

The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE
 AS THE FIELD
 VS THE WORLD

W. A. M. Lindsley

WEST BURG VA

"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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BE THOU MY ALL.

Be thou my Friend, my close Companion ever!
 Earth's paths diverge as comrades onward wend;
 Friends may depart, but thou, O leave me never!
 Be thou my Friend!

Be thou my Guide through darkness and through light,
 In even the sunniest way may danger hide.
 Thy feet have trod my road. By day, by night,
 Be thou my Guide!

Be thou my King! Let me know what to do,
 That all my hours may serve some goodly thing;
 Command my life, and keep me loyal, true!
 Be thou my King!

Be thou my Saviour! Pardon all my sin,
 I grieve o'er broken laws and wrong behavior;
 Without thee, heaven I can not hope to win:
 Be thou my Saviour!

Be thou my Strength! Heavy am I with weakness,
 In thee alone can I be strong at length.
 Help me to lean on thee in trust and meekness:
 Be thou my Strength!

Be thou my Life! No other one can feed me;
 I faint, weary and worn with pain and strife;
 Where living waters flow, O gently lead me!
 Be thou my Life!

Be thou my All! Terrors sometimes enfold me;
 The vasts of thy great universe appall.
 Closer to thy dear heart, O closer hold me!
 Be thou my All!

—Emma C. Dowd.

AT SIMON'S HOUSE.

MRS. E. G. WHITE.

"AND the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show

it, that they might take him." "Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment." Mary had long kept this ointment; there seemed to be no fitting opportunity to use it. But Jesus had forgiven her sins, and she was filled with love and gratitude to him. The peace of God was upon her, her heart was full of joy; and she greatly desired to do something for her Saviour. She resolved to anoint him with her ointment. She thought the ointment her own, to use as she pleased, and so it was in one sense. But had it not first been Christ's, it could not have been hers.

Seeking to avoid observation, Mary anointed Christ's head and feet with the precious ointment, and wiped his feet with her long, flowing hair. But as she broke the box, the odor of the ointment filled the room, and published her act to all present. "Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor?" Judas looked upon Mary's act with great displeasure. Instead of waiting to hear what Christ would say of the matter, he began to whisper his complaints to those near him, throwing reproach on Christ for suffering such waste. "Why was not this ointment sold," and the proceeds given to the poor? he said. Craftily he made suggestions that would be likely to awaken disaffection in the minds of those present, causing others to murmur also. Writing of this, Mark says, "There were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor?" Oh, that they had known that even though the most valuable treasures that science or art could produce had been bestowed on Jesus, it would not have been waste!

Judas was one of the twelve; but he had not been striving to overcome his natural traits of character in accordance with the light that was constantly shining upon him. He had a high opinion of his executive ability, and looked upon himself as superior in financial management to his fellow disciples. Constantly he strove to exalt himself, and by his business ability he had gained the confidence of the eleven. But he had a narrow, avaricious spirit. For the slight services that he performed for Christ he paid himself from the money in the bag. He took from the store committed to his care, thus narrowing down their resources to a meager pittance. He was eager to put into the bag all he could obtain; and when something that he did not think essential was bought, he would say, Why is this waste? Why was not the cost of it put into the bag that I carry for the poor?

General principles touching his case had been laid down by the Great Teacher, but Judas had not profited by these instructions. Instead, his selfishness had strengthened. This had tainted and corrupted the whole man. When Mary made her offering to the Saviour, Judas talked about the poor, "not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." He who was about to sell his Master for thirty pieces of silver had no heart for the poor. He who stole from the treasure in the bag was capable only of cruel, mean actions. He carried blasphemy in his heart. Had Mary's ointment been sold, and the proceeds fallen into Judas' possession, not one particle improved would have been the condition of the poor.

Mary heard the words of criticism, and felt the lowering glances directed toward her. Her heart trembled within her. She feared that her sister would reproach her for extravagance. The Master, too, might think her improvident. Without apology or excuse, she was about to shrink away, but the voice of her Lord was heard: "Let her alone; why trouble ye her?" He saw that she was embarrassed and distressed. He knew that in the act of service just performed, she had expressed her gratitude for the forgiveness of her sins; and he brought relief to her mind. Lifting his voice above the murmur of criticism, he said, "She hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always."

"She hath done what she could," Christ continued; "she is come beforehand to anoint my body to the burying." Jesus knew that when Mary and those accompanying her should go to the sepulcher to anoint him, they would not find a dead Saviour, whose body needed their loving ministrations, but a living Christ.

Mary could not answer her accusers. She could not explain why she had anointed Christ on this occasion. But the Holy Spirit had planned for her. Inspiration has no reasons to give. An unseen presence, it speaks to the mind and soul, and moves the hand to action. Thus many actions are performed by the power of the Holy Spirit.

Christ told Mary the meaning of her act, the full significance of which she had not understood. He gave her more than he received. "In that she hath poured this ointment on my body," he said, "she did it for my burial." Mary did not then think of connecting death with her gift of love. But Christ was to die; his body was to be broken. He was to rise from the tomb, and the fragrance of his life was to fill the earth. "Verily I say unto you," he declared, "whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done be told for a memorial of her."

Mary's act was in marked contrast with what Judas was about to do. He was soon to betray his Lord into the hands of cruel and bloodthirsty men. What a sharp lesson Christ might have given him who had dropped the seed of criticism and evil-thinking into the minds of

the disciples! How justly the criticiser might have been criticised! He who reads the motives of every heart, who understands every action, who weighs the spirit that prompts to action, might have opened before those at the feast dark chapters in the experience of Judas. The hollow pretense on which the traitor based his words might have been laid bare; for he did not sympathize with the poor, nor make efforts to relieve them. But had Christ unmasked Judas, this would have been used as a reason for the betrayal; and though charged with being a thief, Judas would have gained sympathy, even among the disciples.

The love that Mary expressed for Christ made apparent the selfishness of Judas. By commending the action that Judas had so severely condemned, Christ rebuked Judas. This should have brought him to his senses. He should have been led to investigate his motives, and to confess that his judgment of Mary's action had been wrong. But his past experience had not been one of repentance and confession. His narrow, selfish ideas had often been rebuked by Christ in a general way. In his teachings Christ had presented the danger of selfishness and avarice. But Judas had not benefited by the instruction given. He did not take Christ's words into his heart, engraving them on his character. Of him it could be said: "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Judas was given opportunities and privileges which, had they been improved, would have constituted him a man having that faith which works by love and purifies the soul. He would have been cleansed from selfishness and covetousness. Light was given him, but he refused to act on this light. His character was not changed for the better; his heart was not purified. The opportunities given him were not appreciated. He did not appropriate the truth, and put it into practice in the service of God. His mind was open to receive the temptations of the prince of darkness, and he fell into the snare prepared for him. He wanted his own way; and as the Lord does not force any man to do him service, he was permitted to entertain the temptations of the enemy. Instead of resisting Satan, he admitted him, and therefore he was controlled by a spirit that led him to criticise the words and works of Christ.

The Saviour's love for his followers can not be measured; and Judas could not but see the lovable traits of his Master's character, his sympathy and compassion, because they were in such marked contrast with his own. But the words spoken by Christ as he rebuked him for criticising Mary's action rankled in his heart. He was not humbled, but provoked, by the reproof. He said to himself, "I will be revenged for this reproof." By betraying Christ, he thought to obtain a large sum of money. He went directly from the supper to the chief priests, and agreed to deliver Christ into their hands. The priests were greatly rejoiced, "and they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him."

The history of Judas is given as a representation of the history of some who will be in the church till the close of this earth's history. There are more than one Judas among the professed followers of Christ. They are to be found in every country, in every church. Persons that are not Christians are brought into church relationship. They may appear to serve Christ; but because of this, it does not follow that they have the love of Christ in their hearts. There are those who have the name of being in the service of Christ, but who are inspired by the same spirit as was Judas.

Not always is a man a Christian because he professes to be a disciple of Christ. Though a disciple, Judas never understood Christ. He refused the light given him. He who sets his feet in a wrong path is very apt to misunderstand. He is blind; he can not see. He misinterprets what he hears, giving it a meaning that is altogether wrong. The Holy Spirit must guide the imagination, or words will be so placed that they will do harm. Wise words, words that the Lord has spoken, words tender and kind and true, will be given a meaning that God never meant them to have.

There are to-day those who have acted as did Judas. Every opportunity has been given them to hear the word of truth, and to be sanctified through it; but they refuse to eat the bread of life. They have been given light, but they have refused to walk in it, and the light has become darkness to them. That which they once loved and upheld, they now hate and tear down. Filled with rage, they treat as poison what once was light and joy to them.

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and who say, Who seeth us? and who knoweth us?"

STUDY IT.

A. READER.

STUDY what?—The Review. "Oh, I do! I never think of attempting to review the Sabbath-school lesson with the school without giving it a careful, prayerful examination."

I am glad to hear you say so; however, I was not thinking of the Sabbath-school lesson especially, but of our dear old paper, the REVIEW AND HERALD; and let me say again, dear brother, do not be satisfied with the common, careless way of going over its columns, but study it. Read slowly, in the fear of God, and make the thought your own. I have been a bookworm nearly all my life of more than fifty years, and I know that bookworms amount to very little; but I know that the Lord has forgiven me that sin, and has answered to a happy extent my anxious question, "What, when, and how shall I read?"

Oh, the precious articles contained in our dear paper from week to week! Are they not written and selected by men and women who are walking with God and have learned of him? and are they not much more valuable than many of us have given them credit for? Take, for example, No. 24 of the present volume, although each number later seems just as precious.

But now let us reread that paper together, beginning with "The Things I Miss." Ah! have we really thanked our Father for them?

Then "Caiaphas:" can we possibly conceive what he will pass through before he suffers the second death? May God save us from pride and jealousy.

Then "Our Words:" can we speak or write in future enough of them to atone in some measure for past wrongs?—Maybe so; but they must be brimful of love, joy, peace, long-suffering.

Now let us glance at "Life's Mirror." Who of us has committed it to memory, with a determination to profit by the sentiment?

Now Brother Westbrook's article on the third commandment: how good the dear Lord has been to urge this upon our attention! I read that article over four times, thanking the

Lord more heartily at each reading. The next day I met a dear old Irishman, a member of the Catholic Church, spading on the street, and swearing because of the hardness of the ground.

I gave him this new version of the third commandment in as kindly a manner as I knew how, and he received it in the same way.

"Rome in the Book of Daniel"—here is portrayed the sad fate of a nation that was inconsistent with its profession. Then follow "The Hour of God's Judgment Is Come" and "Be Thou Prepared."

Then that good "Food for Soul and Body."

Then the good things in the Home department, and "Suitable Reading for Children."

Then the Editorial department—"The Third Angel's Message: The Place of Sunday Legislation in the Making of the Beast;" the "Studies in Galatians: the Two Covenants;" "Mine;" "The Cause of Babylon's Fall Is Revealed;" and "A Call" to the church-school work.

And now comes the last, but by no means the least,—Brother and Sister Lamie's faithful efforts in Scotland. We said, when they and their dear ones left us, "We'll pray for you;" and now we know that God has blessed them.

And besides all this, there are precious bits of news, and the last-page notes, telling us how stand the world's affairs as related to the signs of the times and of *the end*.

Is there a Seventh-day Adventist on the globe who does not regard the REVIEW AND HERALD as one of God's special instruments in the closing work of the gospel?—I think not. But when we take it in our hands as it comes to us from week to week, and begin to peruse it, do we fully and clearly sense this fact?

LIFE.

MARY C. WILSON.
(St. Helena, Cal.)

God is the very embodiment of life. John 5:26.

1. His is a living throne. Ezekiel 1.
2. A river of life flows from the throne. Rev. 22:1.
3. On its banks grows the tree of life. Rev. 22:2.
4. God's words are life. John 6:63; Genesis 1.
5. Thus, he is the fountain of life, filling with life everything connected with himself. Ps. 36:9.
6. In order to have life, we must connect with him. 1 John 5:12.
7. In his natural condition, man is alienated from the life of God. Eph. 4:18.
8. His iniquities are what thus separates him from God. Isa. 59:2.
9. Sin separates because (Hab. 1:13) God can not sanction sin in the least degree.
10. Since sin separates from him who is life, him who is the only source of life, it surely must bring death. James 1:15.
11. The Jews in Christ's day refused to forsake their sins, come to Christ, and obtain life. John 5:40.
12. It is not because God is angry and destroys the sinner, that death comes to him; but his own sins keep him separated from the only life there is, so only death can follow. Eze. 18:30-32.
13. God declares that he has no pleasure in the death of the wicked; and he pleads with the sinner to turn and not die. Eze. 33:11.
14. How much sin will it require to separate from God?—"No one will ever receive the seal of God as long as there is one sin upon his character." See Hab. 1:13.

"WHOM Christ pardons he first makes penitent."



THE SABBATH-SCHOOL WORK.*

A. T. JONES.

I HAVE been appointed to speak to-day on the Sabbath-school work, especially as it is at the present time — its present work in the studies now before the school. The Sabbath-school work is, plainly enough, school work — school work for Sabbath. It is a school that is held on the Sabbath, in which instruction is given, as in a school, by teachers.

So far, then, a part of the subject that was presented here the last time that I spoke, is present instruction for to-day, — as to what is teaching; as to what is the work of a school, and of teachers in school. I may refer to that for a few minutes, to recall the thought of what is true teaching. To teach is to show; to show how; to lead the way, in the doing of things. So teaching is not theorizing at all: it is substantial, concrete — the actual, practical "showing how" to do things.

In the Sabbath-school, of course, the teaching is showing the way to God; is teaching the truth; is showing the way of truth to people who do not know it. You remember the definition I read, of teaching, that other day, from the French, — "To show the shortest way out of the wood to those who have lost their way." I then quoted several expressions of Scripture, showing that all mankind have gone out of the way, and have lost their way in the darkness, the mist, and the maze of the wood of iniquity, and transgression, and sin.

When mankind had thus gone out of the way of God, they were indeed like lost sheep: they could not find the way back. It is the peculiarity of a lost *sheep* that he does not know which way to turn. Other animals may get lost, and find their way out and home; but a sheep, lost, is utterly confused: he is lost for good: he does not have the first idea of how to get home. Therefore, the Scripture puts it: "All we like sheep have gone astray." Isa. 53: 6. "I have gone astray like a lost sheep; seek thy servant." Ps. 119: 176.

When mankind had all, thus, like sheep, gone astray, and were utterly unable to find the way out of the woods and home, God, the Great Shepherd of the sheep, sent to us a Teacher to teach us the way to God: and he is a true teacher, one who shows the way. Consequently, when he was sent to be, indeed, the Great Shepherd of his sheep in the world, to lead us back home, he did not attempt to do that in any other way than by coming here, and putting himself just where we are; and then finding the way out — being led out by God unto the home of all, to his place at the right hand of God. And having so done, he now says to all mankind, Come now, "learn of me;" this is the way: "I am the Way;" come, "take my yoke upon you, and learn of me," and you shall know the way.

So he started from just where we are; and he found "the shortest way" to the throne of God, and to the sure place at the right hand of God forevermore. And there he is ever since, our Teacher, the Great Shepherd of the sheep, who gathereth the lambs and carrieth

them in his bosom, and leads us all, all the way. He asks no one to take a step that he himself has not first taken. He knows perfectly the way, having gone over it: and he does not ask us even to go over the way alone, which he has gone over before us; but, having gone before us all the way to the throne of God, he comes to us again, and goes over the way WITH US, hand in hand, taking us with him to the throne of God at the right hand of God, where we, with him, shall sit down amid the pleasures that he has prepared for us forevermore.

That is the lesson that is sent to us, to be taught, to be studied, and to be learned, in this school for the Sabbath day, the Sabbath-school. And since he has gone away from the world in person, bodily, as he was when he was here first, he has left others in his stead to call men to God; to be in the world as he was, and as he is in the world; to be *teachers*.

But we must all be sure that we learn the lesson, or else we can not teach it. He can not teach who has not first learned. You and I can not teach; we can not show the way to God; we can not show the people how to find the way, nor how to walk in the way when they have found it; until we ourselves have learned the lesson of how to find the way to God, and how to walk in the way after having found it. We can not teach these until we have learned them; and we cannot learn them except from him who is "the Way," and who is the original Teacher of the way.

And, having learned these things, then it is the sole work of the school for the Sabbath to teach these things. There is nothing else to be taught. And anything that has not that lesson in it, anything that has not in it the elements of showing how — of showing the people the way out of darkness into light, and then the way of light after they have got into light — anything that is not that, has no place in the school for the Sabbath, has no place in the Sabbath-school.

Now the work of the Sabbath-school, at this present time, is exactly that; and that in a certain sense, more definitely than it ever was before in our Sabbath-school work. I mean the study of the book of Galatians. This is not to say that any of the former Sabbath-school lessons did not teach the way of salvation, nor that those who have been teaching those lessons have not been teaching the way and giving instruction concerning how to get into the way of salvation. But this *is* to say that, in the studies now before the Sabbath-school, the way of salvation is, *in a certain sense*, more definitely made known, and especially how to walk, being in the way, than it ever was in the Sabbath-school lessons before. This, simply because it is the study of Galatians.

That you may see this, I cite a verse in the first chapter, over which you have gone. You remember this expression: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or *an angel from heaven*, preach *any other gospel* unto you than that which we have preached unto you, let him be accursed." And then, to make it certain

that that is a deliberately formed and thought-out statement, he repeats it: "As we said before, so say I now again, If any man preach *any other gospel* unto you than that ye have received, let him be accursed." Verses 6-9.

That is not, in itself, the *putting* of a curse upon any one who would do that; but anybody who *does that* shows by it that he is *already* under the curse. Nothing but the gospel saves from the curse. He who has not the gospel can not be saved from the curse; and hence he has the curse. There are only two things in the world — the gospel and the curse.

Now, notice that the gospel — that is, the way of God — the way of God's salvation — is so set forth in the book of Galatians that, though "an angel from heaven" were to come down to-day and preach the gospel in the Sabbath-schools, he could not preach to you a single thing that is not there: he could not do it any better than it is done there.

Then, when there is given to us a letter from God, — a treatise given by the Lord, in which he has presented the gospel so certainly, so clearly, so positively, that an angel from heaven could not better it if he tried, — when to swerve from it, to teach differently from it, would only be to put one's self under the curse, — then has not the Lord, in that thing, given to us the gospel in a way, and in a sense, that is not found in any other way or in any other book?

The Sabbath-schools are now studying that epistle which God has so given — his own gospel, given in such a way — that, though so long ago given, if, to-day, an angel from heaven were to try to preach the gospel, and were to differ from what is there given, he would not preach the gospel at all, but would only bring himself under the curse, with all the people who should go that way with him. Then, that being so, when God has so brought it around that all the Sabbath-schools are studying that gospel there given, is it not true that the work of teaching these lessons in the Sabbath-schools is in that sense such as we never had before? It is exactly the work of Christ, which he did in the world when he came. It is showing mankind the way unto God, — the shortest way out of the wood in which we are lost, — and the way of righteousness, after we have got into it.

Then, in order to teach that lesson, what is essential, first of all? — To learn the lesson. In order to show people that way, every one who is to teach must first of all know that way, as it is shown in the book of Galatians.

Yet it is true that already — though only the first chapter has been covered — there have been found those who think that it is "dry," "very dry."

What is it that is so dry? Is it the gospel given in such sincerity, in such fullness and perfection, that an angel from heaven could not preach it any differently? Is that "very dry"? If that should prove to me "very dry," would that fact not prove that I do not have that gospel? More than that, would it not prove that I do not have any confidence in it? When the gospel, which is the gospel of salvation of God, given by the Lord himself, is given to me for my salvation; and it falls to me to teach lessons in which that gospel is to be set forth, and I find the lessons, and the whole arrangement, "very dry," — then what can the Lord possibly do for me? The gospel is the only means he has of saving anybody. I profess to be in the way of salvation: I profess to have received the gospel. I am called upon to teach the way of the gospel which I profess, and in which I profess to walk; and that part of God's great lesson book is given to me in which he himself puts that gospel before me, and in a way that an angel could not give it any differently and still preach the gospel. I have it so, and yet to me it is "very dry;" it does not seem that I can get

* Sermon delivered Sabbath, July 28, 1900, in the Tabernacle, Battle Creek, Mich., and stenographically reported.

anything out of it: it is "too tedious." That is a sad showing for me: not for the gospel, nor for the Sabbath-school lessons, nor for the book of Galatians; but for ME.

In that case, the thing for me to do—the first of all things, and the only thing, for me to do—is to get into the place where the gospel of God's salvation will be to me salvation indeed. And when that is so, it is written—written for everlasting, for it is everlastingly true—that "with joy shall ye draw water out of the wells of salvation." Isa. 12:1-3. [Voice: Amen.] He who has the salvation of God; he who knows the gospel of God, and what is this salvation—instead of its ever by any possibility being to him "dry," much less "very dry," it is simply the wells of salvation eternally flowing; and he is ever drinking to the full.

HOW TO PRONOUNCE CHINESE NAMES.

Northwestern Christian Advocate.

AN acknowledged authority on the pronunciation of Chinese names as transliterated into English assures us that there need be no serious difficulty in sounding the many Chinese names now appearing in the newspapers if the speaker will remember that the vowels in these names are uniformly those of the Italian or Continental alphabet; namely, (1) a always about as a in far; e always approximately as e in they or thin; i very like i in machine or pin; o as either the o of song or how; and u always as the u of rule; (2) also, it should be remembered, every syllable has an independent value, and should be given that value in pronunciation; (3) as for consonants, they are pronounced exactly as written. These three rules will secure as correct a pronunciation of Chinese names as can be secured without oral instruction.

For example, under the first rule, one would say tah-koo for Taku, not take-you, as one frequently hears the word pronounced; lee-hoong-chang for Li Hung Chang, not lie-hung-chang; peh-king for Peking, not peek-in; shahng-hah-ee for Shanghai, not shang-high; tsoong-lee yah-men for tsung lie yamen, not tsung lie yamen; and so on. Under the second rule Tien-tsin is pronounced teeyen-tsin, accenting the yen syllabic; not teen-tsin. General Nieh's name is Nee-yeh. The Chinese coin *tael* is not tale, but tah-ale, pronounced quickly. Yun-nan-fu is yon-nahn-foo, not yunan-fyu. In like manner, all words are pronounced with syllabic distinctness and with uniform vowel sound. Under the third rule the province named Szechuan is sounded not zekuan, but nearly as zehchoahn, touching the choo very lightly; Nganhwei as ing-gahngoowayee, dropping the initial i sound; Liau tong peninsula is leeahoo-tong, and the German possession Kiau Chau is Keahoo Chahoo.

However, without multiplying examples, the reader of news from the much-troubled far East will, with sufficient safety, find his way through the many difficult names he is to meet in his reading, if he will but observe the three simple rules here given for their correct pronunciation.

ONE of the most interesting developments of specialization now going on in higher education in the United States is that which looks toward a better training for business men and civil servants. Whatever the prevailing view of the primary object of a college or a university, there can be no question that the most progressive of these institutions are now zealously seeking to put themselves in touch with the practical business needs of the time, and to fit their students for participation in everyday affairs. — *Daily Commercial World.*

SOWING FOR PHYSICAL AND HEALTH SPIRITUAL

David Paulson & W. S. Sadler

STRUCTURE BUILDERS, OR THE PROTEIDS.

(Continued.)

THE DIGESTION OF PROTEIDS.

MOST of the ordinary foods are furnished us by the hand of nature in a solid or semisolid state. When they have finally been transformed into human structure, they again become solid, such as bone; semisolid, as muscle; or liquid, as blood. The principal function of digestion, therefore, seems to be to change the solid food into a fluid, so that it can be passed through the intestinal walls, and then be carried by the blood to various parts of the body, there to be deposited to become a part of the bodily structure.

The chemical composition of starch is very simple, consisting of six parts of carbon, ten parts of hydrogen, and five parts of oxygen. The digestive elements can readily transform it into a solution, which can easily be passed through the intestinal membrane; while the chemical composition of the proteids, although not definitely known, is extremely complicated. One author has given it as six hundred parts of carbon, nine hundred and sixty parts of hydrogen, one hundred and fifty-four parts of nitrogen, one part of iron, three parts of sulphur, and one hundred and seventy-nine parts of oxygen. See Verworn's *General Physiology*, page 104.

GASTRIC JUICE.

Nature has made thorough provision for the digestion of proteids by arranging that they should be subjected for several hours to the continuous action of the gastric juice, whose only function seems to be to act upon the proteids. The change which takes place in the digestion of proteids might be illustrated by the unlinking of a long chain into shorter sections. When this change has been accomplished, it is then in a soluble condition, known as peptone, and can be passed through the intestinal walls into the blood. It appears that this change is only effected to enable it to pass through the intestinal walls, for as it circulates in the blood, it appears as if these links had again united; for in the blood we find the proteids in practically their original condition. See Schäfer's *Physiology*, page 25.

PANCREATIC JUICE.

If, for any reason, there are some proteids that have not been fully acted upon in the stomach, they still have another opportunity after they have passed into the small intestine; for here they meet a very active digestive fluid, manufactured by the pancreas, which lays hold in a thorough manner upon any particles that have not already been digested, and completes the process.

INTESTINAL JUICE.

Along the entire length of the small intestine there is manufactured a weak digestive fluid, which has a slight transforming action on any food substance that may have escaped the attention of either the saliva, gastric juice, or pan-

creatic juice. The almost infinite care and provision that nature has made to give every particle of food an opportunity to be thoroughly digested, so that it may do its appointed work in the human system, should be a constant lesson to us that God will spare no means to give us the necessary opportunities to be subjected to that spiritual transformation which is so essential to the work of preparing us to become a part of his body on earth.

SPIRITUAL TRUTHS AND LESSONS DRAWN FROM THE DIGESTION OF PROTEIDS.

The proteids are the structure builders in the physical realm; and in the spiritual realm we have the Bible doctrines, which serve the purpose of forming the spiritual framework, as it were, of our moral being or Christian experience. If we should abstain from physical food, would we not still continue to break down tissue by our thoughts and actions?—Most certainly. If we should forget to take spiritual food or moral nourishment, would we not also be called upon to suffer from our neglect or failure to provide the soul with food? As the promises of the Bible and their relation to the soul were compared to starch and its use in the body, so the underlying doctrines, the great cardinal truths of the word of God, being the spiritual structure builders, may most fittingly be compared to the proteids, and, like them, are of little use to the spiritual economy unless they are properly masticated, digested, and assimilated by the soul.

Unused proteids become the source of the most serious and deadly poison to the body; and just so with unused doctrines. These doctrines which do not become a part of the soul, a part of the real Christian experience,—these unassimilated doctrines,—however vital and important to begin with, under such conditions of spiritual indigestion become the source of a most serious spiritual disorder, and produce a most distressing form of moral darkness and spiritual lethargy.

The proteids, after being acted upon by the gastric juice in the stomach, next come in contact with the pancreatic juice, the all-round and most complete digestive agent in the body; for it acts upon all the important food elements. So living faith lays hold of moral nourishment, whether in the form of Bible truth, present duty, or missionary opportunities, and prepares it to enter into the formation of the moral character without further delay. Thus it is that "the just shall live by faith," and "without faith it is impossible to please him."

As the new-born babe is unprepared to take into its stomach all forms of physical proteids, just so the new convert, or new-born Christian, is entirely unprepared to at once receive into his moral being all forms of the spiritual proteids—the doctrines—the strong meat. But as the teeth soon put in their appearance in the infant, and the digestive juices begin to be more active, so with the young convert: he soon begins to acquire an appetite for still stronger meat, which is indicated by the inquiries he makes concerning the doctrines and deep teachings of the word of God. The same

all-wise Creator presides over both the physical and spiritual appetites and digestive processes. The young convert, like the infant, must be fed upon milk,—the sincere milk of the Word,—but the growth that is thereby induced will soon prepare him for the reception of the deeper things of God. It is just as great a mistake, and indicates the same great error of judgment, to undertake to feed the young Christian with the strong doctrines of the Bible, as it would be to feed an infant with solid food. The results in either instance are anything but satisfactory; and the lesson learned in either case should effectually admonish us not to attempt to repeat the experiment.

ANIMAL AND VEGETABLE PROTEIDS.

Neither men nor the lower animals have the power to subsist upon inorganic, earthy substances. So God, through the plants, lays hold of the earth, and by a marvelous transformation changes these substances into wholesome and palatable food, as found in the grains, fruits, nuts, and vegetables. The flesh of both man and animals represents these food substances as they are being torn down—they are one step nearer the earth. This accounts for the large amount of waste products that always accompanies flesh foods. The natural products of the earth—grains, fruits, etc.—need no eliminating organs to carry off waste products; for they simply build up, and do not in any sense tear down: while man and the lower animals tear down that which has been previously constructed by the plant; and it is this tearing-down process that results in the production of poisonous waste material. When it is possible for us to secure our nourishment in the original form in which God has prepared it, why should we suppose that good food could be improved by becoming a part of an animal for a time, when in eating it we are compelled to take with it a portion of the sewage that is always seeping through animal tissue?

EATING FOR STRENGTH, OR FOR DRUNKENNESS.

The structure of the human body is made up largely of proteids. Animals' bodies are also made up largely of the same substance. There are two ways in which we may obtain these proteids for our nourishment: first, from plants, or the vegetable world, where we may get them first-hand in all their purity and nutrition; second, from flesh foods, which contain proteids; but along with this latter source we are compelled to eat both the animal and the waste products found in its muscles at the time of death. And so such proteids, while furnishing us nourishment for the development of the body, must also produce, as they did in the children of Israel, "leanness of soul." Ps. 106:15.

Inspiration bids man eat for strength, and not for drunkenness. Eccl. 10:17. Things that are alive and nutritious may be converted into strength; but things that are dying, dead, and poisonous must, to a certain extent, serve to cause drunkenness. Every man, woman, and child must settle this question: Shall I eat for strength instead of drunkenness, or for drunkenness instead of strength? The stomach of a dog has such digestive powers that if it is fed decomposing meat, and then is killed an hour later, it will be found that this meat has been thoroughly disinfected in the dog's stomach. When man descends to the dog's level, in eating the scavengers of both earth and sea, even though he has thus dragged his physical nature to these low depths, nevertheless, he finds himself minus the dog's digestive ability.

SOURCES OF SPIRITUAL FOOD.

Just as the flesh-food diet provides substances that may be utilized by the body, but along with them compels the user to partake of large quantities of poisonous waste matter, so the

man who chooses to forsake true Bible sources of truth,—the snow-waters of Lebanon,—and goes to the polluted streams of the valley, may there get some things that will in a measure feed his soul; but along with this inferior spiritual food he must take much spiritual poison. One of Satan's master policies is that of perversion and adulteration. He does not always seek to convince you that you need no moral food. He is satisfied with contaminating your moral food supply, so as continually to benumb the sensibilities of the soul and wither its aspirations. Spiritual adulteration, in its sphere, has kept pace with the physical adulteration, in its sphere. Persons go off after this movement and that ism, and secure some truth. So-called Christian science, theosophy, Spiritualism, etc., all have some things in them that are either truth or once were truth, just as the proteids of the animal were once the pure and ideal proteids of the plant-world. But why should intelligent human beings, either physically or spiritually, forsake the bounties of nature and the pure truth of revelation, to go after these second-hand, polluted, dead, and dying things?

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"A PRAYER that is said alone
Starves, having no companion.
Great things ask for, when thou dost pray;
And those great are which ne'er decay.
Pray not for silver—rust eats this;
Ask not for gold, which metal is;
Nor yet for houses which are here
But earth; such prayers ne'er reach God's ear."

MISSIONARIES AND EMANCIPATORS.

New York Times.

THE American people have been taught by the church that the saving of the souls of the heathen by missionary effort is a work of divine beneficence and glory. It is but a step to the belief that in setting free an oppressed and misgoverned people we are likewise engaged in a work of humanity likely to find favor in the eyes of the Lord, and to be fully justified by its benefits.

Every year we send out many devoted men and women to rescue the untaught heathen from the night of paganism and idolatry. We spend millions of dollars in the work. We are exhorted to believe that it is sinful to loiter on the comfortable cushions of our fashionable churches, or to enjoy in selfish content the privileges of a religious education here at home, while countless thousands know not the way to salvation.

Is it not also wrong, and an evidence of hard-heartedness, for us to go to town meeting, or send our neighbors to the Legislature or Congress to make laws that serve to protect our rights as freemen, without ever taking thought about the helpless, downtrodden victims of the despot's sway in distant lands, where taxes are imposed by the king's hirelings and collected by the whip, where the writ of habeas corpus does not run, and where no jury is ever impaneled? . . .

To the mass of the people, and generally to the government, our missionaries are unwelcome wherever they go. In Turkey their property was destroyed, and in China the natives are killing them. As the sultan, after much dunning, puts off the payment of the indemnity promised for the destroyed property, it has been seriously proposed that we send war-ships to compel payment; that is, we must kill the Turks and destroy their cities in order to force upon them, against their wish, our missionaries, who teach religious beliefs upon which they look with horror. In China we have actually landed an armed force to avert the consequences of the disturbance due to the presence of the

missionaries. And the forces of the nations are forming to preserve order there, an undertaking which it is confidently expected will end in the overthrow of the Chinese Empire.

CHANNELS OF LIGHT.

A. L. HOLLENBECK.

It is absolutely necessary to our spiritual welfare that we obtain an experience in faith, in prayer, and in rejoicing in the love of God. Unless we obtain this experience, our moral courage will be enfeebled, and our religion will degenerate into a heartless form. Instead of being faithful to the high responsibilities God has bestowed upon us as his human agents, many are following the unholy promptings of their nature. We may receive the Holy Spirit, and be faithful to the end; or we may be careless and indifferent, and finally be lost.

Salvation flows to us through the channel of faith. If we are faithful,—faith-full,—the channel is established between God and us, and no power on earth can check the daily flow of saving grace to us. We will then be no more of this world, but we will be *in* this world channels of light, through which God can communicate to others the light of his sacred truth. There are many faithless ones, who have not an experimental knowledge of the truth, and who wait to be carried forward by the faith of others. Only those whose life and character are in harmony with God's great standard of righteousness will ever feel the sanctifying power of the truth on their own souls. We have the warnings and corrections God has given his people in past ages, and in addition, the great light that is now shining across our pathway. Notwithstanding all this, many who profess to know Christ do the works they should avoid, and neglect the requirements God has given them to observe. This is because the heart is still carnal.

To obtain an experience in living faith, earnest, persevering prayer is necessary. Those who are true and loyal to God will not murmur and complain when trials and afflictions come; but they will daily heed the Saviour's injunction, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Every follower of Christ who would be saved, must endure the refining process, not to be consumed, but to be purified. If we were left to follow our own ways, we should be led to destruction. The Lord knows that in order to save us it is necessary for him to communicate to us his own ideas, his own thoughts, which always lead toward heaven. When temptations come in, and we come close to the Lord in earnest prayer for his help and guidance, he will give us the strength that always has victory in it for every humble, trusting follower of his.

An experience in genuine faith and earnest prayer will always lead the soul to rejoice in the love of God. Only those who rejoice in the Lord here can ever join with the angels in songs of rejoicing in the home of the redeemed. When the converting power of God is experienced in the hearts of the individual members of our churches, and they shall arise and put on the beautiful garments of salvation, then shall the church of God shine, and many from all nations shall see the light, and shall come to the brightness of her rising. We should rejoice now, and all the time, because of God's wonderful love to us, and because his truth is soon to triumph most gloriously.

Those who receive the Holy Spirit will "have faith in God," will "pray without ceasing," and will "rejoice evermore." To this end, brethren, "receive ye the Holy Ghost."

"MAN turns from God, not God from him."



THE BLESSINGS OF SUNSHINE.

Oh, what would the world without sunshine be?
Where then were the lovely flowers
That out in the fields and lanes we see
Refreshed by the summer showers?

Oh, what would the world without sunshine be?
Where then were the fruits untold
That autumn hangs on each laden tree,
With their tints of burnished gold?

Oh, what would the world without sunshine be
When the heart is sore oppressed,
When we long from the cares of life to flee,
And would gladly be at rest?

Oh, what would the world without sunshine be
When the evening shadows fall,
With no sunset gleam over land or sea,
But a darkening gloom o'er all?

Oh, what must the world without sunshine be
In these lands of heathen gloom,
With no glad some song of victory
On the brink of the somber tomb?

Oh, what would the world without sunshine be
That the gospel message brings,
And the hope of a brighter world to be
On the Christian's pathway flings?

Oh, what will the heavenly sunshine be
In the glorious realms of light,
In the house of God by angels trod,
With their robes of spotless white?

— *William Kitching.*

NEED OF HEALTH PRINCIPLES IN GREECE.

H. A. HENDERSON.
Nauplia, Greece.

In reading articles on health and general hygiene in the REVIEW, I often think what a blessing such literature would be to the people in these Oriental countries. They know almost nothing concerning the laws of health. Meat is about the only food with those who can afford it, and wine is the principal drink.

In Greece the people seldom live in the country. One reason for this is that their country was for so many centuries in the hands of enemies, that living in communities became a means of common safety. In the towns and cities the houses, often made of large sun-dried blocks of turf, are usually crowded closely together; and as there is no system of sewerage, the result can easily be imagined. Even in Athens, under the shadow of the Acropolis and Mar's Hill, is a section of the city where many of the streets are too narrow for a carriage, and where bad odors and filth are so prevalent that we wonder how the people can live at all. It is easy to imagine the dreadful effects of a plague in such places.

The wealthier classes live in houses made mostly of stone or mortar, as troublesome insects infest wood. Bedbugs are found in the best houses. As soon as summer comes, all carpets are taken up, and all upholstered furniture is covered, to avoid them.

I am inclined to think, however, that tobacco is the worst pest here. It is raised in considerable quantities, and some of it is exported, but the larger part is consumed at home. It is rare to find a man in Greece who does not use it, though the people never chew it. They are

not restricted to smoking in certain sections of the train, or, in fact, anywhere else. They always smoke at the table after a meal, and in making formal calls they smoke in the parlor. The visitor is usually offered a cigarette, the hostess lighting a match for the smoker.

Entering a compartment of a railroad train a few days ago, I found myself in the company of five Greek gentlemen, each one with a cigarette in his mouth. According to their hospitable nature, they immediately offered me one. Of course it was declined with thanks, and the remark, "I never smoke."

"But certainly you do occasionally!" they cried.

"Never."

"Why not?"

This was my opportunity, and I began to tell them of tobacco and its evil effects. When I said that it interferes with the action of the heart, a rather fleshy man with a red face took his freshly lighted cigarette from his mouth, and threw it out of the window. I then said that in our late war with Spain many young men were not permitted to enter the army, as a result of heart weakness brought on by the excessive use of tobacco; and a young officer who sat beside me threw his cigarette from the window, and his tobacco pouch immediately followed it. In answer to my inquiring look, he said, "I will never smoke again."

"How long have you been using tobacco?" I asked.

"Over twelve years."

"It will be difficult to stop," I said.

"Not so difficult now as it would be later," was the reply.

I told him that if he would give me his name and address, I would call on or write to him later. He seemed much pleased, and taking out his card, wrote on the back of it, "I promise not to smoke any more." By the earnest look on his face I feel sure he will keep that promise.

Wine is used here almost as freely as water, while very little effort has been made against it. Foreigners, and even Americans who never touch wine at home, drink it here with the excuse that it is harmless, and that the water is often poor. It is true that the wine does not contain a large amount of alcohol, and drunkenness is seldom seen, yet crimes committed while under its influence are very frequent.

There is a wide field here for health and temperance work, and we are sure that knowledge on these subjects would be gladly received.

IN THE KITCHEN.

Good Housekeeping.

CLEANLINESS, cleanliness, and still cleanliness, is the watchword, above all times in midsummer. Every closet, corner, receptacle, sink, dish, and cloth ought to be kept immaculate. Constant must be the warfare against dust, debris, dirt, and insects. In these days everything is alive, and much of that life, spite of the Hindoo belief, is inimical to human welfare. One has only to read of the wonderfully beneficent effort of the sanitation following cleanliness effected under General Wood in Cuba, to comprehend the necessity of this warfare against fertile and deadly microbes.

In the homes of women of intelligence and accomplishments, such neglect of the laws of health as sends the cold chills over one to think about has been too frequently seen — receptacles and closets both odious and odorous, decaying food by the side of milk and butter, soiled towels around the bread, filthy sinks and dishcloths, and a general air of neglect, which would be pardonable only among Hottentots. And these things in the households of good women, philanthropists, and even graduates of colleges! Too much occupied are they with their guilds, their music, with social life, to give attention to details. In one case, when typhoid fever invaded the household, to which two members fell victims, the nurse found no less than half a dozen fetid damp cloths in and near the sink.

"CHEER up! my friend, cheer up, I say;
Give not thy heart to gloom and sorrow.
Though clouds enshroud thy path to-day,
The sun will shine again to-morrow.
Oh, look not with desponding sigh
Upon these little, trifling troubles;
Cheer up! you'll see them by and by
Just as they are — like empty bubbles."

WHO DESERVED THE CANE?

A MAGAZINE writer vouches for the truthfulness of the following sketch:—

"Mamma, please give me another piece of cake."

"No, darling, one piece is enough."

"Half a piece — please, mamma?"

"No, Freddie, no more!"

"Just a very little piece, mamma, dear?"

"No, Freddie, no!"

"Do give the child a piece," says the husband. "I'll risk its hurting him."

And the mother gave it! What else could she do?

"Mamma, may I go out to play?"

"It's very damp, and you have a cold. I do not think it is best."

"I won't take any cold."

"I fear you will. You must play indoors to-day."

"Just a little while — please, mamma?"

"No, Freddie, you must not go out to-day."

"Do let the child go. What a girl you are making of him! Dress him warm, and let him go. It will do him good."

And Freddie went out!

"May I have my blocks in the drawing-room, mamma?"

"No, Freddie, make your block house in the dining-room. Miss — is an invalid, and I wish the room very quiet."

"I will be very quiet."

"You will intend to be, but you can not help making some noise, and as Miss — very rarely goes anywhere, I fear she will be very tired at best; so be a good little boy, and play in the dining-room this afternoon."

"I won't make a bit of noise, nor tire her one speck."

"You must play in the dining-room, Freddie, and not say any more about it."

"Nonsense! It will do her good to see a happy little face, and give her something besides her own pains and aches to think of. Let him bring his blocks into the drawing-room."

And he brought them in!

"What a torment that boy has got to be!" says the father, later on. "'T is tease, tease, tease, from morning till night. 'T is enough to wear out the patience of Job! If you won't whip him, I will."

And he whipped him!

Query: Who ought to have been whipped?



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

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

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

THE JOY OF LIVING.

O GIVE me the joy of living,
And some glorious work to do;
A spirit of thanksgiving,
With loyal heart and true;
Some pathway to make brighter,
Where tired feet now stray;
Some burden to make lighter
While 't is day.

O give me the joy of living,
In the world where God lives, too;
And the blessed power of giving,
Where men have so much to do:
Let me strive where men are striving,
And help them up the steep;—
May the trees I plant be thriving
While I sleep.

On the fields of the Master gleaning,
May my heart and hands be strong;
Let me know life's deepest meaning,
Let me sing life's sweetest song;—
With some faithful hearts to love me,
Let me nobly do my best;
And, at last, with heaven above me,
Let me rest.

—The Rev. Julian S. Cutter.

DEBT.

MRS. GEO. A. IRWIN.

I DOUBT not that there are many of the sisters who read this page from week to week who are longing to know just how they can keep the home expenses within the bounds of the income, and have a little margin left. It is sometimes a difficult problem even to make ends meet, and the idea of saving something besides seems incredible.

It is the object of every housewife to make her home just as cozy and comfortable as possible, and it is true that some women can do this on half the amount that others require, because of the unequal division of natural ingenuity. Sometimes the most simple suggestion will be a help to a woman, and therefore I give a few that have been a help to me, hoping that those who do not need them will bear with the recital, and will tell us of other things that have been a help to them. As woman's gospel work begins first of all in the home, anything that will be practical there will tend to the advancement of the work; and it is with this object in view that I write.

I once heard a man of means say that with ten dollars he could furnish a house to look real homelike; and surely a woman should do as well.

My mind has recently been called to what Sister White has written on domestic economy, and I wish that every sister would look up this subject in Sister White's books. She worked in every way to lessen household expenses, and avoid having money tied up in furniture that she could not dispose of when called to move. And I know from experience that a great many articles of furniture can be made by a woman, at small expense.

I made a good washstand out of a large box, putting shelves in the box, for toilet articles, and nailing pieces on the back, which I covered with a splasher. I put a pretty valance around the box, to hide its contents, and a

pretty cover on top, and with a splasher it was surprising to see what a dainty and useful piece of furniture it made.

I well remember one of my tables, which was made by Elder Olsen, out of rough boards. The legs were planed and stained, and the rough top was covered with a spread, and answered the purpose very well.

Cupboards can be made out of boxes by fastening shelves in them, and tacking curtains of creton around them. Bookcases can also be made in the same way, by using a little differently shaped box.

The rooms in many houses are not provided with a closet, and wardrobes are usually expensive. An economical way, both in money and space, of providing for this need and preserving the clothing in proper condition, is to nail a board to the back of the bedstead headboard, and underneath it put hooks or nails. The shelf is convenient for storing away things, and a curtain can be nailed to it, which will protect from the dust the clothing hanging beneath.

No bedroom is complete without a shoe box, nor a sitting-room without a lounge. An ordinary shoe box and a long deep box are the best for these purposes, and can be obtained for almost nothing at the stores or manufacturing houses. Fasten the lids on with hinges, pad the top, and cover with pretty material.

Not long ago I took dinner with a sister whose means is very limited. She had only a few chairs, but she had taken nail kegs, and by cushioning the top, and tacking a ruffle around the sides, she was able to provide comfortably for all her friends.

A room always looks bare without carpet or rugs on the floor; but where it is impossible to get enough to cover all the rooms in the house, a small piece of carpet can be made to go a long way by painting a strip about two and one-half feet wide around the sides of the floor, and tacking the carpet down in the center. This is more cleanly than a room wholly carpeted, and makes a room look very neat. I made a carpet of the usual size answer for three rooms in this way. Denim is much cheaper than carpet, and can be used in the same way.

Money should never be spent for bric-a-brac. There are many things that will make a house homelike, and yet represent but a small sum of money. Buy the most necessary articles first, such as you can not possibly contrive to make yourself. Avoid everything that is simply for display. Even if we have plenty of money, we know that the Lord is soon coming, and we should be just as careful to economize for the advancement of the truth as for our own personal advantage.

A FEW QUERIES ANSWERED.

E. A. H.

ARE young as well as old expected to dress plainly?

I suggest that special efforts be made by the youth to help one another to live faithful to their baptismal vows, and that they pledge themselves solemnly before God to withdraw their affections from dress and display. I would remind the youth who ornament their persons, and wear feathers upon their hats, that, because of their sins, our Saviour's head wore the shameful crown of thorns. When you devote precious time to trimming your apparel, remember that the King of glory wore a plain, seamless coat.—"Testimonies for the Church," Vol. III, page 379.

Is it right to trim children's dresses?

It is our duty to dress ourselves plainly, and to clothe our children neatly, without useless ornamentation, embroidery, or display, taking care not to foster in them a love of dress that

will prove their ruin, but seeking rather to cultivate the Christian graces.—*Id.*, Vol. IV, page 72.

How would the children's dresses look without any trimming?

Families bind heavy burdens upon themselves by dressing their children in accordance with the fashion. What a waste of time! The little ones would look very inviting in a dress without a ruffle or ornament, but kept sweet and clean. It is such a trifle to wash and iron a dress of this style that the labor is not felt to be a burden.—*Id.*, page 642.

Is it not necessary for a worker to conform somewhat to the world in dress, in order to have influence?

Many dress like the world, in order to have an influence over unbelievers; but here they make a sad mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make the distinction plain between the Christian and the worldling. The words, the dress, the actions, should tell for God. Then a holy influence will be shed upon all around them, and even unbelievers will take knowledge of them that they have been with Jesus.—*Id.*, pages 633, 634.

When we realize that we have conformed to the world, shall we alter our dresses at once, or wait until they are worn out, and then make plain ones?

Some have said, "After I wear out this dress, I will make the next plainer." Now, if conformity to the fashions of the world is right and pleasing to God, where is the need of making a change at all? But if it is wrong, is it best to continue in the wrong any longer than is positively necessary to make the change?

Precious, God-given time and means were used in fashioning those garments, and now what are you willing to sacrifice to correct the wrong example you have been giving to others?—*Id.*, page 640.

Our words, our actions, and our dress are daily, living preachers, gathering with Christ, or scattering abroad. This is no trivial matter, to be passed off with a jest. The subject of dress demands serious reflection and much prayer.—*Id.*, page 641.

EXTRACTS FROM CORRESPONDENCE.

A YOUNG lady writes as follows:—

I am not a member of the Adventist Church, but expect to be before long. My mother is, and she is the dearest mother, and a perfect Christian character. Her countenance gives evidence of the Christlike purity of her life.

Would that every young woman and every young man could give the same testimony. Surely then we should find our forces increased and strengthened by the energies of the youth.

I was trying to encourage a sister to engage in a certain work, and she said, "I can't: I have been snubbed so many times." I replied, "What if you have? They have turned me down many times, too; but I am like a rubber ball; I rebound when I am hard pressed." "How can you do it? It hurts me so I can't get over it," she replied. I told her that I could not tell why I did so, unless it was because Jesus is in my heart, and heals the wounds, and bids me press on for his work.

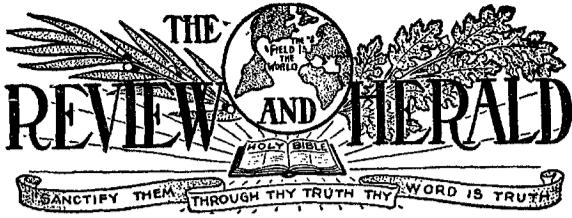
REQUESTS FOR PRAYER.

A SISTER requests prayer for herself and her granddaughter, the latter being very ill.

Pray for a sister who has stood nobly for the truth against trial and persecution, but who now, on account of financial prosperity, is losing her hold on eternal things.

"I would like to have the sisters pray for the Lord to heal me if it is his will. My lungs are affected. I have great faith in prayer, and I know that there is nothing impossible with our Saviour."

Now have faith in God, instead of in prayer, then your own prayers as well as the prayers of others will count for far more.



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ALONZO T. JONES, } EDITORS.
URIAH SMITH, }

SPECIAL CONTRIBUTORS:

GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,
WM. W. PRESCOTT, HENRY P. HOLSER.

THE THIRD ANGEL'S MESSAGE.

Its Basis in the Seven Trumpets.

In last week's study we found that the Third Angel's Message certainly has a basis in the line of prophecy of the Seven Trumpets; that the Third Angel's Message is held in view from the very first of the Seven Trumpets until the last one; and that, therefore, in studying the Seven Trumpets, from beginning to end, we are simply studying the Third Angel's Message, from its foundation unto its end.

But the Seven Trumpets *themselves* have a basis. The line of prophecy of the Seven Trumpets is a consequence. The events foretold therein occur because of certain things that have been done, and these certain things are shown in the first three steps in each of the two preceding lines of prophecy in the book of Revelation — the Seven Churches and the Seven Seals. Therefore, to find the basis of the Seven Trumpets, we must glance at these things, which are their cause.

The line of prophecy of the Seven Churches is composed of seven letters addressed by the Lord to his church in the seven phases of her experience, from the first advent of Christ unto his second. In each of these seven letters, not only is counsel given in the way of right, but there are pointed out the dangers and evils that beset the church, against which she must be especially guarded, and which, in order to remain pure, she must escape.

To the church in her *first stage*—"the church of Ephesus"—he says: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works." Rev. 2:4, 5. This points definitely to the "falling away" that is mentioned by Paul to the elders of the church at Ephesus (Acts 20:30), and that is dwelt upon especially in 2 Thessalonians 2; which falling away, when continued, developed "that man of sin," "the son of perdition," "who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4.

The letter to the church in her *second phase* is wholly commendatory. This shows that, while *individuals* had continued in the apostasy mentioned in the first letter, yet the *church herself* had heeded the counsel given by the Head of the church, and had repented, and returned to "the first works." The *time* of this phase of the church's experience is definitely suggested in the word that she should "have tribulation ten days." Rev. 2:10. This refers to the ten years of persecution in the reign of Diocletian, from A. D. 302-312; which was ended by the Edict of Milan, issued by the two emperors Constantine and Licinius, March, A. D. 312.

Then comes the *third phase* of the church, in which the counsel from Christ mentions with commendation the fact that she had held fast his name, and had not denied his faith, "even in those days wherein Antipas was my faithful martyr." Rev. 2:13. This word "Antipas" is not a person's name, but is a *term* characteristic of the times. It is composed of two Greek words,—*ἀντί* *anti*, and *πάππας* *pappas*. *ἀντί* *anti* signifies *against*, and *πάππας* *pappas*, which is our English, and also the universal word for "papa." The word "papa" is simply the repetition of the original root word "pa." And this word "papa" is the original word "pope."

Therefore this word "Antipas"—"against 'pas,' or 'papas,'"—shows the growth of the *papa-cy* in the period immediately following A. D. 312. This was the period of Constantine, and onward, in which the *papa-cy* itself was distinctly made, and began openly to assert its authority. And in that time the history records that while the other principal bishops of the church bore the title of "patriarch," "the bishop of Rome studiously avoided the title of 'patriarch,' as placing him on a level with other 'patriarchs.' He always preferred the title of 'papa,' or 'pope' (*Schaff*): and this, because 'patriarch' bespeaks an oligarchical church government, that is, government by a few; whereas 'pope' bespeaks a monarchical church government, that is, government by one."—"Two Republics," page 485. Thus the *history* and the *word of the counsel of Christ* unite in marking, as the characteristic of that phase of the church, the formation of the *papa-cy*, and the assertion of the authority of the pope.

This definitely brings us to the time of the making of the papacy; and corresponds exactly, in point of time, to the facts of history following the Edict of Milan, which put an end to the "tribulation" mentioned in the previous letter to the church.

Thus the "falling away," the leaving of the "first love," mentioned in the *first* letter, had, in this time of the *third* letter, culminated in the papacy.

Now this same course is marked in the first three steps of the line of prophecy of the Seven Seals. There, under the *first* seal, was seen going forth a *white* horse (Rev. 6:2), corresponding to the church in her first phase, in her purity. But the counsel of Christ in his first letter said that there was a falling away from her first love; and this is signified in the *second* seal, under which "there went out another horse that was *red*." And under the *third* seal "I beheld, and lo a *black* horse." Rev. 6:5. Thus the symbols in the seals, passing from white to black, mark the course of the apostasy from the first love, in which Christ was all in all, in the *first* stage, to the *third* stage, in which, "where Satan's seat" was, and where Satan dwelt, *a man was put in the place of God*, in the temple, the church, of God (Eph. 2:21), showing himself that he is God. Verses 20-22.

Now, the effect of this apostasy, which developed the papacy in the Roman Empire, was the *complete ruin of the Roman Empire*. And this consequence of the apostasy marked in these first three steps in the two lines of prophecy of the seven churches and the seven seals, is marked in the line of prophecy of the Seven Trumpets. The trumpet is herein used as a symbol, because the trumpet is the symbol of war; and it was by the war of the floods of barbarians from the north that there was swept away that mass of corruption that was heaped upon the Roman Empire by its union with the apostate church in the making of the papacy.

Thus the Third Angel's Message has a basis in the Seven Trumpets. The Seven Trumpets have their basis in the apostasy noted in the first and third of the Seven Churches, and the first three of the Seven Seals. And thus, *through the Seven Trumpets*, the Third Angel's Message finds its basis in the apostasy noted in the first and third of the Seven Churches and the first three of the Seven Seals. This, because that apostasy made the Beast; and the Third Angel's Message rises in the time of the making of the *Image* of the Beast, and utters its warning against the worship of the *Beast* and his *Image*. And, in the nature of things, the *Image* of the Beast finds his original in the *Beast*.

The result, to the *Roman Empire*, of the making of the *Beast* in the Roman Empire and by the Roman Empire, was the *utter ruin* of that empire. This ruin was accomplished by the mighty armies of the peoples of the north marching forth under the first four of the Seven Trumpets. And the result, to the *world*, of the making of the *Image* of the Beast, and the worship of the *Beast* and his *Image*, in the world and by the world, will be the *utter ruin of the world*, by the *mighty armies* of *another people* marching forth under the sounding of the *Seventh Trumpet*, accompanied by the mighty notes of "the last trump."

And concerning this, it is written: "Blow ye the trumpet in Zion, and sound an alarm in my holy

mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a *great people* and a *strong*; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and *nothing shall escape them*. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a *strong people* set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like *men of war*; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, *they shall not be wounded*. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before *his army*: for *his camp is very great*: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?" Joel 2:1-11.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the *armies which were in heaven followed him upon white horses*, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORDS OF LORDS.

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

"And I saw the *beast*, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the *beast* was taken, and with him the *false prophet* that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These *both* were cast *alive* into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Rev. 19:11-21.

Next week we shall study the time and events of the first four of the Seven Trumpets.

The principle of government "without the Constitution" has become established, and is now employed, in the territorial possessions of the United States. Our readers will remember that more than once we have queried how long that principle could be applied in Porto Rico, the Philippines, and Alaska, before it would be applied even within the United States? And now comes the *Macon Telegraph*, speaking for many more than simply itself, and says:—

In our hearts we know it is our desire and determination to govern negroes outside of the Constitution, just as the Indians, the Kanakas, and the Filipinos are being governed outside of the Constitution. We can afford to be consistent in some things—consistent in that which makes no other pretext than to

confess our adhesion to the imperialistic doctrine which declares that we will govern all off-colored races wherever the flag floats, outside of the Constitution—the negro, the Indian, the Kanaka, and the Filipino.

And when the principle shall have been carried that far, what assurance can there be that everybody under the jurisdiction of the United States shall not be governed without the Constitution? Where, short of that point can logically stop that which has already begun, and which has already gone further than anybody could have believed two years ago?

**“THROUGH HIS POLICY ALSO HE SHALL
CAUSE CRAFT TO PROSPER IN
HIS HAND.”**

WHEN the United States declared war against Spain, April 18, 1898, she also declared that “the people of the Island of Cuba are, and of right ought to be, free and independent.”

The national party and administration, June 20, 1900, declared that “to Cuba independence and self-government were assured in the same voice by which war was declared, and to the letter this pledge shall be performed.”

In the declaration of war against Spain, it was also declared “that the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction, or control over said islands, except for the pacification thereof, and asserts its determination when that is accomplished to leave the government and control of the island to its people.”

About July 20, 1900, a plan was announced to the country and to Cuba, by the national administration, according to which, if Cuba accepts it, a new form of government will be established in Cuba. But that it is to be far from independence for Cuba can be seen from the following facts:—

First, a constitutional convention is to be held in Cuba the latter part of this year; the election of delegates to be about September 15; the delegates to assemble in convention shortly afterward.

Secondly, if this convention shall frame a constitution fully satisfactory to the United States,—the administration and, perhaps, Congress,—then the military government now in control will be withdrawn. But if this convention does not frame such a satisfactory constitution, then the military government now in control will remain until Cuba can present a constitution that shall be so satisfactory.

It is perfectly plain that in that plan there is no suggestion of the independence of Cuba nor of her people. That would be so, even if this as here presented were all of the plan. But that is not all of the plan. The plan further requires that whatever constitution Cuba may frame, it must contain the following perpetual reservations dictated by the United States, fixing the perpetual control of Cuba by the United States. These reservations are as follows:—

1. The foreign relations of Cuba to be managed through the American government at Washington.
2. Cuba to have no power to declare war without the consent of the United States.
3. The United States government to have a veto power over legislation increasing the Cuban debt beyond certain limits to be set forth in the new constitution.
4. The United States to have a certain well-defined supervision over the Cuban treasury.
5. The United States to retain, for a period of years, if not indefinitely, control of the fortifications which command the port of Havana and other important cities of the republic.

The first two of these almost exactly correspond to the relations between Britain and the Transvaal, before the present war; and neither the Transvaal, nor Britain, nor the world at large counted the Transvaal an independent republic. And the last three of these reservations by the United States carry the power of the United States infinitely further over Cuba than was the British power formerly over the Transvaal.

In short, these reservations dictated by the United States for adoption by Cuba, forever exclude Cuban independence, and forever assure United States control of Cuba. And this is exactly what the reservations, and the plan as a whole, are intended to do.

This is made perfectly plain by an administration correspondent in Washington, in announcing the plan. The following is his explanation:—

WASHINGTON, July 20.—Cuba is likely to become nominally an independent republic, with certain reservations that will virtually make the island a self-governing colony of the United States, within six or eight months from this date.

“Nominally an independent republic” is an independent republic in name only; because “nominal” means “existing in name only; not real; ostensible; merely so-called;” “a consideration so trivial in comparison with the real value as to be substantially equivalent to nothing.” And so “nominally an independent republic, with certain reservations that will virtually make the island a self-governing colony of the United States,”—that is the independence to which “the people of the Island of Cuba are, and of right ought to be,” in the possession and enjoyment of; that is “the independence and self-government” that were “assured” and pledged to Cuba, and which assurance and pledge “to the letter shall be performed!”

The correspondent then tells of the constitutional convention that is to be called, the time of it, etc., and further says (Italics ours):—

As to whether or not the United States is to withdraw from Cuba at an early date, much depends upon the sort of constitution which this convention may think it wise to adopt. If it adopts a constitution which, in the opinion of the administration or of Congress, insures the carrying out of the pledge given by the United States to see that a stable government is established in Cuba, and the establishment of a stable government follows, the United States will retire during the coming winter or early in the spring, and turn the control of the island over to the Cuban people.

The significant part of the program lies in the conditions which the administration is disposed to insist upon in the new constitution. While sovereignty is to be nominally vested in the Cuban people, and the republic is, in name at least, to be free and independent, there are certain reservations which the United States, in case Congress upholds the President, will insist upon.

Then are inserted the five reservations already printed: and the correspondent further says:—

If the people of Cuba see to it that delegates are chosen to the constitutional convention who are willing to embody these reservations of American control in the magna charta of the new republic, the dream of “Cuba libre” may be realized within six or eight months.

Members of the administration argue that the United States is pledged to give Cuba a stable government before retiring from control of the island, and that this pledge must be carried out to the letter.

It is obvious, they say, that Cuba should not be given the power to make treaties that might be injurious to the United States, nor to carry on foreign relations which might involve the new republic in war, nor to unduly increase the republic's debt, nor to have full control of the fortifications which command the seaports, and which might tempt the cupidity of world-grabbing Powers. The general idea of the administration and of the property-holding and most influential classes of Cuba is to try local self-government as a sort of ward or colony of the United States, subject to wholesome restraints; and if that works well, gradually to assume a status more closely approximating true independence.

In other words, Cuba should, for a time at least, become nominally a republic, but really a self-governing American colony, occupying relations to the United States similar to those sustained by Canada or Australia or New Zealand to Great Britain.

It is understood that in the event of the Cuban constitutional convention's failing to adopt a constitution containing sufficient provision for American check and control, the military government now in operation there will be continued for some time longer, or until public opinion in Cuba shall have been educated up to the proper point.

Thus, instead of its being intended that Cuba shall ever see true freedom and independence, or see herself anything more than “nominally a republic,” it is intended that she shall forever see herself “really a self-governing American colony.” While “disclaiming any disposition or intention to exercise sovereignty, jurisdiction, or control over said island, except for the pacification thereof,” and asserting “its determination when that [pacification] is accomplished to leave the government and control of the island to its people,” the United States gov-

ernment proposes to insist upon the incorporation in the Cuban constitution—its organic fundamental law, where they shall remain forever—provisions by which the United States shall forever “exercise sovereignty, jurisdiction,” and “control over said island.”

Maybe it will be asked, “But what is all this to us?”—Just nothing at all—EXCEPT that it so plainly shows the fulfillment of the prophecy of the “national apostasy” of the United States; nothing—EXCEPT that it marks so plainly the progress of this nation in fulfillment of the prophecy that this nation would “repudiate every principle of its Constitution as a republican government” as well as of a “Protestant” government; nothing—EXCEPT that it shows how fully this republic is following in the course to monarchy and ruin, the identical course by which the Roman Republic descended to monarchy and to ruin.

No other principles of government than the Roman and the British are now recognized by the United States. This is not to say anything against the British principles of government for Britain: but they are not the principles of a republic. Britain has never pretended to be anything but a monarchy: and being a monarchy, her principles and system of government are perfectly consistent. And it was revolt against that system that made the United States government. That was a revolution. And now for the United States to return to British principles and the British system of government, can not possibly be anything else than a revolution backward—national apostasy—from republic to monarchy.

If this apostasy were only from the American to the British system of government, to be conducted truly as is the British system, that would be “national apostasy” true enough; but there would be yet in it some elements of safety. But this apostasy is to Roman principles as well as to British, and to Roman far more than to British. Indeed, it is to the British only in form, while it is to the Roman in form, in feature, and in very life—even to Rome's peculiar “policy” of fair promises and smooth pretensions only to be evaded on occasion, by which he caused “craft to prosper in his hand,” and “by peace” destroyed many. Dan. 8: 24, 25. That was the way of the Beast. This is the very repetition of it, and is the way of the Image of the Beast.

It is not by any means pleasant to be obliged to write these things. But the truth compels. And it would be far worse not to do it. For the Scripture has pointed to these things as signs of the end; and if the watchman see the sword come, and blow not the trumpet, and the people be not warned, when the sword does come and takes away any, his blood shall be required at the watchman's hand.

The Third Angel's Message contemplates the making and the work of the Image of the Beast. The Beast was made by the union of an apostate republic with an apostate church. The making of the Image of the Beast is being carried on before the eyes of all the people.

At a national convention of the Ancient Order of Hibernians, held lately in Boston, Bishop Mc Faul told them that “if Catholics were organized, they would get their religious rights better than they do.” And the things in which he claims that the Catholics have not had their rights, are suggested by his further words: that if they had those religious rights, “those prejudiced against Catholics would not have been selected to investigate and report on the affairs of the church in the Philippines; the Indian schools would not have been treated so unjustly; and there would have been more Catholic chaplains.” What he refers to as the unjust treatment of the Indian schools, is simply that the United States government ceased to make appropriations of the public money to the Catholic Church, for the support of her mission schools among the Indians; in other words, the United States ceased to make appropriations to the Catholic Church for her church work among the Indians. But this speech only renews the old, old principle of Rome, that wherever she can not have full sway, in all things, to do exactly as she pleases, and enforce her will by the power of the state, her “religious rights are invaded,” and she is “oppressed” and “persecuted.”

TIMELY THEMES FOR STUDY.

TIMES like the present require careful thought and clear discernment in more particulars than one. Nature is convulsed, and shows signs of age and decrepitude in all her frame. Professed Christianity has fallen to a low grade. The love of many has waxed cold. Times are perilous. The nations are angry. The best principles of civil government are repudiated. And a world-wide vortex of war from the greed and passions of men, in addition to the devastations of famine and plague, seems to be opening before the inhabitants of the earth. All these things are the alarming symptoms of the last stages of collapse in which the world is to fall before it passes away.

In glancing at the situation, and beholding the elements of disturbance and confusion everywhere present, and so many directions to which attention is attracted, one is in danger of becoming unsettled and bewildered in regard to the best course for him to pursue. But it will do us good to remember that there is no confusion nor distraction in heaven. There is One there who is, and ever will be, the master of the situation, through all the wild chaos in which human history will at last be buried. Upon this Being, to whom is committed all power in heaven and earth, under all circumstances the mind can rest with all assurance and quiet. The Captain of our salvation never knows a feeling of confusion or frustration. And he invites us to let the principles he holds in control, govern our hearts and minds. "Look unto me," he says, "and be ye saved, all the ends of the earth." Isa. 45:22. And the apostle also exhorts, "Looking unto Jesus the author and finisher of our faith." Heb. 12:2.

While our environments on earth are calculated to absorb our attention, let us remember that we have relationships to things in the heavens that are more vital still to our eternal interests, of which we should never lose sight. The work of our great High Priest above should be before the mind, as an ever-living subject of contemplation and study. And that subject which makes this specifically plain, and clothes it with emphasis, should not be displaced to such an extent as to divert the mind for a moment from a sense of our higher interests and obligations.

No subject brings to view the Saviour in all his offices—his peculiar work, in its nature, philosophy, and results; its chronology and progress; and how we are related to it, and affected by it—like the subject of the sanctuary. This study is important because it reveals many things, which, without it, the world does not and can not know. For instance, there is no other way of knowing that we are now in the day of judgment; that we have entered upon that great day which God has appointed, "in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." That man is the man Christ Jesus; and when God raised him from the dead, it was an assurance to all men that there is a day appointed in which the judgment of the world will begin. We have already entered upon that day; and a little more than half a hundred years of it, even now, are in the past. Its issue is to be the decision of the case of every candidate for immortality that has ever lived; and that is not far from the opening of that work which has already begun; for "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God [the indiscriminate call of the gospel to the world] should be finished," and the probation of all men would come to an end.

In the same proportion as we are interested in the work of Christ, as priest, we must be interested in the place where he performs that work. We may say, in a general way, to be sure, that it is heaven; but that is not sufficient; for important conclusions are to be drawn from the particular locality in which the work is done, at special epochs of its progress. These conclusions can be derived from the subject of the sanctuary, and from no other source. An equal interest attaches to the nature of this work, and the *modus operandi* by which it is carried out. The Bible teaching on the subject of the sanctuary is like the rays of a search-light

focused upon these points. The prominence given to it in the inspired record, and the particulars revealed concerning it, show the importance attached to it in the divine mind.

We are told just what, and where, the sanctuary is. There are many earnest students of prophecy, who, by looking at a wrong object for the sanctuary, are weakened in their grasp of prophetic themes, are confused in their utterances, are obliged to discard some prophetic declarations, and are held to wrong conclusions, which make their views of the future cloudy and indistinct. They look to the earth or the land of Canaan as the sanctuary to be cleansed, and that by fire at the second coming of Christ; or to the church as the sanctuary in which the High Priest makes his offerings. But none of these things are the sanctuary; and the cleansing of the sanctuary is not accomplished by fire, but by that which alone secures "remission," which is the blood of Christ. Heb. 9:22. And the church acts no part corresponding to the service for which the sanctuary was ordained.

To make his work on earth more centralized than it had been, the Lord gave Moses the pattern of a building to be erected as his dwelling place, that, as he said, "I may dwell among them." Ex. 25:8.

This was the sanctuary. This, embodied afterward in the temple, was the visible sanctuary among men, till the crucifixion of Christ. This was a type, and was to continue through the time of types and shadows. Then types gave place to antitypes, and the real and true sanctuary in heaven took the place of the figure and shadow, which had long existed on the earth. This sanctuary in heaven is introduced by Paul, speaking upon this very subject, in Heb. 8:1-4. The services of this heavenly temple had not been formally inaugurated while the former was in force. "The Holy Ghost this signifying," says Paul, "that the way into the holiest of all [Greek, plural, holy places; that is, the true holy places] was not yet made manifest, while as the first tabernacle was yet standing which was a figure for the time then present," Heb. 9:8. This dwelling place of Christ on high, where he now presents his intercessions for lost men, is the place where the work will end. This is the one to be cleansed; and the closing work there will be intimately interwoven with the experience of the last, or remnant, church on earth.

We now have before us what the sanctuary is, and where it is. To the question, When? the answer is, that in its most important aspects, it is *now*. When the work connected with it is, as now, about to close, the issues to be there decided make it an all-important center of consideration and study. To the questions, Was there a sanctuary before it was visibly inaugurated by Moses? and if so, what? reference may be made, for answer, to Jer. 17:12. "A glorious high throne from the beginning is the place of our sanctuary." From this it would appear that when God saw fit to embody in more specific form the process of the work of grace for men, he chose the place of his own throne as the spot in which to erect the heavenly temple; and this which was to be the true tabernacle, when Christ should actually enter upon his work as priest and mediator for the world, was the "pattern" that God gave to Moses, from which to erect the tabernacle that he caused to be built in the wilderness. Heb. 8:5.

If we inquire why this arrangement was instituted, the answer is that it was to be the grand center around which the worship of God should revolve, and every act of devotion point; because it is the habitation of God, and there he placed the transcript of his will, the ten commandments; and there on the mercy-seat, the cover of the ark, is the focal point in the work of redemption, where "mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85:10. Here reposes the law that shows what sin is, what claims the law presses upon the creature; and here is presented the blood that hides from the law the sins, on account of which it holds the transgressor under condemnation, or would, if they could be seen. But then, so far as the sinner's record is concerned, they are blotted out.

Let no one overlook the bearing of this subject on the question of the perpetuity of that law which is the standard of righteousness, and which was en-

shrined in the ark in the most holy place. This reveals to us the immutability and perpetuity of that sacred document, beyond the possibility of any question. The connection of the law with the gospel is clearly shown; for the law reposes beneath the mercy-seat, where mercy is provided by the gospel for the infringements of that law. It shows the law as the foundation of God's throne, as over it were the cherubim, and the shekinah, or visible glory of his presence. It touches, in vital contact, everything in the plan of salvation, and has to do with every individual who comes within the range of Christ's redeeming work.

Its bearing upon the prophecies is seen in that it is one of the two prophecies that bring into their specifications a definite day for the occurrence of events: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed;" the days ending Oct. 22, 1844. The other instance is that prophecy which shows that the sixth trumpet ceased sounding Aug. 11, 1840. And the study of this subject also shows that any attempt to reapply the prophecies so as to set any definite time for the Lord to come, or the work to end, is a sad departure from the true principles of interpretation; for we are brought by the time of the sanctuary down this side of the ending of the longest prophetic period in the Bible, and are introduced into an indefinite period of patient waiting ("Here is the patience of the saints." Rev. 14:12), which will reach to the coming of the Lord, without any additional time movement.

This subject explains the disappointment of 1844; the parable of the wedding garment (Matthew 22); the parable of the wheat and tares (Matthew 13); the ten virgins (Matthew 25); the "coming suddenly" of Mark 13:36; the Laodicean message of Rev. 3:14-22; the latter rain, or refreshing (Acts 3:19); and how the decision of character which fixes every man's destiny, whether he is to be holy or filthy, saved or lost,—a decision which must be made before the Lord appears,—can be made, and will be made, before that day, so that the sentence can be carried out "in a moment, in the twinkling of an eye," when the Lord comes to reward every man according to his works, at the last trump. 1 Cor. 15:52; Rev. 22:11. In this prophecy we can note more definitely than in any other the steps that take us down to the end. Our dearest interests center in the sanctuary; for there is the only advocate to plead our cause. If we accept his mediation on the conditions offered, all is well; if we reject it, all is lost. The court is now in session, and from its decisions there can be no appeal.

Prominent epochs, sufficient to arrest attention, appear all along the way, in the history of the sanctuary: (1) When it was first erected; (2) when it gave place to the temple; (3) when the typical dispensation closed, and the heavenly sanctuary took the place of the earthly; (4) when the twenty-three hundred days ended in 1844, and the ministration was changed from the holy to the most holy place. Then Rev. 11:19 and Dan. 7:9, 10, 13, 14, were fulfilled; then the seventh trumpet began to sound; then by faith the ark of God was discerned in the heavenly temple, and the prophetic Sabbath reform began its work among men; then the mystery of God began to be finished, the atonement to be made, the sanctuary to be cleansed; then the books were opened (Dan. 7:10), and the awe-inspiring ceremonies of the judgment hour began.

All parts of the Advent message for to-day, with all its reforms, center in this subject. As the spokes of a wheel center in the hub, so the sanctuary is the center and citadel of the present truth.

Since the books were opened, and the examination of life records begun, more than half a century, as already noticed, has passed. Some seem to think that this is too long a time for our great High Priest to be in the most holy place, making the atonement, or cleansing the sanctuary; and they begin to waver in faith and patience. Beware! remember that the work covers the entire human family; and the decisions are for eternity. Are fifty years too long a time for this work? would a hundred be? And God is not limited for time. He "is long-suffering to us ward, not willing that any should perish, but that all should come to repentance." And he will keep the books open, we

may be sure, till every one has accepted Christ who would accept him if opportunity were indefinitely continued. After that, further continuance would be useless, and the work will stop by the very self-developments of the wicked themselves. And the way the world is going, how long can it be before that point will be reached?

The natural order of this work would be, and doubtless is, to begin with the human family, at the opening of the world's history, and take up the generations of the dead, beginning with Abel, the first to die, but whose sentence is already anticipated in Heb. 11:4, then pass down through successive generations, in consecutive order, till we reach our own day, and the living, who of course come last into the judgment. The record and the parties are for a moment contemporary. But when we reach this point, with the hundreds of millions engaged in the work (Dan. 7:10; Rev. 5:11; Heb. 12:22), how long will it take to examine the cases of the little remnant of living Christians? And this will be a period of extreme consecration and devotion on the part of the church.

But a solemn inquiry is, What point has this work now reached? Has it come to the time of Noah, Abraham, Job, Moses, or Daniel? Has it come to the days of the apostles, or early Christians? the Dark Ages? the Waldenses? the Reformation? the time of Luther and the Wesleys? the great proclamation of the Advent movement, or the rise of the third message?—We know not. But we do know that it is stealing swiftly and silently upon a world intoxicated with pleasure, and dreaming of peace and safety. And what is our attitude? Are we watching and preparing?

And here we can not withhold a glance at a few steps beyond. We see sins loaded upon the head of the great originator of sin; after that, the lake of fire prepared for him and his angels. In these all-reducing flames the controversy ends with the extinction of sin and all its agents, root and branch. But this is not a loss of any of God's handiworks. It is the loss and destruction of nothing but that which is evil. Then he who sits upon the throne says, "Behold, I make all things new." A new order of things begins, free from every evil element, destitute of no good thing. The righteous dwell there. Not a wicked thought, nor word, nor action, desire or purpose, in all that multitude! No limit to the joy! and no end to the time! U. S.



MODERN BABYLON IN PROPHECY.

Dan. 7:1-18.

THE theme of what is usually called the prophetic portion of the book of Daniel is the same as that presented in the chapters already studied. The subject, though contemplating particularly Modern Babylon, is still the gospel of the kingdom. Daniel the prophet, the seer, sees the rise and fall of the successive kingdoms of the world, and the setting up of that kingdom "which shall not be destroyed." He sees the long contest between the kingdom of heaven, the spiritual kingdom that is within men, and the kingdom of the world, the kingdom that is outward and fleshly; he sees the "dreadful and terrible" power that is exercised in the attempt to crush truth out of the earth, and to substitute a lie in its place; he sees that the union of the divine with the human, the true gospel of the kingdom, "Christ in you, the hope of glory," brings victory in the great controversy; and he sees that a godlike character, righteousness, is the one thing that endures and gives stability. "Righteousness and judgment are the basis of his throne." "Behold, a king shall reign in righteousness."

And so these visions of the course of empire until "the end of the days," simply revealed in a wider range the application, in the experience of

nations and kingdoms, of those same principles that had been revealed in Babylon through the faithful testimony of Daniel, the servant of the living God. What Babylon had seen in the history of Daniel, Daniel now saw in the history of Babylon in its widest application,—that loyalty to the God of heaven, seeking first the kingdom of God and his righteousness, is the only basis of permanent prosperity. The writing of these prophecies was therefore the preaching of the gospel beforehand, and the teaching of them now "to every nation, and kindred, and tongue, and people" for what they really mean, will be the preaching of the gospel of the kingdom in all the world for a witness, "and then shall the end come."

"In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven brake forth upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth and made to stand upon two feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it was raised up on one side, and three ribs were in his mouth between his teeth: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with his feet: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

"I beheld till thrones were placed, and One that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld at that time because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and he was given to be burned with fire. And as for the rest of the beasts, their dominion was taken away: yet their lives were prolonged for a season and a time.

"I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

"As for me Daniel, my spirit was grieved in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth concerning all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever." (R. V.)

The interpretation of this vision is given on divine authority. Four successive world kingdoms occupy the whole field of history until the everlasting kingdom of God is established. The kingdoms that arise "out of the earth," earthly kingdoms, have no permanent foundation, but the heavenly kingdom "shall not pass away." This is individual experience applied to the nations, and it says to all, "As is the earthy, such are they also that are earthly; and as is the heavenly, such are they also

that are heavenly." "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

The simple reading of the record is sufficient to make it clear that it was not intended to be a history in detail of the four universal kingdoms that have borne rule over the earth, beginning with the Chaldean supremacy. The distinguishing characteristics of the first three kingdoms are given with brevity, and yet with a completeness sufficient to identify them beyond question.

Babylon, the head of gold of the second chapter, is here the lion, the king of beasts, and the eagle's wings mark it as the "hasty nation, which shall march through the breadth of the land." The plucking of the wings, and the unsteady erect position "upon two feet as a man," tell the story of its later degeneracy.

The kingdom that was to succeed Babylon and be "inferior" to it, that of the Medes and Persians, is designated by the prophet Jeremiah as "the spoiler," and its career of conquest and rapine is fittingly represented by the bear, to which the command was given, "Arise, devour much flesh."

The wonderful rapidity with which Alexander with a comparatively small army covered the long distances, subdued the Oriental world, and established the third universal kingdom. Greece, is set forth by the leopard with its four wings; and the subsequent division of his kingdom toward "the four winds of heaven" is indicated by the four heads.

Then comes the fourth beast, "terrible and powerful," to which no name is given, but which is later declared to be "the fourth kingdom upon earth," and that is Rome. A more particular interpretation of this symbol, and the ten horns, and the little horn with eyes of a man, and a mouth speaking great things, is given later in response to the special request of the prophet.

A judgment scene is then introduced. "Thrones were placed," and "the Judge of all the earth," "clothed with honor and majesty" and "putting on light as a robe," whose glory was "like devouring fire," presided. Another seer beheld this same scene centuries later, and thus describes it: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:11, 12.

While this judgment work is in progress, the attention of the seer is attracted by "the great words which the horn spake," and he watched the career of this power until "he was given to be burned with fire." This last expression, taken in connection with other parallel descriptions, identifies this horn with the beast whose prophetic history is given in the thirteenth and fourteenth chapters of the book of Revelation, and whose destruction is described in verse twenty of chapter nineteen: "And the beast was taken, and with him the false prophet. . . . These both were cast alive into a lake of fire burning with brimstone."

In the same way there is the plainest connection established between the little horn of this chapter and the woman of the seventeenth chapter of Revelation, who sat upon seven mountains (the seven-hilled city), "arrayed in purple and scarlet," and upon whose forehead was "a name written, a mystery, BABYLON THE GREAT." The woman who wore this title was declared to be "that great city, which reigneth over the kings of the earth." This is the power known in human history as ecclesiastical Rome, but in the divine history as "Babylon the great, the mother of harlots and abominations of the earth." And her end is thus described: "She shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and have lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning." Rev. 18:8, 9.

It is thus made clear that the little horn of the seventh chapter of Daniel is *modern Babylon*, and this is the principal subject of the prophecy. The

four great kingdoms that are so briefly characterized in the description of the four beasts are simply so many steps leading up to, and locating, *modern Babylon*, "the mystery of iniquity."

The connection between those portions of the book of Daniel usually designated as the historic and the prophetic is thus clearly shown. The prophecies of Daniel, as supplemented by the prophecies of John, recorded in the book of Revelation, and in connection with the prophecies of Jeremiah, were given to reveal the fact that the history of Babylon was to be repeated in the latter days, and to give such warnings and instruction as would enable all who are willing to separate themselves from Babylon to be saved from the everlasting destruction that awaits her.

It is thus evident that Babylon is the very incarnation of the idea of self-exaltation, in opposition to the revelation of the character of the true God as manifested in Jesus Christ, the meek and lowly One. Babylon therefore stands for *man lifted up against God*; for "that spirit of Antichrist," which "confesseth not that Jesus Christ is come in the flesh;" for salvation through the works of the flesh instead of righteousness by faith; for the traditions of the church made to take the place of a plain "Thus saith the Lord;" for "the mystery of iniquity" in contrast with "the mystery of godliness;" for the papacy, and the papal idea as opposed to genuine Christianity. All this will appear with greater fullness of detail in the next study, when the special work of the little horn as described in the prophecy will be considered.

The fourth beast, little horn and all, was "destroyed;" but the rest of the beasts "had their dominion taken away: yet their lives were prolonged." When the Babylonian monarchy "met its death at the hands of Cyrus the Great, the nationality of the Chaldees was not swept away." The same was true in the experience of Medo-Persia and Greece. "The ruling power was transferred, but the national life continued." *All three have been combined with the fourth kingdom, and will meet their death with it.*

This is also shown in the description given of the beast (identical with the little horn) in the thirteenth chapter of Revelation: "And the beast which I saw was like unto a leopard [Greece], and his feet were as the feet of a bear [Medo-Persia], and his mouth as the mouth of a lion [Babylon]." Rev. 13: 2. Thus the whole world will perish in the fall of *modern Babylon*, except those who heed the call to come out of her.

W. W. P.

THE RELIEF OF THE SCHOOLS.

Do you realize what a Herculean task it is to get our schools out of debt? Do Seventh-day Adventists generally know that, roughly estimated, there are debts against our colleges and academies to the amount of about two hundred and ninety thousand dollars (\$290,000), more or less? Of course the property is worth much more than this, as stated by Brother Lane two weeks ago. But, my brethren and sisters, you can see that it will take something more than ordinary contributions to pay these debts. We all believe this—I know we do! God calls upon us to pay these debts. He tells us that if we do, the jubilee song of freedom will ere long be sung throughout our borders. What more do we Seventh-day Adventists want than this? To reach this place is the grand ideal of experience longed for by every real lover of the second advent.

Suppose we never pay these debts, what then? Can God ever give us eternal life if we let things go in that shape? There is plenty of money among Seventh-day Adventists. Brethren, for God's sake let us awake and take hold with all our might to lift these obligations. We are in a solemn, serious place. God is asking us to do this. If God did not have confidence that we would do it, he would not ask us. Shall we betray the Master's confidence, or shall we be loyal to it?

Thus far we have had reported sales of between only eight and ten thousand copies of Sister White's new book, "Parables of Jesus, or Christ's Object Lessons," that is to have the most prominent part in paying these debts. How long will it be, at this rate, before the debts are paid? Figure it out for yourselves, and then decide whether you think the Lord is going to wait that long. Come along now, everybody, and let us do something big in the way of giving. We have already done something big in the way of *building*; let us do something big in the

way of *paying* for these buildings. Let us have a little of the old-time spirit that used to be in 1844, of selling a few farms and houses, and laying "the money at the apostles' feet." Sell some horses or cattle, or property of any kind. Or, *if you want to sell, and can't sell*, what you have, write to us, and we will try to sell it for you if you will give the proceeds to the work.

There have been quite a number of *pledges* on the material fund; but the amount of *cash* that has been actually paid in is small. A large amount of money is needed immediately to pay for the getting out of the book. Please help us NOW.

R. A. Hart.....\$100 00	W. H. Gilmore..... 50 00
S. L. Fox..... 20 00	F. W. Patterson..... 50 00
G. A. Irwin..... 100 00	J. W. Newton..... 50 00
H. W. Cottrell..... 50 00	Mrs. Lars Nielson..... 25 00
J. N. Loughborough..... 50 00	R. Swetzer..... 100 00
May Langford..... 50	W. Stephenson..... 5 36
R. N. Rockey..... 5 00	Mrs. L. N. McMillan..... 1 00
James Gargett..... 50 00	W. F. Werner..... 12 00
Minnie Cornwell..... 50 00	Minnie Bruges..... 50 00
J. H. Lowry..... 25 00	Mrs. J. C. Green..... 1 00
C. A. Raad..... 20 00	Gertrude Kern..... 11 00
Greenville Holbrook..... 50 00	W. M. Fee..... 50 00
W. T. Knox..... 50 00	J. F. Weaver..... 50 00
Alex Patton..... 50 00	E. Brown..... 20 00
J. L. Whitney..... 50 00	A widow..... 6 00
Lloyd Manful..... 50 00	E. G. Nelson..... 50 00
Mary Lamont..... 50 00	Susan Bugh..... 200 00
Ella M. Nesmith..... 50 00	

Send all money for the material fund, or contributions of cash to help pay these debts, to A. G. Adams, Review and Herald, Battle Creek, Mich.

THE NOBLE SOUTH DAKOTANS.

Times are hard this year in South Dakota. In many places the great drought has practically ruined the wheat. Everywhere the crops are short. This means that for the good people of that State there will be but little money this autumn, and that

the closest economy will be needed in order to make ends meet.

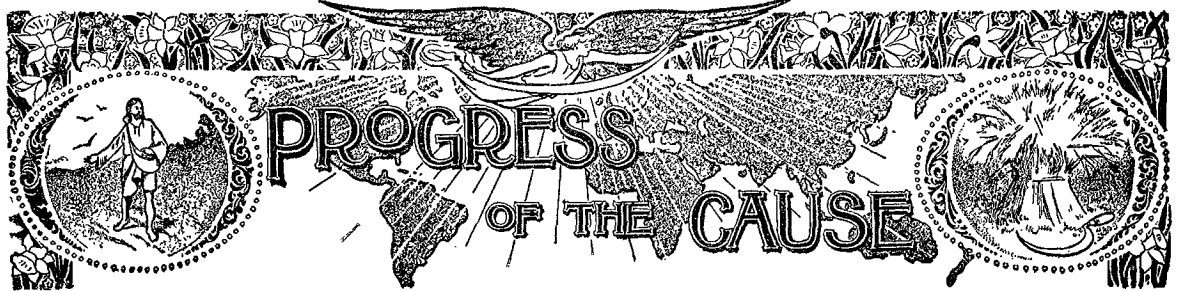
"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift."

The poor churches of South Dakota, of a truth, followed in the way of the churches of Macedonia. In the midst of their deep poverty the liberality of their souls abounded in generous gifts and offerings for the relief of the schools.

The camp-meeting was held at Sioux Falls, and it was not a large one. Many of the people had come by team because they could not afford to pay the railroad charges. Nevertheless, between eight and nine hundred copies of "Christ's Object Lessons" were subscribed for, and the following sums in cash and pledges were given to the material fund:—

Mrs. L. L. Casson.....\$ 25 00	E. A. Madison..... 5 00
Melvin Trosper..... 25 00	Fred A. Powers..... 25 00
E. L. Casson..... 25 00	J. H. Rogers..... 25 00
Mrs. Susan A. Bryant..... 25 00	Carrie Block..... 25 00
W. R. Irish..... 50 00	Chas. A. Burman..... 100 00
Elder H. R. Johnson..... 50 00	Daniel, Emma, and Dr. and Mrs. A. J. Kelsey..... 50 00
Lars Hanson..... 100 00	Bessie Nettleton..... 25 00
W. O. Nesmith..... 25 00	N. J. Ronlund, Jr..... 25 00
Jane Le Fave..... 100 00	John and Mary Conners..... 25 00
C. F. Nesmith..... 25 00	Mrs. S. P. Boynton..... 100 00
J. P. Glemblin..... 100 00	W. F. Werner..... 25 00
Albert Cheney..... 100 00	Levi R. Mills..... 10 00
W. Y. Sanborn..... 25 00	C. M. Excell..... 50 00
John Best..... 50 00	A. P. Peterson..... 50 00
J. W. Christian..... 25 00	C. F. Betts..... 50 00
Carrie Smith..... 10 00	John Walker..... 75 00
Wm. E. Crandall..... 25 00	C. D. Terwilligar..... 100 00
Jennie M. Shanks..... 10 00	J. W. Beach..... 50 00
	Mrs. Lars Nielson..... 25 00
	Cash..... 29 75

P. T. MAGAN.



THE PAST AND PRESENT OF THE AMERICAN MEDICAL MISSIONARY COLLEGE.

A MEDICAL college whose scientific standing should be undisputed, and whose pillars should be placed on a gospel foundation, has been looked forward to for years by leading missionaries as a most desirable institution. It was to meet this demand that, half a dozen years ago, the International Medical Missionary Board organized the American Medical Missionary College.

The literary requirements for entrance were placed as high as those adopted by the best medical colleges in the country; and, in addition, the applicant was required to furnish satisfactory evidence that he possessed not only a good character in the ordinary acceptance of the term, but that he also possessed, and was cultivating, a real missionary spirit.

The curriculum provided for four years of study, consisting of nine months each, to include all those branches of medical science which the best medical schools have regarded essential in order properly to prepare men and women to enter the medical profession. In addition to these subjects, Bible and missionary topics have been taught. Special attention has been given to such practical subjects as dietetics, hydrotherapy, and other rational remedies, which are too frequently only touched upon incidentally in the ordinary medical course, yet their value can not be questioned, and a thorough knowledge of how to use them is often absolutely essential to secure the recovery of chronic patients.

In the first class, three of our students, after having spent three years in this school, entered the last year in a leading medical college, and were awarded medical prizes as marks of their proficiency as students. The students, after completing their four years' study, took a State board of health examination, and all passed with high records.

Although only a year has passed since these young men and women began their active medical missionary careers, yet each is already filling some important place in the work of helping suffering humanity, or in educating other workers to engage in similar work.

Of the class that graduated this year, one student entered another leading medical college in the East, to complete the last year's work; and before grad-

uating from there he successfully passed the competitive examination, which entitled him to become house physician in a large city hospital.

The plan adopted whereby these young men and women found their places in the Lord's work, was perhaps a little unique. After graduation a year ago, a month was set apart for recreation for mind and body, for studying the mission fields and their needs, and also for seeking wisdom and divine guidance as to where each one should go. This month was spent at a beautiful spot on the banks of Gull Lake, a few miles from Battle Creek. As the days passed by, one by one these young persons became convinced of their individual duty; and when the time was up, so far as my knowledge goes, each knew what he was to do, at least so far as it concerned his immediate duty.

This year the eleven young women and ten young men who composed the graduating class went to the same spot, only, however, to spend a day in a similar manner. God had apparently already spoken to their hearts, and, profiting by some of the principles that had been made very clear by the previous year's study, finding where they were to go seemed comparatively easy. A ship must be moved before it can be steered, so it is not a difficult matter for God to direct us if we are only already moving out in his providences. Careful observation will reveal that those who are complaining so much because of not being guided, are the very ones who are anxious to be guided while they are practically lying still. Among those who spoke words of counsel and encouragement on this occasion were Dr. J. H. Kellogg; Elders A. T. Jones and E. J. Hibbard; and Dr. D. H. Kress, who had just returned from the British field.

Although only a few weeks have passed since that, yet nearly all these medical missionaries have either begun their active life-work or are making preparation to fill some place that is definitely in sight. It certainly has been gratifying to note how clearly God directs individual minds when they are submitted to him.

This school has already graduated forty-five students, and has eighty-five in training, while the prospects are that there will be many more applicants possessing the necessary qualifications than can possibly be admitted when the school year opens, September 26. The success that has already been attained is certainly an evidence of the special blessing of God, which has attended the efforts of teachers and

students. And we have every reason to believe that what Providence has already done is only a small indication of what will yet be accomplished through the agency of the American Medical Missionary College.

DAVID PAULSON.

NEWFOUNDLAND.

ST. JOHN'S.—Since my last report the work here has prospered under the blessing of God. May 29 four persons were buried with their Lord in baptism, and arose to walk in newness of life. These are all engaged in the canvassing work, and give promise of making it a success. Already there has been delivered \$289.24 worth of books, and \$5.48 worth of tracts. Fifteen hundred copies of the *Signs of the Times* have been delivered, fourteen hundred of which have been sold. Fifty copies are now being taken weekly, a part of which are being sold to regular readers.

Elder H. C. Giles, his wife, and a young man have gone to Grand Bank, Fortune Bay, South Shore, where an interest has been awakened. They write encouragingly of the prospects there. Two canvassers are working in Notre Dame Bay, and two more in Bonavista Bay, North Shore. Soon my wife and I, with three or four other workers, will be in Topsail, Conception Bay, with our new tent. By looking over the map of Newfoundland all will readily see where the workers are situated. We bespeak the prayers of all our people that God may richly bless the efforts of all our laborers to the salvation of many souls and the strengthening of the faith of believers.

During the last winter there have been many marked instances of God's special blessing in answering prayer, and we look for more all the way along till Jesus comes. The church here has been greatly strengthened—spiritually, financially, and numerically. All are of good courage in the Lord, peace and harmony reign in our midst, and never was I more thankful to be associated with a people than I am with the people here. My wife reached here two weeks ago, and we are busy preparing for the tent effort.

H. J. FARMAN.

GENERAL CAMP-MEETINGS IN DISTRICT 6.

Upper Columbia.

THIS meeting was held at Walla Walla, Wash., May 24 to June 3. Elder W. T. Knox, my wife, and I arrived on the grounds the evening of the first day of the meeting. The camp was situated in a beautiful little grove in the northeastern suburb of the city.

The preparations for the meeting had nearly all been finished, so that the meeting began on time. The attendance of our brethren was larger than usual at the beginning of such meetings. The daily program was about the same as that which usually characterizes our State camp-meetings. The early morning meeting was devoted to the reading of Testimonies, the eight o'clock hour to general district devotional meetings, and the nine o'clock hour to the various meetings necessary to transact the business of the Conference in its several departments. The remainder of the forenoon was devoted to preaching or to study of the Scriptures. There was a preaching service each afternoon, followed later by various other meetings; such as, children's meetings, woman's meetings, etc. The evening service was taken up in the presentation of the different points of our denominational belief. A fair outside attendance was present at these meetings.

During the first part of the meeting, the day services were largely carried by Elder Knox and the writer, while the evening services were conducted by the ministry of the Conference. Prof. E. L. Stewart, the newly elected president of the Walla Walla College, was present from the beginning of the meeting, and rendered valuable service in all branches of the work, as well as in his special branch. Right here I might call attention to my failure to mention his name as one of the laborers at the North Pacific Conference, where he also rendered acceptable service. I am glad to report that he was well received by both Conferences. Elder H. Shultz was present, and conducted meetings regularly each day and evening in the interests of the Germans. Brother C. H. Jones, manager of the Pacific Press, spent a few days in the meeting, laboring in the interests of the *Signs of the Times* and the canvassing work.

The various business meetings of the Conference were unusually interesting, and revealed the fact that all branches of the Conference work were making healthy advancement. The treasurer's report showed an encouraging gain in tithe over former years, and an amount sufficient to pay all workers of the Conference a liberal allowance, leaving a small surplus in the treasury to begin the new year. Six

new churches were admitted to the Conference, with an aggregate membership of one hundred and three. An increase of three hundred in the membership of the Conference was reported. This makes a fair showing for the last year's work, when we consider the fact that a vigorous effort was made to revise the list of members in the various churches by dropping the names of spiritually dead members, and granting letters to those who had moved to other Conferences without taking their letters. The increase in the subscriptions to our leading periodicals amounted to over two hundred dollars. Six hundred and sixty copies of "Parables of Jesus, or Christ's Object Lessons" were sold, and one hundred and seventy-five dollars was given toward the material and expense fund for the book. Contributions amounting to about two hundred dollars each were taken for the work in Australia and in the Southern field. In addition to this, a large amount was raised to pay for tents and to carry forward the work of the Conference.

Elder G. W. Reaser's work as president seemed to have met the approbation of the entire Conference, and he was unanimously re-elected. For a time it seemed as if there might be a disagreement in the selection of a tract society secretary, owing to some misunderstandings that had grown up between the school and the society; but the interested parties were finally brought together, and after earnestly seeking God, explanations were made, and the difficulty so adjusted that all felt clear in recommending the name of the former incumbent, who, along with the former secretary of the Conference, was unanimously re-elected. Elder W. F. Martin was elected president of the Sabbath-school association, to take the place made vacant by the removal of Elder Taylor from the Conference.

The report from Walla Walla College was satisfactory, in the main. The supply of water, which had been a source of difficulty in the past, and which threatened to entail a large outlay to the college, has been finally adjusted for a long term of years, at a merely nominal annual expense. A complete health food plant, owned and operated by the college, has been brought into existence, which is meeting with a liberal patronage. Brother G. A. Nichols, the business manager of the school, has labored hard and faithfully to run the school on a paying basis, and to maintain its financial credit and standing. The outlook for the coming year seems good; and if all interested will labor harmoniously, there is no doubt that the school will be a success. A good school in this section is a positive necessity, owing to the long distance to any other of our large schools; hence, Walla Walla College should be a training center, where young men and women can be fitted for labor in the ministry, Bible work, medical missionary, church-school, and canvassing work. Dr. I. A. Dunlap has been connected with the school the last year, and will teach physiology and give instruction in healthful living and the administration of simple treatments.

Drs. Kellogg and Leadworth were present at the meeting for the purpose of counseling with the leading brethren of the Conference relative to the more permanent organization of the sanitarium work at Spokane, Wash. Several meetings were held, an organization was perfected, and the necessary steps were taken toward forming an incorporation. Dr. Kellogg gave one or two interesting lectures in the public congregation during his stay.

Sunday evening, May 27, Elder and Mrs. S. N. Haskell arrived from Portland, and rendered valuable service from then until the close of the meeting. Brother Haskell spoke each day on important themes in connection with the Third Angel's Message; and Sister Haskell conducted a study for the ministers and Bible workers, and also assisted Mrs. Irwin in the meetings in the interests of the woman's work.

The last Sabbath of the meeting was a good day. The Lord came precious near to his people, as the plain truths for this time were brought out. At the close of the forenoon service, Brethren W. C. Young and C. L. Ford were ordained to the gospel ministry by prayer and the laying on of hands. In the afternoon, at the close of the service, when the invitation was given, a large number came forward for the prayers of the church. Many of these were making a start for the first time, while others had once made a profession, but had grown cold and become backslidden. These persons were earnestly labored with by the ministry of the Conference, until all expressed a clear evidence of forgiveness and acceptance with God. The meeting was continued until the close of the Sabbath, after which Elder Haskell and I, with our wives, were compelled to leave, in order to reach the California meeting in time. With many hand-shakes and "God bless you's," we took our departure, with earnest prayers that God would bless the Conference the coming year with many precious souls gathered into the fold, of such as shall finally be saved in his eternal kingdom.

GEO. A. IRWIN.

AUGUST STUDY OF THE FIELD: PART III

"The Peoples of Russia."

August 12-18.

(Text-book, Missionary Magazine.)

1. GIVE the population of the Russian Empire.
2. How many peoples and tongues are represented?
3. Describe the Russians proper. To what church do they adhere?
4. How many Poles are found in Russia? What is their religion?
5. Mention some of their chief cities.
6. Tell what you can of the Finnish people.
7. Describe the original inhabitants of the northern Asiatic plain. What can you say of their religious belief?
8. Tell something of the Tartars. Their faith.
9. What can you say of the Jews of Russia? The Germans? The Caucasians? The people of Siberia?
10. Into how many of these tongues has literature been translated and published?



—Berlin, Germany, has a special department of theater censorship.

—President Castro has officially declared the re-establishment of peace throughout Venezuela.

—The Portuguese government has sent two regiments of soldiers to China, to guard her interests there.

—A Chinese *tael* is about two thirds of one dollar. In 1891 it was worth about \$1.05 in American gold.

—Russia has declared martial law in the military districts of Siberia, Turkestan, and Semirechinsk.

—During the week ending July 29, 180 Filipinos were killed, and 60 captured; American losses, 10 killed and 14 wounded.

—Joseph Mayer, for many years the Christus of the Oberammergau Passion play, has been elected mayor of Oberammergau.

—In northern Mindanao, the killing of one American soldier was the cause of the death of eighty-nine rebels and the shelling of the town of Oroquieta.

—It has been stated by a Chinese general at Peking that the foreign ministers are held by the Chinese government as hostages, and that their death will follow a foreign advance on Peking.

—Strict precautions have been taken to prevent further outbreaks of rioting in New Orleans, by the ordering of troops to the armories, and the swearing in of five hundred special policemen.

—The war in South Africa is degenerating into guerrilla warfare, the Boers refusing to accept battle with superior forces, orders having been given to the commanders to fight only small bodies of the British.

—The British House of Lords has passed the bill empowering Queen Victoria to prohibit the exportation of arms and ammunition to any country, when "there is reason to believe that they may be used against the British forces or foreign forces co-operating with them."

—Thursday, August 2, an attempt was made upon the life of the shah of Persia, Muzaffer-Ed-Din, who has been visiting the Paris Exposition. The attempt was made by an Italian, and "strengthens the belief in the boast of anarchists that they have marked four crowned heads of Europe for death. German officials believe the anarchist threats, and will take drastic measures to suppress the 'reds' in their jurisdiction." The shah was unhurt; and having assisted in turning over the anarchist to the police, said, "I'd like to have a photograph of that man."

—King Humbert, of Italy, was shot and instantly killed, at Monza, Sunday evening, July 29, by an Italian named Angelo Bressi. The king had been attending a distribution of prizes in connection with a gymnastic competition at Monza, one of his summer palaces. He had just entered his carriage with his aide-de-camp, amid the cheers of the crowd, when he was struck by three revolver shots fired in quick succession. He fell back, and expired in a few minutes. The assassin was with difficulty saved from the fury of the populace. King Humbert was born at Turin, March 14, 1844. Though he was really Humbert IV, by his own wish he was styled Humbert I. His father was King Victor Emmanuel, who died in 1878. April 22, 1868, Humbert married the Princess Margherita, of Savoy, daughter of the late Duke of Genoa. Her influence upon him for good can not easily be estimated.

—Chinese laundries in Chicago have failed, because of lack of patronage, due to race prejudice and the reported atrocities in China.

—Planters from Hawaii will endeavor to induce negro laborers to emigrate to that country, offering them traveling expenses and thirty dollars a month.

—Australia has sent \$2,500,000 in gold to the San Francisco mint. Four more similar shipments are to be made, and will be paid for in Eastern exchange.

—The total strength of the United States army in the Philippines, June 30, was 63,426 officers and men. Of that number, 31,821 are regulars, and 31,605 volunteers.

—It is said that the governors of the Chinese provinces of Hunan, Hupi, and Honan have openly joined Prince Tuan, of the Boxers, and that they are marching overland with their armies, to Peking.

—The Chinese minister at Washington has received a dispatch stating, on the authority of two Chinese viceroys, that the foreigners in Peking were alive July 9, and under the protection of the government.

—It is reported that "an unfavorable impression is caused at Berlin by attempts of the Russian press to create distrust of Germany, in connection with the Chinese question. The inspired German organs insist that Berlin does not oppose the plans of St. Petersburg in the Chinese Empire, and that the future will demonstrate Germany's perfect accord with Russia in Asia."

—According to statistics, Spain has this year appropriated "for the support of the monks and secular clergy eleven million dollars of the public money, while for school purposes only three million dollars has been allowed. The monks are well nourished, and the school-teachers are well-nigh starved." This is what Catholicism has done for Spain. July 11, 1892, there was published in this country, in the New York Sun, a letter from the Vatican, announcing the plans of Leo XIII respecting the United States, and through this, the world. In this letter are these words: "What the church has done in the past for others, she will now do for the United States."

—About 50,000 German settlers inhabit a district in southern Brazil named Blumenau. It is said that "all these work hard, and are well to do and virtuous. There is only one prison; the jailer is well paid, but in the last five years there has been only one prisoner. The people have absolute faith in one another. Few visitors go there, and all the news comes through foreign papers. There is neither gas, electricity, nor telephones. There are no locks on the doors of the hotels. In the restaurants food is spread out on the counters; each helps himself to what he wishes, and deposits what he owes as he goes out." This information comes from New York's most reliable Christian weekly.

—A most curious proposition is that suggested from Switzerland, to unite Switzerland with the United States. A United States consul in that country has sent a publication to the government at Washington, in which an article says: "Though there are dark sides in the United States, it is full of the air of freedom. Switzerland would lose nothing if she should become a State of the United States of America. It is a well-known fact that the several States of the American Union are much more independent than the several cantons of Switzerland. . . . All she would have to do would be to send her representatives to Washington. . . . It remains to be seen what the Americans will say about this alliance with Switzerland. For a long time they have tried to gain a foothold in Europe!" Commenting upon this, the *Christian Advocate* says: "When it is considered that Switzerland exists only by the neutrality and consent of the surrounding Powers, and when the Monroe doctrine is taken into the account, nothing can be more fantastic. A State of the United States in the center of Europe, inaccessible by sea! Switzerland would lose something; but it will never have the opportunity. No one is jealous of it now. If it has to suffer from the protective tariffs of certain European countries, it must bear it."



TENNESSEE RIVER CONFERENCE, NOTICE!

The twenty-first annual session of the Tennessee River Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Paris, Tenn., Sept. 6-16, 1900. The first meeting will be held Friday, September 7, at 9:30 A. M.
W. J. STONE, Pres.

GROVE MEETING.

THERE will be a two-days' meeting near Sodus, in Brother Clark's front yard. We would be glad to see as many of the brethren from Berrien County present as can attend. The meeting will begin Friday evening, August 10. Those who come on the cars will be conveyed to the place of meeting by teams.
WM. OSTRANDER.

CAMP-MEETINGS FOR 1900.

DISTRICT ONE.

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

DISTRICT TWO.

Georgia, Norcross,	Aug.	10-19
Carolina, Asheville, N. C.,	Aug. 23 to Sept. 2	
Tennessee River, Paris, Tenn.,	Sept.	6-16
Cumberland Mission, Harriman, Tenn.,	Sept.	14-23
Florida, Terra Ceta,	Sept. 28 to Oct. 8	
Florida, Punta Gorda,	Oct.	12-22
Florida, Ocala,	Oct. 26 to Nov. 5	

DISTRICT THREE

*Michigan, Ionia,	Aug. 30 to Sept. 10	
Ohio, Dayton,	Aug.	15-27
Wisconsin (local), Green Bay,	Aug.	20-27
Illinois, Kankakee,	Aug. 23 to Sept. 2	
Illinois (local), Salem,	Sept.	13-23
Indiana, La Fayette,	Aug.	16-26
Indiana, Muncie,	Sept.	13-23

DISTRICT FOUR.

Nebraska (local), Oxford,	Aug. 28 to Sept. 2	
*Nebraska (State), Seward,	Sept.	18-23

DISTRICT FIVE.

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

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	
North Pacific, Medford, Ore.,	Aug. 23 to Sept. 2	
Upper Columbia (local), North Yakima, Wash.,	Aug.	9-19
Utah, Salt Lake City,	Aug.	15-22

* Preceded by workers' meeting.

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

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

ADDRESSES.

UNTIL further notice the address of Smith Sharp will be Graysville, Tenn.

The address of C. L. Taylor is changed from 661 Twenty-seventh St., Oakland, to Healdsburg, Cal.

UTAH CAMP-MEETING.

THIS meeting will be held at Salt Lake City, August 15-22. The grounds are on the corner of Sixth East and Ninth South, opposite entrance to Liberty Park. Those coming on the Oregon Short line will take car at depot marked "O. S. L. Depot and Waterloo via Liberty Park," and get off at Ninth South, and go one block east. Those coming over the Rio Grande Western will transfer to Warm Springs and Liberty Park car, and at Ninth South go one block west.
GEO. O. STATES.

GEORGIA CAMP-MEETING.

THIS annual meeting will be held August 10-19, at Norcross, in Gwinnett County, on the Southern Railway, about twenty miles northeast of Atlanta. I do not deem it necessary to explain concerning railroad conveniences, as you are acquainted with them; but I do wish to emphasize the fact that we were somewhat perplexed to find a central location for our people in the northern part of the State; but by the help of some of our brethren of Alpharetta, who were acquainted at this place, and by the influences of the Holy Spirit of our divine Master, we have secured grounds for this meeting; and we shall feel much disappointed if there is not a good general turn-out; but please bear in mind the fact that, if you remain away, you will sustain the greater loss. The Lord greatly blessed us at the Roswell meeting last year. Do we need a fresh baptism of the Holy Spirit? If so, let us come up "to help of the Lord . . . against the mighty." Elders Allee and Brunson, as well as others, will be present to give instruction. Do not fail to avail yourselves of this opportunity, that you may become more deeply rooted, grounded, and established in the truth, and thus be able to stand in the coming conflict!

We will have lumber and straw on the grounds, just as cheap as possible. Bring dishes and bedclothes, so you can take care of yourselves. There will be no dining hall or tent this year, so please come prepared to board yourselves. If you need tents, please notify me at once. Tents, 12 x 14 ft., will cost only two dollars this year.
M. W. LEWIS.

PUBLICATIONS WANTED.

N. B.—Attention has been repeatedly called to the necessity of having papers properly wrapped. Do not roll or wrap too fine. Cover papers well, so that they will be clean when received.

Some have paid double the postage necessary, and others have expressed literature, when it would have been cheaper to send by mail, at four ounces for one cent.

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

- D. H. Day, Marietta, Tex.
- E. A. Himebaugh, Verona, Pa.
- Geo. R. Hulton, Jr., Oakmont, Pa.
- Sarah E. Hazel Hughes Springs, Cass Co., Tex.
- Mrs. M. L. Thompson, 1002 Beauregard St., Marshall, Tex.
- John Tilton, Rowlett, Tex., REVIEW, Signs, Sentinel, and all publications until notice to discontinue.
- Annie Hemmug, Mount Sterling, Ky., REVIEW, Signs, Sentinel, Instructor, Good Health, Little Friend.
- J. G. Wilson, Sault Ste. Marie, Mich., REVIEW, Signs, Sentinel, tracts, and pamphlets, especially the latest. Tract societies and churches interested in the work in this field can collect, and send by freight; but should remember that one hundred pounds will cost no more for transportation than twenty-five pounds. Be sure to prepay charges. Can use many papers and tracts to good advantage, as there are thousands of boats passing through the locks each month, and these should be supplied with reading-matter.

BUSINESS NOTICES.

BRIEF business notices and "wants" will be published in this department, subject to the discretion of the publishers. A charge of one dollar for one insertion of four lines or less, and of twenty-five cents for every line over four, will be made, though in the case of the poor who want employment, the charge may be remitted. Parties unknown to the managers of the publishing house must furnish good references.

WANTED.—Employment among Sabbath-keepers as machinist or engineer, by man who is now foreman in a shop. Address E. E. Bryant, 42 Irving St., Detroit, Mich.

WANTED.—A Christian home among Seventh-day Adventists for two children: boy of five years, bright, affectionate, has been with S. D. A. over a year; girl of three, has had best of care and training during last year. Address Harry B. Stevens, Rock Hall, Md.

Obituaries.

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

GILBERT.—Died in Spokane, Wash., June 30, 1900, Mrs. Anna Gilbert, aged 61 years. For many years she was a member of the Christian Church, but during the last few years of her life she accepted the Third Angel's Message. Funeral service was held July 1, at the home of her daughter, Mrs. J. Mumm. Text, Rev. 14: 13. J. G. SMITH.

EVANS.—Died at Battle Creek, Mich., June 8, 1900, of quick consumption, Grace Gladys, daughter of H. O. and Ellen Evans, at the age of 2 years, 5 months, 7 days. She was a bright and good child, though suffering long. The cheering hope of meeting her again is comforting to the bereaved parents. "The pure in heart . . . shall see God."
I. D. VAN HORN.

JONES.—Died in Kansas City, Mo., Mrs. Wilhelmina Jones, aged 23 years, 5 months, 4 days. Sister Jones was born in Cass County, Mo., Jan. 11, 1877, and died June 15, 1900, of consumption. She has been a Seventh-day Adventist for seven years. During her last sickness especially she made manifest her bright hope of a life beyond the grave. She leaves a husband and one child, who, with other relatives, mourn her loss. Funeral services were conducted by the writer.
R. W. PARMELE.

PERRY.—Died at the home of her daughter, Mrs. R. E. McConley, of Whitcomb, Wis., June 23, 1900, of heart-disease, Mrs. S. Perry. The husband of the deceased was killed in the battle of the Wilderness. Mrs. Perry united with the Methodist Church in New York State when a young woman. About fifteen years ago she joined the Seventh-day Adventists, and has lived a true Christian, esteemed and beloved by all. Funeral sermon was delivered by Rev. Burdick, of Eland.
* * *

IRWIN.—Died July 8, 1900, near Leslie, Mich., of heart-disease, our dear sister, Mary J. Irwin, aged 56 years, 9 months, 13 days. In early youth she gave her heart to God, and connected herself with the Methodist Church, where she continued to worship until she accepted the present truth, about thirty years ago. Her life was a testimony to all that she had a living connection with her Saviour. The funeral was held in the Seventh-day Adventist church at Leslie, of which she was an esteemed member. The discourse was given by the writer, from John 11: 24.
L. G. MOORE.

WAITE.—John Montague Waite, last son of John and Jane Waite, of Mahogany Grove, Jamaica, was born at Letitz, St. Elizabeth, Jamaica, March 3, 1860. He accepted the Third Angel's Message given at his home two years ago by Brother Frank Hall and the writer. Ever since he has lived a consistent Christian life, his temperate habits and persevering ways being a model to other believers. He expired at the close of the Sabbath, June 16, 1900, leaving a wife and six children to mourn their loss. He died with a firm hope of a part in the first resurrection. Funeral service was conducted by the writer.
A. G. PEART.

OXLEY.—Died at Battle Creek, Mich., June 23, 1900, of paralysis, Alfred Thomas Oxley, aged 76 years, 11 months, 25 days. In early life he was a member of the Baptist Church. In the summer and fall of 1867 he and his family accepted present truth, and joined the church at Bowersville, Ohio. His life showed faithfulness in all Christian duties, and was an example of true piety. He was a devoted husband and a kind father. He rests in bright hope of a part in the resurrection of the just. He leaves his second wife, eight children, and twelve grandchildren to mourn their loss; but they mourn not without hope. A blessed reunion awaits them in the glorious resurrection day. Funeral service was conducted by the writer, assisted by Elder S. H. Lane. Text, by request, Rev. 14: 13.
I. D. VAN HORN.

WORDS OF TRUTH SERIES.

NO. 26

contains the "Open Letter to Christians of All Denominations, the Church of Rome Excepted," also "Answers on the 'Open Letter,'" by S. D. Heady.

All who have read the "Open Letter" should read the "Answers to Letters on the 'Open Letter,'" as the writer clearly defines our relation to the law of God, its binding obligations at the present time, the fallacy of even intimating that it had ever been changed to the first day of the week, and the inconsistency in referring to the first day of the week as the Sabbath of the fourth commandment.

This special number of the Words of Truth Series should be placed in the hands of all those who have read the "Open Letter," and should be scattered as the leaves of autumn everywhere.

It contains 24 pages, price 60 cents per hundred, post-paid. In quantities of less than 100, one cent each. Send your order at once to your tract society or the

REVIEW AND HERALD PUB. CO., Battle Creek, Mich. Or PACIFIC PRESS PUB. CO., Oakland, Cal.

IS SUNDAY THE SABBATH?

Owing to the urgent demand for Bible Student's Library No. 24, entitled, "Is Sunday the Sabbath? New Testament Testimony," by M. C. Wilcox, it has just been revised and republished. The clear, forcible, and logical manner in which that all-important question, "Is Sunday the Sabbath?" is discussed in this tract, makes it a most suitable and acceptable leaflet to place in the hands of your neighbors and friends.

It contains eight pages. Price, 4 cent each. Address your tract society; or the Review and Herald Pub. Co., Battle Creek, Mich.; or the Pacific Press Pub. Co., Oakland, Cal.

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

CHICAGO & GRAND TRUNK R'Y.

Trains arrive and leave Battle Creek.

WEST-BOUND FROM BATTLE CREEK.

Table with 2 columns: Train No. and Time. Includes No. 9, Mail and Express, to Chicago; No. 1, Chicago Express, to Chicago; No. 3, Lehigh Valley Express, to Chicago; No. 5, International Limited, to Chicago, with sleepers; No. 75, Mixed, to South Bend; Nos. 9 and 75, daily, except Sunday; Nos. 1, 3, and 5, daily.

EAST-BOUND FROM BATTLE CREEK.

Table with 2 columns: Train No. and Time. Includes No. 3, Mail and Express, to Pt. Huron, East, and Detroit; No. 4, Lehigh Express, to Pt. Huron and East; No. 6, Atlantic Express, to Pt. Huron, East, and Detroit; No. 2, Lehigh Express, to Saginaw, Bay City, Port Huron, and East; No. 74, Mixed, to Durand (starts at Nichols yards); 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 June 17, 1900.

Large table with columns for EAST and WEST, and sub-columns for various train services (Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, Jackson Ac'm't'n, All'ntio Express, etc.) and times for various stations including Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Marshall, Albion, Jackson, Ann Arbor, Detroit, Falls View, Susp. Bridge, Niagara Falls, Buffalo, Rochester, Syracuse, Albany, New York, Springfield, and Boston.

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

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. R. N. R. WHEELER, Ticket Agent, Battle Creek.

Advertisement for 'The Desire of Ages' by Mrs. E. G. White. Includes a starburst illustration, a scene of people, and text describing the book's content and availability. The text states: 'The author treats the life and work of Christ and his disciples in this volume from the standpoint of a believer to believers, and as a Christian to Christians. "The Desire of Ages" is more than a biography of the life of Christ: it is the story of the life of lives, revealing the breadth, height, and depth of the Father's love in the gift of his only begotten Son for the fallen race. This gift of love was recorded by the seers of old in Sacred Writ long before the Messiah came to the deliverance of his people. The scenes and incidents in connection with the Saviour's birth in Bethlehem of Judea, the appearance of the angels to the shepherds; his presentation; the visit of the wise men; the childhood and youth of Jesus; his mother his first human teacher; Christ's baptism; choosing his disciples; the Great Teacher; his miracles and labors; nearing the end; in Gethsemane; before Annas; in Pilate's judgment-hall; Calvary; in Joseph's new tomb; and the resurrection and ascension are dwelt upon in such a way as to enable the reader to obtain a new glimpse of the divine character revealed in the earthly life of Christ. "The Desire of Ages" is a book for parents, educators, Sunday-school officers, teachers, and students. It is an invaluable reference book, and should be in every home and library. It is printed on extra finished, supercalendered book paper, contains 866 pages, beautifully illustrated, handsomely and substantially bound. The following various styles and prices bring the book within the reach of all:— Full Morocco, gilt edges...\$7.00 Library, marble edges... 5.00 Cloth, gilt edges... 4.25 Cloth, marble edges... 3.50 Popular edition, plain edges... 2.50 Send for complete catalogue of publications and descriptive circulars. Sold by subscription only. In case there should be no agent in your vicinity, send your orders to the— REVIEW AND HERALD PUB. CO., BATTLE CREEK, MICH.

The Berean Library

Was started one year ago for the purpose of bringing out, in convenient form, at a moderate price, those books containing the fundamental principles of the Third Angel's Message.

The interest in the study of the various lines of prophecy, and other phases of the truth, has constantly increased. The many encouraging words received from our brethren and sisters, telling of their appreciation of the books published in the Berean Library, and the showers of blessing they and their neighbors have enjoyed in the study of the lessons from week to week, are taken as evidence that this new plan of carrying forward our missionary work is a step in the right direction.

The publishers will spare no pains in selecting books for the current year that have a direct bearing on the message as it is to-day. These works will contain matter of vital importance to all who would keep pace with the Third Angel's Message.



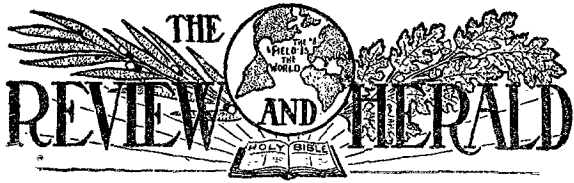
NO. 5, ENTITLED Looking Unto Jesus, ... OR ... Christ in Type and Antitype. BY URIAH SMITH.

The design of the author in this book is to aid the reader to gain an understanding of the nature, position, and work of Christ as set forth in type and antitype; also a vivid description is given of the sanctuary and its service, answering the question, What and where is the Sanctuary? and showing its relation to every Bible doctrine. The book will contain 300 pages.

Many subscriptions to the BEREAN LIBRARY expired with the April number. DID YOURS? If so, you should renew at once, as you can not afford to lose a single number of the Library; especially is this true of number five, as it is an exhaustive study of that all-important subject, the Sanctuary Question.

PRICE, 75 CENTS PER YEAR.

Send your order at once to your tract society, or to the Review and Herald Pub. Co., Battle Creek, Mich.



BATTLE CREEK, MICH., AUGUST 7, 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.

In the *North American Review* of August a leading European writer remarks that "the American people have crossed the Rubicon of imperial responsibility."

AND now the pope is telling the world that if his advice had been followed, the present trouble between China and the other nations would not have occurred. Of course.

LAST week the king of Italy was assassinated; an attempt was made to assassinate the shah of Persia in Paris; and the announcement was made that *four* rulers of Europe "have been marked" for assassination: all by anarchists.

In the general tide of riot and violence that so largely covers the land, Mansfield, Ohio, stands in the lead for sheer wantonness. The *Chicago Times-Herald* remarks that the accounts of proceedings there "read like the tales of border ruffianism from the Western frontier in the early days of mining camps;" and that "we do not expect anything better from the Boxers in China."

THE prevalence of violence, and the growth of the mob spirit in the United States is so marked as to have become a distinct element among the signs of the times which show that as the days of Noah were, when "the earth was filled with violence," so are these days. There is the violence of the strikes, the violence of race conflicts, and the violence of religious intolerance. And in the violence of the strikes and the religious intolerance, women are showing themselves as savage as men. And the police and authorities almost invariably sympathize with the rioters.

A DISPATCH from London to the *New York Sun*, July 28, says that, "according to information obtained in London, some friction has arisen between the Vatican and the Washington government respecting the rights, privileges, and property of the church in the Philippines;" and that "the Cardinal and Ambassador Draper have had several unofficial talks, and the pope is said to be keenly interested." The dispatch further says that "there is a suspicion in Cardinal Rampolla's mind that negotiations are proceeding secretly between the American authorities in Manila and the insurgent chiefs;" and that in course of these suspected secret negotiations a demand of the Filipinos "that the present Spanish clergy be expelled from the Philippines, and their property confiscated, has not been rejected with indignation."

OUR Sabbath-schools everywhere are now studying the book of Galatians. This is so important that not a Seventh-day Adventist anywhere should miss a single lesson. Be sure to make a *study* of the lessons, and especially of the book of Galatians itself. The little pamphlet, "The Glad Tidings," is an excellent aid in getting the lessons. It contains 265 pages. Price, 25 cents; cloth bound, 60 cents.

THE newspapers of Bolivia as well as of Switzerland are seriously discussing the possibility of annexation to the United States; and in two provinces taken from Peru by Chili, public meetings have been held, at which resolutions were passed to the effect that unless the provinces were restored to Peru, they would hoist the American flag, and appeal to the United States for protection. Of the Roman Republic, after it had entered upon its colonial and world-career, it is written that nations "called them [the Romans] in, and put themselves into their hands with joy. And not only nations and cities, but princes and kings, who had complaints to offer against the injustice of neighboring Powers, had recourse to them [the Romans], and put themselves in a manner under their safeguard." Can you see any likeness here?

In the *North American Review* for August, Demetrius C. Boulgar, one of the best-informed men in the world on the far East and its political problems, publishes a deeply thoughtful article on "America's Share in the Partition of China." He says that the United States took the "lead in the process of arranging the Chinese question;" and that now it "can not back out of the whole business because events have moved with unexpected celerity, or because dark clouds appear on the political horizon. They must see the game out, whether it has to be played on the green cloth of diplomacy or the 'ensanguined field of Mars.'" He regards it so certain that in the partition of China the United States will take territory, that the only question remaining is *what* part she will take; and says that "she can refuse her co-operation, only by taking a lower seat in the family of nations."

In our coming studies in the REVIEW on the Seven Trumpets, we can not present the actual history in full as it occurred in those times. It is the great nations *of to-day* that we are especially to consider in these studies. All that we can do is to *sketch* the history of the early trumpets. But there is for sale, at this Office, a pamphlet of ninety-six pages, entitled "The Seven Trumpets," which gives *the history* very fully. The price is only fifteen cents; and our readers can have a double benefit by reading this pamphlet in *connection with* these studies now being conducted in the REVIEW AND HERALD. By that means they will get the full history of the trumpets *in their time*, and also by that a fuller understanding of their relationship to the great nations and important affairs of the world *of to-day*. These are the times in which every Seventh-day Adventist must be well-informed in the things of the Third Angel's Message up to date. And there is no line of prophecy more vital than that of the Seven Trumpets. Be sure to get that pamphlet. Price, 15 cents. Address Review and Herald.

IN THE WORLD-PROBLEM

all is still uncertainty except that it is certain that American troops with British and Japanese, about twenty thousand in all, have started from Tien-Tsin, to make their way to Peking.

In his history of Cromwell, Mr. John Morley, in the August *Century*, writes of the Puritan Parliament,— "The Reign of the Saints,"— that "their whole existence is the high-water mark of the Biblical politics of the times, of Puritanism applying itself to legislation, political construction, and social regeneration. It hardly deserves to be described as the greatest *attempt* ever made in history to found civil society on the literal words of Scripture; but it was certainly the greatest *failure* of such an attempt." And the history of that failure is timely reading *now* for those who would revive in this nation "such an attempt;" and it is instructive reading for all who would avoid it.

THREE weeks ago we reported that the "Marshaling of the Nations" was being taken at the rate of from twenty-six to sixty a day. Now we are obliged to report that it is being taken at the rate of from one hundred to three hundred a day. It tells the secret and the meaning of the China tangle. And now while that tangle is moving the whole nation,— just now is the opportune time to get it into the hands of the people. It sells most readily. Let the people see it and have an opportunity to buy. Single copy, 10 cents. Address Pacific Press, Oakland, Cal., or Review and Herald, Battle Creek, Mich.

WE MADE A MISTAKE

last week in saying that the price of "Living Fountains" is \$1.50. The price is only \$1.25. However, in truth, it is worth far more than even \$1.50. Be sure to get it, and study it *through*; and then put it into the hands of a school-teacher, or of one who expects, or would like to be, a school-teacher.

"WONDERLAND"

is a beautifully printed and magnificently illustrated pamphlet of 132 pages, issued by the Northern Pacific Railway Company. It gives, *first*, a good history of the great Northwest from the date of the Louisiana Purchase, in 1803; and of the exploring expedition of Lewis and Clark, in 1804-1806, up the Missouri River to its sources, over the mountains, and down the Columbia River to the Pacific Ocean: thoroughly illustrated with maps, and cuts of the splendid scenery. Next it gives a history of the Northern Pacific Railroad from the first definite inception of the idea in 1834, until the present day. And, *lastly*, it gives a sketch of the wonderful Yellowstone Park, *which is reached only by the Northern Pacific road*. There is also a beautiful, colored sketch map of the park. We have had the pleasure of passing twice over the full length of the Northern Pacific. And anybody who simply can not take that delightful journey, should do the next best thing by getting this pamphlet, "Wonderland." And even those who can make the journey will do well to have the pamphlet both before and while they go. Anybody can get it by sending *six cents* in postage stamps to Mr. Chas. S. Fee, General Passenger Agent of Northern Pacific Railroad, St. Paul, Minn.