

The Advent HOLY BIBLE REVIEW AND HERALD IS THE FIELD OF THE WORLD And Sabbath

"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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GREATLY BELOVED.

ASA SMITH.

(Battle Creek, Mich.)

CONVINCED of guilt, with contrite heart and meek,
Trembling before His word, I strove to speak,
And tel my sorrow, and confess my sin—
My work was dross, my life was worthless tin.
The enemy, to press me to despair,
Insisted God would never hear my prayer.
My filthy rags, unfit for man or beast,
Would never pass me to the marriage feast.
Accused, condemned, afflicted with my care,
I lifted unto God my weight of prayer,
And stood a suppliant, who made appeal
By what I was, to One whose love can feel—
Aye, e'en to him who on his loving breast
Doth bear the soul by agony oppressed.

Then to the Book I turned, to see what saith
The word of God to aid a sinner's faith,
And opened to the prayer that Daniel made,
Confessing sin like that my heart dismayed.
It seemed the very prayer I strove to speak,
But could not, since my utterance was weak.
And lo! when he had finished, by his side
There stood an angel presence glorified,
And touched him, and in tenderness so moved,
Proclaimed, O Daniel, thou'rt a man beloved
Of God in heaven. Ah! might that word be given
To me as unto him,— "Beloved of Heaven."

Then as I bowed,— desiring, but in pain;
Wishing, but deeming all my wishing vain,—
There came a touch of love beyond compare;
And lo! the angel stood beside me there,
And spake as then: "Thy words are heard above,
And thou art cherished in God's heart of love."

I looked, rejoicing suddenly; for, lo!
My filthy robes were changed to robes of snow.
A diadem upon my head was placed,
A scepter glorious my fingers graced.
A voice said, "Keep my charge. I cause you, I,
To walk with holy angels standing by,
To keep my courts, and to go out no more.
Behold, I set thee here an open door."

Then wondering at such power and love divine,
I saw a hand reach down to depths like mine,
And gently pluck a worthless thing, low down,
And lift it to the ensign of a crown.
And lo! God's people were, within his hand,

A crown of glory in the heavenly land.
I heard a voice—a tender voice— declare:
"Greatly beloved my suffering people are;
E'en as they weep for sin, so, high above,
They'll shine in glory, ransomed by my love."

Then, like the prophet's heart of old, mine beat,
And lo! my song was praise, my sleep was sweet.
O you who mourn and suffer when you're proved,
Rejoice! rejoice! you still are God's beloved.

CHRIST MAN'S EXAMPLE.*

MRS. E. G. WHITE.

INDEXED

THERE is nothing which will weaken the strength of a church like pride and passion. If one engaged in the work of God does things in contradiction to another engaged in the same work, that is strife and variance. If we do this to be esteemed or to exalt self, it is vain-glory, and death to spirituality and to Christian love and unity of action. Let there be no spirit of opposition among Christians. Christ has given us an example of love and humility, and has enjoined upon his followers to love one another as he has loved us. We must in lowliness of mind esteem others better than ourselves. We must be severe upon our own defects of character, be quick to discern our own errors and mistakes, and make less of the faults of others than of our own. We must feel a special interest in looking upon the things of others,— not to covet them, not to find fault with them, not to remark upon them and present them in a false light, but to do strict justice in all things to our brethren and all with whom we have any dealings. A spirit to work plans for our own selfish interest, so as to grasp a little gain, or to labor to show a superiority or rivalry, is an offense to God. The Spirit of Christ will lead his followers to be concerned, not only for their success and advantage, but to be equally interested for the success and advantage of their brethren. This will be loving our neighbor as ourselves; and an opposite spirit from this creates differences and alienations and want of love and harmony.

Oh, how out of place is all this strife for supremacy! Jesus alone is to be exalted. Whatever may be the ability or the success of any one of us, it is not because we have manufactured these powers ourselves; they are the sacred trust given us of God, to be wisely employed in his service to his glory. All is the Lord's intrusted capital. Why, then, should we be lifted up? Why should we call attention to our own defective selves? What we do possess in talent and wisdom, is received from the Source of wisdom, that we may glorify God.

The apostle would call our attention from ourselves to the Author of our salvation. He presents before us his two natures, divine and human. Here is the description of the divine: "Who, being in the form of God, thought it not robbery to be equal with God." He was "the brightness of his glory, and the express image of his person."

Now, of the human: "He was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death." He voluntarily assumed human nature. It was his own act, and by his own consent. He clothed his divinity with humanity. He was all the while as God, but he did not appear as God. He veiled the demonstrations of Deity, which had commanded the homage, and called forth the admiration, of the universe of God. He was God while upon earth, but he divested himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes he became poor, that we through his poverty might be made rich. He laid aside his glory and his majesty. He was God, but the glories of the form of God he for a while relinquished. Though he walked among men in poverty, scattering his blessings wherever he went, at his word legions of angels would surround their Redeemer, and do him homage. But he walked the earth unrecognized, unconfessed, with but few exceptions, by his creatures. The atmosphere was polluted with sin and curses, in place of the anthem of praise. His lot was poverty and humiliation. As he passed to and fro upon his mission of mercy to relieve the sick, to lift up the depressed, scarce a solitary voice called him blessed, and the very greatest of the nation passed him by with disdain.

Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration. But he humbled himself, and took mortality upon him. As a member of the human family, he was mortal; but as a God, he was the fountain of life to the world. He could, in his divine person, ever have withstood the advances of death, and refused to come under its dominion; but he voluntarily laid down his life, that in so doing he might give life and bring immortality to light. He bore the sins of the world, and endured the penalty, which rolled like a mountain upon his divine soul. He yielded up his life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by his own free will. This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into his human nature all the life-giving energies that human beings will need and must receive.

[Wondrous combination of man and God! He might have helped his human nature to withstand the inroads of disease by pouring from his divine nature vitality and undecaying vigor to the human. But he humbled himself to man's nature.] He did this that the Scripture might be fulfilled; and the plan was entered into by the Son of God, knowing all the steps in his humiliation, that he must descend to make an expiation for the sins of a condemned, groaning world. What humility was this! It amazed angels. The tongue can never describe it; the imagination can not take it in. The eternal Word consented to be made flesh!

* Republished, by request, from the REVIEW of July 5, 1887.

God became man! It was a wonderful humility.

But he stepped still lower; the Man must humble himself as a man to bear insult, reproach, shameful accusations, and abuse. There seemed to be no safe place for him in his own territory. He had to flee from place to place for his life. He was betrayed by one of his disciples; he was denied by one of his most zealous followers. He was mocked. He was crowned with a crown of thorns. He was scourged. He was forced to bear the burden of the cross. He was not insensible to this contempt and ignominy. He submitted, but, oh! he felt the bitterness as no other being could feel it. He was pure, holy, and undefiled, yet arraigned as a criminal! The adorable Redeemer stepped down from the highest exaltation. Step by step he humbled himself to die, — but what a death! It was the most shameful, the most cruel, — the death upon the cross as a malefactor. He did not die as a hero in the eyes of the world, loaded with honors, as men in battle. He died as a condemned criminal, suspended between the heavens and the earth, — died a lingering death of shame, exposed to the tauntings and revilings of a debased, crime-loaded, profligate multitude! "All they that see me laugh me to scorn; they shoot out the lip, they shake the head." Ps. 22 : 7. He was numbered with the transgressors, he expired amid derision, and his kinsmen according to the flesh disowned him. His mother beheld his humiliation, and he was forced to see the sword pierce her heart. He endured the cross, despised the shame. He made it of small account in consideration of the results that he was working out in behalf of, not only the inhabitants of this speck of a world, but the whole universe, every world which God had created.

Christ was to die as man's substitute. Man was a criminal under the sentence of death for transgression of the law of God, as a traitor, a rebel; hence a substitute for man must die as a malefactor, because he stood in the place of the traitors, with all their treasured sins upon his divine soul. It was not enough that Jesus should die in order to fully meet the demands of the broken law, but he died a shameful death. The prophet gives to the world his words, "I hid not my face from shame and spitting."

In consideration of this, can men have one particle of exaltation? As they trace down the life and sufferings and humiliation of Christ, can they lift their proud heads as if they were to bear no trials, no shame, no humiliation? I say to the followers of Christ, Look to Calvary, and blush for shame at your self-important ideas. All this humiliation of the Majesty of heaven was for guilty, condemned man. He went lower and lower in his humiliation, until there were no lower depths that he could reach, in order to lift man up from his moral defilement. All this was for you who are striving for the supremacy — striving for human praise, for human exaltation; you who are afraid you will not receive all that deference, that respect from human minds, that you think is your due. Is this Christlike?

"Let this mind be in you, which was also in Christ Jesus." He died to make an atonement, and to become a pattern for every one who would be his disciple. Shall selfishness come into your hearts? And will those who set not before them the pattern, Jesus, extol your merits? You have none except as they come through Jesus Christ. Shall pride be harbored after you have seen Deity humbling himself, and then as man debasing himself, till there was no lower point to which he could descend? "Be astonished, O ye heavens," and be amazed, ye inhabitants of the earth, that such returns should be made to our Lord! What contempt! what wickedness! what formality! what pride!

what efforts made to lift up man and glorify self, when the Lord of glory humbled himself, agonized, and died the shameful death upon the cross in our behalf! *

Who is learning the meekness and lowliness of the Pattern? Who is striving earnestly to master self? Who is lifting his cross and following Jesus? Who is wrestling against self-conceit? Who is setting himself in good earnest and with all his energies to overcome satanic envyings, jealousies, evil-surmisings, and lasciviousness; cleansing the soul temple from all defilements, and opening the door of the heart for Jesus to come in? Would that these words might have that impression upon minds that all who may read them would cultivate the grace of humility, be self-denying, more disposed to esteem others better than themselves, having the mind and Spirit of Christ to bear one another's burdens! Oh that we might write deeply upon our hearts, as we contemplate, the great condescension and humiliation to which the Son of God descended that we might be partakers of the divine nature, and escape the corruption that is in the world through lust! All haughtiness, all self-exaltation, must be put away from us, and we learn the meekness and lowliness of Christ, or we shall find no place in the kingdom of God. The life must be hid with Christ in God. The anchor of every soul is to be cast into the Rock cleft for us, that Rock which bears up a ruined world. Let us keep these things in our minds.

Pride of talent, pride of intellect, can not exist in hearts that are hid with Christ in God. There would be no strivings to let self stand forth conspicuously unless Deity and humanity combined had stood in the gap to stay the sentence of a broken law. Its penalty would have fallen, without abating a jot of its severity, upon the sinful. It fell on Jesus, the world's Redeemer, to give man another trial. Then let us humble ourselves, and adore Jesus, but never, never, exalt self in the least degree. God forbid that we should foster in ourselves independence. Make haste that none of us may occupy the fearful position of him for whom Christ died in vain.

Will my brethren consider that there is no royal road to heaven? The cross, the cross, lies directly in the path we must travel to reach the crown. Those who will not humble themselves even as a little child, said Jesus Christ, shall have no part in the kingdom of heaven. If the motive of all our life is to serve and honor Christ and bless humanity in the world, then the dreariest path of duty will become a bright way, — a path cast up for the ransomed of the Lord to walk in. If we are children of God, there will be countless opportunities for serving him by active ministry to those for whom he died. Jesus looks upon the wants, the necessities, of every soul, and ministers unto them by standing close beside the one whom he uses to be an instrument to help and bless others. All contentions, all envy, is grievous to Jesus Christ.

CAN America and England, Christian though they be in name, be trusted with any further augmentation of power? Will it do to allow them to accumulate force? Will they misdirect that force, or use it for the highest ends? God, of course, can see the end from the beginning, and is in no uncertainty as to how things are to turn out; but looking at the matter under our human limitations, we might almost wonder what God hopes to do with the great centralizations of power, the growing imperialisms, that are rising to conspicuous view in the earth. Certainly, if America and Great Britain do not exercise their vast resources in a Christian manner, if their method proves Babylonian rather than Biblical, those resources

will be taken away from them. The talent disused becomes in time the talent lost. — *New York Observer.*

BE TEMPERATE IN ALL THINGS.

MRS. H. E. S. HOPKINS.
(Battle Creek, Mich.)

OUR Saviour, in his admonitions to the seventy, who were sent out by twos, said: "The harvest truly is great, but the laborers are few." The following words tell us our duty: "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Many are the earnest, importunate petitions that have ascended to the Lord of the harvest for help. Jesus says, "Without me ye can do nothing." Is there not danger of being over-anxious, of thinking that there is not another person whom the Lord can trust with this vast amount of work that is to be done in his vineyard? "Be careful for nothing." "By prayer and supplication with thanksgiving let your requests be made known unto God," "that giveth to all men liberally," "abundantly above all that we ask or think." Is he not waiting for his people to ask, that he may do great things for them?

Considering these facts, should we for a moment entertain the thought that our divine Lord desires that any of his laborers should work beyond their strength, hoping to accomplish a desired end, but thereby entirely cutting off their own usefulness? "He knoweth our frame; he remembereth that we are dust."

We read, in Mark 6 : 31: "Come ye yourselves apart into a desert place, and rest awhile." The disciples had just returned from their first missionary tour, wearied with labor for their Master. And these are the words of compassion breathed from the lips of the Redeemer, assuring his disciples that it was not necessary to work to the utmost of their strength.

"Let no one labor to the point of exhaustion." "Do not crowd two days' work into one. God's work is world wide. It calls for every jot and tittle of the ability and power that we have, but there is danger that God's workers will abuse their powers as they see the field is ripe for the harvest. But God does not require this."

In the ministry; among Bible workers, canvassers, office laborers, students, teachers, physicians; and even among those engaged in household duties, "Sabbath-keepers as a people labor too hard without allowing themselves a change, or periods of rest. Recreation is needful to those engaged in physical labor, and is still more essential for those whose labor is principally mental. It is a religious duty to take care of the health which God has given them. The Lord does not require them just now to become martyrs to his cause. They can serve the cause of present truth far better by their lives than by their death."

But these admonitions are not intended for the idlers, the do-nothings. "Why stand ye here all the day idle?" Where is the talent I intrusted to you? These are the questions the Master asks you. "I was afraid and went and hid thy talent in the earth." Why not dig it up, and put it out to the exchangers, as the Lord requires?

"Oh," says one, "if I had the ability that this one, that one, or the other has, I might do something to extend this message, but I do not see how I can do anything." Have you truly decided to stand still, fold your hands, and let others take the crown that you might win? Can you afford it, my brother, my sister?

"We should be grateful that God condescends to use any of us as his instruments." "As stewards of the Lord's gifts we are to trade upon these talents, however small they may be. Many neglect the work because they

"JESUS IS MY LOVE."

[THE Lollards' Tower in London, constructed by Chicheley, archbishop of Canterbury, in his palace at Lambeth, at the cost of six hundred pounds, was often filled with persons accused of heresy. The walls of this dungeon still bear witness to the sorrows and hopes of those who suffered in this place. The words "*Jesus amor meus*" (Jesus is my Love), written by some poor martyr, may still be seen upon the wall in the Lollards' Tower. The large staples and rings to which the prisoners were fastened are, or were, preserved in a large lumber room at the top of the palace.—From "Papers for the Times," by the Rev. D. Compton, Hastings.]

In this dreary dungeon I,
Bound in chains a prisoner, lie,
But my Love is ever nigh—
"Jesus is my Love."

Friends and kindred all have fled,
Some are false, and others dead,
But this one of whom I said,
"Jesus is my Love."

In my lonely hours he cheers,
Soothes my heart and wipes my tears;
Better he than all my fears—
"Jesus is my Love."

Better with him in the gloom
Of this dreary dungeon tomb,
Than without in palace room—
"Jesus is my Love."

Scant my clothing, coarse my food,
Vexed am I with treatment rude,
Yet, though lacking earthly good,
"Jesus is my Love."

May it not be long before
All these sufferings shall be o'er,
Then shall I for evermore
Dwell with him, my Love.

Better here in bonds to lie,
Better on the block to die,
Than my faith I should deny—
"Jesus is my Love."

—L. Shorey.

ALL the talk about the extension of Christianity through the expansion of our territory, or through our influence as "a world-power," rests upon a confusion of ideas. Our government has no right to seek to do any such thing. And it does not do so. The notion that the mere annexation to this country of the Philippines or of a few provinces of China is of itself going to evangelize these regions, rests upon a survival of the old theory of a state church, which the United States has absolutely discarded.

As a matter of fact, there is much to show that when a so-called Christian nation acquires the political sovereignty of a heathen country, while missionary work is made easier for the subjects of the suzerain nation, their efforts are less effective. The great successes of modern missions have been achieved in countries that were not under the rule of foreign states. Pattison and Paton, Williams and Judson, did not know what home protection meant. They did not appear before the natives as representatives of a foreign power, with designs upon their great political independence.

One great advantage that, up to the present time, American missionaries have had in the Asiatic colonies of Great Britain has been that they have escaped the suspicion of being agents of a power that had designs upon the political control of the land.—*The Watchman*.

"THOSE who have the deepest experience in the things of God, are the farthest removed from pride or self-exaltation."

DO WE KEEP THE COMMANDMENTS?

J. G. WILSON.

(Dafter, Mich.)

OUR love to God must be supreme. Heart, soul, strength, mind,—*all to the utmost* must be in this love; and "if any man love God, the same is known of him." We may say much about our love to God, but he knows the heart. We must recognize the fact that love to God carries with it love for whatever God loves, and therefore it follows that love to man is necessary to meet the requirements of the law.

Love to God and man is only one love, and is not divisible. But our love to God is measured by our love to our fellow men. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20. This does not stop with our natural brother, nor with our brother in the church. But even if it did, how many are wanting! The love of God extends to every soul. Oh, for such a love to be seen among the professed people of God—a love that embraces the whole human family!

We may think that, had we been on earth when Jesus Christ walked among men, we should have ministered to his needs, sympathized with him in sorrow, and followed him even to prison and to death; and we should have said, with Peter and the others, "Though all men shall be offended because of thee, yet will I never be offended." Matt. 26:33. Let us not deceive ourselves with beautiful thoughts of what we "would have done" for Christ, when all around us are souls for whom he died,—souls who need just such care and sympathy as we think we should show to Christ,—and yet we are indifferent to their needs. O Christian, would you bankrupt yourself to minister to Christ if he were on earth now? Would you share your abundance or your little with Jesus? "O yes," you say, "nothing would be too good for him." You need not look far for an opportunity; for he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

Look at the human side of Jesus, *in humanity all around you*; and remember that when you feed the hungry, when you minister to the needy or the afflicted, it is the same as if you did it to Christ. When you lodge that poor tramp, let not your eyes fail to look beyond a wretched man to the One who died for him. Christ is identified with every soul; and if we would minister to him, we must recognize his human side—man.

Then there are those who are slighted, neglected, and turned away. The Lord, whom we profess to love, says to us: "I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not." When, Lord?—When you thus neglected humanity; for "inasmuch as ye did it not to one of the LEAST of these, ye did it not to me." Matt. 25:45. O Christ, how often thou art neglected to-day, even by professed friends!

Christ taught the young ruler, in Luke 18:20-22, that he had failed to keep the commandments when he used his property for himself, and neglected the poor and needy. He says the same to all who do the same thing in our day. Shall we hear his words with sorrow because we love our possessions more than we love our Lord? Shall we turn from following him now, in this eleventh hour, to the things of this world? Love to God and to man—this alone fulfills the law.

think their talent too small to honor God. But you should not thus estimate the talent God has given you. Because you do not seem to be so highly favored as some others, you should not underrate your intrusted gifts, hiding them in the earth."

"Laborers are few." The Lord needs your service." Will you let him have it?

"What shall I do anyway? I can't go to China, India, or any of the dark quarters of the globe."

Are you sure? Did you ever talk with the Lord about it? It is true that we can not *all* go to these places. Some of us must stay at home. Some of us have a work to do in our own kitchens. This is one of the best places to learn how to prepare good, healthful food, that we may have clear minds to be fitted for the work in foreign fields.

Then there is the "little flock;" what a work for this is intrusted to some of you! Take the little folks out with you to visit the sick, the poor, the aged, and the lonely, thus letting them see a little of the other side of life, and instilling into their minds a missionary spirit. There are letters to write to isolated members, who are scattered here and there. And there are relatives, whom we must not neglect. Our first effort should be with them. Surely there is plenty of work for all. If you are ready and willing, you will not have any difficulty to find out where your field of labor is. Take courage, go forward in the name and strength of the great I AM, and he will verify his promise: "Unto every one that hath, shall be given."

SEVENTY DOLLARS A WEEK BY BEGGING.

Christian World.

AN American writer has made an interesting study of street-begging from the standpoint of a beggar. Assuming the garb of a mendicant, he put his arm in a sling well saturated with carbolic acid, partly for its appeal to sympathy, partly to expell the undesirable tenants of his raiment, and started out in business for a week. In seven days of begging he collected seventy dollars, averaging 5s. 2½d. sterling an hour for the actual time employed.

For the purpose of his investigation he selected all sorts of districts. He estimated that, if he had confined himself to the best-paying fields, he could easily have averaged twenty dollars a day of eight hours. Following the cue given him by a "beggar friend," he solicited only those men who seemed to be strangers, but accosted women indiscriminately. In the "millionaire districts" he got the least, in the "tenement districts," the most.

The proportion of givers was, among the poorest, six in twelve; among the middling rich, four in twelve; among the richest, two in twelve. From out-of-town sight-seers he got twice as much as from city women shoppers. He found that begging from house to house pays five times better than begging on a street corner, yet the "stander," not the traveler, gets rich: the reason being that the stander works without intermission.

He found that as a rule "a stander beggar has at least a comfortable home, that his rent is paid promptly, his meals are good, he has a wife and children, he makes and receives calls, and in many cases has a savings-bank account of generous dimensions; some of them are even owners of realty." From six to ten thousand persons in New York he estimates as in the business of begging. The magistrates commit many, but when released they go at it again.

The pathetic side of the story is the plundering of the sympathetic, but ignorant, poor. The instructive side of it is the certainty of debauching manhood by "charity" to beggars.

SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

THE MINERAL ELEMENTS IN FOOD.

THE mineral elements comprise but an insignificant percentage, by weight, of the food consumed, yet their extreme importance can best be understood when we learn the fact that man will die more quickly in attempting to live upon food from which organic salts (mineral elements) have been removed, than he would if he was entirely deprived of food. See Bunge's *Physiological Chemistry*, page 115.

DIFFERENCE BETWEEN LIVE MINERALS AND DEAD MINERALS.

The various mineral salts that are needed in the human system are found in abundant quantities in the soil. This has led many to believe that the body can make use of these salts without their being transformed into *living salts*, which is accomplished by their becoming a part of a living plant, by being grown into a plant. Careful experiments, however, have demonstrated that the human system has absolutely no power to recognize or appropriate these inorganic salts (that is, in the condition found in the earth). It is impossible for the system to in any way utilize them as food.

Chemists have attempted to feed animals upon a fluid that was prepared by mixing together the various chemical elements contained in milk in exactly the same proportions in which they are naturally found in milk. Yet these animals speedily died, thus demonstrating that the druggist or the chemist can not, by an artificial process, accomplish that which the Lord has arranged through nature to do. If a tomato be burned, and a careful analysis be made of its ashes, iron will be one of the minerals found. But this dead iron can not be used in the human system to supply the blood with the iron that it needs. In the process of burning, the living salts of the tomato were reduced again to the form in which they were originally found in the earth by the roots of the tomato plant. The organic salts have again become inorganic.

DEAD SALTS UTILIZED ONLY BY THE VEGETABLE WORLD.

The process of decay in either animals or plants changes their substances back into the elements from which nature originally constructed them. The plant has power to take these dead salts and organize them into its own structure. In this form, when we eat the plant, we are able to utilize these salts in our bodies. In this process inorganic salts become translated from the mineral kingdom into the vegetable kingdom; and when man eats the products of the plant world, they in turn are translated into, and become a part of, the animal kingdom.

SPIRITUAL LESSONS FROM THE TRANSFORMATION OF SALTS.

The plant is able to take the dead mineral salts found in the soil and organize them into living salts, as it were, perfectly adapted and suited to the use and nourishment of man. This is a most beautiful illustration of that spiritual transforma-

tion by which the soul, dead in trespasses and sins, is so transformed by the grace and power of God that it has life—everlasting life. This scientific truth that dead salts are by the vegetable kingdom organized and made ready for use by the animal kingdom, is but an illustration of how we may, by faith, reckon ourselves to be dead unto sin, and alive unto God; for the plan of salvation is a process whereby the things that are earthly may not only be transformed, but eventually translated into the heavenly.

Again: just as man is utterly unable to digest or assimilate the inorganic salts before they have been organized into plant life, so God will be unable to use us as stones in the eternal building unless we have been born again, made alive, as it were, from the dead. From the salts and ashes resulting from the death of self, God is able to raise up a new being, impart to it new life, and enable it to do a new work. These beautiful truths of the new birth and new life and the new work of the Christian are all plainly and beautifully illustrated in the natural world, in the transforming of dead mineral matter into the living, acting tissues of man himself.

AN OBJECT LESSON OF TRANSLATION.

It is an interesting fact that chemical tests are unable to detect any essential difference between what we have termed the *dead salts* and the *living salts*, or between those of the mineral and vegetable kingdoms; and yet there must necessarily be a vital difference, owing to the fact that the "dead salts" are of no food value whatever, while the living salts are a necessary part of man's daily food. What great spiritual lesson may we learn from this? It is this: viewed from a human standpoint, the earnest, struggling Christian seems to occupy a position almost identical, as far as human besetments and shortcomings are concerned, with that occupied by the careless and indifferent sinner; for, in the words of Inspiration, "It doth not yet appear what we shall be."

The work of preparation for the kingdom of heaven is one of *faith*; the daily progress can not always be discerned by sight. By faith we are to reckon ourselves dead unto sin, and alive unto God. By faith we should reckon that in Christ the victory is ours. It may be that the real change can not be discerned by human sight any more than can the difference between the mineral and vegetable salts, and yet, when used by man, there is shown to be a vital difference between the two. The humble, struggling Christian may, in the eyes of man, seem to possess few virtues or excellent qualifications as compared with the moral non-professor; and yet, when it comes to the question of the use God is able to make of these two men in his eternal plan, it will be seen that the man who, by faith, has reckoned himself dead unto sin and alive unto God, will be chosen as a being to be eternally glorified; while the other will be passed by with the terrible words, "I never knew you: depart from me."

The Christian will have to reckon a difference between himself and his neighbors, by faith, and not by sight. By sight, there may be no striking difference. By faith, the difference may be almost infinite, even as in the case of the dead and the living salts.

In Col. 3:5 we are told to mortify our members. We have also learned that one way in which salts are produced is by the decay of animal and vegetable matter, and so it is with the spiritual mortification. As the vegetable plant can take the inorganic salts resulting from decomposition, and organize them into living salts, which the human system can appropriate; just so the plant of divine grace, growing, as it were, upon the very grave of the decomposing old man of self and sin, can organize these things, which we have reckoned to be dead indeed, into a new and living form. This transformation is in itself a promise of the ultimate translation that shall bring us into association with the heavenly beings.

Said Christ: "Consider the lilies of the field, how they grow." The lily is but an example of how the plant can take the lifeless mineral matter and organize it into a thing of beauty. See how the lily can grow and present its flowers of spotless purity, organized from the slime and filth of the water in which it grows. This reminds us of another Scripture statement, "He shall grow as the lily." Hosea 14:5.

Thus it is that true science sheds light upon things spiritual; while spiritual truth should be a chart and compass to guide the scientific mind in its investigations of physical truths. Without science in our religion, we become superstitious; without religion in our science, we are doomed to skepticism.

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CHRIST AND HIS ONE CHURCH.

T. E. BOWEN.

THROUGH the ages Jesus has claimed only the true "*remnant*," those loyal to the principles and government of God. "Yes," insinuates the tempter through the skeptic, "Catholics say they are the only true church; each of the other denominations claims the same for itself; and how is any one going to know?" Notice these words: "There is but one church in the world who are at the present time standing in the breach, and making up the hedge, building up the old waste places [in God's law]; and for any man to call the attention of the world and of other churches to this church, denouncing her as Babylon, is to do a work in harmony with him who is the accuser of the brethren."—*Mrs. E. G. White, in Review and Herald, Sept. 5, 1893.* Again: "God has a people [definite, one] in which all heaven is interested, and they are the *one* object dear to the heart of God." This one people, this one object on earth, dear to the heart of God, he says is that *one* church on earth that is standing in the breach, building up its old waste and torn-down places. Will God own both the churches engaged in tearing down the wall and the one engaged in repairing it?—Nay, verily.

Again: obedience is enjoined upon, and observed by, the true wife: "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore *as the church is subject unto Christ*, so let the wives be to their own husbands in everything." Eph. 5:23, 24. The true church, owned by Christ, therefore, is "subject" unto him in everything; that is, she is obedient. This is a proof from Christ's standpoint that she loves him. "Jesus answered and said unto him, If a man love me, he will keep my

words;" and Christ spoke his Father's ten words on Mt. Sinai. "He that loveth me not keepeth not my sayings." John 14 : 23, 24. True companionship does not exist long between husband and wife when love is gone; and when the spirit of joyful obedience to the wishes of each other is gone, it is a sure sign that love *has gone*, and that which soon follows when both these are gone is, usually, divorce.

It is plain, then, that Christ's church will be an obedient church; not because she must, but because she *delights* to, do his will. To illustrate: he has expressed his will, saying: "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Now the church that loves her Lord, after having determined this to be her Lord's expressed will, and also the day he so definitely specifies as his, will lay aside her own work, and observe it according to his directions, *because she loves him*. To do differently would be to despise her Lord, to take the first step toward the ultimate divorce.

In view of these divine utterances, shall we say that Christ owns, loves, cherishes, and supports all the so-called churches of the land alike? To admit that is to admit that he sanctions and sustains confusion. To claim such a thing is to admit that the principle of Mormonism, one man claiming to love a plurality of wives alike, is a principle of the kingdom of Christ.

As *churches*, Christ owns but *one*, and that one is composed only of individuals who "keep the commandments of God," and who "have the testimony of Jesus." "For the testimony of Jesus *is* the spirit of prophecy." And the spirit of prophecy is the Spirit of God, the Holy Ghost; for holy men wrote the Word as they were moved by the Holy Ghost. Those who "have not the Spirit of Christ," the Holy Ghost, are "none of his."

This is not saying that there are not *individuals* who have the Spirit of Christ, scattered among the churches which are the falsely claimed churches of Christ. Although as bodies they have been rejected of the Lord because they rejected his commandments, every individual in them whose heart is perfect toward his God will be called out: he will take his stand firmly upon all his Master's commandments, because he loves them, and in that very act will unite with the *one remnant* company, which Christ is not ashamed to claim as his.

Let us study carefully these clear distinctions made by Christ between his true followers and those who are following him only in name.

THE association of organized religion with the economic interests of the present day is a great deal better than the combination of the priest and the politician, but it partakes of the same fallacy, and in the end must fall into the same pit. On the face of it, nothing could be more commendable than the entrance of the church into all the interests of men. Will it not purify politics? Will it not better the ways of business? The answer is the plain fact that it does not. Of religion there can not possibly be too much anywhere, but the organized phases of religion are another thing. The function of the church is to teach men to be religious; it is to set hearts open, and direct men's ideals thitherward. It is to be in the community as the leaven is in the bread. When the bread tastes of the leaven, it is spoiled; when the church appears too prominently in the work of reformation, the success of the whole matter is endangered. This is the trouble with the institutional church. What is really wanted is an inspirational church.—*The Churchman*.

"THROUGH the truth we become partakers of the peace that passeth all understanding."

REPENTANCE.

LORD, I have lain
Barren too long, and fain
I would redeem the time, that I may be
Fruitful to thee;
Faithful in knowledge, faith, obedience,
Ere I go hence,
That when I come
At harvest to be reaped, and brought home,
Thine angels may
My soul in thy celestial garner lay,
Where perfect joy and bliss
Eternal is.
If to entreat
A crop of purest wheat,
A blessing too transcendent should appear
For me to bear,
Lord, make me what thou wilt, so thou wilt take
What thou dost make,
And not disdain
To house me, though among thy coarsest grain.
So I may be
Laid with the gleanings gathered by thee,
When the full sheaves are spent,
I am content.

—Francis Quarles.

MISSING THE MARK.

New York Observer.

SIN is the translation of a New Testament word signifying literally the missing of a mark. This suggests that other familiar word, of Latin derivation, transgression, which denotes a stepping over a bound, or limit, somewhat in the manner of a trespasser.

It is perfectly evident that there is in the world a great deal of missing of the mark. The marks are of all kinds, and they are set by various hands, and for very various purposes.

Man has his little marks everywhere. Many of these are the mere arbitrary chalk lines drawn here or there at the instance of an arbitrary whim, but some are goals and bounds set at the further end of life's race-courses to incite the ardent runner to utmost efforts to obtain the coveted prizes there to be bestowed. Many, alas! quite miss the mark in life, stumble and fall in the race, or wander off from the arena altogether. Failures are numerous, misfits are observable everywhere. Humanity finds difficulty in keeping itself up to regulation standard, even when the norm is simply that of a social etiquette, a conventional morality, or of current ethics.

There is a mark which vastly transcends these petty by-laws and "Do's" and "Don't's" of men, though it may include some of them, and that is the law of a Sinaitic holiness, the pure prescription of the absolutely righteous commandment of Jehovah. When now it is man's little mark that is missed, we call it "bad form," or a "great mistake," or perhaps a misdemeanor, which is the word of the statute books. But when it is God's great mark of holiness that is missed, there is no term for it but that little, awful monosyllable, "sin," compact with infinite terrors, fraught with endless consequences, which is the word of the Bible. Sin brings in the idea of a wrong committed against God, of an offense which is not a contempt of court in the earthly sense, but which strikes at Heaven, a crime against the Creator, a failure to attain the goal of that perfection on which God rightfully insists.

There are many earthly marks and standards of which, if a man fail, no great harm is done. There are more "necessary" things in the world which, after all, could be dispensed with, than men think. . . . The emphasis, after all, is not on man's mark and man's prize, but on God's high, shining mark of holiness. None can afford to miss that mark. To miss that mark is sin. To continue to miss it is eternal condemnation.

No life can be a failure that meets the demands of the divine law through the merits and grace of the Son of God, but human speech can not describe the terror of disappointment and remorse which is certain to pursue those who, in the presence of all God's pleas and promises, deliberately and steadily miss the mark of his will.

Moreover, this terror deepens into keenest anguish as he who misses the mark of the divine will realizes that not only does God not will his failure, but, rather, desires his success in reaching the mark. Does God not, indeed, stand ready to give him power to become a child of God? While it is true that God warned Israel that the sinning soul must die, he also told Israel, when he persisted in sinning, that he was self-destructed.

SEEK THE LIGHT.

ERASTUS SAMPSON.
(Port Antonio, Jamaica.)

"WHEN thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." I sought and have found.

There are to-day over four hundred denominations in the world, all claiming that they are right, and that their teachings are based solely on the Bible. One, having a desire to seek the Lord and to worship him in spirit and in truth, would be at a loss to find, with his finite mind, the one that is right. How can they all be right? There is but one Lord, one faith, one baptism. Is Christ divided?—No!

Thy face, Lord, thy truth, will I seek through the channels of thy words. "Search the scriptures;" for they testify of me. "All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." John 16 : 15. These are the words of Christ.

He has revealed in his word how we may be able to distinguish the one denomination, the one class of people, yes, the only one true church of God in these last days: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8 : 20. The word "if" decides, it makes the condition. If they speak not in accordance with the law of God and the testimony, there is no light in them.

Who is the Light of the world?—The Lord. He is our light and our salvation. Ps. 27 : 1. Then if they teach contrary to the law, and seek to put by the prophecies, what is the cause? Christ, who is the Light, is not with them, and where he is not, is utter darkness. The law includes the ten commandments, and the revelation of Christ shows us the character of those that will be saved at his coming (Rev. 14 : 12), and also distinguishes beyond a doubt his true church. Rev. 12 : 17. They take counsel together to establish their church, but it shall come to naught; they speak lying fables, but it shall not stand. Why?—For God is with us.

Oh, be wise, investigate the Word; come out of the worldly churches, and be sanctified by the truth. John 17 : 17. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

"It may be argued that the Lord gives special wisdom to those intrusted with important responsibilities. True, if they walk humbly with him, he will give them help for their work; and he will give you help for yours, if you seek it in the same spirit. If the Lord in his providence has placed important responsibilities upon you, he will fit you to bear these burdens, if you go to him in faith for strength to do this."



DON'T LET THE SONG GO OUT OF YOUR LIFE.

DON'T let the song go out of your life;
Though it chance sometimes to flow
In a minor strain, it will blend again
With the major-tone, you know.

What though shadows rise to obscure life's skies,
And hide for a time the sun;
They sooner will lift, and reveal the rift,
If you let the melody run.

Don't let the song go out of your life;
Though your voice may have lost its trill,
Though the tremulous note should die in the throat
Let it sing in your spirit still.

There is never a pain that hides not some gain,
And never a cup of rue
So bitter to sup but what in the cup
Lurks a measure of sweetness, too.

Don't let the song go out of your life;
Ah! it never would need to go
If with thought more true and a broader view
We looked at this life below.

Oh, why should we moan that life's springtime has
flown,
Or sigh for the fair summer-time?
The autumn has days filled with peans of praise,
And the winter has bells that chime.

Don't let the song go out of your life,
Let it ring in your soul while here,
And when you go hence, let it follow you thence,
And sing on in another sphere.

Then do not despond, and say that the fond,
Sweet songs of your life have flown;
For if ever you knew a song that was true,
Its music is still your own.

— Kate B. Stiles, in the Transcript.

"BE NOT FORGETFUL TO ENTERTAIN STRANGERS."

MRS. B. J. CADY.
(Tahiti, Society Islands.)

PETER admonishes us to "use hospitality one to another without grudging." This does not require that we be either visiting or entertaining company all the time, but that when we are called upon to entertain, we should treat our visitor with kindness and generosity. It is true that there are persons who impose upon the hospitality of others, and yet do not think of exercising hospitality themselves. But, while some are of this kind, there are many worthy ones whose work calls them so far from home that they can not return for food and shelter, but must be dependent upon the generosity of others.

You should never force a brother to go to a hotel or restaurant for food or lodging, if you are able to take him into your own home and care for him. You may fear that you can not properly entertain him, as your house is small and poorly furnished, and your bill of fare very plain. But almost any brother would prefer to lodge with you rather than at a hotel, provided your house is neat and tidy, and your food prepared in a palatable and cleanly manner. So never mind if your home is poor and your food simple; no matter how poor you are in this world's goods, you can have your home neat and inviting. If you do the best you can to make your visitor comfortable and at ease, and

do it without grudging, I assure you that your efforts will be appreciated by any Christian. Your hospitality may not always be appreciated, but your duty is to be hospitable, no matter what others do.

There are some who have large houses and every convenience, with many luxuries, and yet are loath to take in strangers and entertain them. Usually these are persons who have not known what it is to depend upon the hospitality of strangers. If such could only pass through some of the experiences of our workers who spend most of their time laboring away from home, and who often have to spend the night in the open air, they would then know better how to do unto others as they would have others do unto them. We all appreciate kindness and hospitality, and therefore we should endeavor to be kind and hospitable toward others.

It is not necessary to tire yourself out preparing an elaborate bill of fare for your company. If your everyday diet is wholesome, and all that is required for your own family, then that ought to be good enough for your visitors. No matter how much you simplify your work, visitors necessarily bring added care and responsibility, so you need to save your strength as far as possible that you may be able to perform cheerfully and faithfully your necessary work.

Why is it that the saying, "There is no place like home," expresses the sentiment of so many hearts? Is it not because one is generally happier and more comfortable in his own home? There, he has things arranged to suit his pleasure and convenience. He has peculiarities of taste and habit, and in his own home he is free to please himself as far as he is able. True, there are some who seem to enjoy themselves better away from home, but that is because there is something wrong with them, or else with their home.

So, if you wish your visitor to enjoy your hospitality, you should make him feel as much at home as possible. If you have a room that you can conveniently spare exclusively to him while he is with you, let him have it. He will greatly appreciate having a quiet place, where he can go to read and commune with God alone. Have the room neat and properly ventilated, and the bed clean and well aired. Be sure to provide sufficient covering for the bed, if you have it. Some persons feel the cold more than others, and to those with a weak constitution it is very injurious to have the body become chilled. I have known persons to suffer considerably with the cold, rather than ask for more bedclothes.

Perhaps your visitor is in the habit of taking a sponge bath upon arising in the morning, and would be much pleased if you would furnish him with water in his room. And remember that he needs soap with which properly to clean his hands, and a towel to dry them with. It is not always good form to ask a visitor to wipe his face and hands on the family towel. In furnishing your guest with conveniences, just think of what you would like yourself, and try to provide him with those things.

While visiting away from home, many often suffer from lack of sleep. Especially is this so with our laborers. They usually sleep at a different house almost every night, and are often

kept awake, talking with their host, until a late hour. We should not suppose that because they are only preaching and visiting, they do not require much sleep. Their work is mental, and more taxing to the system than is physical labor, so they need more sleep in order to keep well and strong. Now, if you treat your visitor well, you must permit him to retire early, if he wishes to do so. Keeping him up till after midnight is a poor way of showing your appreciation of him. You will generally find that he is weary with travel and loss of sleep, and will be very thankful for an opportunity to get a full night's rest.

Irregularity of meals is another inconvenience that many guests have to endure. At one place they may eat breakfast at nine o'clock, and then be called upon to eat dinner at eleven o'clock at the next house they visit. Their next meal may happen to be at eight o'clock in the evening. For the good of your own family, you should have your meals at regular hours, and they should be at least five hours apart. Six hours would be better than five. The stranger is expected to eat when the food is prepared, and to find no fault, no matter how inconvenient it may be for him.

It is plainly the duty of every Christian to learn the laws of health, and put them into practice in the home. Then the food will be wholesome and palatable, and the meals regular. You will not tempt the appetite with unhealthful viands to weaken the stomach and becloud the mind. The home will be neat and orderly, and you may provide for the *health and comfort* of your family and guests, even if you are not able to provide them with luxuries.

HOME.

King's Messenger.

HOME is delightful if the Comforter dwells therein. Here is where he delights to abide. We try to make him fit into the church, but he is more at home in the home. We neglect the home for the church, for the society, for the saloon, and we lose and miss the Holy Spirit. We may go to church too much, may neglect home for social and charitable life, but there is little danger of paying too much attention to the home, or of spending too much time at home.

A Holy Ghost home has the atmosphere of heaven,—no faultfinding, no complaining, no contention, but joy, peace, love, in honor preferring one another. Home is unappreciated because it is not the resting place of the Holy Dove. It may be a dovecote, a sweet place of rest; it should be the sweetest, dearest place on earth to us and ours: and so it is, if the blessed Spirit has control. He is never harsh, nor hard, nor heavy. He breathes only gentleness and love. What affection between husband and wife, between parents and children, between employers and employees—the very atmosphere of the better life! As in home, so in store and shop, so in church and society—the precious presence of the Paraclete takes away all pharisaism, and brings in heaven.

COMMENTING upon the eating of horse flesh, the *Christian Work* says: "In France the meat of both horses and donkeys is openly sold in the butchers' shops, duly labeled as such in large letters. Horse flesh is also largely consumed in Paris restaurants without any label, and passes easily for beef. We eat readily the flesh of swine, who wallow in filth and feed on anything, and we regard ducks as a delicacy; yet the flesh of the horse, which is one of the cleanest and most dainty feeding of animals, is eschewed." But why not get our grains, fruits, and vegetables first-hand?



"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.

Those words, "no tears," will look so blessed
To eyes grown dim from weeping;
Those words, "no death," will come so glad
To bodies graveward creeping;
"No sorrow" makes a thrill in hearts
Long dead to other thrilling;
"No crying" sounds so sweet to ears
Earth's moans have long been filling.
"No night there" seems so bright to those
Whose sun sank back at dawning;
"No sea" sounds calm to those who sail
Long tempest-tossed and mourning;
"No pain" drops blessed on aching hearts,
Which fare their deepest dreading;
"That rest" falls sweet on weary feet
Unchosen pathways treading.

— Selected.

BIBLE READINGS WITH FAMILIES.

The Word of God.

MRS. S. N. HASKELL.

God and Word synonymous. John 1 : 1.
Christ is the Word. Word made flesh.
John 1 : 14.
He is still in the world. Matt. 28 : 20.
He still dwells in flesh, when invited to do so. Rev. 3 : 20, 21.
What is given the one who receives him? John 1 : 12.
Christ keeps from sin. Jude 24, 25.
The Word has the same power. Ps. 119 : 11.
Why have the printed words this power? They are spirit and life. John 6 : 63.
By the Word, acquainted with God. Job 22 : 21, 22.
How well acquainted with us does God become? John 4 : 29; Heb. 4 : 12.
The Word gives the divine nature. 2 Peter 1 : 4.
This change apparent to strangers. Acts 4 : 13.
We can not see the Saviour, but by believing his words we are blessed. 1 John 20 : 29.
When Christ comes, the change will be complete. 1 John 3 : 1, 2.
Throughout the ceaseless ages of eternity, Christ will through his church show to heavenly places that believing his word could transform the nature of sinful man. Eph. 2 : 6, 7; Eph. 3 : 9, 10.

EXPERIENCES.

"I DELIGHT to do thy will, O my God; yea, thy law is within my heart. I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart: I have declared thy faithfulness and thy salvation." This scripture implies that we are to make known the Lord's doings among his people. This does not mean that when the Lord gives us a marked experience, we are to keep it to ourselves. We all shrink from publicity. It is not a pleasant thing for us; but when it is for the glory of God, when he has told us to make known his acts among the people, to tell all his wondrous works, we should feel free to do it.

When I consider what the Woman's Work means, I find I have never before realized the work of the Lord to be so sacred, to mean so much to me. When the Lord invites us to be co-laborers with him, it is not because we are perfect. He connects us with his work, even though we are unworthy. Peter and John were not connected with the Lord's work because they were worthy, but that they might learn more of the things

of God. They learned by communing with him and following his instruction. Judas was a hearer, but not a doer, of the word. The others were hearers and doers. There was a difference between these disciples of Jesus, and there is a difference between the people of God to-day. As I look back over my experience, I can see where I have been a hearer and not a doer. I wish to tell you of a personal experience.

A short time ago I was failing in health. I was suffering intensely with nervousness, and was so run down physically that I was on the verge of prostration. At this time my mother was taken sick, and the indications were that she would have a long siege of illness. My daughter was away from home, and I was left alone with the housework. In the morning when I got up, I did not realize how sick I was. Shortly after breakfast I hastened away to my mother upstairs, and found her much worse. I came down, and told my husband that he must call a physician at once. Then I became conscious that I was very sick myself, thoroughly sick through and through; but I kept about the duties of the house, feeling worse and worse. I felt impressed that I was going to have a long run of fever, and realized what it would mean at such a time.

I went to the privacy of my own apartment, knelt, and told the Lord all about it—there was mother ill, and my little family to care for, and I could not be sick. I asked the Lord to make me well for just that day. I was heartbroken and discouraged, but I knew that the Lord would help me. As I knelt, the following text of Scripture came to my mind: "To them that have no might he increaseth strength." I did not know that text before, but the Holy Spirit brought it forcibly to me. I arose and went to work. Satan tried to make me give up, but I determined that I would not. I repeated aloud several times, "To them that have no might he increaseth strength." Satan suggested, "Just see how you look!" But I stood up boldly against him, and conquered in the name of Christ. I went about my work all that day, waiting on my mother and giving her treatment. No one but the Lord and I knew how I felt. But about dusk every pain was removed, and that night I slept as sweetly as a babe. The next day I was as well as ever. The thought then came to me like this: Do you believe in the power of the Lord to-day? If it is good for you one day, why is it not good for you every day? And now that thought comes to me every morning, and the Lord gives me a text every day.

The words of the Lord are more to me than my necessary food. We must have the divine word to help us day by day, and then our lives will be filled with power. We should ask the Lord for a text to begin the day with, and to bring to the family at the breakfast table. I know that this is a blessing in our home. When we get to the place where we can make such use of some text every day, we shall have such a strong hold upon God that all the hosts of hell can not prevail against us.

We often think, I will, at a certain time to-day, take time for prayer; but so many things come up, the hours slip away, and the day goes by, the night falls, and we have not communed with God. Each day we should be shut in alone with Jesus; then we shall have no time for unkind thoughts, no time for worry, and the oil of the grace of Christ will smooth every rough place. We need the word of God woven into our everyday lives. We are to let our families know that we are Christians, and then our neighbors will know it, our friends will know it, and all with whom we come in contact will know it. The devil himself will know it. When our hearts condemn us, he gets the victory over us. From recent experience I know that when I am filled with the Spirit of the Lord, the devil can not accomplish his purpose with me. The Lord does not wish our experience of victory to be simply for one day, but for every day. The Lord wishes his people, *his women*, to have an intimate, constant acquaintance with him.

A German sister writes:—

We have a mission box in the post-office, which I fill from time to time with German and English papers, and sometimes it is emptied in half a day. I have feared that the papers were destroyed, but I have heard that they have been taken from friend to friend, from neighbor to neighbor, and read and talked about. I can do nothing but sow the seed, like the husbandman; the rest the Lord must do.

The last time I came to our woman's meeting, there were about eight present, and I felt as if we might as well go home. But then I thought, That would please the enemy. He would like to have it appear that the Woman's Work has gone to the bottom.

My heart aches as I realize the condition of our people in so many ways. We catch a wave of interest sometimes, but soon it is gone. The Lord has given us a part in this work of the Third Angel's Message—the last message to the world.

The Lord has always presented to his people in times past a work to do; and if they would not accept it, he gave it to some one else. We can not afford to fail to meet the responsibilities of this work. Our hearts must be knit together in Christian love. The woman who sits by your side may be so bound that she has not the peace of God, which you have. God alone knows the heart.

I appeal to you, my sisters, to arise and be doing. The responsibilities that are laid upon us as Seventh-day Adventist women are great. With the cares of this life, and the multiplicity of things to be done, we drift along aimlessly, and darkness settles down upon us. God has made us the depositaries of a wonderful message; and unless we understand our privileges and responsibilities, the Lord will accomplish his work by women of some other name.

The following encouraging report is from the secretary of the Woman's Gospel Work among the Scandinavian sisters:—

I have now sent out reading-matter to nearly eight hundred of our sisters in America, and they seem to appreciate it. A few days ago I received a good letter from a sister in Nebraska. Her husband does not keep the Sabbath, and is a merchant. She has meetings in her home on the Sabbath,—Bible reading, singing, and the reading of spiritual instruction. The neighbors are invited in. She has had these meetings for over two years, and usually from fifteen to twenty mothers attend. She writes: "There are forty children whom I help to clothe, and for half of them I make the clothes, because their mothers are either sick or are poor washer-women who can not get the time to sew. It is a great joy to me to help these fatherless children, and to see how glad they are to receive a new dress, one for summer or one for winter; and it is remarkable to see how God is blessing the small amount I have to give. My husband gives me one dollar and a half every week to use for my clothes and other necessities. One third of that I use for myself, and two thirds I use for the glory of God in advancing the cause and helping the poor." I wish we had many more sisters like this in our ranks. Our work here is progressing. We find more openings than we can fill. It seems as if the Lord is now working upon the hearts of the people to receive the gospel if we present it to them in the right way. Next Thursday I have an appointment for a meeting with several sisters eight miles away, to encourage them to prepare to give Bible readings to their neighbors. I praise God for his love and mercy to me, and I am glad to have a part in this work.

REQUESTS FOR PRAYER.

"I REQUEST prayer for my son. He is not religious, and is falling into the habit of smoking, which I fear will become so confirmed that he can not be reached. Pray for his conversion."

"I beg an interest in your prayers for my son, who is unconverted. He sails to-day as mate on a vessel for a long trip. I do not think there is a Christian on the boat. Do pray that the angels may touch his heart, and guard him from danger."

"Pray for a husband and father who is untrue to his wife and little babe, and has forsaken them. He has hardened his heart against them, and all the wife's prayers and pleadings with him are of no avail. I feel as if nothing but the prayers of the saints will avail for the restoration of my son-in-law to his family."

"Pray for my husband, whose name has been dropped from church membership. He is so burdened, disheartened, and discouraged that he hardly looks up to the throne of grace. Oh that I had faith strong enough to buoy him up! I believe he is dear to God, but we both keep going back to the slough of despond."

"I am much concerned about my husband. Surely he is hardening his heart and stiffening his neck. I am very anxious for him. I ask for special prayer. Oh that God would humble him so that he would cry to him for help! I would be willing to work my fingers off to support my little children if it would be the means of saving his soul."

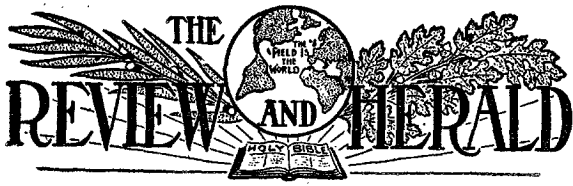
"I have a husband and five living children, and I realize that there is a great work to be done for us all in order that we may be prepared for translation. I am in extremely poor health. I would like to be remembered, with my household, at the hour of prayer. I know that my circumstances are peculiarly distressing, but I will not burden you with the details, as God knows all about them; but it will be a comfort to know that I am being prayed for."

"I ask the prayers of the sisters in behalf of my husband and myself. Pray for him that he may be kept from following after evil women, and that God will touch his heart, and bring him into the fold. He is a good, kind husband until he gets into such evil society, and then Satan causes him to abuse his family shamefully. I have been earnestly praying for him for five years, and I believe that the Lord will answer prayer for him. I ask you all to join with me at the noon hour."

A sister requests prayer for a husband who is not in the truth, who, while he does not oppose her going to meeting, will not aid her in church work in any way; also for a son, who has just left school, and is about to start out in the world for himself. While this son was home with his mother, he had no bad habits, and was a Christian; but since he has grown older, his father has influenced him to do differently. She also requests prayer for her eldest daughter, who has married, and given up all that she has been taught.

NOTICE!

MANY letters intended for this department are simply addressed to the Review and Herald, and so do not come direct to us. All correspondence pertaining to the Woman's work should be addressed to Mrs. Geo. A. Irwin, 171 W. Main St., Battle Creek, Mich. Please bear this in mind, and your letters will receive prompt attention.



BATTLE CREEK, MICH., SEPTEMBER 4, 1900.

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THE THIRD ANGEL'S MESSAGE.

Its Basis in the Seven Trumpets.

THE first four of the Seven Trumpets, as we have seen, mark the ruin of the Western Empire of Rome, and the planting, in its place, of the peoples that formed the nations of Western Europe to-day.

The fifth and sixth trumpets, likewise, mark the ruin of the Eastern Empire of Rome, and introduce the peoples by whom that ruin was accomplished, who are the modern nations of Eastern Europe and of Asia.

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon [“that is to say, a destroyer,” margin].” Rev. 9: 1-11.

This trumpet covers a period of eight hundred and seventeen years,—A. D. 632-1449,—and shows the rise and work of the Mohammedans in the destruction of Eastern Rome—first the Arabian Mohammedans and later the Turkish Mohammedans. Of this Albert Barnes remarks that, “with surprising unanimity, commentators have agreed in regarding this as referring to the empire of the Saracens, or to the rise and progress of the religion and the empire set up by Mohammed.” We can not see how any one who will read the prophecy, and Gibbon’s history of Mohammed and his successors in the light of it, can disagree with the application of the prophecy to the Mohammedans.

The term “bottomless pit,” which denotes the place of their rise, is from the Greek word *abussos*, and signifies a waste, desolate region. And to any one who will read Gibbon’s chapter L, paragraphs 2-5, the significance and aptness of the term as applied to Arabia will readily be discerned.

The vast hordes of the Mohammedans are shown under the symbol of a cloud of locusts; and in verses 7-9 the meaning of the symbol is made plain by the words, “The shapes of the locusts were like unto horses prepared unto battle; . . . and the sound of their wings was as the sound of chariots of many horses running to battle.”

As to that which was “commanded them,” the history witnesses thus: “Remember that you are

always in the presence of God, on the verge of death, in the assurance of judgment, and the hope of paradise. Avoid injustice and oppression, consult with your brethren, and study to preserve the love and confidence of your troops. When you fight the battle of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women and children. *Destroy no palm trees nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat.* When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way: let them alone, and neither kill them nor burn their monasteries. And you will find another sort of people, that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mohammedan or pay tribute.”—“*Decline and Fall*,” LI, par. 10.

And, says the Scripture, “Their power was to hurt men five months.” Five months are one hundred and fifty days; this, being prophetic time,—a day for a year,—equals one hundred and fifty years, during which they were to hurt men.

This one hundred and fifty years is to be counted from the time that they had a king over them, as says verse 11: “They had a king over them, . . . whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon [“a destroyer,” margin].” For more than six hundred years the Mohammedans had no regularly organized government, and recognized no such dignity as that which answers to the title of king. Each tribe, under its own chief, was independent of all the others, and came and went as it pleased. While this was the case, it is evident, and it is the fact too, that their character as “a destroyer,” was not, and could not be, such as it was after they were solidly united in one government, under the sway of a ruler recognized by all.

This is made more apparent when it is seen what was to be destroyed by this “destroyer.” The first four trumpets show the ruin of the Western Empire of Rome; and the fifth relates to the destruction of the Eastern Empire. And it is in the character of the *destroyer* of the *last remains of the Roman Empire* that this power acts. It was not as a destroyer of men as such, for of them it is said “that they should not kill them, but that they should be tormented five months,” “and their power was to hurt men five months.” It is evident, then, that this character and work as “a destroyer,” relates to the final destruction of the Roman Empire, which was then represented in the Eastern Empire, with the capital at New Rome—Constantinople.

Othman was the caliph who established the organized government of the Mohammedans, and from him descended the name and title of the *Ottoman Empire*. It was under the organized power of Othman that the work of the destroyer began. In closing his account of the devastating rage of the Moguls and Tartars under Zingis Khan and his generals, Gibbon says:—

In this shipwreck of nations [A. D. 1240-1304], some surprise may be excited by the escape of the Roman Empire, whose relics, at the time of the Mogul invasion, were dismembered by the Greeks and Latins.—*Id.*, chap. 64, par. 13.

But the decline of the Moguls gave free scope to the rise of the Moslems, under Othman. Of this the historian says:—

He was situate on the verge of the Greek Empire; the Koran sanctified his *gazi*, or holy war, against the infidels; and their political errors unlocked the passes of Mount Olympus, and invited him to descend into the plains of Bithynia. . . . It was on July 27, A. D. 1299, that Othman first invaded the territory of Nicomedia; and the singular accuracy of the date seems to disclose some foresight of the rapid and destructive growth of the monster.—*Id.*, par. 14.

Several points in this quotation must be noticed:—

1. Othman was the man who succeeded in bringing the disjointed elements of the Mohammedan power into a compact and distinctly organized governmental shape. From him, consequently, comes

the term that still attaches to the government of the Turks, namely, the *Ottoman Empire*. From him dates the time when, as never before, “they had a king over them.”

2. Note the expression of the historian—“the *destructive* growth of this monster.” Thus he distinguishes the very characteristic of “*destroyer*,” which is predicted of it in the Scriptures.

3. The historian emphasizes “the *singular accuracy of the date*.” In the original documents from which he drew his material, he found this date made so specific that he himself is forced to remark its “singular accuracy.” Yet, to those who recognize God’s dealings with the nations and kingdoms, and who consider that from the time when these had a king over them, a period of a hundred and fifty years is given in which to do a certain work, it is not surprising that the date should be indicated with such singular accuracy.

The work of destruction, then, which was to subvert the last remains of the Roman Empire, began July 27, 1299, and never ceased till the imperial power passed into the hands of Amurath, July 27, 1449.

And “one woe is passed; and, behold there come two woes more hereafter.”

The following golden words are from the *Advance*. Study them till their vital principle shall be truly discerned, and shall live in you:—

The Christian religion is in danger of being discredited by its friends. The attempt to make it responsible for government, for industrial affairs, for economic relations, and all social conditions threatens to bring it into disrepute. It is putting too much upon it. Those who are changing Christianity from a means of redemption to a means of reform are trying to use the Christian religion in a way that does not secure its best results. Paul said that he was not ashamed of the gospel, because it is the power of God unto salvation to every one that believeth. Those who refuse to use it as a *means of salvation miss its power*. They not only lose its intense and direct appeal to the individual, but they fail to command the promised blessing and power of the Holy Spirit. They leave untouched both the spiritual depth of the human soul and the fountains of divine grace.

Used in this way, the Christian religion is sure to be discredited; because its advocates will be defeated and discouraged. Had the early disciples started out with the announced purpose of reforming the government of the Roman Empire, righting the relations of the classes, and changing social conditions, Christianity would have died before it was fairly born, crushed by the overwhelming forces arrayed against it. But they preached a gospel of redemption, of salvation to believers; and by this gospel they wrought at once upon individual character and all human relations.

We shall still best preserve the good name and power of Christianity by proclaiming it as a message of redemption. How a redeemed man should live in the world is very essential; but the first essential is to *redeem him*. For this kind of man, alone, does Christianity really stand responsible.

The literary supplement to the *New York Times*, August 18, discussing education, says: “The love of novelty has invaded the schools. The education of the young to-day is largely charged with fads and nostrums, by which it is attempted to supersede natural methods.” “The things that, in the public schools, are crowded upon the child’s hopeless mind are to him as scarecrows.” “The baneful spirit of haste has also taken possession of the schools, in the attempt to crowd every conceivable subject into the shortest space of time, which starts false growths, and denies the faculties leisure for a natural unfolding. This is the more to be noticed, as the word ‘school’ is derived from a Greek word meaning ‘leisure.’ By such undue pressure the three R’s are in danger of eclipse. But if the foundations upon which school education rests are not deeply and well laid, the superstructure, the more extensive and pretentious it is, is the more certain to fail of serving any great or useful purpose. The foundations have the more need to be surely laid, as the real superstructure is, after all, raised by the life, the top stone of which is put on only when that [life] ends.” All of this is truth and sound wisdom. Let all diligently apply it, each in his own case.

STUDIES IN GALATIANS.

Gal. 5: 6.

"FOR in Christ Jesus neither circumcision avail-eth anything, nor uncircumcision; but faith which worketh by love."

This is the climax of Paul's argument in answer to the "Pharisees which believed," who preached to those who were saved by faith of Jesus Christ, that "except ye be circumcised and keep the law, ye can not be saved."

The force of it is more fully discerned when there is understood just what was claimed for circumcision, and what it represented to those who there preached it. By them it was held that "so great is circumcision, that, but for it, the Holy One, blessed be he, would not have created the world;" that "but for circumcision, heaven and earth could not exist;" "it is as great as all the other commandments;" and "how great is circumcision, since it is equivalent to ALL the commandments of the law!" Thus, in their estimation, he who was circumcised had, in that, all the keeping of all the commandments. How this emphasizes the weight of that sentence of Paul's, "I testify again to every man that is circumcised, that he is a debtor to do the whole law." Instead of his having in circumcision all the keeping of all the commandments, he had by that none of it at all; but was still in debt to do the whole law, with nothing at all wherewith to pay.

From the value which they gave to circumcision, it is easy to see how the "Pharisees which believed" could insist that persons who believed in Jesus, and so were saved by the faith of Jesus, must yet be circumcised in order to be saved. This was so, and was so easy, simply because to them circumcision was greater than was Jesus; and because to them, in every sense, circumcision stood exactly in the place that Christ in truth occupies.

Thus the question involved between Christianity and "the Pharisees which believed," the question which was settled by the Holy Spirit, and which is made plain in Galatians, is: Are men saved by faith of Christ, or by something else? Is Christ the true Saviour, or is something else the savior?

Yet, in reality, though that was the question, it did not stand exactly that way. Notice: the people to whom came preaching the "Pharisees which believed," were already believers in Jesus; and the "Pharisees which believed" did not say that men should not believe in Jesus. They admitted that it is proper to believe in Jesus. They themselves professed to believe in Jesus. But they insisted that the faith of Jesus is not enough to save: salvation must be by the faith of Jesus and something else.

Therefore the question in reality stood: Is Christ alone sufficient for salvation? or must salvation be by Christ and something else?

Does faith in Christ alone, save the soul? or must salvation be by faith in Christ and something else?

Is salvation by Christ alone? or is it by Christ and circumcision?

Is it by Christ alone? or is it by Christ and the keeping of the law?

Is it by Christ alone? or is it by Christ and penance?

Is it by faith of Christ alone? or is it by faith and works?

Is it by faith which comes from God as the gift of God, and therefore itself works the works of God? or is it by a so-called faith which springs from mere assent of the mind, is thus "of yourselves," and therefore must be supported by the works of the law in self and self-righteousness?

Is it by faith which works? or is it by faith and works?

And to this question, in all its various and subtle ways of insinuating self in place of Christ, the divine answer stands full and complete forever, in the single mighty sentence, "In Christ Jesus neither circumcision avail-eth anything, nor uncircumcision; but faith which worketh by love."

"In Christ Jesus"—that is, with whomsoever believeth in Jesus—"neither circumcision avail-eth anything, nor uncircumcision; but faith."

"In Christ Jesus"—with whomsoever believeth in Jesus—"neither circumcision avail-eth anything,

nor uncircumcision,"—neither works avail anything, nor no works,—"but faith WHICH WORKS."

"In Christ Jesus"—with whomsoever believeth in Jesus—"neither circumcision. . . nor uncircumcision"—neither keeping the commandments avail-eth anything, nor not keeping the commandments; "but FAITH WHICH worketh by LOVE"—FAITH WHICH keepeth the commandments of God; for "this is the LOVE of GOD, that we keep his commandments." And he who has Christ, and is in Christ, has IN CHRIST all the keeping of all the commandments.

Even as it is written in another place in Galatians: "In Christ Jesus neither circumcision avail-eth anything, nor uncircumcision; but A NEW CREATURE" Gal. 6: 15. And this, simply because "if any man be in Christ, he IS a new creature." 2 Cor. 5: 17. If he is not a new creature, his profession of being in Christ is only a profession, and is vain.

And as it is written yet again in another place: "Circumcision is nothing and uncircumcision is nothing; but the keeping of the commandments of God" is something. But this only when the man "is a new creature;" only when the keeping of the commandments springs from the faith that comes from God as the gift of God; only when the keeping of the commandments is the result of faith, which is of God, and which therefore works the works of God; only when the keeping of the commandments is the effect, of which the sole cause is "faith WHICH worketh BY LOVE"—faith which is of God and worketh by the love of God, which love in itself is expressed and can be expressed only in the keeping of the commandments of God, and which therefore is the keeping of the commandments of God; all of which is because of Christ within,—"Christ IN YOU the hope of glory,"—by whose obedience alone every believer in Jesus is made righteous.

The Comptroller of New York City, writing in the Independent of August 9, quotes the statement of "a prominent political leader,—I am working for my own pocket all the time,"—and says that "he told in a terse phrase of unvarnished truth the exact condition of modern politics in the great cities of the United States. By hundreds and thousands of men, who are to-day classed as good and honest citizens, politics for revenue is regarded as a business, just as legitimate and honorable as the buying and selling of dry-goods or groceries. . . . And, unfortunately, that view of the matter is largely sustained by public opinion. . . . Few men enter modern politics for fame or honor. They are working for their own pockets all the time. . . . With the trade of such men it is not an easy matter to say where business ends and blackmail begins. . . . When corporations owning franchises or operating under the favor of special legislation can issue a vast amount of stock to be placed where it will be paid for in laws or permits, honest government has small chance of existence. Precisely this condition exists in every State in the Union."

Of the last days of the Roman Republic it was long ago written: "For money the statesman sold the state, and the burgess sold his freedom; the post of the officer and the vote of the juryman were to be had for money. Men had forgotten what honesty was; a person who refused a bribe was regarded not as an upright man, but as a personal foe. Money was the one thought from the highest senator to the poorest wretch who sold his vote." Do you see any likeness here?

The Advance says: "In this country the church has led all other agencies in the promotion of classical education. It founded the first college, and has multiplied the number. In these Christian colleges the study of Greek and Latin has heretofore held the principal place. But now a rapid change is passing over our institutions of learning. The classics are going. Not a shred of Greek is left in some of the new courses, and Latin is left more and more to the tender mercies of 'the electives.'" The classics ought to go. Especially from every school that makes any pretensions to being Christian. For how is it possible for a study of pagan literature to be of any benefit to any Christian student? How can Christianity be learned from paganism?



THE LAW OF WORKS IS SUBSTITUTED FOR THE LAW OF FAITH IN MODERN BABYLON.

In the great apostasy, which began before the death of the apostles, and in its complete development resulted in the papacy, the gospel was so perverted that man's way was substituted for God's way; and a counterfeit gospel was proclaimed in the place of the true. The works of the law superseded the hearing of faith. The forgiveness of sin was made chiefly dependent upon the absolution of the priest, rather than simply upon the faith of the individual. The power and authority of the church were substituted for the power and authority of God. Tradition was exalted above the Bible, and the simplicity of the gospel was corrupted by changing the law of faith into the law of works.

Through that period which is rightly designated in history as the Dark Ages, men groped in darkness, shut away from the word of God, the lamp to the feet and the light to the path. They were held in the bondage of superstition and error, and their consciences were ruled over by priests and popes, and their salvation was oftentimes made a matter of mere merchandise. In the Reformation of the sixteenth century, under the leadership of Luther and his associates, a protest was made against all this reversal of the gospel, and men asserted their privilege to be guided by the word of God rather than by tradition, to have communion with God through Jesus Christ without the intervention of popes or priests, and to receive forgiveness of sins through their own repentance toward God and faith toward the Lord Jesus Christ. Thus was the foundation of Protestantism laid; and the very essence of the gospel, justification by faith in the saving power of God, brought into the life of each individual through the gift of Christ, was again taught to the people.

But back of the organization known as the papacy is "the god of this world," seeking to overthrow the kingdom of God in the earth, and to establish his own in its place. Having insinuated himself into the very midst of the professed church of God by substituting worldly principles for the divine, he has made his crowning effort by striking directly at the foundation of the whole gospel, and attempting to cut off man from the direct working of the creative power of God in his soul, through the union of the divine life with human flesh.

On the one hand, in order to cut off man from direct communion with God, the pope, the priests, and the church were made to take the place that belongs to God himself; the law of works took the place of the law of faith; and forgiveness of sin was asserted to be under the control of the human agent.

On the other hand, in order to cut off God from his work in behalf of man, the revealing of his creative power to create anew in Christ Jesus, the law of God, as expressed in the ten commandments, was so changed through the instrumentality of the papacy as to hide from men the knowledge of God as the Creator.

This was simply the natural outgrowth of the first step. Having made man his own savior through an outward observance of the traditions and ordinances of the church, the way was easily opened for the next step, which was to remove as far as possible any reminder of that genuine saving power which alone could accomplish salvation.

The plan of redemption is simply the carrying out of the original plan of creation, that man should be in the image of God. And so David prayed, "Create in me a clean heart." And so, "if any man is in Christ, there is a new creation." "For neither is circumcision anything, nor uncircumcision, but a new creation." Therefore, in the experience of the genuine gospel, God in Christ must be known as the

Creator, and the work that he has accomplished in the flesh of Christ must be accepted through faith, and thus the fruits of that life will again appear in the flesh.

All this is found in the Sabbath of the fourth commandment, as embodied in God's law, and as declared by him to be the sign of his saving power. The fourth commandment of the decalogue sets forth God as the Creator of all things, thus showing his power and his right to reign as Lord over all, and establishes the seventh day of the week, now commonly called Saturday, to be observed as the weekly day of rest. This day, blessed and sanctified by the Creator, was given to man before sin entered into the world (Gen. 2:2, 3), that man might share with God in the joy of a perfect creation.

After sin had marred the image of God in man, this same Sabbath was continued to man as the sign and the seal of God's creative power to restore man to his place in a perfect creation. "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." "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

Thus the seventh-day Sabbath, as given to man in the gospel, stands for justification by faith, and the real experience of the observance of this Sabbath is the experience of justification by faith. It is the sign of the creative power of God as revealed in Jesus Christ and trusted in for salvation.

In the effort to defeat God's plan for the salvation of man, the enemy of the truth first set forth a false gospel, in which the power of man and man's works take the place of the power of God and the work which he wrought in Christ, and then, logically enough, substituted another day as the sign of the new power that was to be trusted in for salvation. Thus Sunday was brought into the professed Christian church to take the place of the Sabbath of the Lord. For ages it had been observed among the heathen, even in Babylon of old, in honor of the sun-god; and now that modern Babylon has usurped the place of the church, it was only natural that this chief sign of heathenism should take its place as the universal power of this Babylon to rule in things spiritual.

Thus in this perversion of the gospel, the Sunday sabbath, which has no foundation in the word of God but rests wholly upon human tradition, stands for justification by works, and to hold to its observance after its origin and meaning are made clear is simply to choose justification in the works of the flesh instead of by faith,—to trust in man for salvation, rather than in the living God.

A few simple facts will serve to connect the papacy directly with the statement of the prophecy that he would "think to change the times and the law." Any standard Roman Catholic catechism will show how the ten commandments have been so changed that the fourth is numbered as the third, the larger part of the commandment being omitted, and what is left being made to apply directly to Sunday, the first day of the week, instead of to the seventh day.

Having exalted tradition above the written word of God, the Catholic Church is consistent in its teaching, and does not claim to rest the observance of Sunday upon any Bible authority. Thus Cardinal Gibbons says: "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

And further, the general observance of Sunday, contrary to the plain teaching of the Bible, is appealed to by Catholics as a proof of the authority of the church even over Protestants. One Catholic writer puts it in this way: "It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday, in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church."

Is it not high time for every true Protestant to stand upon the Protestant platform of the Bible, and the Bible alone, and cease to worship according to the command of this modern Babylon?

W. W. P.

IMPORTANCE OF AN UNDERSTANDING OF CHRIST'S WORK IN THE HEAVENLY SANCTUARY.

We can not place too high an estimate upon an understanding of the work of our High Priest in the heavenly sanctuary. The parables that refer to the work of Christ in the heavenly sanctuary make the salvation of souls depend on the relation sustained to Christ and his work during the investigative judgment. Matt. 22:11-14; 25:10-13; Luke 12:35-37.

There are repeated warnings that have direct reference to this time. The day of atonement was the most important day of all the year for Israel, and those who did not afflict themselves on that day were cut off. The words of Moses to Israel were, "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a Sabbath of rest unto you, and ye shall afflict your souls, by a statute forever." Lev. 16:30, 31. "Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people." Lev. 23:27-30.

"All business was to be laid aside, and the whole congregation of Israel were to be in solemn humiliation before God, with prayer, fasting, and deep searching of heart."—"Great Controversy," page 420. They had complete control of their appetite, and all selfish interests were under control.

The antitype of this day is referred to by Christ in Luke 21:34-36: "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. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." We are also directed to the same time in the parables of the ten virgins and the talents, in Matthew 25.

In most of the instruction given by Christ, both in his parables and in his direct teachings, the mind is carried to the time when the name of each person will come up in review before God. This is the time when they will be accounted worthy or unworthy of the resurrection from among the dead. It is the period of the investigative judgment, and the salvation of souls depends upon the relation that each individual sustains to the work of Christ in the heavenly sanctuary.

So important is this work that in the Spirit of Prophecy reference is frequently made to it. On pages 53 and 54 of "Early Writings" we read as follows: "But such subjects as the sanctuary, in connection with the twenty-three hundred days, the commandments of God, and the faith of Jesus, are perfectly calculated to explain the past Advent movement and to show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell."

Again: "The great plan of redemption, as revealed in the closing work of these last days, should receive close examination. The scenes connected with the sanctuary above should make such an impression upon the minds and hearts of all that they may be able to impress others. All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this

grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful. By study, contemplation, and prayer, God's people will be elevated above common, earthly thoughts and feelings, and will be brought into harmony with Christ and his great work of cleansing the sanctuary above from the sins of the people. Their faith will go with him into the sanctuary, and the worshipers on earth will be carefully reviewing their lives, and comparing their characters with the great standard of righteousness. They will see their own defects; they will also see that they must have the aid of the Spirit of God if they would become qualified for the great and solemn work for this time which is laid upon God's ambassadors."—"Testimonies for the Church," Vol. V, page 575.

From this quotation it will be seen that our success in spiritual things depends upon a thorough understanding of the work going on in the sanctuary above.

"Many who embraced the third message had not had an experience in the two former messages. Satan understood this, and his evil eye was upon them to overthrow them; but THE THIRD ANGEL WAS POINTING THEM TO THE MOST HOLY PLACE, and those who had had an experience in the past messages WERE POINTING THEM THE WAY TO THE HEAVENLY SANCTUARY. Many saw the perfect chain of truth in the angels' messages, and gladly received them in their order, and followed Jesus by faith into the heavenly sanctuary. These messages were represented to me as an anchor to the people of God. Those who understand and receive them will be kept from being swept away by the many delusions of Satan."—"Early Writings," page 119.

S. N. H.

THE RELIEF OF THE SCHOOLS.

Perfect Commandment-Keeping.

It has ever been the proud profession of us Seventh-day Adventists that we are the commandment-keeping people. Oftentimes upon our lips has been the well-known text, "Here are they that keep the commandments of God, and the faith of Jesus."

This verse calls for the keeping of all the commandments. It calls for the keeping of all the commandments perfectly. There is no room for qualification, nor for allowances for failure. It is written: "Here are they that KEEP —" What is perfect commandment-keeping?

A rich young man once came to Christ, saying: "Good Master, what good thing shall I do, that I may have eternal life?" To this the Lord made reply: "Keep the commandments." "Which?" "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself."

And now the young man answers: "All these things [commandments] have I kept from my youth up: what lack I yet [in commandment-keeping]?" "Jesus said unto him, If thou wilt be perfect [in commandment-keeping], go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

Perfect commandment-keeping, then, is to sell all that we have, and to lay the proceeds on the altar of God. Whether or not we will do this will yet be, and even now is, one of the supreme tests through which Seventh-day Adventists will be called upon to pass.

The call to do this will come to us in what may seem to be quiet, ordinary, commonplace ways, — ways so ordinary and commonplace that there is danger, unless our eyes have been anointed with the heavenly eye-salve, that we shall not see them. Money may be needed for some foreign field. Money may be required to open the work in some destitute part of the Southern States. A plea may come for gold and silver, in order that the financial relief of the schools may be effected. Any one of these needy causes may constitute God's request and invitation to us to SELL.

Christ was the perfect commandment-keeper. And the wondrous thing in the work of Christ was that he gave up all that he had for the sake of the poor. He left the magnificent mansions of heaven;

he left the garden of God in paradise; he gave up the glory and the luxury of the palaces of his paternal home. Then he came to earth, and sojourned here a homeless wanderer. He never owned a house, nor a city lot, nor a farm, nor stocks, nor bonds, nor property of any name or nature. He himself said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Yea, and at the hour of his crucifixion he did not even have the poor, travel-stained garments, which had covered his sacred form; for it is written: "They parted my garments among them, and upon my vesture did they cast lots."

All the hoarded wealth of eternity was laid upon the altar by the Master. All the material, property, and pleasures of the better world were relinquished by the Master for the benefit of the sinner. The doing of this constituted his commandment-keeping. Giving up all these things made him the perfect commandment-keeper.

"Master, which is the great commandment in the law?" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Christ loved us sufficiently to leave all that he had, for our sakes. For our sakes he dwelt in the earth without promise of salary of any kind, and devoid of property from which to support himself. Such was the faith of Jesus.

Now the remnant church are to keep the commandments of God and the faith of Jesus. The two things blend inseparably into one. The time will soon come when we must have the faith of Christ, so that we, too, shall be willing to live for a while in the earth with no salaries or property of any name or nature. When men and women reach the place where, in Christ's name and for his sake, they are doing this, it can then indeed be truly said of them that they keep the commandments of God and the faith of Jesus.

Many are even now being tested by the Lord on this point. God is pleading with many to do more than simply give of their abundance. He yearns for gifts of sacrifice from his professed followers. Gifts of sacrifice are for the most part those which require that we "sell" what we possess, in order that we may give. Many times such gifts require not only that we sell, but that we sell at a sacrifice.

How many are doing this? An earnest plea is now being made to our people to arise and set free the schools.

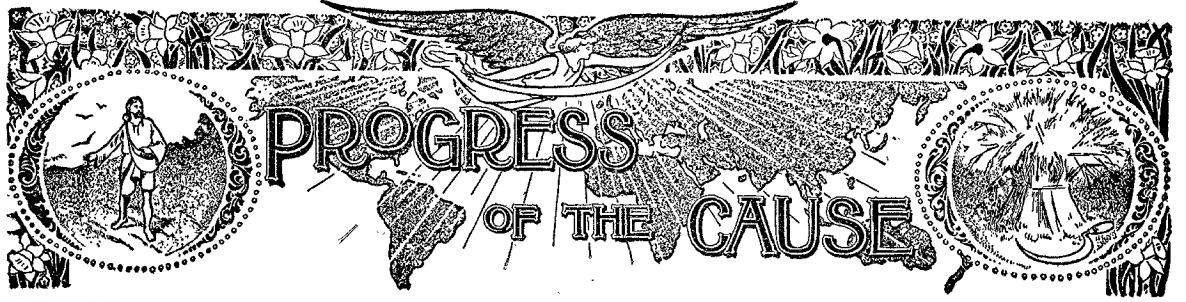
Awake, O Spirit of God, thy slumbering people, that in this matter we may have perfect love. Set free thy suffering cause, that our lives may be true to our watchword, and that we may indeed, in the doing of these things, KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS.

Here are the names of those who have paid money for the RELIEF OF THE SCHOOLS since the last report:—

Chas. J. Rider, New Salem, N. D.	\$100 00
Chas. A. Burman, Milbank, S. D.	100 00
A. N. Heligso, Webster, S. D.	5 00
L. D. Randall, Sioux Falls, S. D.	5 00
W. J. Hazeltime and wife, Rogers, N. D.	4 00
Hulda and Emily Thornlund, Bue, N. D.	5 00
S. A. Hill, Sioux Falls, S. D.	5 00
Alfred Carlson	4 00
Mrs. J. C. Pease, Sanborn, N. D.	2 00
E. Erickson, Fulda, Minn.	50 00
S. A. Anderson, Troy, Idaho	50 00
A. J. Carpenter, Port Gamble, Wash.	4 00
D. Nettleton and family, Dakota	50 00
Simon Bowman (note surrendered)	500 00
Lou Somers	50 00
Josephine Pence	60 00
H. L. Hahn	25 00
R. P. Hoff	25 00
D. P. Ziegler	25 00
J. B. Green	25 00
Mary E. Zener	50 00
Laura E. Young	50 00
Smaller sums	12 25

All money for the RELIEF OF THE SCHOOLS should be sent to A. G. Adams, Review and Herald, Battle Creek, Mich. P. T. MAGAN.

"THE honor that comes from God is lasting."



ARGENTINA.

IN my visit to the school in Entre Rios I found that the Lord is blessing the work there. Several of the students are preparing themselves to engage in the Master's work. They are glad for the privilege of studying the truth, and for the benefits of the school. I am sure that we did not build our school too soon. From one brother, about twenty-five years of age, I received a letter, in which he said that he had looked for work, but the way was hedged up so that he did not succeed. He accepted this as an evidence that the Lord wished him to go to school, and to prepare himself for usefulness in the Master's work. He said that he could not rest day nor night, as the conviction was growing stronger that he ought to prepare himself for usefulness in spreading the truth. It is a source of encouragement to us to see that the Lord is putting upon some a woe if they preach not the gospel.

The church in Entre Rios is also growing. Last Sabbath six members were added to it. The Lord blessed the church. Most of those who have lately come into the church were well grounded in the message before taking that step. For two weeks I held meetings with the church each evening. The meetings were greatly blessed of the Lord. A fund for the poor was raised. Each third Sabbath in the month they will take up a collection for the poor. The church also contributed liberally toward the special work in Buenos Ayres. We hope to see this church send out, very soon, many laborers into the wide harvest field. Some are thinking of entering upon a course of study in the school.

From Entre Rios I came to Santa Fé, and while passing through the city was suddenly stopped by a man who began to make crosses and pray to me. At first I could not understand why this was, but afterward learned that he thought I was a Catholic priest. My rain-coat had somewhat the appearance of a priest's robe. It made me feel much ashamed to think that one of my fellow men would pray to me. Surely there is a crying need for the preaching of the gospel, that men may not seek of man that which God alone can give. The Lord will lead many souls to himself if men will co-operate with him. The longing desire for the Lord's blessing planted in each heart is the work of the Holy Spirit. If men would step aside and let these souls come to Jesus, there would be joy in heaven.

I met Brother Vuilleumier at Las Tunas. He had just come from San Cristobal, where he had been preaching the truth. Ten or more had decided in favor of the truth, and others were deeply interested. The merchants, however, thought that it was their duty to interfere. They circulated and signed a petition, and delivered it to the commissario, demanding that Brother Vuilleumier leave. The commissario came to command Brother Vuilleumier to leave the place. Our brother stated that it was contrary to the constitution, and to the principles of liberty of speech guaranteed by the constitution, of Argentina. The commissario said that they followed the constitution as far as they could, but when it was necessary, they would have to resort to other means. It seems as if the principle of imperial domination is in the very air. When the republican constitutions will not serve to sustain this spirit of domination, they must be passed by to give place to the tyranny of the Dark Ages. Brother Vuilleumier followed the example of the Saviour, and left the place. In a few weeks I shall again visit San Cristobal.

It was my privilege to visit the Malbertina church. This church was called into the truth several years ago by the labors of Brother McCarthy. Some had moved away, and others were somewhat discouraged when I came here, but most of them are now full of courage and hope. Nearly all of them understand Spanish. The Lord's presence was felt in a marked manner. We celebrated the ordinance of the Lord's house, in which nearly all took part. There was rain but three times last year, so their harvest did not amount to much. The rainfall of the entire year amounted to only about three inches. While I am writing this, the rain is falling gently but continually. It may continue raining for two or three days. The farmers are greatly encouraged by this blessing. San Francisco is not far away, and is the market-place for the people here.

The intolerance of Catholicism is felt in a marked way in Cordoba. A class of religious preachers called The Brethren had secured a hall in San Francisco, and were holding meetings. Their hall was generally filled with interested listeners. When no other way offered itself to break up the meetings, the hall was filled with chloroform, or something of that nature, and thus the audience was scattered, and the meetings were broken up. We can see that there is a work to do in this country, as the people become interested in the truth of the word of God in spite of the opposition of the priests. Pray for the work here, that many souls may be led to the Lord and converted to the glorious Third Angel's Message.

F. H. WESTPHAL.

GERMANY.

THE camp-meeting, with annual meetings of the German Conference, was held at Friedensau, Germany, July 5-15. On the 10th and 11th there were also meetings of the officers of the European Union Conference, Elder O. A. Olsen presiding. In these meetings were representatives from England and Scandinavia, and Brother A. G. Daniells, of Australia, was also present.

The camp-ground was a turfed meadow close to tall pines. The sod of grass and moss prevented dust, which is frequently present on camp-grounds. During the meeting about five hundred of our people attended. These were accommodated in the thirty-five tents on the grounds, and in the buildings of the school, sanitarium, and food factory adjoining one side of the camp. There were twelve nationalities represented in our meeting, and it was the largest gathering of Seventh-day Adventists ever held in Europe.

The placing of the school, sanitarium, and food factory here has made a favorable impression in the community. Men of prominence attended the meeting, and wrote articles for the papers, commending the work that is being done, and advising the people to come to the meetings and hear. Hundreds came every afternoon. On the last Sunday the large tent was filled with attentive listeners, at least five hundred of whom were not Seventh-day Adventists. In that section the meetings made a powerful impression in favor of the work, medical and educational, now being conducted at Friedensau. It was a blessed season for our people and for the workers. The business all passed off pleasantly. During this gathering twenty-one persons were baptized, and two brethren were ordained to the gospel ministry. One of these was Brother Rijdsdam, of Holland; the other, Brother Hünergardt, of Hungary.

The report of standing showed that there are seventy-nine companies of our people in the German field, and a little over two thousand members. Of these, sixteen companies were gained last year, the net increase of members being about two hundred and fifty. The tithe of the Conference for the year was \$15,003; First-day offerings, \$308.22; other offerings, \$4,192.63; Sabbath-school contributions, \$1,254.28, all of which, except twenty-five dollars, was given to mission work. The book sales of the colporteurs and office amounted to \$24,480. During the camp-meeting there was pledged to the work in Friedensau one thousand dollars. Of this considerable was paid on the grounds. The second Sabbath of the meeting the Sabbath-school contribution, which amounted to eighty-nine dollars, was given to the Russian field.

There was great freedom in the seasons of social worship. In one meeting I counted seventy persons who rose to their feet at once, waiting an opportunity to speak. In that meeting of ninety minutes about two hundred bore testimony. The workers separated from the camp in good cheer for another year of service for the Master. We could but say, The Lord bless the work in the German field.

J. N. LOUGHBOROUGH.

"LOVE will gain the victory when argument and authority are powerless. Love works not for profit nor reward; yet God has ordained that great gain shall be the certain results of every labor of love. It is diffusive in its nature, and quiet in its operation, yet strong, mighty, to overcome great evils."

CHESAPEAKE CAMP-MEETING.

THE Chesapeake camp-meeting and Conference were held, according to appointment, June 21 to July 2. The weather was favorable for such a gathering throughout the entire time, except a few days, which were disagreeably warm. However, there was little or no sickness among the campers, for which all were grateful.

There were about one hundred and twenty-five of our own people in attendance. At first thought, this number seems small, but when we consider that the Conference has been organized only about one year and a half, the attendance seems encouraging.

The camp was situated on a vacant lot in the closely built portion of the city; so a goodly number of persons could hear the preaching from their own houses as easily as if they were upon the grounds. This was one interesting feature in the location of the camp. There were only eighteen or twenty tents erected, a large number of those attending rooming in the city.

The ordained ministers who were present, either all or a portion of the time, and assisted in the meetings, were Elders K. C. Russell, A. Moon, R. A. Underwood, A. E. Place, A. F. Ballenger, J. F. Jones, S. M. Cobb, R. D. Hottel, and W. A. Westworth, and the writer. Professor Griggs, of South Lancaster Academy, was in attendance in the interest of education. Brother Curtis, of the Pacific Press, was there in the interest of the publishing work.

The preaching was wholly of a practical nature. The attendance from the city was fair. Many who had no settled evidence of their acceptance with the Lord, surrendered themselves to him, and received peace of soul. The meetings were of a quiet nature, the still, small voice being heard by many, and the deep moving of the Spirit of the Master being realized as present by all.

The various interests already referred to were considered, also others; such as, the foreign missions, religious liberty, Sabbath-school work, canvassing, and sanitarium interests. Eight hundred dollars was received for foreign missions.

Elder O. O. Farnsworth, of the New England Conference, was elected president of the Conference. A few other changes were made in the selection of an executive committee. Elder Russell was invited to labor in Boston, Mass., and has settled his family at South Lancaster, that his children may have the advantage of the academy. Elder A. F. Ballenger remained in Baltimore, and is continuing the well-begun work.

The camp-meeting closed with an increase of faith on the part of the people. The laborers are of good courage, and each enters upon his work, to do, as unto the Lord, that which falls to his lot. The meeting was, as are all things to Christians, greatly to the glory of both the Father and the Son.

H. W. COTTRELL.

SOUTH LANCASTER SUMMER SCHOOL.

THE summer school, according to announcement, began July 5, and will close in a few days from the present time. The attendance is not large; but the interest that has been awakened in the few who are attending, is excellent; and if there is one lesson we are learning above another, it is the importance of these schools, where those who are to give instruction to our children may pursue a course of study that will prepare them for the duties demanded by the gospel message for this time.

This is the first school of the kind at this place, and those in attendance are expected to have but one object in view; that is, to enter our church schools for active service as soon as possible.

Living in the time when the truths of God are being set aside for fables, in the public schools and popular churches, it is essential that the teacher be qualified so to impart the truth as it is in Jesus, that our children may be saved from the deception of these last days.

The rejection of the law of God in the realm of morals, by the church, is more far-reaching in its baleful influence than one at first might think. In another form the same evil is made manifest in worldly schools, in denying the working of the law of God in the realm of science. The results that flow from both church and school are identical. Papal principles are supplanting Christian truth.

The influence of the school on the mind of the child is evidently far greater than the influence of the church, owing to the time spent in school life, and also to the direct instruction given by the teacher.

The message of God, calling our children out of worldly schools, is a timely one, and should be heeded at once by all parents. Therefore church schools must be established under the direction of

competent teachers, who have had special training in the principles of the Third Angel's Message, that the Bible may be made first in the education of our children.

The best way to make sure that the teacher is qualified to discern the Christian principle from the papal, is to establish schools in which an experience may be gained by our young people, requisite to meet the demands of these perilous times.

Thus far, the results of our school work have been most satisfactory. The class recitations are largely conducted by the students themselves, after which a free and general discussion is entered into by all. In this way, corrections can be made when necessary, thus making plain the principles of a Christian education, in contrast with those of a worldly one.

From the beginning, the Lord has been very near, and has so led in all discussions that it is plainly seen that all are here to be taught of the Lord.

The success that has attended our efforts has convinced us that our young people who are looking forward with a view of entering this most important profession, should make a great effort to avail themselves of the opportunities extended to them through this special course of instruction.

M. D. MATTSO.

TENNESSEE AND VIRGINIA.

In January I was requested to make the Tennessee River Conference my field of labor, which I did at the close of our good meeting at Graysville. I labored at Fountain Head first, where I finally organized a church of twelve members. I baptized one brother near South Tunnel. I also held meetings at Rapids, Ky., and at Corinth and other places in Tennessee.

In June it was decided that I should again connect with the work in the Virginia Conference. I am now engaged in tent work in Norfolk, Va., and hope to see some accept the truth at this place. I have also held meetings with the church in Portsmouth. I baptized four persons there, and seven were added to the church.

It seems good to again get back to my native State, where I first heard and accepted the blessed truth, about twenty-two years ago, and where I entered the work about eighteen years ago. I feel a deep interest for the work in this field, and trust the Lord will give me grace to do his will.

My family are still at Archdale, N. C., but we hope soon to move to Virginia.

B. F. PURDHAM.

MISSISSIPPI.

BILOXI.—This interesting and enterprising town is one of the most popular resorts on the Gulf Coast. It is spread over most of the peninsula on which it is situated. Along the southern coast it is cut up into small blocks by narrow streets, the population varying by several thousand at different seasons of the year. To the northward, as far as the shore of the Back Bay, the population is not so dense, although the residences are quite thickly scattered among the native magnolias and other forest trees.

A village of bathing houses, each connected with the shore by a narrow wooden bridge, stands on stilts in a line parallel with the shore, and extends several rods into the sea. But the bathing and boat-riding enterprise, although extensive, includes but a small part of the employment of this busy seaport. Several large canning factories employ many hands a part of the year, canning up the worm-, bug-, and spider-like creatures called oysters, shrimps, and crabs, which are scraped in from the slimy sea, to be sent in long train-loads to satisfy the craving scavenger appetites of the inhabitants of the land. The proprietors of these factories are radical "expansionists;" for although they diminish the sea, they are adding acres to the territory of the mighty United States Empire. The wagons, cars, and ships make such slow progress in moving the oyster shells out of the way, that the southern shore-line of our country is steadily moving onward toward the tropical regions, at least in the vicinity of these canning factories.

But, as a matter of infinitely greater interest, the message of present truth has come here, and has taken root. Elders Woodford, Horton, and Owen had been holding tent-meetings for a week or two before I came, and since then my brother and I have held meetings in three different locations in Biloxi; and since the tent was shipped to Columbus, to be used at the camp-meeting, I have held open-air meetings, and have visited from house to house. I find a large portion of the people convinced of the truth of the message, but slow to obey. A few have

taken their stand for the truth, and we have two regular places of Sabbath meetings,—at Mechanics Hall, 10-12 A. M., and at Harrison's Hall, 3-5 P. M., including Sabbath-school. We have the use of Mechanics Hall free of rent; for Harrison's Hall we pay one dollar a month. Although the fruits of the work here are not abundant in quantity, we trust the quality will prove genuine.

G. K. OWEN.

THE TEXAS CAMP-MEETING.

THIS meeting was held at Dallas, Tex., August 2-12, in South Park. The grounds were well shaded with large oak trees, whose protection from the heat was much appreciated. About seven hundred persons were camped on the grounds, in one hundred and fifty tents and covered wagons. From the first, there was a spirit of devotion that was soul cheering. The social meetings were simply wonderful, on account of the earnestness manifested. At times from five to twenty-five persons were standing, awaiting an opportunity to testify of their love for the Saviour and for the precious truths for these last days.

The revival efforts, which were frequent, were richly blessed by conversions and the redemption of those who had backslidden, whose voices were soon heard in the general chorus of praise to God. As a rule, just before the evening discourse a social meeting was held. Many of those not of our faith, but affiliating with other churches, became filled with the Spirit, and testified of their love for the Saviour, and of their interest in the meetings and in the things they had heard. Two families accepted the truth, and at the close of the meeting were rejoicing in the message of the second coming of Christ, and kindred truths.

The laborers of the Conference were present, and also Elders Kilgore, Shultz, Mc Reynolds, and Jayne, and the writer. The Keene Academy was represented by Professor Kunz. The afternoon and evening discourses were on doctrinal subjects—the second coming of Christ, the prophecies, the Sabbath, and the kingdom question. These sermons had a good effect. The leading daily paper of Dallas gave excellent briefs of the discourses. A copy of the paper containing the sermon on the Sabbath question fell into the hands of a minister of another denomination in a city about seventy-five miles from Dallas. He read the article, and in a short time wrote to Elder Russell, who preached the sermon reported, thanking him for it, and saying that several years ago a company of Seventh-day Adventist canvassers, who were selling "Bible Readings," camped near his residence. They worked so earnestly and conducted themselves so well, that he and his family became interested in them and invited them to dinner. They accepted the invitation, and sold a book. The reading of the book, said the minister in his letter, "opened our understanding on the Sabbath question in a great measure, and the sermon has added new light. We are now ready to obey."

The last meeting was a precious season; scores testified that this camp-meeting was the best they had ever attended. The annual Conference session was not held at the meeting. All left greatly encouraged, determined to do everything possible to spread the truth this coming year. The good work is onward in the great State of Texas.

S. H. LANE.

ARKANSAS.

BLACK ROCK.—We pitched our tent one and one-half miles from Black Rock, Ark., and began meetings June 5. From the first, the interest was good. We closed July 30. During the eight Sundays we were there, we had seven all-day meetings, with dinner on the grounds. From two hundred and fifty to five hundred persons were on the grounds each Sunday and night after the Sabbath. During the week, our congregations ranged from fifty to one hundred and twenty-five at night. We had the best of order and good attention. The last night of the meeting, our forty-foot tent would not hold the people; and at the close of the service, nearly every one present came forward, and gave us his hand as a token of his appreciation of our stay among them.

Fifteen are keeping the Sabbath as a result of our efforts, and many more are convinced, and are in the valley of decision. Many thought it the best meeting of their lives, and were sorry to have it close. We had no opposition to speak of, and left many warm friends, who urgently request us to return after camp-meeting, and pitch the tent in Black Rock. Prov. 16:7.

C. W. BRIMER,
H. CLAY GRIFFIN.

ALABAMA AND GEORGIA CAMP-MEETINGS.

THE camp-meeting for Alabama was held at Fruithurst, August 2-12. Fruithurst is a new village of grape-growers in the eastern part of the State. The location was good, being in a high, rolling section of the country.

Elders Woodford and Bird had preceded the camp-meeting with a tent effort of a few weeks. The attendance of our brethren at the camp-meeting was fair, but not as large as we had hoped. The services were such as to lead to earnest searching of heart, and to create desire for a holier and purer life. At times almost the whole camp responded to the invitation to seek the Lord. We feel sure that real victories were gained. The different features of the work were given consideration. The camp-meeting work seems to be an established feature of the message in this district, and funds were raised by pledges to provide for tent and camp-meeting purposes. The interest among the citizens of the village was such that the tent-meeting was continued, and we trust that a company who will hold up the light of the truth for this time will be established before the work closes there. The Georgia meeting was held at Norcross, a town about twenty miles north-east of Atlanta.

There was not as large an attendance of the brethren and sisters of the State as we had hoped to see. The attendance of the townspeople was quite good, and the interest awakened was sufficiently good to warrant the continuation of the services at the tent. The brethren present were greatly benefited by the meeting. The preaching was of the close, practical nature that leads to searching of heart. It is evident that many are earnestly seeking that preparation that fits for translation.

Faith in the soon coming of the Lord is the element in Christian experience that leads to earnest heart work. The Lord will not be satisfied with our experience until his image is fully reflected in us. He patiently waits, "is long-suffering to us ward, not willing that any should perish, but that all should come to repentance." So far the camp-meeting services in this district have been of an encouraging nature, and we believe the most profitable of any season. The work moves onward.

N. W. ALLEE.

MICHIGAN.

ALPENA is a city of fourteen thousand inhabitants, and is pleasantly situated on Thunder Bay, Lake Huron. This part of the State is practically a new field.

At the State meeting last spring it was decided that my family and I should engage in labor at this place, in company with Elder O. Soule. When we came, we found four Sabbath-keepers living here. We secured a pleasant location for the tent, on one of the principal avenues, and began meetings, June 22. The attendance has not been large, but a fair number have come quite regularly. We have endeavored to present the Third Angel's Message, and in consequence six persons now observe the Sabbath, and others are convinced of the truth. The daily papers are favorable, and print notices of the meetings through the week.

A Sabbath-school of twenty-three members has been organized. Each Sunday afternoon a temperance meeting is held, followed by a children's meeting. Thirty-four persons have signed the pledge.

Ten subscriptions for the *Sentinel* have been secured from the business men, and we have sold a fair number of books and tracts, and have nearly fifty subscriptions for the *Signs*. A reading-rack has been placed in the depot.

Sisters Clara Kiep and Lucy Tyte have connected with the work here, and are rendering efficient help.

Elder Soule and I spent a Sabbath and a Sunday in June with the church at Onaway. Profitable meetings were held, and some reconsecrated themselves to the Lord.

M. C. GUILD,
O. SOULE.

GEORGIA.

SAVANNAH.—Last March, in company with my wife, I left Charleston, S. C., for Savannah, Ga. We were at Savannah till May 17, engaged in preaching in the colored churches of the city. I became acquainted with the leading men and preachers in the principal churches of the city, giving about seventy discourses, which were much appreciated. Every night and each Sunday was occupied. We also had studies with the Sabbath-keepers on Sabbaths and Tuesdays. In some of the churches I spoke three or four times, by request. I confined myself largely to practical truths—truths which

Baptists and Methodists have known in the past, but which are now fast slipping from them.

These churches seem to be as ignorant of the message of the second coming of Christ as were the churches of New England prior to 1844. I sought to raise them up to a living Christian experience, to establish them in the rudiments of the truth, particularly the binding obligations of the law of God, etc. Hundreds came forward for prayer. (I happened to be among them at the time of their revival efforts.) I tried earnestly to point them to the Lamb of God, impressing upon them the great necessity of careful study of the Scriptures.

We sold about five hundred copies of "Thoughts on Daniel and the Revelation." One minister in good standing among the Baptists espoused the Sabbath, and I hope to see him actively engaged in giving the message.

My wife labored with me all the time, showing the books at the close of the meetings, and in some cases holding meetings with the women.

We found a few seemingly spiritual men among the ministers, whom we shall seek, by every possible means, to interest in the whole message.

We are now in Vermont for a time, but expect to return soon to the South.

I. E. KIMBALL.

UTAH.

LOGAN AND HYRUM.—June 8 I had the privilege of baptizing five persons at Logan, as the first fruits of the present truth in Cache County. Others are keeping the Sabbath, and still others are interested. Brother Charles Nelson has worked faithfully in this valley during the last two years.

July 12, in company with Brethren C. Nelson and L. J. Burgess and Sister Anna Hammond, I began a tent effort at Hyrum, a country village of about fourteen hundred inhabitants, eight miles from the city of Logan. The visible results of this effort were not large. One Mormon family signified their purpose to obey all of God's commandments. Every house in the village was visited, and provided with literature upon the testing truths of the message, and in many instances we pressed home these truths with personal appeals and prayer. The Lord gave us favor with the people. The bishop of the Mormon Church was especially kind, allowing us the free use of the church-school campus, and of a sufficient number of the chapel seats to accommodate our congregation. I learned that this kindness was due to the Christian method of our people in dealing with the Mormon problem. The son of the bishop, who is now on a mission in Michigan, upon being informed that we had pitched our tent in his home town, wrote to his father, urging him to special kindness; for, he said, "They are a just people; and when we are cold and hungry and tired, we are not turned with insult from the doors of the Adventists." I thank the Lord that our people are sufficiently Christlike to be kind even to those whom they know are in the wrong.

W. A. ALWAY.

APRIL 11, in harmony with the recommendation of the General Conference, I left Flagstaff, Ariz., for my new field of labor. I spent a little time holding meetings in Delta and Crawford, Colo. May 2 I arrived at Salt Lake City, where I was heartily welcomed. Much of my work in this city has been with our own people, but I have given out reading-matter, and held several readings with those not of our faith. I visited Ogden twice, and was glad to find a few who love the truth. Removals have made this company rather small.

As there was no elder in the Provo church, I was asked to be with them at the quarterly meeting the first Sabbath in July. I had it in mind to give the church some lessons on church organization, officers, etc. At our first meeting some not of our faith were present, and I wondered how that kind of study would take; but I felt that it was what the Lord wanted me to give, so I went ahead, dwelling on Christ as the great head of the church, directing each one by his Holy Spirit, thus producing unity among all the members. The Lord came especially near at the ordinance meeting, and some who never made a profession were touched. In the evening meeting, Brother Whitehead was unanimously re-elected elder, and Brother Angelo was elected deacon, and ordained.

Some not of our faith were much interested, but I had to leave, in order to meet with the Salt Lake church the following Sabbath.

July 20 I returned to Provo, and found them still interested. Sabbath afternoon I invited those who had decided to be baptized and to unite with the church to come to the front seat. Six responded. Sunday afternoon I spoke on baptism, and two others took their stand. I am learning to love the work and the people of Utah. GEO. O. STATES.

ONLY AN INSTANCE.

AMONG the many reports that are coming to the office from the field, regarding the work that the *Signs of the Times* is doing, we might present the following as a sample. A minister who is out in the field with a tent, writes:—

"In this town we found a family who are rejoicing in the truth through reading the *Signs*. Because of its circulation, we also find a wide-spread inquiry after truth. Brother —, from —, has relatives here, and has been circulating a goodly number of the *Signs* among them. We came here with our tent, not knowing of this, and found the people waiting for the message. Eight or ten are now keeping the Sabbath, and others are favorably impressed."

Perhaps the brother who has been sending the *Signs* into that neighborhood has not known of any particular effect that it was having upon the minds of the people, and at times he may have felt discouraged with his work, and may have thought that there was no use of continuing it. But now, in the great preparation for the harvest time, how wonderful are the results the workers attain who water the seeds of truth that have already been sown. The spreading of our literature is producing a wonderful effect in the world; and we should not spend so much time in considering what the results may be as in putting forth more earnest efforts to scatter the seed. We should be assured in advance that the results will be taken care of by the Lord of the great harvest. And yet, as we pass along, it is encouraging to note the most cheering effects of the work done.

Are you circulating any copies of the *Signs of the Times*? Do you know about the plans that are being so effectively worked in various parts of the field at the present time? If not, drop us a line, and we will be glad to tell you about the plans, and to render you any assistance within our power.

A. O. TAIT.

OUR VISITOR.

Evelyn M. Riley, in California Missionary.

HE came on a recent Sunday to the California Tract Society's office, and introduced himself as a porter on a through Pullman running between San Francisco and Washington, D. C. Why had he come? He told us that by taking papers out of the reading-racks at the stations where his train stopped, he had become wonderfully interested in the truths we hold dear. He said that he had become entirely convinced on the Sabbath question; that he often talked these things to his passengers; and that on his last trip to the Coast, one man became so interested that he asked for literature on the subject: that was the reason he called on us. When he started on his trip back, he was supplied with reading-matter for his friend, and also for passengers whom he might find to be interested.

Just before leaving the office he said, "If I ever join any church, it will be the one standing on Twelfth and Brush in Oakland, known as the Seventh-day Adventist church."

Take courage, brethren and sisters, and keep the reading-racks well filled. Many in this gathering time will be plucked as "brands from the burning" by this very means. We have nice, new metal reading-racks that sell for \$1.50. If you haven't any in your station, be sure to send to the State office for one.

SEPTEMBER STUDY OF THE FIELD.

"The Early Days of Argentina;" "The Country and People of Argentina."

September 9-15.

(Text-book, *September Missionary Magazine*.)

1. WHO were the early inhabitants of South America?
2. When was Argentina first visited by the Spaniards? Who were the first missionaries?
3. Locate the Argentine Republic.
4. Describe the climate of this country. Name its capital.
5. What can you say of its physical features? Its rivers?
6. Mention some of the products of this country.
7. What is the population? The prevailing religion?
8. Mention the different languages spoken.



SPECIAL NOTICES

HAWAIIAN POSTAGE.

Those sending mail to Hawaii should remember that postage on mail for Hawaii is the same as in the States.

ALBERT CAREY.

CHICAGO MEETING.

MEETINGS at Phoenix Hall, 324 E. Division St., Chicago, are discontinued, the two companies convening as one congregation, in Library Hall, corner of Montrose Boulevard and Hermitage Avenue.

SAMUEL FENTON.

CADILLAC (MICH.) CAMP-MEETING.

A CAMP-MEETING will be held at Cadillac, Mich., September 21 to October 1. The workers' meeting will begin Monday, September 17. We hope that our brethren from the surrounding churches will send to the workers' meeting at least two delegates from each church. Tents, already pitched, can be rented at two dollars each for the meeting.

J. D. GOWELL.

CANVASSERS, ATTENTION!

We earnestly desire our canvassers to send us the names and addresses, plainly written, of interested persons to whom we can send copies of our periodicals, and with whom we can open missionary correspondence. Please send them at once, with any information that will enable us to correspond with them intelligently. Address Battle Creek Tract Society, 271 W. Main St., Battle Creek, Mich.

STUDENTS, ATTENTION!

The long evenings are here. Do you realize that now is a good time to take the Correspondence work connected with the Medical Missionary Training School? Lessons are sent weekly to students unable to take a course at one of our sanitariums. We shall organize a new class in October, and will be glad to hear at once from those interested. Send for descriptive circular, giving full particulars. Address Correspondence Department, Medical Missionary Training School, Battle Creek, Mich.

WALLA WALLA COLLEGE.

We wish to call the attention of our brethren in this school district to the importance of this institution. As the time draws near for the beginning of another school year, we think of the many young men and young women who are about to lay plans that will fix their destiny. One year now means everything to the young. History is forming rapidly. "Intensity is taking hold of every earthly element." We tremble as we think that many may neglect the opportune moment of their lives at this time, and we wish to call attention just before the opening of the school to the importance of laying plans in harmony with God's will.

We hope that parents and youth will carefully consider the signs of the times, and the solemnity of the time in which we now live, and the great need of a speedy preparation for the work. Certainly, this matter can not be presented before the young in too strong a light. The enemy will leave nothing undone to secure the youth for his service, and will not those who know the truth for these times put forth every effort to secure the young in the service of the Lord?

Lack of money keeps many from entering school. Will not those who are able feel moved upon to help some worthy young person through school by loaning the necessary money, placing it in the hands of the college as a loan to worthy students? Again: will not those who have no children feel moved upon to send to the college, some worthy young man or woman who is unable to attend? We feel deeply in regard to these matters.

Many are asking us to secure homes where they may work for their board and room. A large number are writing to us, asking if the college can furnish them employment to pay their way. We are obliged to refuse many. We are doing, however, all in our power to find homes and give employment.

We have every facility here for properly instructing the youth, and we expect the blessing of God to attend our labors the coming year. We would also call the attention of the youth to the importance of a determined effort to become useful in the work of the Lord. Work in faith, and the Lord will not suffer you to be defeated, but will open the way whereby you may become fitted for the work.

This school is situated in the country; separated from Walla Walla by three miles, and is surrounded with vast grain fields and fruitful orchards, with lofty mountains in the distance. It is a healthful and invigorating climate. There is an abundance of soft water.

The studies offered in the school are certainly calculated to fit young men and women to become useful in the Lord's work. The school opens September 12. The college hack will meet all students at Walla Walla, and conduct them, free of charge, to the college. All should write, giving the date of their arrival. We shall be glad to give any information concerning the work of the school at any time. All communications may be addressed either to the business manager, G. A. Nichols, College Place, Wash., or to the writer.

E. L. STEWART.

CAMP-MEETINGS FOR 1900.

DISTRICT ONE.

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

DISTRICT TWO.

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 (local), Salem, Sept. 13-23
Indiana, Muncie, Sept. 13-23

DISTRICT FOUR.

Nebraska (State), Seward, Sept. 18-23
Dakota, Beresford, S. D., Sept. 19-24
Iowa, Ruthven, Sept. 4-9
Iowa, Ottumwa, Sept. 25-30
Iowa, Exira, Oct. 9-14

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, Napa, Sept. 27 to Oct. 7
California, Obico, Oct. 11-21
Montana (local), Bitter Root, Woodside, Aug. 30 to Sept. 9
Upper Columbia, Baker City, Ore., Sept. 14-24

ADDRESSES.

The address of Elder O. Soule is Alpena, Mich.
The address of Elder B. F. Purdham is Stanleyton, Va.

RATES TO THE EMPORIA (KAN.) CAMP-MEETING.

The railroads of the State have favored us with one fare for the round trip. Tickets will be on sale September 17, 20, 21, 24, 27, 28, and will be good to return until and including October 3. Beginning with the date of sale, the tickets will be good for continuous passage in each direction. As there will be other attractions in Emporia at the time of our camp-meeting, and rates will probably be given to these, it will be necessary for you to know that you have camp-meeting excursion tickets. Other tickets will not be good as late as October 3. Emporia is on the main line of the Santa Fé and the Missouri, Kansas, and Texas railroads.

J. W. WESTPHAL.

EMPORIA (KAN.) CAMP-MEETING.

We wish to call the attention of our brethren to this meeting, to be held from September 20-30. The blessings we have received from the hand of the Lord this year at our smaller meetings, assure us that we may expect much from him at this meeting. Rates of one fare for the round trip have been granted us over the several roads in the State, from all places within its borders, and from Kansas City and St. Joseph, Mo. The location is a central one, the grounds are beautiful and desirable, and the season of the year is favorable to a large attendance. There will be no Conference business to transact, so all our time may be devoted to spiritual things. Let all come early, and remain until the close. Meetings will be held in both German and English. Elder Schultz will be present in the interests of the German work.

J. W. WESTPHAL.

TO WHOM IT MAY CONCERN.

THE book, "Christ's Object Lessons," the proceeds of which are to be devoted to THE RELIEF OF THE SCHOOLS, will be ready for the market, as promised, early in September, but Sister White desires that we take out a copyright on the book in England. This will necessitate delay in delivery, as we shall not be allowed by the law to sell any books in this country until copyright is secured on the other side of the Atlantic. We hope, however, to be able to deliver books about the first of October.

These books will be sent to the purchasers by the tract societies, the same as any other book. We are sure that the tract societies will be willing to send books to any brother or sister, without the money in advance, who has an account and credit at the tract society office. It will be proper, however, for those having no account, and not regularly receiving credit from the tract society, to send the money in advance.

Our tract societies are carrying a heavy responsibility in the matter of "Christ's Object Lessons." They are doing all they can to help in the relief of the schools, and we believe that our brethren and sisters will not ask them to carry accounts, but will endeavor as far as possible to send the money in advance.

God is blessing in this work; his prospering hand is on it, and we appreciate the kind co-operation we are receiving.

P. T. MAGAN.

PUBLICATIONS WANTED.

N. B.—Attention has been repeatedly called to the necessity of having papers properly wrapped. Do not roll or wrap too fine. Cover papers well, so that they will be clean when received. Some have paid double the postage necessary, and others have expressed literature when it would have been cheaper to send by mail, at four ounces for one cent.

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

M. C. Guild, 209 Dunbar St., Alpena, Mich., periodicals and tracts.

Mrs. E. D. Parsley, Pascagoula, Miss., Signs, Sentinel, Good Health, Life Boat, Instructor, Little Friend, and tracts.

BUSINESS NOTICES.

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

WANTED.—Two good broom-makers, Sabbath-keepers. Address A. H. King, 132 Commerce St., Dallas, Tex.

FOR SALE CHEAP.—Thirty acres of land, 1½ miles outside of corporation, on new electric road. For full particulars, address D. E. Miller, 46 N. Washington Ave., Battle Creek, Mich.

TO RENT.—Farm of from 20 to 100 acres, with good buildings. Sandy or gravelly, with good subsoil; in Michigan, at or below middle of State. Address, at once, Box 38, Niles, Ill.

WANTED.—An old man, a Sabbath-keeper, who can do a little carpenter work, and would like a good home for the winter. For particulars write to Mr. John Gibson, Bennet Mich.

WANTED.—By man with two boys,—one 10, one 7,—both workers, work on farm or in timber, by month or day; Wisconsin, Michigan, or Illinois, preferred. School privilege desired. Good references given. Address D. S. Speer, Kirkland, Ill.

FOR SALE.—Two small farms in the South. Each has a good average-sized house, and plenty of fruit, and is about eighty rods from church school. Location beautiful; good water. For further information, address Josiah Nash, Hatley, Miss.

WANTED.—A home for a badly afflicted sister, forty-nine years old, who can do no work except sewing by hand. Is single; has no relatives or friends who can help her. Has been with me three months. I can recommend her as worthy. Address Mrs. S. M. HOUSLER, Emporium, Pa.

Obituaries.

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

READLES.—Died at his home near Springdale, Ark., June 19 1900, of lung trouble caused by gunshot wound received in the Civil War, Brother John Readles, in the sixty-third year of his age.

Died June 26, 1900, of cancer, Sister S. L. Readles, wife of the late John Readles, in the forty-seventh year of her age. Five children are left to be cared for by relatives and friends.

WM. MARTIN.

SHEFFIELD.—Died at Rathdrum, Idaho, July 23, 1900, of relapse from scarlet fever, Guy T. Sheffield, aged 27 years, 8 months, 9 days. Words of comfort were spoken from John 11:35.

J. G. SMITH.

SYMS.—Died at Newton, Kan., of lung trouble, Geo. D. Symms, aged 55 years. He accepted present truth in 1873. His hope of the resurrection of the just was bright. Words of consolation from Rev. 14:13 were spoken by the writer.

H. F. KEHRING.

LINDHOLM.—Died at Agnew, Neb., Aug. 17, 1900, of stomach trouble, Hazel Marie Lindholm, aged 2 years, 4 months, 14 days. She was a bright child, and was sick only a few days. The cheering hope of meeting her again in the first resurrection is a comfort to the bereaved parents.

N. P. NELSON.

BANKS.—Died at the home of her son, John Banks, at Greenville, Mich., Aug. 15, 1900, of general debility, Sister Mary Banks, aged 80 years, 2 months, 13 days. She accepted the Third Angel's Message about forty years ago, ever living a faithful Christian life. Words of comfort were spoken by the writer.

W. R. MATTHEWS.

HERRINGTON.—Died in Oakland, Cal., Jan. 16, 1900, of rheumatism of the heart, William Stanley Herrington, at the age of 52 years, 11 months, 13 days. His last days of sickness were sweet and peaceful. He died suddenly and alone; but in conversation with friends, a short time before his death, he said that his peace was made with God.

M. C. W.

CHAMBERLAIN.—Died in Alameda, Cal., July 14, 1900, of typhoid fever, Brother Harry E. Chamberlain, in the fourteenth year of his age. He was a faithful member of the Sabbath-school, and loved by all who knew him. Funeral services were conducted by the writer in the Alameda Seventh-day Adventist chapel.

C. M. GARDNER.

STEVENS.—Died in Oakland, Cal., July 7, 1900, of old age, Mrs. Eliza Stevens, in her seventy-fourth year. Sister Stevens was converted at an early age, and united successively with the Congregational, Christian, and Seventh-day Adventist churches, remaining a member of the latter until her death. Funeral services were conducted by the writer, in the Oakland church.

C. M. GARDNER.

STRICKLAND.—Died in Mc Bride, at his son's home, Brother George Strickland, of Burlington, Mich., Aug. 13, 1900, aged 79 years. He accepted present truth under the labors of Brethren Bates and Waggoner in 1858. He has been the deacon of the Burlington church ever since it was organized, and he died in bright hope of eternal life. Funeral services were held in Burlington, Aug. 15, 1900. Text, Rev. 14:13.

T. M. STEWARD.

LUTHER.—Died in the township of Newport, Quebec, Aug. 8, 1900, James Noble Luther, aged 76 years, 6 months, 16 days. Brother Luther was one of the earliest Sabbath-keepers in the Province of Quebec, having accepted the message fifty years ago last June. He was a zealous advocate of the cause he loved so well, and won the respect of all who knew him. His last testimony, which he left for his brethren just before he died, was "The anchor holds." The pastor of the Baptist church assisted the writer in the funeral services.

H. E. RICKARD.

The first issue of the current year, No. 5, entitled—

“LOOKING UNTO JESUS, OR Christ in Type and Antitype”

Is now ready for delivery. The object of this work is to present Christ to the reader in such a way that he will no longer be subject to the many false conceptions of Christ, but will see him as he is, “the fullness of the Godhead bodily.”

THE Berean Library

FOR 1900—1901

Will contain a selection of books having a direct bearing upon the THIRD ANGEL'S MESSAGE FOR TO-DAY.

The articles by ELDER A. T. JONES, on the—

“Third Angel's Message”

AND THE

“Seven Trumpets”

Will also appear as one number of the Berean Library.

Other numbers will be announced later.

Many subscriptions to the Berean Library expired with No. 4. If yours was one, you should renew at once, as you can not afford to lose a single number of the Library, and especially is this true of number five, as it is an exhaustive study of that all-important subject, the Sanctuary.

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“Ethical Marriage”

By DELOS F. WILCOX,

Discusses the subject of marriage from the ethical, or social, standpoint. The book is clearly written; is concise and logical. The author treats the subject in a free and frank manner, showing that marriage is more than a simple contract between one man and one woman; that they have responsibilities due to society in general, but more particularly to the created being; that it is the duty of every parent to have a clear knowledge of the laws of life and health in order that the future generation may have every opportunity for the betterment and improvement of their lives. It is a book that will be a benefit to every young man and woman who reads it.

It is neatly and substantially bound in cloth; contains 237 pages. Price is \$1.25.

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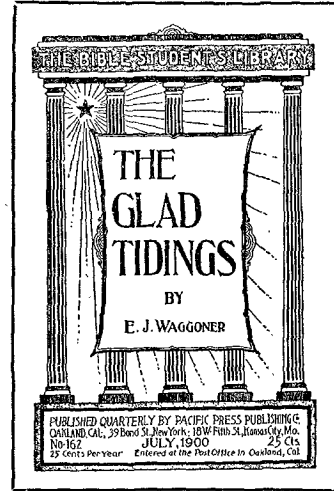
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“THE GLAD TIDINGS,”

By ELDER E. J. WAGGONER,



Is a verse-by-verse study of the book of Galatians. If you are interested in Sabbath-school work, in any capacity, it will be “meat in due season.” Not only is it an excellent help, or aid, to the study of the present Sabbath-school lessons, but it will be a valuable addition to your library, and a standard book of reference.

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CHICAGO & GRAND TRUNK R'Y.

Trains arrive and leave Battle Creek.

WEST-BOUND FROM BATTLE CREEK.

Table listing train schedules for west-bound routes from Battle Creek, including Chicago Express, Lehigh Valley Express, and International Limited.

EAST-BOUND FROM BATTLE CREEK.

Table listing train schedules for east-bound routes from Battle Creek, including Detroit Express, Lehigh Express, and Atlantic Express.

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

MICHIGAN CENTRAL

“The Niagara Falls Route.”

Corrected June 17, 1900.

Large table showing Michigan Central train schedules for East and West directions, including times for various stations like Chicago, Detroit, and Buffalo.

*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.

“Marshaling of the Nations”



Is an up-to-the-hour publication, treating of the great events now taking place in the Orient. It contains an excellent five-color map of the partitioning of the world among the five leading world-powers.

History, which is now being rapidly made, has long been foretold in the prophecies. The author applies this present-hour history in a clear, unmistakable, convincing manner.

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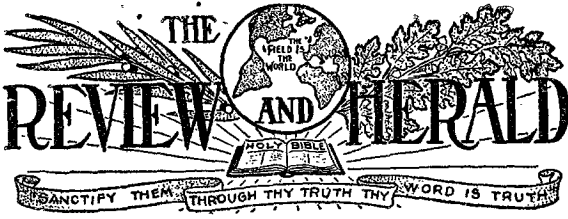
Leading men, molders of public opinion, speak well of this pamphlet. Here are two sentences of what appeared in the San Francisco Examiner, July 29, 1900, concerning “Marshaling of the Nations:—

“There is plenty of material to keep the thoughts in connection with the stirring events of the present day across the water, on which the wall built by Mr. Jones out of the Biblical prophecies has a distinct bearing. The Scriptures of yesterday and the acts of men to-day are linked over the years with an apparent prearrangement of purpose which gives the situation in China an added interest.”

Price, 10 cents per copy. Read it, and then pass it to a friend.

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REVIEW AND HERALD PUB. CO., Battle Creek, Mich.



BATTLE CREEK, MICH., SEPTEMBER 4, 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.

A LEADING newspaper of Porto-Rico refused to celebrate the anniversary of the taking of that island by the United States, and gave as the reason that "Porto Rico has less civil liberty now than it had under Spanish rule."

THE Battle Creek College Calendar for the coming school year is really a symposium of the leading educators of the world, past and present, on the subject of true education. Everybody in the land ought to read it. Send for one.

THE pope has addressed a circular note to the Catholic powers, in which he appeals to them to relieve him from "an intolerable situation," and declares that "the condition of the papacy under Italian rule is steadily growing worse."

WE have received a copy of No. 4, Vol. I, of *Rarama*, a paper devoted to the spread of the Third Angel's Message in the Fijian language. Thank the Lord for it. *Rarama* is printed and published by Elder J. E. Fulton, at Suva Vou, Fiji.

THE *Army and Navy Journal*, Aug. 4, 1900, said:—

The English executive is an imperial executive. The British Parliament is an English legislature. To the same system we are coming by a decree of circumstances as inevitable as that of fate. If this be imperialism, make the most of it."

THE Des Moines *Weekly Globe* openly advocates "a constitutional monarchy" for the government of the United States, and says that "everything is ripe for the change." Things are indeed so ripe for the change that a monarchy is certain to come soon, though it is far more likely to be an unconstitutional than a constitutional monarchy.

THE *Christian Advocate*, with perfect truthfulness, makes the following startling statement: "If to-day it were proposed to lay the deepest and most philosophical plan to promote attacks upon person and property, to substitute lynch law and individual vengeance for the orderly processes of justice, little or no alteration would need to be made in many of the States in this country, and in most of the nations of Europe." And it will be but a little while till all these facilities to violence will be employed to the full.

Harper's Weekly, August 11, says that "the United States has reached a point where self-assertion . . . is required, and where the inexorable logic of events makes it essential for the republic to take its place among the Powers of the earth." That word "self-assertion" very well expresses the thought.

ON the China situation as it is now, the *Independent* remarks: "We had hoped and expected that with the capture of Peking would have come clearer light on the situation; but such is not the case. We know nothing more than we did. . . . So the condition now is the blindest, the most utterly confusing and uncertain, that can be conceived." And that is about all that can be intelligently said by anybody, on that question.

THE Chicago *Times-Herald* quotes from Professor Judson the following good words:—

It would be far better if our secondary schools required fewer subjects, and gave more time to each of them—better if our college graduates had fewer smatterings, and more solid knowledge.

Then from the shallow education given in the smatterings of the schools, the *Times-Herald* finds, as the direct resultant, the insatiable demand for the light and trashy reading of the baleful popular novel. "After such a flabby preparation for brain work of any kind, what wonder that we should turn instinctively in our reading to books which require no concentration of thought!" All of this is true.

THE women are making good use of Mrs. Rossiter's generous offer for the benefit of the Woman's Gospel Work. We are glad of this: too much can not be done with it. For wherever the excellent book, "My Mother's Life," goes, it can do only good; and since every copy sold puts money into the Woman's Gospel Work, that also is only good; so the plan works only double good wherever employed. Therefore we hope our sisters will circulate the book by the thousands. Why, even a man who received a copy of the book in the daytime, became so interested in it that he sat up till one o'clock in the morning to finish it, before he could lay it down; and a few days afterward that same man sent for six of the books: and that is right. Then what may be expected of the women? Be sure to give the girls everywhere an opportunity to read it.

THE *Independent* confesses that for world-politics of the kind now occupying the United States with the other world-powers, "popular or representative governments are ill fitted. Questions of foreign policy can not be made the subjects of party controversies. When the administration has taken a stand, . . . the opposition can do nothing but support it. . . . An aristocracy or a despot may maintain a permanent foreign policy; but so long ago as when Thucydides wrote, it was understood that a democracy was incompetent to govern dependencies." It is now fixed that the United States will have a permanent foreign policy. Since such can be maintained only by an aristocracy or a despotism, and since there is here no aristocracy, it remains inevitable that this permanent foreign policy can be maintained only by a despotism. That despotism has begun, and is growing as steadily as the clock ticks.

THE late king of Italy, shortly before he was killed, said to the American ambassador, concerning the United States: "You will lead the world—you are leading it now materially." Yes, the United States always has led the world. Up to 1898 she led the world forward in liberty and enlightenment. Now she is leading the world the other way.

FROM 1492 to 1850—three hundred and fifty-nine years—the world's production of gold was about three and one-eighth billions of dollars (\$3,129,720,000). From 1851–99—forty-nine years—it was six and two-thirds billions of dollars (\$6,665,631,000). In other words, in the last fifty years the world's production of gold has been more than twice as much as it was in the preceding three hundred and fifty years. This shows how it is that the rich men can heap treasure together for the last days.

IN the Treaty of Paris, which transferred the Philippine Islands and people to the sovereignty of the United States, this nation bound herself, by first allowing herself to be bound, "to observe the standing and rights accorded by custom to the religious corporation in the Philippines." And now a representative of the Associated Press in the Philippines publishes, in the *Independent* of August 30, that "according to Archbishop Chapelle, these measures were indirectly introduced into the treaty by Chapelle himself." Thus in that treaty the United States was bound by Rome to the interests of Rome, forever.

IN the order issued by the United States for the Cuban Constitutional Convention, it is said that this convention shall "meet in the city of Havana, at twelve o'clock noon, on the first Monday of November, in the year 1900, to frame and adopt a constitution for the people of Cuba, and, as a part thereof, to provide for and agree with the government of the United States, upon the relations to exist between that government and the government of Cuba." Note that this orders that the convention shall "adopt" the constitution as well as "frame" it, for the people of Cuba. And there are to be thirty-one delegates.

THE RELIEF OF THE SCHOOLS.

AT the Missouri camp-meeting God moved upon hearts to help our schools out of their present distressed financial condition. One brother, who was attending the meeting from the neighboring State of Kansas, surrendered a five-hundred-dollar note, which he held against Union College. We felt thankful for this kind gift. Over three hundred dollars was subscribed for the material fund. The exact number of copies of "Parables of Jesus, or Christ's Object Lessons," subscribed for, I did not learn before leaving the grounds. It was not as large, however, as we had hoped for. Nevertheless, this whole matter is in the hand of the Mighty One, who alone can bring about the payment of these debts. We were deeply thankful to see some of the youth, who in days past have been taught in our schools, make liberal contributions to free these institutions from debt.

P. T. MAGAN.