

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

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THE SPIRIT OF GOD.

L. D. SANTEE.

I NEED thy sweet Spirit, my Saviour;
 For my life is weary with care,
 And the sorrows that chasten my spirit
 Are oftentimes heavy to bear.
 Before thee I humbly am kneeling,
 And for strength in my weakness I pray.
 Oh, come with the touch that brings healing,
 And drive all the shadows away!

I long for thy Spirit, my Saviour,
 To give me the graces I need,—
 The peace that flows deep as a river,
 Through meadows of love where I'd feed;
 The patience that knoweth not sorrow;
 The trust that is stayed but on thee;
 The hope that sees joy on the morrow;
 The Day-star o'er life's troubled sea.

I need thy sweet Spirit, my Saviour,
 When, bereaved, I stand by the tomb.
 'Tis then I would know that the loved one
 Will awake and arise from the gloom;
 That, free from the country of shadows,
 He will enter the kingdom of God,
 And in peace rest in evergreen meadows,
 Where the footsteps of sin never trod.

**WORDS OF COUNSEL TO YOUNG
 MINISTERS.**

MRS. E. G. WHITE.

INDEXED

Writing to Timothy, his son in the gospel, and to every young man who engages in the work of the ministry, Paul says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. . . . Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose

themselves; if God peradventure will give them repentance to the acknowledging of the truth: and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." And to Titus he writes: "Young men likewise exhort to be sober-minded; in all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

Young men, you have a faith of which you need not be ashamed; and you have solemn, serious work before you, in laboring for souls as they that must give an account. You need a knowledge of God, deeper, fuller, clearer, than you have ever had. You need to press forward, every day receiving grace and power from the Source of all power. You have a high and holy calling; and if you would have souls for your hire, you must take firm hold upon God. Let it be seen that you are intensely in earnest. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

As laborers together with God, we need to know what is required of us. Let none sit down at their ease and say, Christ has done all that is necessary. Surely it were better that Christ's sacrifice had never been made, than that it should be made to minister to sin. It is this kind of religion that makes the cross of Christ of no effect. Throw your energies into the contemplation of eternal interests. Work out your own salvation with fear and trembling. Respond to the operations of the Holy Spirit. Your soul will be lifted into a purer, holier atmosphere as you consider the important question, What shall I do to be saved?

"I have written unto you, young men," John writes, "because ye are strong." What makes them strong?—Eating the flesh and drinking the blood of the Son of God. Thus they grow up into Christ, their living head. "And the word of God abideth in you, and ye have overcome the wicked one." This battle is to be fought over and over again. Be not content with your present experience. Sink the shaft deep in the quarry of truth. Truth, eternal truth, is the treasure for which you must seek with unremitting diligence. Do not rest until all that is superficial in your life is supplanted by a deep, fervent, solid experience. This will make you reliable in every place, because the Lord is your strength, his word your daily bread. Your religious experience will then give you strength to brace your mind against the counter-working influence of hereditary and cultivated tendencies.

This fallen world is in strange hands. Men rule for hire, and preach for hire. In all business transactions there is a strife for the supremacy. If Christ should walk through the streets of our cities to-day, few would have interest enough to follow him. Those who act a part in the government of the world have no part with Christ, who has declared, "Without me ye can do nothing." Can they be successful statesmen who have not learned the ways and methods of the Great Teacher? The men in high positions of trust should be educated in the school of Christ. Do not shun these influential men. Men of talent and influence need to understand the word of God in its purity, that they may labor with a knowledge of what saith the Scriptures. If a man were drowning, you would not stand by and see him sink beneath the waves because he was a mayor, a lawyer, a minister, or a judge. Neither must you leave these souls to perish. Thus, while you do not neglect to do the work essential for winning souls in the humble walks of life, you may win to Christ those who can fill responsible places in the cause and work of God.

Seek conversion of body, soul, and spirit. Unfold your napkin, and begin to trade with your Lord's goods. In so doing, you will gain other talents. Every soul intrusted with talents is to use them to benefit others. Who in the great day of final reckoning will say, "I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine"? To such the Lord will say, "Thou wicked and slothful servant: . . . thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury."

The Lord is still calling those who are apparently blind to their deficiencies, the self-complacent ones, who plan and devise how they can best serve themselves. God help the spiritually blind to see that there is a world to be saved. The truth is to be made manifest to those who know it not, and this work calls for the self-denying grace of Christ. Thousands who are now of no use in God's cause should be digging up their buried talents, and putting them out to the exchangers. Those who think that they will surely reach heaven while they follow their own ways and imaginations, might better break the seal, and re-examine their title to the treasures of heaven. The men and women who feel at ease in Zion might better become anxious about themselves, and inquire: What am I doing in the Lord's vineyard? Why am I not yoked up with Christ, a laborer together with God? Why am I not learning in Christ's school his meekness and lowliness of heart? Why have I no burdens to bear in the service of Christ? Why am I not a decided Christian, employing all my powers in laboring for the salvation of the souls who are perishing around me? Saith not the Word, "We are laborers together with God: ye are God's husbandry, ye are God's building"? Shall I not with God's help build a character for time and eternity, and promote godliness in myself and in others through the sanctification of the truth?

Angela
 Clark

Selfishness and unbelief are spoiling many lives. The church is made weak by the inefficiency of those who should wear the yoke of Christ and lift his burdens. Christ has need of persons of genuine experience. Shall he have in his army men each with some spiritual defect, soldiers who must seek the easiest place, lest the rough path hurt their slippered feet? We are on the battlefield, enlisted for service. When the trumpet call is heard, "Advance!" do not stop to nurse your little infirmities. Forget that you have them, and move on. Where are the active soldiers, who, clad in all the armor of God, are prepared to do aggressive warfare? Where are the soldiers who are ready to lift the standard, and bear it through the battle, under the Captain's order, unto victory?

Earnest engagements must be entered into; for the Lord is coming. Away with the ease-loving indolence that holds so many from the work. Unearth your buried talents. You are under obligation to be active, diligent workers. "Whosoever will come after me," Christ said, "let him deny himself, and take up his cross, and follow me." Do not refuse to see your responsibilities. Unite in earnest work for God. Go forth to labor, carrying your colors with you.

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

GIVE.

King's Messenger.

WHAT shall I give? Silver and gold have I none, time and talents are not mine, sacrifice and service are not required; what shall I render? what can I give?—SPACE. That is all He wants—that he requires. Space to receive him! Room for his comfortable indwelling! Turn out, remove, empty of everything. Give him place. He wants to occupy, to make you his temple. But we are preoccupied. The church, the world, the family, the self have pre-empted his claim, and there is no room. We cry to him to come. He comes, and there is no place for him, and he must return as he came. Pity! Give! give! give! Space, space, space! Better let him prepare it. Don't try to empty yourself; let him do it all. He will empty, he will fill.

OF the six hundred and forty girls who passed successfully the examinations for admission to the normal college this summer, the majority are Jews. More than five sixths of the whole number came from the public schools, of which, for many years past, the best scholars have been of that race chiefly. . . . Thus it happens that the supply of teachers and for the professions is coming so largely from the Jewish race. Jews are also now a notable part of the students of our great universities.—*New York Sun.*

BEHOLD, I COME QUICKLY.

WILLIAM BRICKEY.
(*Kimball, Minn.*)

"Behold, I come quickly!" These words of the Master
Portentously ring, to the world, of disaster;
For cyclones and whirlwinds come faster and faster,
While war-clouds and pestilence darken the air.
The wheels of his chariot roll down through the ages,
The signs of his coming fill history's pages;
They were written by prophets, and sanctioned by sages—
A beacon of God to his church every where.

"Behold, I come quickly!" repeat the glad tidings;
Go first to the church, in her shameful backslidings:
The Third Angel's Message, its warnings and chidings,
May lead to repentance before 't is too late.
His coming draws nearer! the days are all numbered;
But while he has tarried, his people have slumbered,
And all his fair vineyard has been much encumbered
With trees that were fruitless, though labor was great.

"Behold, I come quickly!" Oh, tell the glad story!
Repeat it till earth is ablaze with its glory.
The youth and the aged, the infirm and the hoary—
Each one may the Third Angel's Message unfold.
On Nahum's swift chariots go, teach every nation,
Send swift winged lightnings with news of salvation;
For this is the day of the Lord's preparation,
And he'll shorten the work, as the prophet foretold.

SANCTIFICATION.

B. J. FERCIOT.
(*Canton, Ohio.*)

"SANCTIFY them through thy truth: thy word is truth." John 17:17. In order for us to understand how we can be sanctified through the truth, it is necessary for us to understand the nature of truth, and how received.

We read, in 2 Tim. 3:16, 17, these words: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Let us consider the words "inspiration of God:" first, God breathed; second, inspiration is a breathing in. Into whom?—Into you and me if we will receive it.

In Gen. 2:7 we have a beautiful illustration of this breathing in of God: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." "And the inspiration [the breathing in] of the Almighty giveth them understanding." Job 32:8. And the same mighty power that created man at first is used through the Word to create him anew in Christ Jesus. "Of his own will begat he us with the word of truth" (James 1:18); "for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

Jesus, after his resurrection, when he appeared unto his disciples, said unto them: "Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost." John 20:21, 22. Now, as "the gospel . . . is the power of God unto salvation to every one that believeth" (Rom. 1:16); as "the things of God knoweth no man, but the Spirit of God" (1 Cor. 2:11); and as the gospel is committed to Christ's followers,—how important that we receive the Holy Spirit, through whom all Scripture as well as prophecy is given. For concerning prophecy we read: "Knowing this first, that no prophecy of the scripture is of any private in-

terpretation. For the prophecy came not in old time ["at any time," margin] by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:20, 21. And the Spirit of God through the apostle Paul gives us these words: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:32.

Now in order for us to inherit, we must belong to the family of God. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. As we are thus adopted into the family of God, and have been made partakers of the inheritance through faith, God gives us, or places upon us, his sign, seal, or mark, which shows that we are members of his family, and have become partakers of the inheritance "through sanctification of the Spirit and belief of the truth." 2 Thess. 2:13.

In order for a will, or testament, which conveys an inheritance to be of force, it must have the sign, seal, or mark, of the testator. And so it becomes necessary for us to inquire what is God's sign, seal, or mark, which designates "them that are sanctified"? We read in Eze. 20:12: "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." "In whom also we have obtained an inheritance, . . . that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest [or pledge] of our inheritance until the redemption of the purchased possession [purchased by his own blood, Acts 20:28], unto the praise of his glory." Eph. 1:11-14. "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." Eph. 1:18.

How important, then, that we heed the instruction given in 1 Peter 2:2: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby;" and also that we appreciate the gifts in the church, and understand their purpose as set forth in Eph. 4:11-14: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Therefore "grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

Now by what acts did Christ make it possible for us to attain unto perfection? We find our answer in Heb. 10:14-17: "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more."

We are perfected when we are sanctified through the truth, and not until then. And in 2 Tim. 3:16, 17, we find that the object of God in giving all Scripture through inspiration was, and is, our perfection. Let us now con-

sider the definite character of God's sign, seal, or mark, which he gives us. When was it established? and by what definite acts?—It was established at the completion of creation. Thus God gave his Sabbath as a memorial of his perfected creation; and he gives it to us as a sign, seal, or mark of a perfected re-creation in Christ. "For if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. . . . For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:17-21. And as we attain unto this through faith, believing, we can enter into his rest only by ceasing from our own works as did God from his. Heb. 4:10. Then for anyone to claim sanctification, or holiness, who has refused to receive his Sabbath, is to claim that which is false; for there is no other way but God's way to true sanctification, and that is through his truth, of which the Sabbath is the seal. And if we refuse truth, it is certain that we can never be sanctified through it.

TOO MANY STUDIES IN THE SCHOOLS.

Chicago Times-Herald, Aug. 8, 1900.

THAT there are too many studies in the public schools, in all grades and all departments from the primary to the high school, in nearly every city of the Union, is the general belief of schoolmen who understand and correctly apprehend the theory of education, and are not in the pay of the schoolbook publishing houses.

There are no new disclosures, therefore, in the report of the elementary school committee of the "citizens' educational commission," appointed by the Civic Federation to investigate the Chicago school system. It is gratifying to note, however, that the committee's report affirms what has already been pointed out by progressive educators. The committee finds that the course of study in the elementary grade is so extensive that it is physically impossible for the average child to accomplish what is required without overwork. It found that the pupils who finish the elementary schools are, as a rule, deficient in English, and can neither speak nor write the language acceptably. The committee is also in line with the most progressive educational sentiment when it declares against the teaching of foreign languages in the grades. The time and money thus expended could be employed to better advantage in the study of English and civil government.

The plethora of books in the schools results from two causes,—the growth of the "cramming system" in the public schools and the continuous and persistent pressure of the schoolbook publishers. One evil logically follows the other. Having engrafted the cramming system upon the schools, the demand for books is constantly enlarged, and the book publishers engage in fierce competition to supply the demand. The result is that the schools are loaded down with books, and the old notion, which regarded education as a "drawing out of the mental powers," instead of packing the cranium with useless and indigestible facts, has been discarded. It is not an uncommon sight nowadays to see a ten-year-old child with spectacles on his nose, carrying to and from school half a dozen books.

This is not education. The text-book was originally designed as an aid to education. Properly used, it is a guide in the mental processes that are necessary to develop the mental powers of a child.

THE trials of life are God's workmen, to remove the impurities and roughness from our character.—"Mount of Blessing."



THE SABBATH-SCHOOL WORK.*

A. T. JONES.

THE book of Galatians is God's protest of the true gospel against salvation by formalism; against salvation by self-righteousness; against salvation by our own works. It is God's protest forever against all formalism, against all ceremonialism of whatsoever sort.

And that book of Galatians, of all the books in the Bible, is present truth to-day, to Seventh-day Adventists. [Voice: "Amen."] Do you suppose that it is a mere make-up, to fill time with something only to be doing on Sabbaths, that these lessons have been arranged? Do you think that it is a mere happen-so that the book of Galatians should be brought before Sabbath-schools throughout the world now, to be studied itself, within itself, for just what it says? Do you think that it has come about without any of God's thought at all? [Voice: "No."] I do not suppose you do. I believe that you believe that the Lord has brought it about, that this portion of the Scriptures should be studied now. [Voice: "Amen."]

Well, then, that itself shows that it is present truth now; because—do not make the mistake of thinking that all the ceremonialism in the world was forsaken when they of the Pharisees and of the Jews, in Paul's day, were left behind. Seventh-day Adventists can be formalists and ceremonialists, just as really as could those "Pharisees which believed" back yonder. I say, They can be. A man can turn Sabbath-keeping into ceremonialism just as really as they did. True, they had other, and more, ceremonies than we have; but that makes no difference. We have ceremonies just as really as they had, even though not so many. Have not we the ceremony of baptism? Have not we the ceremony of the Lord's Supper? Have not we the forms of worship—going to church on Sabbath, prayers, singing, etc.? Now, we can turn all that into formalism and ceremonialism, just as really as those other folks did. The principle is the same now as ever.

Bear in mind also that the book of Galatians was not given to correct simply a particular form of ceremonialism; it was given to correct the THING. If it had been given to correct only some particular form of ceremonialism, and that was corrected at the time, what then would be the use of that book at the present time? It would not fit any other particular form or ceremony. But when the book deals only with the thing itself; when it strikes at the very root of ceremonialism in whatever form it could possibly appear,—then the book is forever present truth, and is applicable everywhere and to all people.

Indeed, ceremonialism is the culmination of things in the world, in our day. Therefore the book of Galatians is not only present truth to us, but is likewise present truth to the whole world. What do the Scriptures say shall come in the last days?—"In the last days perilous times shall come." There is a cause of these perilous times. What is the cause? There are nineteen or twenty causes mentioned; but one of them is that men are "lovers of pleas-

ures more than lovers of God," and another is that they have a "form of godliness," but deny "the power thereof." 2 Tim. 3:1-5. With the Pharisees in Paul's day—the "Pharisees which believed," and confused the Galatian Christians—the trouble was that they had the forms of godliness but not the power.

The gospel is "the power of God." It is right to have the forms which God has ordained, when we first have the power of God. But it is only perdition to have only the forms.

First of all in the gospel of God is the power of God. First of all in that "other gospel" are forms and ceremonies. In that "other gospel" the way is, Do this, do that, do the other, and you will be all right. The first thing in the gospel of God is, BE all right, THEN do this, that, or the other thing, as God calls you to do.

And right here is where even Seventh-day Adventists are in danger of making a mistake in these times, and with relation to this very thing that is given to us to preach to the world. You have heard it said that "righteousness is right doing." It is no such thing—except as a consequence. If you have had the idea that, rightly speaking, primarily and in itself, "righteousness is right doing," please abandon that idea before you leave the house. [Voices: "Amen," "amen."] Righteousness is not that. Listen! consider something familiar: you speak of sweetness. Now, in speaking of sweetness, do you, did you ever in your life, mean, or expect, to be understood that sweetness is sweet doing? Is sweetness sweet doing? [Voice: "No."] True. What is it? [Voice: "It is the thing itself."] It is sweet being. Richness—is that rich doing? As a consequence the doing comes, just as the quality of sweetness will impart sweetness to other things. But sweetness itself is not sweet doing; no more is righteousness itself right doing.

The very construction of the word itself excludes the idea of righteousness being in itself right doing. Is the word "righteous-ing"?—No; it is righteous-ness. Does the suffix "ness" signify action?—No; never. It signifies quality. The suffix "ing" signifies action. Sweeten-ing tells of doing something. Sweet-ness tells only of being something. Righten-ing suggests action: it tells of doing. Rightness is being: that signifies quality, essence. For the word "righteousness" is only the lengthened form of the word right-ness, which has descended from "right-ness" through "right-wise-ness" to "right-eous-ness." Do you not all now see that there is a difference between righteousness and right doing? It is just the difference between being right and then as a consequence doing right, and being wrong and then trying to do right in order to be right.

There is danger of Seventh-day Adventists falling into the idea that right doing is itself righteousness, rather than its being only the consequence of righteousness; and then going about to do right things, in order to be righteous. And that is exactly the case of the "Pharisees which believed," who had confused the Galatian Christians, removing them from the true gospel, "unto another gospel,"—righteousness by works,—righteousness by doing things,—"which is not another," because

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

it is not a gospel at all. For, of course, if righteousness is to come to me by my doing of things, then, in the nature of things, the more things I do, the more righteousness I shall have. But in all the doing I find not rest nor peace. And so the things that I must do in order to be righteous pile up, and up, until it is so much that I see with despair that I can not do them all. Then, all that I can say is, "Well, I know I have not the peace of God: I know that I am not what I ought to be. But I have done my best, and that is the best that I can do. And if that is not enough, I can not help it; for I can not do any better." And *that* is precisely the Laodicean condition: "I know thy *works*, that thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou art *lukewarm*, and neither cold nor hot, I will spew thee out of my mouth." "Because," in pride of self-righteousness, "thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3:15-17.

But that will never do. Therefore to the people to-day, in those Sabbath-school lessons in the book of Galatians, as really as in the book of Revelation, it is said: "I counsel thee to *buy of me* gold tried in the fire, that thou mayest be rich; and *white raiment*, that thou mayest be clothed." Rev. 3:18. What is the white raiment?—"The righteousness of saints:" it is the righteousness of God by faith which *makes* saints. He says, Get it of me. You can not get it by your doing anything. It does not come that way. It is the righteousness of God, not of men. It is essence, quality; the *character*, the *nature*, of God. Get it of God by *receiving* it, the free gift of God. Get *this* righteousness, and it will impart its blessed quality, its character, to all that God calls upon you to do. Sweetness will impart its *quality* to whatsoever needs it. And so the righteousness of God, which is the very essence of righteousness, will impart its blessed quality of righteousness to whatsoever it touches in the heart and life of him who needs righteousness. Oh, let this righteousness touch your heart! Yea, let it *dwell* in your heart and life by faith. *Then* righteousness will be imparted to every action you perform, and to all the deeds that come from God to you to do; and thus the righteousness of the law of God will be fulfilled in you, who walk not after the flesh, but after the Spirit. [Voice: "Praise the Lord!"] Yes: let all the people say, Praise the Lord.

(To be continued.)

MANY have inquired of me, What course shall I take best to preserve my health? My answer is, Cease to transgress the laws of your being; cease to gratify a depraved appetite; eat simple food; dress healthfully, which will require modest simplicity; work healthfully; and you will not be sick.—"Testimonies for the Church."

SIR THOMAS LIPTON declared, years ago, that "if he ever became rich enough, he would help supply good food, at the lowest possible price, to poor people. The Alexandra trust dining-rooms, recently opened in London, prove his sincerity, as his donation to its support was \$500,000. Meals, costing from a half-penny (one cent) to four and a half pence, consist of hot soup, steak, pudding, and two vegetables, with a choice of pastry, and tea, coffee, or cocoa. Hot-water carts are provided, to carry meals to sick and bedridden persons, who are unable to walk to the dining-rooms, which can accommodate fifteen hundred persons at a time; and facilities are ample for serving from ten thousand to twelve thousand persons daily."

SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

STRUCTURE BUILDERS, OR THE PROTEIDS.

Hindrances to Proteid Digestion.

(Concluded.)

FRIED FOODS.

THE proteids can not be absorbed without being dissolved by the action of the digestive fluids. They can not be dissolved unless brought into immediate contact with these digestive juices. Therefore, it is clear that any particle of proteid substance that is inclosed in an envelope of fat, as it necessarily must be in fried foods, such as hot buttered toast, fried eggs, etc., will not be subjected to any digestive activity until it has passed on into the small intestine, and has been brought in contact with the pancreatic juice and the bile. These digestive juices have the power to dissolve and digest fat, thus freeing the proteid from its envelope of fat, and making it possible for it to be acted upon by the final digestive process.

GERMS AND DECOMPOSITION.

It is a matter of common observation that the germs that naturally live upon proteids produce the most poisonous and toxic substances. This is what gives the foul odor to decaying dough and stale bread; this being due in both to the decomposition of the gluten. It is because of the activity of these germs that cheese becomes such a frequent source of dangerous poisoning. It is because of the presence of these same germs, and the poisonous products which they produce, that severe illnesses, and often death, result from eating tainted meat.

A greater or less number of germs are always present in the alimentary canal. And if the natural antiseptic properties of the digestive fluids are overwhelmed in the attempt to disinfect a variety of unseasonable and unfit food substances, which have been loaded upon it, then these microbes will have a favorable opportunity to begin to prey upon the proteid substances; and the same process of decay will take place in the alimentary canal that would have occurred under similar conditions outside of the body.

The poisonous and injurious substances resulting from this decomposition are mainly tasteless and odorless, but none the less dangerous. And as these poisons are absorbed into the blood, and carried to the brain as well as to every vital tissue of the body, they will become active agents in producing headaches, and in laying the foundation for serious diseases of the kidneys, liver, and nerves, at the same time resulting in mental and moral depression and physical suffering, when a harvest of health and happiness might have been reaped instead. Thousands of lives have been ended prematurely as the result of bacterial activity preying upon proteid substances in the alimentary canal.

ICES AND ICE WATER.

Laboratory experiments have demonstrated that the digestive juices are active only at a temperature very near 100° F. When the stomach and its contents are chilled by eating frozen foods, and drinking iced drinks, such as ice-cold lemonade, ice cream, fruit ices, etc., there is a complete cessation of all digestive activity until the stomach contents have been again warmed up to very nearly the normal standard (100° F.). Meanwhile, the germs that are present have had abundant opportunity to flourish, and to begin the destructive work already described, which is directly responsible for the many cases of sickness following ice-cream socials, etc., as well as being the cause of the habitual indigestion of those who partake of foods at such an unnatural temperature.

OVEREATING.

When a larger amount of proteids is eaten than the system can utilize, it is a much more serious matter than the overeating of carbohydrates (the starch family). If too much starch is eaten, the liver will store up the surplus, and deal it out as the system demands; but there is no similar provision made for storing up the excess of proteids. The excess of these must be crowded upon the tissues, and after overwhelming the digestive activity, will lay the foundation for rheumatism and kindred evils.

EATING BETWEEN MEALS.

The law of rhythm seems to run through all the operations of nature: there are established certain laws from which there can be no deviation without a forfeit being exacted. When the digestive glands are compelled to continue to pour out the digestive juices to act upon food substances at short intervals, and at irregular times, they soon become worn-out and deteriorated. To such a man, the food passing along the alimentary canal, from the mouth down, instead of becoming a source of nourishment, becomes more dangerous at each successive stage; for it becomes more and more saturated with poisons. And so the food, instead of being a source of strength to him, becomes an active agent in producing diseased conditions.

TOO GREAT A VARIETY.

Experiments have demonstrated that the tears of joy are somewhat different from the tears of sorrow. It is a well-known fact that the saliva produced by a dog when he is angry is much more dangerous than that produced when his temper is unruffled. Likewise there is every reason to believe that the gastric juice differs in some respects for each variety of the proteid family. And when a large number of different food substances are eaten at the same time, experience and experiment have both shown that the digestive efficiency is lowered, and the result is much less beneficial to the man than when living upon a more simple dietary.

TEA, COFFEE, AND CONDIMENTS.

The use of tea and coffee is in reality a lighter form of tipping. They contain no nourishment. They act upon the nervous system similarly to morphine, cocaine, and liquor, only in a less degree. Condiments that can blister and irritate the outside of the body will the more readily blister and irritate the inside when applied to the delicate mucous membrane of the stomach, and will cause it to pour out in self-defense a large quantity of mucus. Under the use of these, little by little the normal glands of the stomach shrink away, and their place is taken by mucous-glands, until, as is often the case with an old dyspeptic stomach, practically nothing is secreted except mucus, which of course has no digestive power. — *Boiss, Liver of Dyspeptics.*

TABLE SHOWING THE PER CENT OF PROTEIDS IN VARIOUS FOOD SUBSTANCES.

FLOUR.		LEGUMES.	
Graham.....	11.7	Sweet Potato.....	1.
Wheat.....	11.1	Asparagus.....	1.8
Rye.....	11.6	Squash.....	1.1
Barley.....	11.4	Peas, Green, Garden..	6.4
Oat.....	15.1	String Beans.....	2.7
Corn.....	9.7		
BREADS.		MILK AND BUTTER.	
Whole wheat.....	8.7	Cows' Milk.....	4.1
White.....	5.3	Cream.....	2.7
Rye.....	6.1	Skimmed milk.....	4.
Zwieback, White.....	8.5	Buttermilk.....	4.1
Macaroni.....	9.		
NUTS.		MEATS.	
Chestnut.....	14.6	Lean Beef.....	19.3
Walnut.....	15.8	Lean Mutton.....	18.3
Hazelnut.....	17.4	Veal.....	16.5
Sweet Almond.....	23.5	Pork.....	9.8
Peanut.....	28.3	Poultry.....	21.
Cococant.....	5.6	White Fish.....	18.1
		Entire Egg.....	14.
VEGETABLES.			
Cabbage, White.....	1.9		
Potato.....	2.2		
Beet.....	1.3		
FRUITS.			

The common fruits contain less than one per cent of proteids, or nitrogenous material, with the exception of the strawberry, which contains about one per cent, and the banana, which contains almost two per cent. Dried fruits run from one to three per cent; the date contains nine per cent. Raisins contain over two per cent, and figs four per cent.

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A FEW THINGS I HAVE OBSERVED.

D. H. KRESS.

God does not place men in positions of trust because of their agreeableness, or because they are faultless; but because of their adaptation for the work that needs to be done, and their willingness to work. We must not look for perfection in the human agent, and allow the lack of it to become a stumbling-block in our way. Many have been shipwrecked on this rock. We are a nation of defectives. All have sinned, and come short somewhere. You may behold the mote in your brother's eye, and not discern the beam in your own. Do not, therefore, cast a stone at another until you are sure you are without fault yourself; for with the same measure you mete, others will measure to you again. "Cast out first the beam out of thine own eye, and then shalt thou see clearly the mote that is in thy brother's eye." By the time you get rid of the beam, the mote will have vanished.

When we see a poor cripple with one leg shorter than the other, trying against odds and difficulties to make his way in life, we do not feel like censuring him, or like finding fault with a defect for which he is not responsible. Instead, a feeling of pity arises in our breasts.

We say that this man is not to blame, and do our utmost to help him. This is right: "Support the weak."

Many, yes, *all*, are born with mental defects, which are just as real and just as conspicuous, perhaps not to themselves, but to on-lookers. In every man the brain structure is defective at some point; every one has a weak spot, — a short mental leg, so to speak, — for which he is not responsible. Is not the man who is crippled mentally as much an object of compassion and pity, and in as great need of our sympathy and help, yes, more, than the one who has a crippled leg? Yet the world, and even professed Christians, sometimes pity the one, but severely condemn the other. One they assist and support, the other they ruthlessly thrust down and condemn. He is not given a chance because some weak point has been discovered in him.

Christianity can not treat mankind in this way. "God's ways are equal." The question may be asked of those who were born with mental defects, "Who did sin, this man or his parents?" The answer comes, "Neither hath this man sinned, nor his parents: but that the works of God [compassion and help] should be made manifest in him." Christ helped the man who was born blind, while others were criticising him, discussing which was the chief sinner — the man before them or his parents.

Not long ago I noticed an unusually fine-appearing man sitting on a bench at a railway station, waiting for a train. When the train arrived, he arose. I then discovered that he was a cripple. Defects are not always conspicuous. As long as a man sits quietly and does nothing, men look at him, and say, What a good man! But when God places his Spirit in the man, and the dead bones begin to live and move, every defect is revealed. So men who are most active, to whom God has given the most important work, appear the most defective, and are held up to censure. "The righteous perisheth, and no man layeth it to heart." The one who is virtually dead, and does nothing, is called a good man, while the man who does the most good is called wicked. Inactivity in a child is evidence of disease or idiocy. "Woe unto you, when all men speak well of you."

What we need to-day is brother helpers. We should not close our eyes to defects in others. God often reveals to us the defects of others, especially of the leaders in different branches of our work, not to give us a topic for conversation, but that, like Aaron and Hur, we may hold up their hands by strengthening their weak points with our prayers.

Charity covereth the multitude of sins. The time has come for God to make bare his arm in the sight of all the nations. The people, even the isles, are waiting for his law. He seeks co-operation. In unity there is strength. "By this shall all men know that ye are my disciples, if ye have love one to another."

"WE are to leave with God the work of judging and condemning."

THE school board of Edinburgh has decided to simplify the ten commandments, to be taught the children of the public schools. The effort to simplify the commandments has been repeated many times in the history of the world. There are always those who would revise the hard things out of the decalogue, and indeed out of the whole Bible. Yet duty is not an easy, but a difficult, thing. It is not simple, but complex. If a summation of the ten commandments be desired, the school board of Edinburgh, instead of attempting a condensation of their own, would do well to cite our Lord's synopsis of the law, as given in Matt. 22:37-40. — *N. Y. Observer.*

DO WE KEEP THE COMMANDMENTS?

J. G. WILSON.
(Dafter, Mich.)

"HERE are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. "Thy commandment is exceeding broad." Ps. 119:96.

To anyone who will for a moment consider the nature and character of the divine requirements, it must be evident that there is more involved in the keeping of the commandments than a life of merely outward conformity. And the Scriptures abundantly confirm this fact.

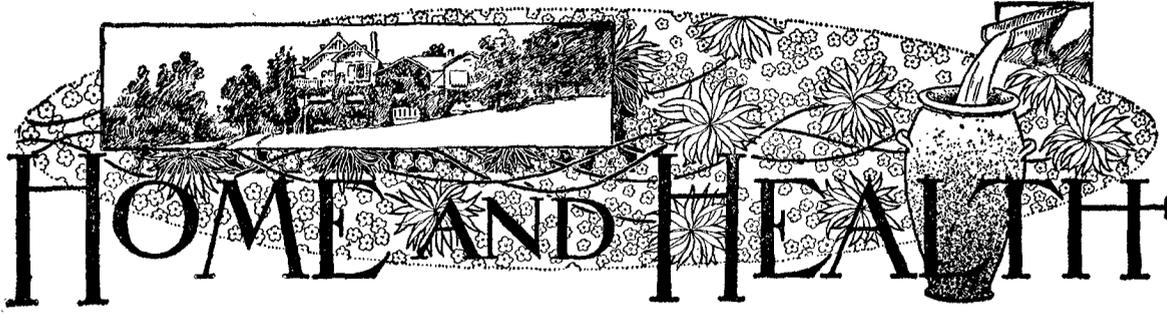
What does it mean to keep the commandments of God? — It means the living of just such a life as Jesus Christ lived here on earth. His was the only absolutely sinless life ever lived upon this earth. If we "consider the Apostle and High Priest of our profession," we shall know what commandment-keeping really is; and the more we consider, the deeper will be the conviction that our lives are far from being a translation of the ten commandments into actual, living experience, so that they may be known and read by the whole world.

We are in great danger of being deceived, in the same manner as was Israel of old, who followed after the law of righteousness, but did not attain to it. Rom. 9:31. The same course in these days can not possibly be less ruinous to us than it was to them. And when we consider that we have the fullness of the gospel light, how can we fail to see that such a course will prove much more ruinous now?

That the commandments of God and the law of God are identical is proved by the Saviour's own words in Matt. 5:17, 19; and no one is justified in placing the law in a different setting than is there given it. "The law is holy, and the commandment holy, and just, and good." Rom. 7:12. It is not made void by faith, but is established thereby. Rom. 3:31. It is perfect, and nothing but absolute perfection can ever meet its requirements. This perfection is the love of God in the heart.

The law witnesses to *God's righteousness*, and can not accept anything less. It condemns sin in all men, and therefore can not justify or give life. We shall never find the required perfection in our most earnest efforts to keep the law, nor in our most determined resolutions to conform thereto. Yet how many are struggling to bring an earthly life to the likeness of the Christ-life! Many toil and struggle, but enter not into rest. There is a consciousness of failure; yet they are not willing to acknowledge their inability to work righteousness, so they try again and again, but only to fail. This is not keeping the commandments.

In Col. 3:14 we are told that charity (love) is the bond of perfectness. In 1 Tim. 1:5 we read that "the end of the commandment is charity out of a pure heart," etc. In Rom. 13:8, 10, love is declared to be the "fulfilling of the law;" so also in Gal. 5:14. James speaks of the "royal law," and says that it is fulfilled by love. James 2:8. And Christ himself said that love to God and love to man is the foundation of the divine law. Matt. 22:36-39. Now, all this being true, it must follow that, if we neglect to prove ourselves by these statements of truth, we shall find out, when it is forever too late, that our commandment-keeping is only a profession, and that some others who "followed not after righteousness have attained to righteousness, even the righteousness which is of faith" (Rom. 9:30), which is God's own righteousness, with which the law is satisfied. Rom. 3:21.



SUNSHINE LAND.

THEY came in sight of a lovely shore,
 Yellow as gold in the morning light;
 The sun's own color at noon it wore,
 And had faded not at the fall of night;
 Clear weather or cloudy,—'t was all as one,—
 The happy hills seemed bathed with the sun;
 Its secret the sailors could not understand,
 But they called the country Sunshine Land.

What was the secret? A simple thing—
 It will make you smile when once you know.
 Touched by the tender finger of spring,
 A million blossoms were all aglow;
 So many, so many, so small and bright,
 They covered the hills with a mantle of light;
 And the wild bee hummed, and the glad breeze
 fanned,
 Through the honeyed fields of Sunshine Land.

If over the sea we two were bound,
 What port, dear child, would we choose for ours?
 We would sail and sail till at last we found
 This fairy gold of a million flowers.
 Yet, darling, we'd find, if at home we stayed,
 Of many and small joys our pleasures are made,
 More near than we think—very close at hand—
 Lie the golden fields of Sunshine Land.

—Edith Thomas, in *New York Weekly*.

TOMATOES IN TIN CANS.

R. S. OWEN.
 (Biloxi, Miss.)

It is generally known that acid fruit should not be allowed to stand in an open tin vessel, as the acid eats, or corrodes, the tin, and thus poisons the fruit; but it is thought by many that fruit sealed in tin cans is not thus affected unless it is left in the tin after the can is opened.

I will relate an experience, which convinced me that tomatoes ought *never* to be put into tin cans, and this is doubtless true of all acid fruits. I had noticed the distinct change in the color of blackberry juice after standing in a tin vessel, the bright crimson being changed to a dark-purple. I noticed, too, that blackberries put up in tin cans have the same dark-purple color when the can is opened. Tomatoes, however, exhibit no change of color from the tin, and I had not thought of their being contaminated with the tin of the cans, till I noticed a changed appearance of the inside of a tomato can, as if the coating of the tin had been partly eaten off.

I then procured some fresh blackberries and a ripe tomato from a fruit stand, and a tin can of the best-brand tomato from the grocer. In the presence of a company of interested friends, I bruised some blackberries on two plates. To one plate I then added a few drops of the juice of the fresh tomato, which united with the berry juice without causing any perceptible change of color in the juice of the berries. The tomato can was then opened, and a few drops of its contents I mixed with the juice on the other plate, when, lo, it began at once to change color, and after a short time it was all changed to a dark-purple, demonstrating that the tomatoes in the can contained a strong solution of tin.

Not one of the company cared to make use of that can of tomatoes, and so it was thrown away. We have no further use for tomatoes

put up in tin. I examined the United States Dispensary at the drug store, and there learned that arsenic is used in the adulteration of tin. I asked the druggist, and a doctor who was with him, concerning the nature of tin. They both pronounced it a deadly poison, and said that it is very dangerous to eat fruit that contains tin. Put tomatoes in glass cans.

TO PREVENT CONSUMPTION.

THE Committee on Public Health of Glasgow, Scotland, has issued the following instructions, with the hope that the citizens will read and give heed to them:—

Consumption is an acquired, not a hereditary, disease.

What a child may inherit is not the seed, but the "good ground," in which the seed will grow readily.

This is known as a hereditary predisposition to consumption. Special care ought to be taken to protect persons possessing it from any chance of catching the disease.

Colds, sore throats, infectious diseases (especially measles, whooping cough, scarlet and enteric fevers), intemperance, overcrowding, darkness, dampness, stale air—in short, whatever lowers health produces a predisposition to consumption, although apart from any chance of catching the disease.

Consumption of the lungs is only one of the many forms of disease caused by a minute living creature (germ or microbe), the bacillus of tubercle. Every case of consumption has received this bacillus either from man or beast (milk, flesh), and may pass it on to man or beast.

Good health, local and general, is like a coat of mail against the attacks of the bacillus or tubercle.

Every person having consumption suffers from a disease that may be communicated to other persons. This takes place through the spit, which contains bacilli.

So long as the spit is moist, it can do no harm, unless under such circumstances as are dealt with in rules 6 and 7.

The spit is seriously dangerous only when allowed to dry, become dust, and so infect the air we breathe.

The surest way to form infectious dust is to spit in a handkerchief, and put it in the pocket or beneath the pillow, or to spit upon the floor.

The same result follows if spit is smeared over the bedclothes, night dresses, etc., or, in case of men, over mustache or beard.

Practically, then, a case of consumption may be made perfectly harmless by preventing the spit from becoming dust.

1. Indoors, the greatest care is necessary. Dust in closed places is the dust that infects. Use a spittoon containing a little water (not sand or sawdust), or spit into a rag or piece of paper, to be burned at once or thrown into the water-closet.

2. Out of doors, dust is not readily formed in our damp climate, and it is disinfected by sunshine and fresh air. It is, therefore, better to spit on the ground than into a handkerchief, or into anything that is to be put into one's pocket, except a special spit bottle, such as may

be had for a small sum. Failing this, spit over a street gully or into the gutter, never on the pavement, and never in a tram car, bus, or railway carriage. Never swallow the spit; it may infect the bowels.

3. If a handkerchief or other article is soiled with tuberculous spit, keep it wet until it can be boiled or washed.

4. Empty the contents of the spittoon down the water-closet, and clean the spittoon with boiling water. A little carbolic acid will keep the flies away; these carry off infective matter.

5. In cleaning rooms occupied by consumptives, capture the dust with damp dusters and tea leaves or damp sawdust used in sweeping. Do not chase it about nor stir it up. Boil the dusters; burn the sawdust and tea leaves.

6. No spoon, cup, or other article that has been applied to the mouth of a consumptive ought to be used by a healthy person until it has been carefully washed. The remains of food left by a consumptive ought not to be used by the healthy.

7. No consumptive ought to kiss or be kissed, except on the cheek or brow.

8. No consumptive mother should give suck.

9. A consumptive person ought to have a bed by himself.

10. Sunlight and fresh air are never-failing disinfectants. Use them freely.

N. B.—Consumption is not communicable by the breath or perspiration. If these precautions are attended to, there is no danger to the healthy in the ordinary intercourse of family or society.

It is necessary that washing and disinfection should be effectively carried out after every death from consumption.

The services of the sanitary department are at the disposal of the ratepayers for this purpose. Immediate notice of such an event ought to be sent to the medical officers of health.

During the currency of cases of tuberculous disease in which there is a discharge the medical officers will give any assistance in the way of washing and disinfection that may seem expedient in the public interest.

THE latest and most ingenious way of getting rid of roaches and water bugs, says *Our Dumb Animals*, is related by a citizen of Schenectady, whose kitchen was infested with them. A servant, hearing that toads were an antidote, caught three ordinary hop toads, and put them in the kitchen. Not a roach or water bug, it is stated, can now be found in the house. The toads have become domesticated, never wander about the house, and are so cleanly and inoffensive that there is no objection to their presence. Another use for toads is to employ them as insect destroyers in the garden. They are determined enemies of all kinds of snails and slugs, which, it is well known, can in a single night destroy a vast quantity of lettuce, carrots, asparagus, etc. Toads are also kept in vineyards, where they devour, during the night, millions of insects that escape the pursuit of nocturnal birds, and might commit incalculable havoc on the buds and young shoots of the vine. In Paris toads are an article of merchandise. They are kept in tubs, and are sold at the rate of two francs (forty cents) a dozen.

PEOPLE in the country who are annoyed by flies, says the *New York Tribune*, should remember that clusters of the fragrant clover, which grows abundantly by nearly every roadside, if hung in the room, and left to dry and shed its faint, fragrant perfume through the air, will drive away more flies than sticky saucers of molasses and other fly-traps and fly-papers can ever collect.



"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.

A MISSIONARY MITTEN.

MRS. GEO. A. IRWIN.

At the close of a consecration service, a young man, a stranger to us, came to my husband and placed in his hand a mitten, saying, "Here are my idols; convert them into money for the Master's use." My husband took the mitten with its somewhat weighty contents, and placing it in his overcoat pocket, brought it home. Emptying the mitten, the young man's "idols" were disclosed. One of them was a handsomely mounted revolver, the other a small box, which we supposed contained cartridges. These articles, together with the mitten, we placed in a drawer till the way should open to dispose of them.

Shortly after the mitten and its contents had been received, one of our young friends, a nurse from the sanitarium, called on us to talk over her future plans and field of labor. She intended to return soon to her home in the far South, to engage in the combined work of a medical missionary and school-teacher, in a rural settlement. This neighborhood, she said, was sadly in need of such labor as she meant to bestow upon it, and she was enthusiastic and hopeful in regard to the good that might be accomplished by consecrated effort in that particular locality. During her call, we told her about the mitten, and showed her the pistol. "If I had that down in Dixie," she said, "it would not take long to sell it."

In a few weeks from that time she departed for her home, but not long afterward we received a letter from her, asking if we had the revolver yet, and if we would send it to her, as she thought she could sell it, or exchange it for work on her schoolhouse. So we went to the drawer and got the revolver, and the little box that accompanied it when it was given us, and then, for the first time, we opened the little case. We discovered, much to our surprise, that instead of containing cartridges, as we had all along supposed, it held a pair of gold cuff buttons, some shirt studs, two scarf pins, a gold-filled watch case, from which the works had been removed, and a chain.

Our friends helped us to sell the jewelry, and a good sister gave another watch to send South with the revolver. Our Southern friend soon acknowledged the receipt of the pistol, watch, and money, expressing fervent gratitude to the donors, and to the Lord, for having sent her means at such an opportune time. She succeeded in selling the pistol for an exceedingly good price—much more than we had thought it would bring. The amount obtained for it, added to the sum received from the sale of the jewelry, was over twenty dollars, and this, added to other money that was given, enabled her to build a schoolhouse.

I am sure that the giver of the "missionary mitten," and the sister who gave her watch, would feel that they had received a rich reward for their self-denial in parting from their "idols" could they but see that schoolhouse on a little knoll down in Mississippi, all finished and paid for. Many have entered its doors, and heard the wonderful story of Jesus,

as well as received a fitting up for the practical realities of life. And none can tell what will be the final result of this sacrifice of idols.

I was wondering if there are not others in our ranks who would prefer the richness of God's approval and blessing rather than the brief and fleeting pleasure experienced in the possession of beautiful articles of personal adornment or house furnishing. I believe there are many idols stored away in safe places, which, if collected and judiciously disposed of, would create a large fund for the work of God. Already we have received a ten-dollar bill, and a package of elegant Chinese productions, which we will dispose of as directed.

Did you ever think, sisters, that the Woman's Work is curtailed because it has no resources upon which to depend? The items of postage, printing, stationery, etc., amount to quite a sum, for which we should make some provision. Many calls come from sisters who would be glad to begin work with literature, but have not the money with which to get it, and we ought to have money with which to help them get started. The Circulating Library is quite an expense in the way of postage for mailing books, and there are many other things by which we are reminded that we should have an income sufficient to meet the outlay.

If the Woman's Work had developed into an organization, we could have had an annual membership fee, but we do not wish to make anything compulsory upon our sisters. Any gift that is sent for this branch of the work will be thankfully received, and every cent of it will be carefully used for the help of our sisters everywhere. Look about your home, and see if you have not some idol that should be put into the Lord's treasury. Perhaps it is not jewelry nor firearms. It may be a cow, a horse, a bicycle, or some portion of real estate. We trust that the sisters will feel it a privilege to contribute to this fund: and the *brethren* are by no means debarred.

From the Spirit of Prophecy I quote the following: "Anything that can absorb means in meeting supposed wants in any direction, Satan will use with intensity of purpose to induce our people to invest their time and money. It is all a species of idolatry. Expel everything from the soul-temple which assumes the form of an idol. I saw that some hardly know as yet what self-denial or sacrifice is, or what it is to suffer for the truth's sake. But none will enter heaven without making a sacrifice. A spirit of self-denial and sacrifice should be cherished. Some have not sacrificed themselves, their own bodies, on the altar of God. They indulge in hasty, fitful temper, gratify their appetites, and attend to their own self-interest, regardless of the cause of God. Those who are willing to make any sacrifice for eternal life, will have it; and it will be worth suffering for, worth crucifying self for, and sacrificing *every idol* for. The far more exceeding and eternal weight of glory swallows up everything, and eclipses every earthly pleasure."

GARMENTS.

MRS. S. N. HASKELL.

Who are spoken of in Isa. 3: 16-23?—The daughters of Zion. What is their condition?—Haughty. How many of the articles mentioned in this list are fashionable at the present day?—There are none mentioned here but what are fashionable in some portion of the world at the present day. Was there not a constant temptation anciently to dress like the world?—There must have been, as these were daughters of Zion, whom the Lord is reproving for wearing these things.

Did holy women of olden time follow these fashions? 1 Peter 3: 16-23. Will holy women at the present time dress like the world? What enabled the holy women of olden time to escape this temptation?—They "trusted in God." Verse 5. What will enable women at the present day to escape the same? What ornaments does the Lord expect the daughters of Zion to wear? Verse 4. What class of ornaments does he condemn?

What should women wear? 1 Tim. 2: 9, 10. What should they not wear?

Did those who sometimes assembled in the early church, dress fashionably and wear ornaments like the world? James 2: 2, 3. Were they the honored of the Lord?

Whom has God chosen?—Those rich in faith and love. James 2: 5.

Did the Saviour give us to understand that we would ever find a true servant of God dressed gorgeously? Luke 7: 25.

What kind of a garment tempted Achan? Joshua 7: 21. Did coveting the garment lead to other sins? Are men as well as women liable to be tempted by Babylonish garments?

What effect did this have upon Israel? Verses 11, 12. Do the people of God ever turn their backs on their enemies to-day because Babylonish garments are "even among their own stuff"?

What will be said by voices everywhere in the closing of the message? Rev. 18: 4. Will it be possible for those who call the people from Babylon, to wear Babylonish garments themselves? When God's people get fully out of Babylon, will there be any Babylonish garments "among their own stuff"?

What did Israel anciently do with their worldly ornaments when they reconsecrated themselves to God? Gen. 35: 2-4. Did they also change their garments? Verse 2.

When they had removed all traces of these things from "among their own stuff," how did God work for them? Gen. 35: 5. Will God do the same for Israel to-day?

What garment is it proper for us to covet? Matt. 22: 12.

What garment will Christ give us? Isa. 61: 3.

What is it our privilege to wear? Isa. 61: 10. What will we do when clothed with these garments? Will we ever covet the fashions of the world when we are confident we have these glorious garments?

REQUESTS FOR PRAYER.

"I HAVE AN UNCONVERTED husband and a son. Will the dear sisters help me pray for them and lead them to the truth?"

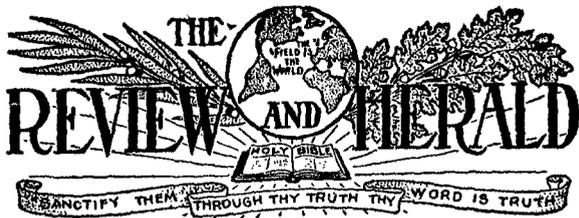
"I ask an interest in your prayers for my son. For many years I have been praying that he might be converted, but my prayers do not seem to avail anything, and now I appeal to you to help me."

NOTICE!

THE readers of this department will be especially glad to know that the biography of our beloved Sister Henry is now in circulation. The book is largely composed of Mrs. Henry's own recital, which has been compiled, edited, and completed by her daughter, and is known as "My Mother's Life."

The thrilling and sad experiences of Mrs. Henry's early life are a startling revelation, and are enough to give any woman courage, and prove that all Mrs. Henry has said and written is not theory, but is founded on personal experience. Mrs. Henry did not reveal the dark side of her life to her most intimate friends, but this personal history shows that she met and conquered the experiences of life in their sternest form; and this is the reason that no poor, sick, or afflicted soul failed to find a responsive chord in her heart. What she did, others can do.

Realizing that all our sisters will especially want this book, because of their association with Sister Henry, and that many may not be able to purchase it, Mrs. Mary Henry Rossiter has suggested a plan to bring it within the reach of all, as is explained by the editor in the last-page notice of last week's paper. We hope that this offer will be accepted by many, and so not only be a personal benefit, but aid in the advancement of the work that our beloved sister left in our hands.



BATTLE CREEK, MICH., AUGUST 21, 1900.

ALONZO T. JONES,
URIAH SMITH,

EDITORS.

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.

"THE first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of the trees was burnt up, and all green grass was burnt up." Rev. 8:7.

The time covered by this prophecy is from 395 to 419 A. D., and relates to the invasions of the Visigoths, especially under Alaric, and the great horde of barbarians under Radagaisus, in which wide regions, "which were covered with elegant houses and well-cultivated farms, . . . were suddenly changed into a desert, distinguished from the solitude of nature only by smoking ruins," causing "a secluded old man of Verona pathetically" to lament "the fate of his contemporary trees, which must blaze in the conflagration of the whole country [note the words of the prophecy — "the third part of the trees was burnt up"]."

"The public devotion of the age was impatient to exalt the saints and martyrs of the Catholic Church on the altars of Diana and Hercules. The union of the Roman Empire was dissolved; its genius was humbled in the dust; and armies of unknown barbarians, issuing from the frozen regions of the north, had established their victorious reign over the fairest provinces of Europe and Africa."

"The last word, Africa, is the signal for the sounding of the second trumpet. The scene changes from the shores of the Baltic to the southern coast of the Mediterranean, or from the frozen regions of the north to the borders of burning Africa. And, instead of a storm of hail being cast upon the earth, a burning mountain was cast into the sea."

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." Rev. 8:8, 9.

The period covered by this trumpet is from 428 to 476. "The history illustrative of the sounding of this trumpet evidently relates to the invasion and conquest of Africa, and afterward of Italy, by the terrible Genseric.

"The word Vandalism has become commonplace among historians. In speaking of the decline of Rome, it is recorded that 'Vandalism desolated her classic fields.' The hero of Vandal aggression and destruction was Genseric.

"His conquests were, for the most part, NAVAL, and his triumphs were 'as it were a great mountain burning with fire, . . . cast into the sea.' What figure would better, or so well, illustrate the collision of navies, and the general havoc of war on maritime coasts?"

"In the spring of each year they [the Vandal pirates] equipped a formidable navy in the port of Carthage, and Genseric himself, though in a very advanced age, still commanded in person the most important expeditions. His designs were concealed with impenetrable secrecy till the moment that he hoisted sail. When he was asked by his pilot what course he should steer, 'Leave the determination to the winds,' replied the barbarian, with pious arrogance; 'they will transport us to the guilty coast whose inhabitants have provoked the divine justice.'" Thus the terrible Genseric became "the tyrant of the sea;" and "before he died, in the full-

ness of years and of glory, he beheld the final extinction of the Empire of the West."

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." Rev. 8:10, 11.

The period covered by this trumpet was brief, as "a burning star," 441-453. Of this Albert Barnes, in his Notes, says: "That there would be some chieftain, or warrior, who might be compared to a blazing meteor whose course would be singularly brilliant; who would appear suddenly, LIKE a blazing star, and then disappear like a star whose light was quenched in the waters: that the desolating course of that meteor would be mainly on those portions of the world that abounded with springs of water and running streams: that an effect would be produced as if those streams and fountains were made bitter; that is, that many persons would perish, and that wild desolations would be caused in the vicinity of those rivers and streams, as if a baleful star should fall into the waters, and death should spread over lands adjacent to them and watered by them."

This trumpet describes the work of the terrible Attila, with his Huns and allies. "While the Vandals under Genseric [the "great burning mountain"] for forty years were destroying the Roman power *by sea*, there were other clans of barbarians confederating in order to strike a decisive blow against the same power *by land*. All Europe and a part of Asia had been aroused to the great struggle for the mastery. Many tribes are rallying to the standard of Attila, and the Romans are preparing to repel their terrible foe. Attila anticipates that his best trophies are beyond the Alps. At the sound of his war-cry, all Europe musters to arms. Since Xerxes led his immense army against the Greeks, no greater body of warriors had ever assembled to act a part in the fulfillment of prophecy. The engagement that succeeded [the battle of Chalons] is recorded as one of the four decisive battles of history.

"The nations from the Volga to the Atlantic were assembled on the plain of Chalons. The number of the slain amounted to one hundred and sixty-two thousand, or, according to another account, three hundred thousand persons; and these incredible exaggerations suppose a real or effective loss sufficient to justify the historian's remark that whole generations may be swept away by the madness of kings, in the space of a single hour."

"The course of the fiery meteor was changed, not stayed; and, touching Italy for the first time, the great star, after having burned as it were a lamp, fell upon the 'third part of the rivers, and upon the fountains of waters.' Neither the spirit, nor the forces, nor the reputation of Attila, were impaired by the failure of the Gallic expedition. He passed the Alps, invaded Italy, besieged Aquileia with an innumerable host of barbarians. The succeeding generation could scarcely discover the ruins of Aquileia. After this dreadful chastisement, Attila pursued his march; and, as he passed, the cities of Altinum, Concordia, and Padua were reduced into heaps of stones and ashes.

"Attila advanced not farther into Italy than the plains of Lombardy and the banks of the Po. He reduced the cities, situated on that river and its tributary streams, to heaps of stones and ashes. But there his ravages ceased. The great star which burned as it were a lamp, no sooner fell upon the fountains and rivers of waters, and turned cities into ashes, than it was extinguished. Unlike the great mountain burning with fire, the great star that fell from heaven, after suddenly scorching a part of Italy, rapidly disappeared. One paragraph in the 'History of the Decline and Fall of the Roman Empire' describes 'the invasion of Italy by Attila, A. D. 452.' Another is entitled, under the same date, 'Attila gives peace to the Romans.' The next paragraph describes the 'death of Attila, A. D. 453;' and the very next records, without any interval, the destruction of his empire."

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the

third part of them was darkened, and the day shone not for a third part of it, and the night likewise." Verse 12.

This trumpet illustrates the closing up of the Roman government. Sun, moon, and stars are evidently symbols that denote the rulers in the government — its emperors, consuls, and senators.

The sun sends forth light of itself — the decree of the emperor is law. The moon shines with a borrowed light — the authority of the consul was dependent in some measure on the will of another. The stars shine when the night comes — the wants of the people demanded attention, and then the senate acted.

"The sun was smitten." Odoacer caused the title of emperor to cease. But one-third part only is affected — the jurisdiction of Rome then extended over only the middle division of the empire, as ceded by Constantine to his three sons. One-third part of the moon was smitten; the effect of this political calamity had the same extent as the former. When the consulship was taken away, Rome had ceded all her territory beyond the Alps.

"The power and the glory of Rome, as bearing rule over any nation, became extinct. The name alone remained to the queen of nations. Every token of royalty disappeared from the imperial city. She who had ruled over the nations sat in the dust, like a second Babylon, and there was no throne where the Cæsars had reigned. The last act of obedience to a Roman prince, which that once august assembly performed, was the acceptance of the resignation of the last emperor of the West, and the abolition of the imperial succession in Italy.

"Neither, at last, was the *whole* sun smitten, but the 'third part.' The throne of the Cæsars had for ages been the sun of the world, while other kings were designated as stars. But the imperial power had first been transferred to Constantinople by Constantine; and it was afterward divided between the East and the West. And the Eastern Empire was not yet doomed to destruction. Even the Western Empire was afterwards revived; and a more modern dynasty arose to claim and maintain the title of emperor of the Romans. But, for the first time, after sudden, and violent, and distinctly marked and connected convulsions, the imperial power in Rome, where for so long a period it had reigned triumphant, was cut off forever; and the third part of the sun was smitten.

"But though the third part of the sun was smitten, and the Roman imperial power was at an end in the city of the Cæsars, yet the moon and the stars still shone, or glimmered, for a little longer in the Western hemisphere.

"But in their prophetic order, the consulship and the senate of Rome met their fate, though they fell not by the hands of Vandals or of Goths. The next revolution in Italy was its subjection to Belisarius, the general of Justinian, emperor of the East. He did not spare what barbarians had hallowed. 'The Roman Consulship Extinguished by Justinian, A. D. 541,' is the title of the last paragraph of the fortieth chapter of Gibbon's 'History of the Decline and Fall of Rome.' 'The succession of consuls finally ceased in the thirteenth year of Justinian, whose despot temper might be gratified by the silent extinction of a title which admonished the Romans of their ancient freedom.' The third part of the sun was smitten, and the third part of the moon, and the third part of the stars.

"In the political firmament of the ancient world, while under the reign of imperial Rome, the emperorship, the consulate, and the senate, shone like the sun, the moon, and the stars. The history of their decline and fall is brought down till the two former were 'extinguished,' in reference to Rome and Italy, which so long had ranked as the first of cities and of countries; and finally, as the fourth trumpet closes, we see the 'extinction of that illustrious assembly,' the Roman senate. The city that had ruled the world, as if in mockery of human greatness, was conquered by the eunuch Narses, the successor of Belisarius. He defeated the Goths (A. D. 552), achieved 'the conquest of Rome,' and the fate of the senate was sealed.

"The calamities of imperial Rome, in its downfall, were told to the very last of them, till Rome was without an emperor, a consul, or a senate."

STUDIES IN GALATIANS.

Gal. 5: 3.

"FOR I testify again to every man that is circumcised, that he is a debtor to do the whole law."

"Debtor to do the whole law." It is curious that many, in considering this statement, have made it mark a distinction between two laws, and have made it exclude the law of God from the subject under consideration, by allowing to the word "debtor" only the sense of "obligation."

They know, by the scripture, that it is the whole duty of man to fear God and keep his commandments. They know that there can not be any other scripture to contradict that. They know that every man is under obligation to keep the whole law of God, whether he is circumcised or uncircumcised. And, allowing that this term implies only obligation,—that if he is circumcised, he is under obligation to do the whole law,—they conclude that this must exclude the law of God: they conclude that it must be some law that no person is under any obligation to do unless he be circumcised; and that therefore the "whole law" here under consideration must be only the whole ceremonial law of sacrifices and offerings.

On the other hand, there are those who hold themselves under no obligation whatever to keep the law of God, who wring in this text to support them in their disobedience and opposition. They will have it that only those who are circumcised are under any obligation to keep the law of God, and that it was only by being circumcised that the obligation comes; and they know that they are not under any obligation to be circumcised. From this they argue that they are under no obligation to keep the ten commandments.

But both of these are wrong: both of them fail to see the thought that is in this verse. And the cause of this failure is in their allowing to the word "debtor" only the sense of "obligation."

It is true that the word signifies "obligation." But, in this place, and in every other place in its connection with men's moral obligations, the word has a meaning so much broader and deeper than that of mere obligation that the sense of mere obligation becomes really secondary.

The word "debtor" in this verse—Gal. 5: 3—signifies not only that a person is in debt, and under obligation to pay; but that, beyond this, he is overwhelmingly in debt, with *nothing at all wherewith to pay*. If a man is debtor, and so under obligation, to pay one thousand dollars, and yet has abundance, or even only the ability to pay the one thousand dollars, that is easy enough. But if a man is debtor, and so under obligation, to pay *fourteen millions* of dollars (\$14,000,000), and has not a single cent wherewith to pay, and is in prison besides, and has no ability whatever to make a cent wherewith to pay his debt, to *that man* the word "debtor" signifies a great deal more than mere "obligation to pay."

And that is precisely the case here. That is the thought in this verse. That is the meaning embodied here in the word "debtor." This because the word "debtor," when used in connection with morals, implies, and can imply, only sin: that the man is a sinner.

This word "debtor" in Gal. 5: 3 is precisely the word that is used in Luke 13: 4,—*"Those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?"*—where the word "sinners" in the text, is "debtors" in the margin.

It is the word used in the Lord's prayer (Matt. 6: 12), *"Forgive us our debts, as we forgive our debtors;"* and which, in Luke's version of the prayer, plainly expresses the thought of sin, in the words: *"Forgive us our sins; for we also forgive everyone that is indebted to us."* Luke 11: 4.

It is the same word also that is used by the Saviour in Luke 7: 41, 42: *"There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had *nothing* [with which] to pay, he frankly forgave them both."*

It is the same word also that is used in the parable in Matt. 18: 23-35. Indeed, from the verse, Luke

13: 4, where the word "sinners" is used in the text and "debtors" in the margin, the reference is direct to this parable in Matthew 18. That is the parable in which it is said that when a certain king "had begun to reckon" with his servants, "one was brought unto him, which owed him ten thousand talents,"—about fourteen million four hundred thousand dollars,—and he *had nothing* with which to pay. Then the lord "forgave him the debt." But when the servant found one of his fellow servants who owed him about fifteen dollars, he would not forgive him the debt, but cast him into prison until he should pay the fifteen dollars. Then the king called up his debtor, "and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their *trespasses*." Matt. 18: 23-35.

That thought of delivering the debtor to the tormentors until he should pay all that was due to his lord, belongs with the word; for "the use of the word involves the idea that the debtor is one that must expiate his guilt." And "sin is called *ὀφείλημα*, because it involves expiation and the payment of it as a debt, by punishment and satisfaction."

From these scriptures the attentive reader can begin to see that in the words of Gal. 5: 3,—*"he is debtor to do the whole law,"*—there is far more suggested than that he is merely under obligation to accept the claims of the law upon him, and do his best to meet them. All this shows that he is not only under *obligation* to recognize the binding claims of the law of God, but that he is actually *debtor* to render to that law all the claims that it has upon him. And in this it is further shown that, of himself, he must everlastingly be *debtor*; because he has absolutely nothing wherewith to pay, and of himself has no means of acquiring anything with which to pay.

And this indebtedness lies not only in his obligation to do the law from this time forward; it also lies in obligation to make satisfaction for *all that is past*,—for all the accumulations of the past, up to the present time.

Accordingly, of himself, every man is everlastingly a debtor in all that is implied in this thought in Gal. 5: 3, and the kindred texts that we have here cited; because "all have sinned, and come short of the glory of God." And whosoever would be circumcised in order to be saved, and thus seek to be saved by works of self-righteousness, thereby takes upon himself the obligation to pay to the law of God his whole debt, from the beginning of his life unto the end of it. And in that, he also takes upon himself the obligation to *expiate all the guilt* attaching to his transgressions, and accumulated thereby.

That is what it is to be "debtor to do the whole law." That is what is stated in the words: "I testify again to every man that is circumcised, that he is a debtor to do the whole law." He is not only debtor; but, by that transaction, he himself voluntarily assumes of *himself* to discharge all that is involved in his indebtedness.

Now it is true that every man in the world is, of himself, that kind of a debtor. It is also true that any man to-day who seeks justification by his own works, even in the doing of the ten commandments, or of anything else that the Lord has commanded, does thereby assume, and bind himself to pay, all that is involved in the indebtedness. But he can not pay. There is not with him the first element of any possibility, in himself, to pay any of the debt. He is overwhelmed and lost.

But, thanks be to God, whosoever has the righteousness of God which is by *faith of Jesus Christ*, whosoever depends *only on the Lord Jesus* and that which *Jesus has done*, though he be of himself debtor just like any other man, yet, *in Christ*, he has wherewith *abundantly* to pay *all the indebtedness*. Christ has expiated, by punishment and satisfaction, all the guilt of every soul; and by the righteousness of God which he brings, Christ supplies abundance of righteousness to pay all the demands that the law may ever make in the life of him who believes in Jesus.

Thanks be unto God for his unspeakable gift of the unsearchable riches of Christ. Oh, believe it! Oh, receive it! Poor, overwhelmed, lost "debtor,"

"buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed." "Yea, come, buy . . . without money and without price."

TAKE HEED.

THESE words mean "to regard with care and consideration; to be circumspect, and treat with earnest thought and attention." The Scriptures are full of this injunction. It applies to occasions where there is danger and peril, and where there is great good to be obtained; where to follow the wrong would result in eternal loss, and to follow the right would secure infinite good. If men would conscientiously act upon the admonition, they could scarcely go astray. For all along the pathway of human history, at every turn in the road, at every new epoch and era in man's history, and at every stage of the pilgrimage of the church, this sign is erected on all sides for the benefit of the willful or unwary,—*"Take heed! Take heed!"*

Thus Moses addressed the people of his time: "And Moses, and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the Lord thy God. Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes, which I command thee this day." Deut. 27: 9, 10.

The building of the temple, to be the sanctuary of the Lord, was an important work; and this solemn charge was given to Solomon, in regard to it: "Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it." 1 Chron. 28: 10. If they who built the sanctuary were to take heed to the matter, and artisans were especially endowed by the Holy Spirit for the sacred work they were to perform (Ex. 35: 30-35), certainly the people in whose behalf its ministrations are carried on should take heed, and relate themselves properly to its sacred work.

The matter of judging the people is another solemn charge to which this exhortation applies: "And [Jehoshaphat] said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts." 2 Chron. 19: 6, 7.

Emphasis is laid on the keeping of the commandments of the Lord. Thus Joshua addressed the people: "But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul." Joshua 22: 5. "Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will *take heed* to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses." 2 Chron. 33: 8.

The exhortations to "take heed" become more numerous, and are made more emphatic, as we come into the perils of the last days. "Take heed," said Christ, instructing his people in reference to the closing scenes of time, "that no man *deceive* you." Matt. 24: 4. This throws every one directly back on the testimony of the word of God, and his own understanding of it, for his knowledge of this crowning event, the coming and kingdom of our Lord. For it does not matter who is trying to instruct us, nor how; we are to be so well acquainted with the Word that we shall be able at once to detect any variation from the word of the Lord, and know that one is trying to palm off upon us a deception. We are to take special heed that we are not misled by any deceptive preaching of this kind.

And these teachings, says our Lord, will spring from the doctrine of false Christs and false prophets, agents elsewhere said to be able to do great marvels and to work wonders. Pay no attention, says our Guide-book, to any wonders, however supernatural they may seem, which exhibit only power, but no love. Disharmony with truth condemns

everything. Truth will stand; all else will be shaken out and pass away. Miracles may be false, because wrought by a power that manifests itself for the very purpose of misleading the mind, and so inducing one to disbelieve what God has set forth in his word to be the truth for this time. On this point, therefore, take heed. Bring everything to the test of the Word. If it is not in accordance with this, it is because there is no light in it. This injunction is many times enforced upon us, in reference to the last times, as in Mark 13:33: "But take ye heed, watch and pray: for ye know not when the time is."

The range of subjects to which this instruction is applied covers the whole field of Christian duty and experience. It rebukes self-confidence, and puts us on the very intensity of watchfulness. It says, "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12.

The light shed upon our pathway by the lamp of prophecy is to be taken heed unto. For the apostle-prophet says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place;" or, as the Revised Version reads, "We have the word of prophecy made more sure," that is, by the wonderful transfiguration scene just alluded to by Peter. Not that the prophecy itself is made more sure, but a better and clearer idea of it is given by an object lesson setting it forth to the very senses; just as Paul's description of the sanctuary in heaven, though as vivid as language can make it, in the book of Hebrews, is beautifully supplemented by John's vision on the Isle of Patmos, wherein he was permitted to look into heaven itself, and behold, in actual perspective, the objects that Paul so fully and definitely described to the Hebrews.

And when we have received the light, we are to cherish it, and foster it with the utmost care: "Take heed therefore that the light that is in thee be not darkness." Luke 11:35. How can the light that is in us be darkness? — When we refuse to follow the light, and the mind becomes darkened, that which before seemed clear, and to point out the way, becomes perverted, and seems capable of some other application, which leads to still further confusion of ideas, and dimness of perception. This is brought about by letting what the Bible calls "thorns" grow up and choke the good seed, so that it becomes unfruitful. Matt. 13:22.

Against this a special warning is uttered: "Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip." Heb. 2:1. Some who have well learned the truth for this time, and have apparently been full of interest and love for the cause, we are sorry to see letting these truths slip from their minds, or letting them run out, as the original word signifies, as water from a leaking vessel. It does not run out all at once; but the result is the same. Just as the truth slips out of their hearts, they are slipping out of the truth; and when we see one after another departing from the faith, we, in whose eyes the gospel telescope still retains its focus, ought to give the more earnest heed to strengthen our grasp on that which remains. "Be watchful, and strengthen the things which remain," says "He that hath the seven Spirits of God, and the seven stars."

We are warned against errors and heresies. "And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod." The Pharisees were the formalists of the first century; and the Herodians, the unprincipled and worldly politicians. And what Christ here warns against is formalism and pretense in religion, and cunning and craftiness in worldly things. These evils press upon us to-day as heavily as they did on the people when Christ spoke the words, and the scripture was written. Take heed and beware of them. The caution applies to all false teaching of this time as well as others; to all the false lights held up to lure us upon the rocks; to all the false voices raised to charm us with their siren songs.

It is as important now as it ever has been to obey the instruction given to Timothy: "Take heed unto thyself, and unto the doctrine." 1 Tim. 4:16. All latter-day Timothys should do the same. Doctrine needs to be guarded on every hand.

We are to take heed how we hear, and how we build up work, which is to stand the test of the great day. Luke 8:18; 1 Cor. 3:12. Disunion and alienation in the church are warned against: "But if ye bite and devour one another, take heed that ye be not consumed one of another." Gal. 5:15.

But this list of warnings would hardly be complete without referring to another special charge regarding the nature of the times and dangers in the last days: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34. To be overtaken by that day unawares is to be lost. We are also to take heed and beware of covetousness, which is a besetting sin of the latter days, and which is idolatry. 2 Tim. 3:2; Col. 3:5. Covetousness, saving self-love, heads the sins that are to characterize those who, in the last days, have a form of godliness, but deny the power thereof. Of this we are to be particularly aware. Luke 12:15; 2 Tim. 3:2.

The apostle Paul gives another very comprehensive caution in Heb. 3:12: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

Is there any sin that these admonitions do not cover? any dangers against which they do not warn us? Ministers and hearers are admonished. 2 Tim. 4:1, 2; Matt. 7:24-27. A young man is told how to cleanse his way. Ps. 119:9. The perils and dangers of the last days are pointed out, and we are told how to avoid them. And we are warned against the spiritual evils and temptations that beset the best men, and are told how to overcome them. "Take heed" is the voice that sounds above the carnage of war and strife, and the roar and rattle of business in the busy marts of trade. In view of all this testimony, what excuse will one give, in the Judgment, for failure? — He will simply have to answer that he loved self more than he loved God; and, moreover, that he did not believe what God had said about these things, any way. But "God is not mocked," says the apostle; that is, no man can treat him thus with impunity. U. S.



THE KING OF MODERN BABYLON EXALTS HIMSELF AGAINST GOD.

Dan. 7:19-28.

THE prophecy says of the little horn that "he shall be diverse from the former" kings. The ten horns represented "ten kings," and so "another horn" would be another king, and yet this power was to be diverse from the preceding. From the work ascribed in the prophecy to this little horn, it is evident that it combines the office of priest with that of king, and that it would therefore claim to exercise both temporal and spiritual dominion. As a king, it was to be small, a little horn, but in its spiritual jurisdiction it was to be satisfied with nothing short of putting itself in the place of God. As a temporal ruler, the papacy has never extended its territory beyond narrow limits, and in 1870 it was deprived even of this; but as a spiritual ruler, this modern Babylon "is that great city, which reigneth over the kings of the earth." "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

In that perversion of the gospel, in which the visible is substituted for the invisible, so that "the mystery of godliness" became "the mystery of iniquity," the circumstances demanded that the pope in his assumed office of "true vicar of Christ" should be a priest-king. Of the Messiah it was prophesied: "Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne." The "King of glory" was also to be

"a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." And when the gospel has completed its work, the praise will all be given unto "Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father." It is a fundamental teaching of the Roman Catholic Church that "the pope is the representative of Christ on earth," the visible head of the church; and in assuming this rôle, he must necessarily conform, at least in outward appearance, to the pattern that he imitates, the true Head of the church. It was inevitable, therefore, that he should be a priest-king, and the prophecy has so declared it.

The "mouth speaking great things" and the "look . . . more stout than his fellows" — haughtiness both of speech and of aspect — were prominent characteristics of the little horn, and the presumptuous words are not simply directed against man, but "against the Most High." While claiming to act for God, and to be his viceroy in the earth, yet he "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." While pretending to take the place in the earth of him who is "meek and lowly in heart," he has for many centuries, against king and subject alike, uttered his great swelling words, pronouncing his anathemas upon any one who declined to submit mind, soul, and body to his absolute control. These utterances he himself calls "thunders," as if claiming equality with the Deity, even as "God thundereth marvelously with his voice," "he thundereth with the voice of his excellency."

In the titles that the Roman pontiff assumes, he arrogates to himself the honor due to God alone. He has permitted himself to be called "The Holy Father," "The Most Holy Father," "His Holiness," "God on earth." And as the climax of all his blasphemous claims and assumptions, by the action of the Vatican Council it was taught and defined as "a dogma divinely revealed that the Roman pontiff, when he speaks *ex cathedra*, . . . is possessed of that infallibility with which the divine Redeemer willed that his church should be endowed for defining doctrine regarding faith and morals." "The new doctrine was promulgated July 18, 1870, in the midst of a storm that darkened the church of St. Peter's. Within a few hours there burst over Europe a storm of war, which stayed not until it had swept away the throne of the infallible pope from underneath him."

It was this crowning act of blasphemy which attracted the attention of the prophet, and which he thus describes: "I beheld then because of the voice of the great words which the horn spake." This was after "the judgment was set, and the books were opened."

What an astonishing situation is revealed by these facts! At the very time when the conduct of men is being investigated, and their character weighed in the balances of the sanctuary, and tested by the eternal law of God, the papacy, which had for centuries warred against the kingdom of God in the earth, and had poured out like water the blood of the subjects of that kingdom, and had even openly changed the law of the kingdom, by a formal, weighty decree claimed for its head an attribute that belongs only to "God that can not lie." Was the name and the character of God ever more openly blasphemed?

On that last night in the history of Babylon of the Chaldees, Belshazzar exalted himself against God, and offered insult to his face by using the vessels from the house of God, in which to drink the wine of Babylon, while he praised the false gods. To do this after the knowledge of the true God had been revealed, and the gospel of the kingdom had been proclaimed, sealed the fate of the king and his kingdom. To exalt himself then instead of glorifying "the God in whose hand thy breath is, and whose are all thy ways," was a sufficient cause for the handwriting on the wall. And so in adopting this dogma of infallibility, which renders impossible any repentance for the past and reform for the future, the papacy has sealed its own destruction. Individuals who now hold the teaching of the papacy may be saved through their personal repent-

nce and faith, but this modern Babylon is doomed. And so the call is even now being sounded, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Other powers have caused the death of thousands and hundreds of thousands of men, but the remarkable thing about this little horn is that it shall "wear out the saints of the Most High." "The same horn made war with the saints, and prevailed against them." John saw in vision this same power under the symbol of the beast "having seven heads and ten horns," to whom it was given "to make war with the saints." Rev. 13:1-7. And again he saw the woman, who wore the title, "Babylon the Great," "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17:5, 6. "The Good Shepherd giveth his life for the sheep," but the "universal chief pastor (shepherd), the Roman pontiff," has reversed this, and has taken the lives of the sheep. For hundreds of years any who were unwilling to accept the word of God as interpreted by popes and councils, or the traditions of the church in the place of the word of God, were anathematized as heretics, and their lives and their property were forfeited. "The duty of putting heretics to death is among the infallible and irrevocable decrees of its general councils, like those of the mass and purgatory; and when Luther dared to say that it was against the will of the Holy Spirit to burn with fire men convicted of error, the court of Rome, in its bull *exsurge*, placed this declaration among the number of the forty-one propositions for which it condemned Luther, and ordered, under severe penalties, that he should be seized and sent to the pope."

To the woman taken in open sin, Jesus said, "Neither do I condemn thee: go, and sin no more." "God sent not his Son into the world to condemn the world; but that the world through him might be saved." In what marked contrast with this has been the course of the self-styled vicegerent of Christ! From city and country, from mountain and valley, from palace and dungeon, from rich and poor, through the long night of the Dark Ages there comes a volume of testimony, so terrible as to be almost incredible, and yet unimpeachable, which is the answer of history to the statement of the prophecy, he "shall wear out the saints of the Most High."

W. W. P.

public schools; (7) home and church schools; (8) financial management.

It was arranged that two teachers should talk on the respective topics, after which the question would be open for a free discussion on the part of all. Everyone was given an opportunity freely to speak his mind on any subject under consideration. It will be seen at once that the subjects considered were those that are of the deepest interest to every one engaged in school work, and they therefore elicited remarks from everyone present.

It would be quite difficult to say which topic was of the most importance. Circumstances have a great influence in the working of the several schools. The discussion revealed the fact that, while there was much diversity of opinion and sentiment as to methods and the details of the work, yet there was the greatest harmony and unity on the general plans of the educational work, and the reforms that should come into this department of our denominational work. All recognized that we are far behind our privileges as a denomination; that the light which the Lord let shine upon our educational work at its very beginning has not been heeded; that after so many years we are brought face to face with those problems, and are now struggling to get them inaugurated before the world, under a pressure of circumstances which are not the most encouraging; and that we have lost much by our neglect and indifference.

There was a unanimous opinion that our text-books should contain the pure, untarnished truth. While it may be necessary to continue to use some of the plain, simple text-books in use in the common schools, until better ones can be prepared, yet in selecting books to be continued in use, those containing infidel sentiments must be avoided; and as new text-books are brought out, they must be given a thorough examination, and be tested in actual practice in our schools.

In the question of the relation to the public schools, there was no tirade made against those schools. The fact was recognized that the public schools have an entirely different object in view from what our schools have. The public school has in view the preparation of the individual for a position as a citizen in the affairs of the earth, while the aim and object of the church school is to prepare

the individual for work in the Third Angel's Message. Therefore in our educational system we should seek continually to arrange our school work with this in mind.

Very much was said on all topics under consideration; much was read from the Testimonies relative to the several subjects in the program. Elder Irwin read several communications from Sister White, bearing upon our educational work. Elder Haskell occupied the early morning hour in Bible study, emphasizing the fact that the study of the Bible and nature go together. The point most prominent was that, in order to get the idea of God on any particular topic, that topic should be traced all through the Bible.

Professor Magan laid before the conference the plan for the liquidation of the debts on our colleges, as set forth by Sister White in her communications to the committee that has in charge the enterprise for the book "Parables of Jesus, or Christ's Object Lessons."

When we take into consideration the brief time in which the meeting was planned; the attendance of members from all parts of the United States; the unanimity of sentiment on the general plans of the work; and the expression of gratitude that came from every member present, we believe that it was one of the most important meetings ever held, especially from an educational standpoint. All seemed to feel that there is a responsibility resting upon them as educators, as representatives of the institutions that have the molding effect upon the rising generation. There was a unanimous request that arrangements be made for the discussion of some of these topics at our next General Conference, where the general plans of our educational work may be considered by the delegates; and that at some time another meeting similar to this one be held, where the representatives of our schools may come together for counsel and prayer, as at this time.

Everything indicated that the meeting was in the order of the Lord. The teachers returned to their respective fields of labor full of courage in the Lord, each one feeling that he has a more definite understanding of how the other schools are working; and with the desire that the part he has to act should be in harmony with the great work of reform that God is calling for at this time.

L. A. HOOPES.

EDUCATIONAL CONFERENCE.

In pursuance of the counsel of some of the leading brethren from the General Conference Committee, an educational conference, consisting of the heads of our schools, the president and the secretary of the General Conference, and Elder S. N. Haskell, and P. T. Magan, was called to convene at Mt. Vernon, Ohio, Aug. 1, 1900. There was a brief time in which to prepare for the meeting, and the only time that would be at all suitable was in the first part of August, before the opening of the schools. If it could not be held at that time, there would not be any time before the next General Conference.

The telegrams and notices sent out found the teachers all engaged, or under appointment to go elsewhere. However, the conviction seemed to settle upon each one that he must not remain away from the conference. So all were there.

The object of this meeting was to call together the representative heads of our various schools, to consider some of the special features of the educational work. Meetings of this character have been held in the past; some attempt has also been made at our General Conference sessions to discuss some of the important features of the educational work; but, for lack of time, there has not been given to the school work the consideration that its importance demands.

A simple program for the meeting was arranged, as follows: Rising bell, 5 A. M.; morning meeting, 5:30 to 6:30; council, 8 to 9:30, 10:30 to 12, and 8 to 5. The general subjects considered are as follows: (1) Text-books; (2) courses of study; (3) methods of teaching; (4) school government and discipline; (5) industrial work; (6) relation to



SCANDINAVIA.

FROM June 1 to July 8 I was with our people in their annual meetings and Conferences in Norway, Sweden, and Denmark. It was feared that there would be but a small attendance in the Norway meeting, owing to the depression in money matters all through Norway. The country has been afflicted with what Americans call a "boom," and this, as usual, has been followed with business failures, and a general stagnation in the money market. In the "crash" Christiania alone lost over three million dollars by business failures. Our publishing house in Christiania was involved in the difficulty, which caused some discouragement among our people. As they came to the meeting and learned more fully the situation, they decided to submit to the inevitable loss of property, and, learning by past experience, to avoid in future what led to present calamity. Trusting in the Lord to build up again the work from a humble beginning, good cheer took the place of sadness.

Of the six hundred and fifty-two church-members in the twenty churches in the Conference, nearly one fourth were in attendance in the Drammen meeting. The report of standing showed that the tithe paid to the Conference for the year was \$3,035. The tithe and contributions, notwithstanding the "hard times," were \$559.20 more than for the preceding year. The Sabbath-school contribution was \$232.42. All of this, except \$6.08, was

given to mission work. The forty-two colporteurs sold books during the year to the value of \$5,602.43. This was \$1,218.67 less than the year before. This was partly owing to financial troubles, and partly to the lack of a new book to place before the people.

Brother O. A. Johnson, of Union College, Neb., was elected to preside over the Conference. Our people are full of courage with the prospect now before them. They have desired some one at the head of their Conference who could give his whole time to the work in that Conference. Now they have their desire, and we trust all will "pull together" with their president.

The annual gathering in Sweden was held in a new building on the school farm at Nyhyttan. Of the twenty-nine churches, comprised of seven hundred and forty-one members, nearly two hundred persons attended this Conference. There was a large attendance of the services by the people from the surrounding country. The meetings were full of interest. Several persons took their stand for the truth. To give some idea of the tone of spirituality, I would say that in one testimony meeting ninety-five persons bore testimony in about seventy minutes. June 26 Brother O. A. Olsen baptized six candidates.

There seemed to be a grand opportunity to study God in nature on the Nyhyttan school farm. I never saw a greater variety of wild flowers on the same amount of ground in any country. It seemed as if two or three new kinds came forth each day. The principal of our school there told me that during

last season his class, which was studying botany, picked two hundred kinds of flowers. The Lord has surely provided a glorious opportunity there by the river between two lakes, both in sight, to study his beauties in the natural world.

The Conference report of standing showed the tithe of last year to be \$3,372.43; contributions to the work, \$318.80. The Sabbath-school offerings were \$236.80. All, except \$3.80, was given to mission work. Their thirty-eight colporteurs sold and delivered last year \$18,794.58 worth of books. Brother Linn, the canvassing agent, said that it was the largest amount of our books ever sold in one year in Sweden. The gain for the year at their book depository was \$1,683.31.

Brother Pilquist, a missionary on his way to China, gave two talks on China to crowds of people, who contributed quite liberally to aid in the mission. Brother and Sister Pilquist sang several pieces in Chinese. They are anxious to get back to their field in China, and can hardly wait for the present "Chinese troubles" to be restrained before passing on their way. The part of Sweden where our meeting was held was their former home. They are visiting relatives and acquaintances on their way.

The Conference in Denmark was held in Vejle. This being a place quite central for Jutland, Denmark, a good representation from our churches gathered at the meeting. It was the largest representation of our people ever yet gathered in Denmark. One new church was added to the Conference, making seventeen in all. Several persons have accepted the truth in Denmark during the year; but owing to deaths, and many removals to America, the membership remained about the same as last year—six hundred. The tithe paid was \$4,411.02; the contributions to the Conference funds were \$94.41; the Sabbath-school contributions were \$280.30, all of which was given to mission work. During the year twenty colporteurs were in the field, who sold books to the amount of \$6,668.92. There was a loss of \$364 on the business of their depository.

The meetings of this Conference were full of interest, from first to last. Among the topics considered was the health question. Dr. Ottosen, of the Skodsborg Sanatorium, gave several talks, and also presented testimonials showing how that institution is gaining favor with the people. Their rooms are full, and for the last two months they have met all their expenses from receipts, and furnished some funds to apply on debts. Brother P. A. Hansen, of Iowa, was elected president of the Danish Conference. Steps were also taken at this meeting to open again the school at Fredrickshaven, which has been closed for many months. Brother O. A. Olsen, president of the European Union Conference, was present in all these Scandinavian meetings. The writer was glad of the opportunity of meeting in these gatherings with about one fourth of the two thousand Sabbath-keepers of these Conferences. There is a great field before the ministers, physicians, teachers, Bible workers, colporteurs, and all who will give themselves to the work. May the Lord grant his special help to the workers.

This he will do for all who trust him, "because they trust in him." So may the work prevail.

J. N. LOUGHBOROUGH.

MORDEN (MANITOBA) CAMP-MEETING.

The annual camp-meeting of this mission field was held at Morden, June 28 to July 8, 1900. The camp was in a beautiful little grove adjoining the city. Morden is a city of about eighteen hundred inhabitants. The camp consisted of two hundred persons, occupying forty family tents. Besides, there were about fifty persons who occupied rooms outside the camp.

Services were conducted in both the English and German languages, for both the grown people and the children. Besides the laborers of the mission field, there were present, for the English work, Elders J. H. Morrison and B. G. Wilkinson, and the writer; and for the German, Elders E. Loeppeke and J. J. Graf. All phases of the message for this time received some attention at this meeting. All seemed to be deeply interested in every department.

Considering the new field, and the shortness of this year's crops, the brethren did well to take up offerings. The Sabbath-school and First-day offerings for foreign missions amounted to about thirty dollars. The subject of the book, "Parables of Jesus," was presented, and two hundred copies were sold. The brethren then raised in money and pledges enough to purchase another tent, so that two tents can be in the field this summer. The camp-meeting was conducted in such a way that when the meeting closed, the receipts for rent of tents, dining-tent, etc., exceeded the expenditures by a few dollars.

Professor Wilkinson spent considerable time in speaking and answering questions on the educational work, both for the home and for the college.

The canvassing work received special attention. The general agent of the dominion, J. H. Watson, of Toronto, was present. There are now nine agents on the list. An effort will be made to have a school for the canvassers during the cold winter months.

Besides the workers who are under the pay of the Conference, other young persons are being encouraged to spend some time with the tent companies, where they can receive instruction in Bible-reading work, canvassing, and various parts of the message. Three intelligent young women who were at this meeting are now engaged in this work.

From the first, the spiritual interest of the meeting was good. Three persons declared their intentions to observe all the commandments, and seven followed their Lord in baptism. When the camp-meeting closed, a strong tent company was left in the city to develop the interest awakened. Services will be conducted in both German and English.

On the whole, it was one of the most refreshing camp-meetings I have attended. While the enemy worked hard to defeat us, the Lord manifested himself ready to help in every time of need.

L. A. HOOPES.

LOUISIANA AND MISSISSIPPI CAMP-MEETINGS.

The Louisiana camp-meeting was held at Martha-ville, in northwestern Louisiana, July 13-22, it being the first camp-meeting held by our people in that part of the field. The attendance of the brethren was all that could be expected reasonably. Although there are not many of our people in that section of the State, yet it was as large a camp-meeting as has been held in the State. It was the first camp-meeting ever attended by quite a proportion of the brethren, as they had accepted the message from the labor of the canvassers. I never before saw so large a per cent of those in attendance at a camp-meeting who had received present truth as the direct result of the canvassing work. I am sure the faithful canvasser will have fruit in the kingdom.

This meeting had some encouraging features. There was a large number of children in attendance with their parents; and in all the camp-meetings I have ever attended, I have not seen so good deportment of the children as on the grounds there. Little boys and girls carried their Bibles regularly to the services, and their ringing testimonies in the early morning meetings were inspiring. Prompt attendance at all the services by all in the encampment was also another pleasing feature of the meeting. No meetings were late nor dragging in the beginning, and promptness was observed in closing. The attendance of the citizens of the village was good, and the interest shown in the truths presented was very encouraging.

From the first of the meeting, revival work was continued. The meeting was a series of successive victories, and the brethren were much encouraged. All entered heartily into plans for enlarging the work in the State, and a spirit of personal sacrifice was shown in raising a fund for tent and camp-meeting purposes, as well as in the sale of a number of copies of the new book for the educational work. The outlook for the spread of the message is good in Louisiana.

The camp-meeting for Mississippi was held at Columbus, a beautiful city in the eastern part of the State, July 24-31. The ground selected was not well adapted for the rainy weather that occurred there, being too low and level. The campers at one time were obliged to divest themselves of shoes and stockings in order to get from the large tent just after a heavy shower.

The usual order of exercises was followed here, as in Louisiana, and the results were satisfactory. The preaching and Bible study were close and searching, and the response to the invitations to seek the Lord showed earnestness and willingness to surrender to the work of the Spirit. Here, as in Louisiana, the brethren manifested a willing spirit to contribute of their money to further the work in the State. A fund was provided for tent and camp-meeting purposes, and books were taken for the furtherance of Brother White's work in the State.

This meeting was encouraging to the cause in Mississippi. We are glad to see the good results that are following the camp-meeting work in the Southern field. This work is meeting with favor, and is accomplishing much for the cause of God in getting the truth before many, and giving the brethren the opportunity of becoming acquainted with the breadth of the message and its work.

N. W. ALLEE.

BUSINESS PROCEEDINGS OF THE MINNESOTA CONFERENCE.

The thirty-ninth annual Conference of the Seventh-day Adventists of Minnesota was held in connection with the camp-meeting at Anoka, June 7-17, 1900. The business occupied the time of five sessions, the first being called at 9:15, June 12. The president, Elder C. W. Flaiz, was in the chair. Only forty-eight churches, out of eighty-four on the Conference record, were represented, by one hundred and fourteen delegates. These meetings were made occasions of spiritual interest, and were instructive in their nature.

A fair measure of success has attended the laborers in this field. Besides an increase in the membership of several churches, four new churches were added to the Conference. The report of the Conference treasurer showed that \$20,179.73 tithe had been received during the year. The amount received on foreign missions, including a small sum on hand, was \$8,425.82; on the orphan's home, \$778.07. The report of the mission secretary showed that the increase in the contribution to the foreign mission work was more than double that of last year; and that a good sum had been placed to the credit of the South, while the home work had been well sustained. The work of placing our literature in the prisons has given encouraging results.

The force of laborers was increased by the ordination of Brethren J. F. Pogue and J. C. Christianson to the gospel ministry; and by an increase of those receiving licenses.

By vote of the Conference the Helping Hand Mission in St. Paul was discontinued. It was voted that a school be maintained at Anoka, during the coming winter, with the purpose of training workers; that greater efforts be put forth in our large cities; also that the Conference laborers and Union College continue to work in harmony in seeking out and preparing laborers.

The officers for the ensuing year are the same as last year, except that a representative of the German work, Elder J. J. Graf, is placed on the Executive Committee.

Harmony and brotherly love prevailed throughout, and the Conference enters upon the fortieth year of its history with every promise of God in its favor. Experience has verified the statement of the Spirit of God, made many years ago, even before a Conference was organized, that Minnesota is a good field for labor.

H. F. PHELPS, *Conf. Sec.*

THE WISCONSIN CAMP-MEETING.

This meeting was held in Eau Claire, June 5-17. The grounds were all that could be desired. A beautiful carpet of grass covered the ground, which was watered several times during the camp-meeting by gentle showers, which were much needed in this part of the State. The meeting was not so large as other annual meetings have been, on account of its being held in the northwestern part of the State. The object in holding it in this part of the State was to build up the work in what is practically a new field. The attention of the Conference has been turned in this direction, and several new churches have been raised up. The efforts of the laborers have been rewarded in going among a people who are hungry for the truth.

There has been a good degree of prosperity attending the work of the Conference for some time; especially is this true of the year just closed. One item of special interest is the educational work. The Woodland Academy has been erected; a school has been maintained; and from the number of students who were present, and the interest manifested by them, it is evident that the school has done a good work.

The business passed off very pleasantly. There was seen in all the meetings a desire upon the part of all to say and do only that which was for the good of the work and the benefit of those present.

Meetings were held also each day with the Scandinavians and Germans. The work among the Scandinavians has been moving forward, and several young men have been added to the laboring force. There seems to have been more growth among them than among the English-speaking people. The German work needs more laborers. At present they have only one ordained minister. Plans were laid to circulate more literature among those speaking the German language, of whom there are many in the State. The Scandinavians asked to have a colporteur wagon placed in the field, to visit the many settlements where the Scandinavian languages are spoken. There is a spirit among the people to go forward.

The work of the Conference is increasing; and because of failing health, Elder Covert was relieved of the burdens he has carried for a number of years.

and Elder H. S. Shreve was chosen to the presidency of the Conference. The work will be carried into new fields as far as the Conference is able during the coming season.

The interest in the city was good. House-to-house labor will be continued. Workers had been here for some time before the meeting, and several persons had become interested, and attended the meetings. One thing of special interest to the citizens was the food and the way it was served. It was strictly hygienic, and was served on the European plan.

Five young men were ordained to the work of the gospel ministry: two English, two Scandinavians, and one German. This will add another German laborer, which will be a great help to their work. Three new churches were admitted to the Conference.

The finances have kept up well. Although several thousand dollars has been expended in the building of Woodland Academy, the Conference voted to give Battle Creek College five hundred dollars, the Foreign Mission Board five hundred; and, if their funds continue to keep up as they hope, they will give the General Conference five hundred.

I have never attended any meeting where committees were more careful and thoughtful in their work. There was a good spirit present at all times. And thus the meeting closed, and the brethren and sisters returned to their homes rejoicing in the love of the truth, ready to take up life's duties anew, having gained many victories over besetting sins.

Elder O. A. Johnson, Professors Boettcher, Magan, and Sutherland, Dr. Holden, and the writer were present. I am not able to state the number who were baptized, having been obliged to leave the meeting before it closed, in order to reach the meeting in Ontario.

This was the first of the camp-meetings of this season in District 3; and we hope to see the deep movings of the Spirit of God continued among the people in the other meetings that are to be held.

A. J. BREED.

MAINE.

ELLSWORTH FALLS.—We pitched our tent in Ellsworth Falls, and began meetings, June 30. The attendance has ranged from fifty to four hundred. Good attention has been given by the audience. Many acknowledged the truth, and some have decided to obey God. To him be all the praise. We are in the suburbs of Ellsworth, which has about five thousand inhabitants. Our camp-meeting is to be held here. We believe that the Lord led us to this place, and we expect victory in his name. Pray for the work. In God we trust.

J. B. GOODRICH,
C. W. RICHMOND.

GREAT BEND AND WELLINGTON (KAN.) CAMP MEETINGS.

The Great Bend meeting, held from May 31 to July 9, had an attendance of almost two hundred. Meetings in both German and English were held. Elder Leer, of Nebraska, assisted the Conference laborers in the German work. The themes dwelt upon at the desk were especially adapted to the present bearings of the truth and the necessity of a personal experience in the things of God. As a result, twenty-three persons were baptized at the close of the meeting. Elder A. R. Ogden and the writer remained to develop the interest. When I left, the prospects were favorable for a good company of believers, as several had already taken their stand, and were observing the Sabbath.

The meeting at Wellington, July 12-22, was not so well attended by our people, but those who came were much encouraged. Nine persons were baptized at this meeting. The outside attendance was good, and much interest was manifested. Elders Keating and Stebbins will continue the labor as the interest demands. Elder Kilgore was present at this meeting, and his labors were appreciated by all. All departments of the work were considered as far as time would permit. Especially was this true in the labor and spiritual work. The evening preaching bore on the central points of present truth. Elder Westphal gave a study each day on the history of the church, past and present, as relating to Christ's true church as brought to view in the Bible and in the Testimonies. This was beneficial and interesting to all. Elder J. W. Covert assisted in both these meetings.

I am now on my way to the meeting at Stockton. In following out the plan in holding these local meetings as directed by the Lord, we find many omens of good. May God still lead us on in the good way.

G. G. RUPERT.

AN EXPERIENCE.

WHILE laboring in Astoria, I used seventy-five copies of the *Signs of the Times* every week for about four months; and during that time three persons took their stand for the truth. My next experience was with the Quarter-Centennial Number; and in disposing of one hundred copies of that issue of the *Signs of the Times*, I secured fifty-five regular subscriptions, none of them for less than six months. I used my special issue of the *Signs* as a lever to secure subscriptions, and it proved a good one. When the World's Harvest Number was issued,—and it seems to me the very best of all,—I used three hundred and fifty-five copies, and also took advantage of this opportunity to again secure regular subscriptions.

I do not think we should be satisfied in simply selling these special numbers, but we should use them to aid us in securing subscriptions for this grand pioneer paper, which contains the glorious gospel of the Third Angel's Message. Now, brother workfellow, do we have the gospel? If so, let us show our love for this glorious truth by giving it to others. We can do this by placing the *Signs of the Times* in their hands for six months or a year, and it will preach the full and complete gospel to them every week. We can place this silent preacher in thousands of homes that the living preacher may never reach. Let us each do all we can; for the little that each one does will make much in the grand total.

S. C. COLTRIN.

THE SPREADING INFLUENCE.

A BROTHER, writing from one of our Southern cities, says: "I came here seven months ago. At that time there were no Sabbath-keepers here, but some brethren and sisters have moved in since. Much efficient work has been done with the *Signs of the Times*, and other publications have also been used. Several persons have come into the truth, and others are interested. I came into the truth six years ago, through reading some old copies of the REVIEW AND HERALD."

This suggests a field in which all can work for the furtherance of the cause of God,—the salvation of souls. You may not be able to preach or canvass, or go away from home to labor; but you can use the "silent messengers," which, prepared and distributed in the spirit of Christ for the upbuilding of his kingdom, will do a mighty work.

See the work accomplished,—a few old REVIEWS came to this brother; he was led to accept and rejoice in the light of truth; then he went to work for others; and through the same means—the circulation of literature—he brings the light of truth to them, so that from the distribution of a few papers a grand result comes. If all who have an interest in God's cause would go to work, right now, and right where they are, scattering the printed page, what a work would be wrought! Many are doing this, using the *Signs of the Times* as a "pioneer," and the Lord is greatly blessing the efforts put forth. Do you wish a part in the blessing that comes from working together with Christ?

Write to the brethren at the *Signs* office for suggestions in regard to the use of the paper; and keep on hand a supply of literature to use in bringing the light of truth to your friends and neighbors, and watch for opportunities to use it.

J. B. GREENWOOD.

SEPTEMBER STUDY OF THE FIELD:

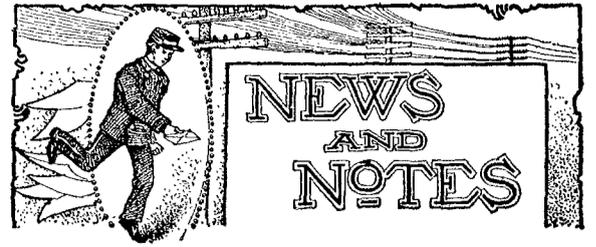
PART I.

"Religions of China: Part 2."

August 26 to September 1.

(Text-book, September Missionary Magazine.)

1. How universally is the worship of ancestors practiced in China?
2. What is the actual belief of the Chinese in regard to the spirits of their ancestors, and the sacrifices they offer them?
3. Can you see in this practice any similarity to the first great deception of Satan?
4. In what way is it responsible for the treatment of the girls in China?
5. Why do the Chinese insist upon having their dead bodies returned to their home land?
6. Tell something of the ancestral tablet and the manner in which its worship is conducted.
7. Relate briefly a description of one of these ceremonies as witnessed by Professor Howell in Honolulu.
8. Give, in your own words, a summary of the Chinese religious belief.



—British troops, numbering 28,480, are proceeding from India to China.

—General Mac Arthur reports 3,775 American soldiers sick in Philippine hospitals.

—The shah of Persia has ordered a Gardner-Serpollet steam automobile for his personal use.

—Rev. Dr. Cyrus Hamlin, founder of Robert College, Harpoot, Turkey, died in Portland, Me., August 10.

—An agent is visiting Nevada, Utah, and Montana, to secure 3,000 cavalry horses for the German army.

—The health department of Chicago recently condemned 75,000 pounds of poultry shipped from St. Paul.

—The Haitian government has decided to furnish lights to its cities, and not to grant to corporations concessions for this work.

—The brother and the brother-in-law of King Humbert's assassin are under arrest on the charge of foreknowledge of the murder.

—John Crosby Brown, treasurer of the Committee of One Hundred on India Famine Relief, reports that contributions aggregate \$200,000.

—The fourteenth Atlantic cable will be completed this month, or early in September. It will connect New York with Emden, Germany.

—When Dr. E. Benjamin Andrews took formal charge of the University of Nebraska, two weeks ago, there was, at his request, no speechmaking, and no ceremony whatever.

—Battery O, with its seven-inch siege guns, the largest in the army, and 175 men, started from Fort Riley, Kan., for San Francisco, August 7, on hurry orders to proceed to China.

—The German Foreign Office has promised the Protestant League at Berlin to make representations to the Austrian government against the expulsion of Protestant clergymen from Austria.

—The Chicago dry-goods firm of Schlesinger and Mayer has installed an automobile bus line from the railway stations to its store, the fare charged being the same as by ordinary conveyances.

—The question is now being asked, Where is the Chinese fleet? Although four Chinese torpedo cruisers were captured by the allied fleet, before Taku, an entire squadron managed to escape northward.

—Speaking of the Chinese problem in connection with the United States, the *Saturday Evening Post* says: "If we get a slice of China, our ethnological collection will be the most complete in the world."

—Official reports announce that "the Siberian railway is now open for traffic from Tcheliabinsk to Lake Baikal, a distance of 3,047 versts (a verst being 3,500 English feet), and also from Mayovaya to Syretenska, a distance of 1,034 versts.

—Henry Hoffman, the oldest man in Pennsylvania, died recently at his home at East Butler, aged 105 years, 2 months, and 4 days. He was born in New Brunswick, N. J., July 6, 1795. When he was 102 years old, he cut two cords of wood a day. Up to a year ago he went hunting every fall, and always brought back rabbits, and sometimes a weasel, which are hard to kill. He never used glasses.

—An exchange says that "a Bank of England note is not of the same thickness all through. The paper is thicker in the left-hand corner, to enable it to retain a keener impression of the vignette there; and it is also considerably thicker in the dark shadows of the center letters, and beneath the figures at the ends. Counterfeit notes are invariably of only one thickness throughout."

—Mr. William Pritchard Morgan, member of Parliament, sent a message to Li Hung Chang, urging that the allied troops be allowed to enter the capital, and stating that a settlement could be made at Tien-tsin. In reply, Earl Li Hung Chang said: "In case the troops advance, the Chinese must fight. The suggestion that the allies should be allowed to enter Peking in order to escort the ministers to Tien-tsin is absolutely impossible."

—Speaking of the Chinese situation, Admiral Dewey said, August 9: "I regard the situation in China as exceedingly grave. The difficulties that our soldiers will have to contend against are many and various. The conditions that exist there are much the same as those in the Philippine Islands." When asked whether, in his opinion, there was really a condition of war now existing between this country and China, he said: "I should say, Most assuredly, yes. They are killing our people, and our soldiers are fighting hard for their lives."

—The Peruvian Cabinet, headed by Dr. Rivaguero, has tendered its resignation.

—Ninety-three horses fell dead, in the streets of Chicago, August 9, from the heat.

—It is reported that 7,000 native Christians have been massacred at Paouting, east of Peking.

—Andrew D. White, United States ambassador to Germany, is at present in this country.

—Impressive funeral services were held over the body of King Humbert, August 9, in the Pantheon, at Rome.

—Colonel Grassa, a Filipino insurgent, has surrendered his command of nearly 200 men to Colonel Freeman, near Tayug.

—Fifty lives were lost recently by the sinking of a torpedo-boat destroyer by a battle-ship, at the French naval maneuvers, off Cape St. Vincent.

—The People's Co-operative Ice Company, with a capitalization of \$200,000, has been organized in New York City, to antagonize the ice trust.

—The long period of dry weather has seriously affected dairy and market farms in New York, New Jersey, Pennsylvania, and Connecticut.

—Sir Francis Richard Plunkett has been appointed British ambassador at Vienna, and Sir Henry Mortimer Durand will hold the like office at Madrid.

—A plot to shoot a number of prominent British officers, and to capture Lord Roberts, was discovered in Pretoria, and a number of arrests have been made.

—Since Harrismith has surrendered to General Macdonald, through railroad communication between Natal and the Orange River Colony has been re-established.

—London, England, is installing a new municipal telephone system, at a cost of \$5,000,000. It is expected that there will be 40,000 subscribers at nominal prices.

—Lord Roberts reports that the Boers are flying before Kitchener and Methuen's forces. Mafeking, however, is again threatened, and is preparing for another siege.

—Representatives of nearly every large publishing house in America have decided to form an association to maintain prices of books. Thus we have a book trust.

—It is reported from Bitlis, Asiatic Turkey, that 200 men, women, and children have been massacred in the Armenian village of Spaghank, by Turkish troops and Kurds.

—The average population of the United States is about twenty for each square mile, while that of China is about 300 for each square mile, or fifteen times greater.

—Count Lamsdorf, recently placed at the head of the Russian ministry of foreign affairs, has been appointed permanent foreign minister, succeeding the late Count Mouravieff.

—Of course, it is but natural to expect that the French press would be "furious at the appointment of Count von Waldersee to command the allies" in China. And all because Waldersee happens to be a German!

—Burning up gunpowder costs money. When President Loubet recently visited Cherbourg, the fleet gathered there fired 24,800 salutes. Each shot cost about twenty dollars, making the total cost for powder almost \$500,000.

—The Russian government recently granted permission to M. de Giers, Russian minister at Peking, and his staff, to leave Peking under Chinese protection. The other governments have directed their ministers to hold out till relieved.

—Returns from the United States census enumeration in Chicago show that city to have a population of between 1,695,000 and 1,697,000. Taking 1,697,000 as the correct figures, the gain in population since 1890 would be 597,150, or fifty-four per cent.

—The building and business of Harper and Brothers were sold, August 9, at auction, for \$1,100,000, to A. E. Orr, chairman of the Reorganization Committee, the sale being merely a formal transfer to get the property out of the hands of the receiver.

—It is said that "a committee appointed by the Civic Federation to examine into the work of public schools in Chicago, reported younger pupils overtaxed; too much mathematics in lower grades; only English should be taught below high school."

—A negro mass meeting was recently held at New Orleans, La., at which resolutions were adopted, protesting against the departure of so many colored persons from the city because of the recent troubles, sacrificing homes and other property in order to do so.

—Kaiser William, of Germany, has "succumbed to the motor-car craze, and is busily engaged in the art of running an automobile. A German manufacturer has given him three cars, of as many shapes and designs, and it is his intention to travel to the summer maneuvers in Saxony in one of them."

—The United States has agreed to pay Spain \$100,000 more for the two islands of Subutu and Cagayan, near the Borneo coast in the Sulu Archipelago, Philippines. The mention of these islands was omitted in the treaty made at Paris, and, as the United States already has possession of the islands, "the present negotiation is by way of quieting the title, as lawyers would say."



CAMP-MEETINGS FOR 1900.

DISTRICT ONE.

Maine, Ellsworth, Aug. 23 to Sept. 3
New York, Lyons, Aug. 30 to Sept. 10
West Virginia, Fairmont, Sept. 13-24

DISTRICT TWO.

Carolinas, Asheville, N. C., Aug. 23 to Sept. 2
Tennessee River, Paris, Tenn., Sept. 6-16
Cumberland Mission, Harriman, Tenn., Sept. 14-23
Florida, Terra Ceia, 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
Illinois, Kankakee, Aug. 23 to Sept. 2
Illinois (local), Salem, Sept. 3-23
Indiana, Muncie, Sept. 13-23

DISTRICT FOUR.

Nebraska (local), Oxford, Aug. 28 to Sept. 2
*Nebraska (State), Seward, Sept. 18-23
Iowa, Ruthven, Sept. 4-9
Iowa, Ottumwa, Sept. 18-23
Iowa, Exira, Oct. 2-7

DISTRICT FIVE.

Kansas (State), Emporia, Sept. 20-30
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
California, Napa, Sept. 27 to Oct. 7
Montana (local), Bitter Root, Woodside, Aug. 30 to Sept. 9
North Pacific, Medford, Ore., Aug. 23 to Sept. 2

* Preceded by workers' meeting.

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

MAINE, NOTICE!

THE next annual meeting of the Benevolent Association of Seventh-day Adventists of Maine will be held at Ellsworth, Me., Aug. 28, 1900, at 1 P. M., for the purpose of electing officers, and transacting such other business as may properly come before the meeting. E. C. TAYLOR, Clerk.

MINISTERS, NOTICE!

ALL clergy special-trip permits on railroads in the Central Passenger Association, that is, roads running east or south from Chicago, must be obtained from the commissioner of the Central Passenger Association, and a fee of twenty-five cents is charged for every application for a permit. Please remember, when writing for such permit, to inclose twenty-five cents in stamps, to insure attention to your order. ALLEN MOON.

COLORADO CAMP-MEETING.

THE annual camp-meeting for Colorado will be held at Argle Park, in Denver, September 6-17. This will be the largest gathering of Seventh-day Adventists ever held in Colorado, and I need not urge the importance of this meeting. No common excuse for not coming will suffice this year.

Railroad rates have been secured at one and one-fifth fare; that is, you pay full fare from any station in Colorado on any railroad to Denver, taking a certificate from the agent for money paid for ticket; and we will be able to return you for one fifth of the fare paid. Tickets with certificates will be on sale September 3-8. When arriving in Denver, go to Fifteenth Street. Take street car marked Elitch's Garden. Get off at Elitch's Garden. Look to the right, and you will see the camp. J. M. REES.

NEBRASKA, NOTICE!

THE annual meeting of the Nebraska Conference and Tract Society will be held in connection with the camp-meeting at Seward, twenty-five miles west of Lincoln, September 12-24. The first business meeting will be held September 18, at 9 A. M. We hope there will be a full delegation, as this will be one of the most important meetings ever held in Nebraska. Steps will be taken at this meeting to greatly advance the work in the Conference. The General Conference has promised us good help, and we know that the Lord will be present with his Holy Spirit.

We have secured reduced rates on the certificate plan on tickets purchased September 11, 12, 17-21. By taking a certificate a person can return for one-third fare.

Let nothing hinder you, brethren and sisters, from attending this feast of tabernacles. N. P. NELSON.

INDIAN CHURCH BUILDINGS IN ONTARIO

ALL money subscribed or given for the purpose of assisting in the erection of church buildings for the Indians in Ontario should be sent to T. H. Robinson, Health Food Factory, London, Ontario, as he is the treasurer of the Conference, and already received some for this fund.

F. D. STARR, Pres. Ont. Conf.

FOR THE RELIEF OF THE SCHOOLS.

BROTHER A. M. MAXON, of Palatka, Fla., will give fifty dollars if he can sell a small piece of property that he owns in Lake County, Mich. Now, is there a good brother in Michigan who wishes about forty acres of land in Lake County? Or there one who knows anybody who does wish it? If there please correspond at once with A. M. Maxon, Palatka, Fla., thereby do a good deed in helping a worthy cause.

MICHIGAN, NOTICE!

It has been arranged by the Michigan Conference and Battle Creek College that Dr. S. S. Edwards, of the college faculty, shall visit the following churches on the dates given. It is desired that he may have an opportunity of meeting members of these churches both in public and private capacity. Having been connected with the sanitarium here, Edwards will be able to give attention to anything of a pressing nature in the medical line. Douglas and Holland, Aug. 22-24; Grandville, 27-29. E. A. SUTHERLAND.

ADDRESS.

THE address of E. E. Franke is 6331 Ellis Ave., Chicago, Ill.

BUSINESS NOTICES.

WANTED.—An opportunity for a seven-year-old boy to travel with some adult from Chicago, Ill., to his new home, College View, Neb. Address Miss T. Black, 2408 S. Park, Chicago, Ill.

TO RENT.—Farm in northwestern part of Becker Co., Minn., contains 320 acres; 200 under cultivation. Well adapted for dairy purposes. Will leave stock and cream separator place; 1½ miles from store, post office, telephone station, prosperous cheese factory; 1 mile from school. For full particulars, address C. J. Kunkel, Voss, Minn.

Obituaries.

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

ALDERMAN.—Died June 5, 1900, in Hamilton, Ontario, Wm. Alderman, aged 11 years, 6 months. The parents lay him to rest in hope. Funeral attended by the writer. Text, 2 Sam. 12:23. F. D. STARR.

BUCK.—Died near Deedsville, Ind., Mary E., wife of Elias Buck, aged 53 years, 2 months, 17 days. She accepted the truth under the labors of Elder A. W. Bartlett, in 1876, and was her comfort and joy until she fell asleep in Jesus, July 1, 1900. Sermon was delivered by the writer, assisted by Elder J. N. Baker (Methodist), from Rev. 14:13. J. E. DINEEN.

STROUSE.—Died at St. Louis, Mich., July 8, 1900, of complications, Ova L. Strouse, aged 22 years, 6 months, 22 days. For 10 years she had made her home with the family of Mr. E. We sorrow not as others who have no hope. Funeral services were conducted by the writer. W. H. FALCONER.

HOWARD.—Sister M. J. Howard, of Stewartville, Minn., died of a complication of diseases, July 13, 1900, in the fifty-first year of her age. She accepted the Sabbath truth in her early years. Five children survive her. She gave her life for others. Remarks were made at the funeral by the writer, founded Rev. 14:13. H. F. PRATER.

JOHNSON.—Died at Dayton, Wash., July 8, 1900, Anna Johnson, aged 75 years. Brother Johnson accepted the truth twenty-four years ago. Realizing that he could not well, he talked to his family a few days before his death, urging them to meet him in the resurrection. Funeral discourse was delivered by the writer, from Rev. 14:13. OSCAR HILGREN.

HARTLEY.—Died near Plummer's Cove, in Mandarin, July 23, 1900, of catarrh of the stomach, and spinal meningitis, William Edmund Hartley, in the thirty-sixth year of his life. Brief services were held at both house and grave, conducted by the writer. Appropriate Scripture selections were read, and words of consolation spoken to the bereaved ones. L. H. ROWE.

SLATON.—Died at College Place, Wash., July 6, 1900, H. Slaton, aged 22 years. Sister Slaton was baptized and joined with the church when sixteen years of age. She had finished a course in the college, and was enthusiastic in her work for the sick and suffering. Her friends mourn their loss, but have a bright hope. Words of comfort were spoken by the writer, from John 11:25. OSCAR HILGREN.

GROVER.—Died at College View, Neb., Aug. 11, 1900, Adelia Phelps Grover. She was born in Hopkinton, N. Y., 12, 1843. She united with the Baptist Church when a child. Twenty-one years ago she accepted the Third Angel's message. She was the mother of two children. The husband and one child remain to mourn their loss. She died with the assurance of a part in the first resurrection. N. P. NELSON.

HERALDS

OF THE

MORNING

By ELDER A. O. TAIT,

Assistant Editor of the Signs of the Times,



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If not, you are missing much that you ought to have right now!

Never was there more imperative need of a thorough understanding of the principles underlying the rights of conscience than at the present time. Old controversies are being revived. New ones are springing up; and now, more than ever before, Seventh-day Adventists ought to be able to give a reason for their faith.

"The most momentous struggle of all the ages is just before us," says "Testimony for the Church," No. 33, page 239. This was true when these words were first printed, and it is doubly true now, as is also the following from the same source, pages 246 and 248:—

"The *Sentinel* is like a trumpet giving a certain sound; and all our people should read it carefully, and then send it to some relative or friend, thus putting to the best use the light that God has given them."

"Let every worker for God comprehend the situation, and place the *Sentinel* before our churches, explaining its contents, and urging home the facts and warnings it contains."

If you are not now taking the *Sentinel*, please subscribe at once. The International Religious Liberty Association, by whom the paper is now published, needs your help in making the paper a success, and you need the truth that the paper contains.

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

CHICAGO & GRAND TRUNK R'Y.

Trains arrive and leave Battle Creek.

WEST-BOUND FROM BATTLE CREEK.

No. 9, Mail and Express, to Chicago.....	12.15 P. M.
No. 1, Chicago Express, to Chicago.....	8.30 A. M.
No. 3, Lehigh Valley Express, to Chicago.....	3.50 P. M.
No. 5, International Limited, to Chicago, with sleepers.....	2.15 A. M.
No. 75, Mixed, to South Bend.....	5.30 A. M.
Nos. 9 and 75, daily, except Sunday.	
Nos. 1, 3, and 5, daily.	

EAST-BOUND FROM BATTLE CREEK.

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

A. S. PARKER, Ticket Agent,
BATTLE CREEK.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 17, 1900.

EAST	8	12	6	10	14	20	36
	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'n't'n.	*Atl'nto Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.45	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		2.50
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.28	6.48	5.05
Marshall.....		8.38	1.30	3.09	7.51	7.10	5.80
Albion.....	4.00	9.00	1.50	3.30	8.11	7.30	5.52
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.40
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.02		pm 4.18
Susp. Bridge..					5.17		4.33
Niagara Falls..					5.30		4.40
Buffalo.....				am 12.20	5.34		5.30
Rochester.....				5.19	10.09		8.40
Syracuse.....				6.15	pm 12.15		10.45
Albany.....				9.05	4.50	am 2.00	6.50
New York.....				pm 1.30	8.45	7.00	7.40
Springfield.....				12.16	6.15	7.40	7.40
Boston.....				3.00	9.00		10.34

WEST	7	17-21	3	5	23	13	37
	*Night Express.	*N.Y. & Bos. & Chi. Sp.	Mail & Express.	*News Express.	*West'n Express.	†Kalam. Accom.	*Pacifi Express.
Boston.....					pm 3.30		pm 6.00
New York.....		pm 2.00			6.00		am 12.10
Syracuse.....		4.00			am 2.00		pm 12.25
Rochester.....		11.30			4.05		pm 2.25
Buffalo.....		am 1.30			5.20		pm 3.50
Niagara Falls..		2.20			6.02		pm 4.32
Falls View.....					6.34		5.05
Detroit.....	pm 8.20	8.25	am 7.15		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.45	9.25	8.40		1.38	5.45	am 12.30
Jackson.....	11.15	10.30	11.05	am 3.30	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	4.35	3.50	9.08	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	5.15	4.28	10.00	3.35
Niles.....	3.15	1.22	3.25		6.05		5.05
Michigan City.....	4.25	2.20	4.45		7.05		6.01
Chicago.....	6.30	4.00	6.40		8.55		7.50

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

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

Is without doubt the book for this time. The one and only theme of this work is the

Second Coming of Christ

The grand culminating event of the earth's history, to which the patriarchs, the prophets, and Christians of all ages have looked forward.

The signs in the earth, sea, and sky all point to the fact that the Lord is soon to come. The author takes these signs as they exist, and shows them to be the fulfillment of prophecy, treating the subject in a masterly, logical, and convincing manner.

A few of the chapter headings will show the scope of the work:—

He Will Come Again,
Great Deceptions,
This Remarkable Century,
The Prevalence of Crime a Sign
of Our Times,
"Judgment Is Turned Away Back-
ward,"
The Earth is Filled with Violence,

"The Social Evil,"
Ye Have Heaped Treasure to-
gether for the Last Days,
And the Nations Were Angry,
The Voice of the Elements,
"And There Shall Be a Time of
Trouble,"
Our Refuge and Fortress.

In view of the fact that this world is rapidly drawing to its close, and that many souls are rushing on to everlasting doom, do you not wish to guide some one to the place of safety? Do you not yearn to be in the Lord's vineyard, and carry his last message to the people?

"Heralds of the Morning" is just the book to arouse many to a sense of the times in which we live. The volume contains 280 pages; 109 illustrations, several of which extend across two pages; is printed on a superior quality of paper; has two styles of binding—cloth, marbled edges, \$1.25; gilt, \$1.50. Specimen pages sent on application.

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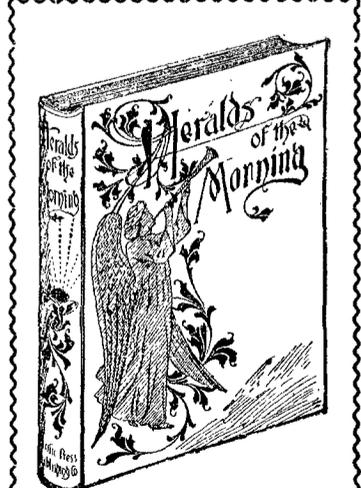
Or the PACIFIC PRESS PUB. CO., Oakland, Cal.

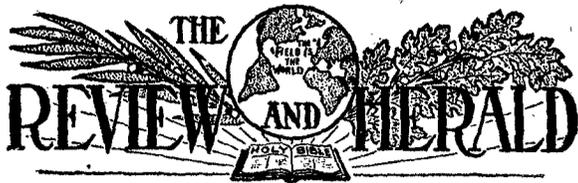
"THE HERALDS OF THE MORNING"

Is a book of two hundred and seventy-nine pages, with one hundred and nine illustrations, written by Elder A. O. Tait. There are several books for the present time; but *this* book is for the present time in a way that no other one is. It occupies a field of its own alone. It presents the truth of the near coming of the Lord in a way that no other book does. It arrays the scriptures that tell of the last days and the coming of the Lord, with the present-day evidences of their fulfillment, as has never before been done. And it is done most effectively. It is so done that anybody who reads it can not fail to see that it is all so. It takes the things that everybody does see, for they are so open and rife that it is impossible for any not to see them, and sets them in the glowing light of the Scriptures; and it is so done that by its very simplicity and force everyone who reads is *convinced* that this is the very time, and these are the very things, referred to in those scriptures. There are twenty-four chapters. Some of them are: "Watchman, What of the Night?" "He Will Come Again," "Great Deceptions," "What Many People Shall Say," "Judgment Is Turned Away Backward," "And the Nations Were Angry," "The Voice of the Elements," "The Testimony of the Earth," "Ye Have Heaped Treasure together for the Last Days," etc.,

etc. It matters not what other books you may have read, you should read this one; for you will not have read all till you have read this one. There are thoughts here and there that have been taught in other books; but taking the book as a whole,—its matter, its plan, and its method,—there is nothing like it; it stands absolutely alone. No one can read it, even though it were possible that he should not believe it, without being far more intelligent than before. It is especially an intelligence-conveying book. Get it, and read it; and when you have read it, be sure to pass it on to your neighbor; it will do him good.

A. T. JONES,
Editor REVIEW AND HERALD.





BATTLE CREEK, MICH., AUGUST 21, 1900.

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

THE United States Commissioner of Education publishes an article calling for a reform in education, especially in methods of instruction.

LAST year, "fifteen thousand Finns left their own country for other lands; this year, the number will be many times greater." This because of Russia's breach of faith with them.

IN the *North American Review* of August, Mr. John Barrett inquires why the United States should not have "a McKinley doctrine in Asia as well as a Monroe doctrine in America."

THESE again are great days for the newspapers. They get no real news from the seat of war oftener than about once a week, and so are obliged to fill whole columns daily with mere conjecture. They do it, though, regularly every day.

WE are glad to announce that that excellent book, "The Coming King," is now issued in both Danish and Swedish. We sincerely hope that it may be given the wide circulation in these languages that its worth demands that it should have everywhere.

AT the midsummer convocation of the University of Chicago, August 10, General Joseph Wheeler said: "We are now a great world-power; and the destiny of the human race is in the future to be largely guided by the influence exerted by this government."

THE *National Review* of England says that "in the painful chapter of diplomacy, which for two months left the foreign legations at Peking exposed to frightful peril, the Japanese have set an example, of which, it is to be hoped, Christian nations may show themselves worthy." This is only to say that the "Christian nations" are more pagan than pagans; and therefore not Christian at all.

A RESOLUTION is to be put before the annual meeting of the Grand Army of the Republic this year "to change the date of Memorial day from May 30 to the last Sunday in May." The commander-in-chief thinks the resolution will be adopted. This will immensely increase the storm of wrath that would already fall upon the person who should be found following his honest occupation on that particular Sunday, and will also shortly spread its influence to every Sunday.

AT the "Old Home" celebration at Concord, N. H., August 17, the orator of the day declared, of high society in the United States, that "there, as nowhere else, exists the brazen vice by which, as much as by any other thing, Rome crumbled to her fall."

IT is stated that "Admiral Dewey is superintending the work of the Dewey strategy board in preparing a grand plan of sea-fighting in case this China pot brews an international conflict." And thus it is plainly shown that the United States expects only that she will be involved in such international conflict. "The way of the kings of the East" is fast preparing. What are you doing?

THE special Philippines correspondent of the New York *Herald*, who has been there since Dewey's day of victory, now writes to his paper that "it is doubtful whether they [the Filipinos] hated the Spaniards as much as they hate the Americans." And this, when only two years ago they welcomed the Americans, and helped them to expel the Spaniards! What can have caused such a revolution of feeling in so short a time?

THE WORLD-PROBLEM.

THE allied armies entered Peking, August 15, and delivered all the legationers. And now there will begin among the Powers themselves what is acknowledged to be "a war of diplomacy, if not of blood and steel." And that it will not speedily be a war of blood and steel, is by no means certain; since against the vigorous protest of the consuls of the United States and Russia, Britain landed two thousand five hundred troops at Shanghai, August 18. It has been "practically decided," at Washington, that the American army will remain in China "until the Chinese enter into convention to pay all indemnities accruing by reason of the Boxer rebellion;" and "until the disorders in all the provinces are quelled." And that is practically to decide that they shall stay there forever.

TO ALL WHOM IT MAY CONCERN.

PLEASE take notice that all orders and money for Sister White's new book, "Parables of Jesus, or Christ's Object Lessons," should be sent to your State tract society secretary, and not to Brother A. G. Adams, the treasurer of the Conference, nor to P. T. Magan, secretary of the Educational Bureau. This book will be handled entirely through the tract societies; therefore send the money for it to your State tract society secretary, just the same as for any other book.

BUT, on the other hand, all money to the big fund for the "relief of the schools" should be sent to A. G. Adams, treasurer of the General Conference, care of the Review and Herald. When you send to Brother Adams money for this big fund, be sure to state that it is for the "relief of the schools."

Thank the Lord, the money is beginning to come in quite rapidly on this big fund for the "relief of the schools;" but let it come in more rapidly, so that the bright day may quickly come when the glad notes of the "jubilee song of freedom may be sung throughout our borders."

P. T. MAGAN.

THE *Contemporary Review*, referring to Russia's blotting out of Finland, adds: "Odd things are happening everywhere. . . . Russia, Germany, England,—these are great names; they palpitate with great ideas; they have vast desires before them, and millions of armed men at their pay, all awaiting Armageddon."

WANTED.—A home for a little baby boy three months old. He has pretty blue eyes and is in good health. Also a woman, thirty five years old, desires a place among Sabbath keepers as housekeeper. She has had sixteen years' experience, and is in good health. Address Mrs. W. S. Sadler, 1926 Wabash Ave. Chicago, Ill.

THESE ARE THE NAMES OF A FEW subscribers, taken at random, whose subscriptions to the REVIEW expire in September, 1900:—

WSBoone	11/25/99
PAWeaver	11/25/99
EvaHough	11/25/99
EdwardGyde	11/25/99
CarolinePring	11/25/99
EdwCMiller	11/25/99

What does the yellow address label on your paper indicate? If it shows that your subscription expires in September, then the "Subscription Order" blank found inside your paper this week should be filled out by you now, and mailed to us at once, with subscription price.

REVIEW AND HERALD.

RATES TO THE OKLAHOMA CAMP-MEETING.

ARRANGEMENTS have been made for the following rates on all the railroads in Oklahoma and Indian Territory. A round-trip ticket at one-and-one-third fare will be sold at all stations; no certificates are required. Buy your ticket paying the full one-and-one-third fare, and your ticket will be good for return September 10, the day after the close of the meeting. The tickets can be bought August 20, 30, 31, and September 3, good to return September 10 or before. Remember that you do not have to get a certificate with your camp-meeting ticket this time. However, it is always proper to get the ticket agent to give you a receipt for your money paid for a ticket at any time and place, and it sometimes saves trouble. We hope that many of our people will come over the railroads this year.

O. McREYNOLDS.

OKLAHOMA CAMP-MEETING.

DEAR BROTHERS AND SISTERS OF OKLAHOMA CONFERENCE: A few more days will bring us to the time of our annual camp-meeting. We are anxious that you may all get the benefit of this meeting. As there are to be no regular business meetings and all the time is to be devoted to the spiritual interests of the people, we are sure no one who comes with a desire to be benefited will go away disappointed. We are now fully assured that we will have the largest camp-meeting that has ever held in this Conference. Our new Conference building is finished, and may be dedicated at the close of the camp-meeting. It is a matter that all our people in the Conference are interested in. Our sanitarium work is one of the important interests in the Conference at this time. We are not going to ask you to raise money for this building or for anything connected with it, but we wish you to see and know for yourselves how these things are going on. The Lord has told us in a recent testimony that sanitariums should be established in different parts of the country in connection with the gospel ministry. This is what we are doing here. It is to be an institution where the light of the Third Angel's Message will shine out in no uncertain gleams. The Conference will have local management and control of it, so far as directing concerning the nature of the work to be done therein. God has in a wonderful manner opened the way for the building of this institution; we only follow his leading.

On the camp-ground instructions will be given in the principles and treatment of disease, which will be appreciated by our people. Efficient help will be sent to assist Dr. Allen in this work. We hope to have Dr. Kellogg with us a part of the time at least. Everything that can be done will be done to make you comfortable while on the grounds. And we are to announce that we shall have the very best water for all purposes, and an abundant supply. It is good, soft, and comes early, and bring angels with you. The Lord, as well as good corps of his ministers, will be here with us. Plenty of this year. Come and bring all the family, and as many neighbors as you can. They can hear the doctrines of the Third Angel's Message. It will do them good.

O. McREYNOLDS, Pres. Conf.