all the other good matter that will be found in the REVIEW for two months?

THE following sketch of the world, by *Harper's Weekly* of June 16, is worth reprinting for all to read who know that in the last days perilous times shall come, and who are watching the signs of the times:—

A state of war exists in every clime. Nations and individuals alike who should be at peace with each other, are snarling and snapping at each other's face. Opportunities for the demonstration of high and honorable motives are being prostituted to ignoble uses. Persons high in power, either in statecraft or in industry, are blind and arrogant. Masses of toilers are restless and impassible, and in many instances verging upon riot. Mob violence prevails in many communities, and is met with a lethargic indifference by the guardians of the public peace that is appalling. *In short, the whole world is in that tense state which gives promise of some fearful social convulsion, which must soon eventuate, unless there is quickly discovered some remedy by which disaster may be averted.*

These are the times of the "distress of nations, with perplexity," and of "men's hearts failing them for fear, and for looking after those things which are coming on the earth." And these things are tokens of the end. The Lord is coming. He is even at the doors. Tell it everywhere.

#### THE WORLD-PROBLEM

continues to grow more complex in its involving of the Powers. It is found that the Chinese have lately imported great quantities of the most modern arms and ammunition; and that since the war with Japan, under the training of European officers the Chinese army has attained a high grade of efficiency. This is making the task of "the allied Powers" much more difficult than any of them expected. It seems to be another Boer situation, only greatly enlarged. There is yet no certain word as to the fate of the embassies, except that of Russia. The latest word is that the Russian minister and his wife were savagely massacred. The other Powers have scarcely any hope that their envoys and legations have met any other fate. With all communications from China shut off, and the way to Peking blocked by mighty armies, all that the Powers can do is to anxiously wait while they hurry forward large bodies of troops, and more battle-ships. How much further will the things have to go this way, before the world shall have entered upon the time of trouble such as never was since there was a nation? The end cometh. "Get ready, get ready, get ready."

"THE Marshalling of the nations" is going forth in a steady stream. The mails have brought orders at the rate of from twenty-six to sixty a day for about a month. It will always be present truth; but the China crisis makes it especially so just now. Therefore this opportunity, while all minds are thinking of the China entanglement, should be made to tell to the utmost for the spreading of this truth concerning the great Powers of to-day. It sells almost at sight. Therefore tent companies, camp-meetings, and individuals everywhere should give the people an opportunity to buy. It has four single-page plain maps, and one double-page five-color map, of the places of the nations of the world. The price is only ten cents. Order of the Pacific Press, Oakland, Cal., or of the Review and Herald, Battle Creek, Mich.

#### THE "GOSPEL HERALD."

THIS is a true missionary paper, and the only one published in the interests of the work for the colored people in the South. It is a live sheet, giving illustrated descriptions of this important, advancing work, pointing out the needs of the field, and containing practical instructions in regard to methods of work.

Each issue contains some otherwise unpublished article, selected from letters received from Sister E. G. White. Beginning with January, 1900, two series of Bible readings are running through the paper, one by Elder S. N. Haskell, on the "Third Angel's Message," and the other by Mrs. S. N. Haskell, on the "Sanctuary." These will continue through all of Volume II, and are not published in any other form. None can afford to miss them. They are worth many times the price of the paper. Back numbers from the beginning of these readings, can be furnished new subscribers if requested.

A special spring number was issued during the month of May, giving an illustrated description of the work being done in different parts of the Southern field, with plans for future work, and several important articles regarding the Southern field. Price of special spring number, five cents.

The *Gospel Herald* is published by the Southern Missionary Society, Battle Creek, Mich. Price, twenty-five cents a year.