

The Adventist Review and Sabbath Herald

HOLY BIBLE
W. H. LOUIS
IS THE FIELD
OF THE WORLD

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

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THE LIGHT OF THE WORLD.

ELIZA H. MORTON.

Murmuring waters gleam and glisten
In the golden glow
Of the summer sun that's shining
Where they softly flow.

Cloudy hilltops catch the brightness,
Sending it afar
Up the zenith, o'er the woodlands,—
Silvery star and bar,

Symbol solemn of the beauty
That will shine within
When the hardened heart is lifted
From the depth of sin,

When the feet are planted firmly
Where the glory gleams;
Then the life will shed a radiance
Like yon solar beams.

Joyful service, full of gladness
Words can ne'er express,
Filling, lighting, long-closed cloisters,—
Perfect happiness!

"ABIDE IN ME."

MRS. E. G. WHITE.

By the parable of the true vine, Christ explained to his followers the relation that must exist between him and his people. "I am the true vine," he said, "and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Christ used the figure of the vine that, as we look upon it, we may call to remembrance his precious lessons. Rightly interpreted, nature is the mirror of divinity. Christ pointed to the vine and its branches, saying, I give you this lesson that you may understand my relationship to you, and your relationship to me. There was not the least excuse for his hearers to misunderstand his words. The figure he used was as a mirror held up before them.

His lesson will be repeated to the ends of the earth. All who receive Christ by faith become one with him. The branches are not tied to the vine; they are not joined to it by any mechanical process of artificial fastening. They are united to the vine, so as to become part of it. They are nourished by the roots of the vine. So those who receive Christ by faith become one with him in principle and action. They are united to him, and the life they live is the life of the Son of God. They derive their life from him who is life.

Baptism may be repeated over and over again, but of itself it has no power to change the human heart. The heart must be united with Christ's heart, the will must be submerged in his will, the mind must become one with his mind, the thoughts must be brought into captivity to him. A man may be baptized, and his name be placed on the church roll, and yet his heart be unchanged. Hereditary and cultivated tendencies may still work evil in his character.

The regenerated man has a vital connection with Christ. As the branch derives its sustenance from the parent stock, and, because of this, bears much fruit, so the true believer, united with Christ, reveals in his life the fruits of the Spirit. The branch becomes one with the vine; storm can not carry it away; frost can not destroy its vital properties. Nothing is able to separate it from the vine. It is a living branch, and it bears the fruit of the vine. So with the believer. By good words and good actions, he reveals the character of Christ.

There are many who get above the simplicity of Christ, supposing that they must do some great thing in order to work the works of God. Things of a temporal nature absorb their attention, and they have little time or thought for eternal realities. Wearied with cares that draw their minds from spiritual things, they constantly ask themselves the question, How can I find time to study and practice the word of God? Christ is acquainted with the difficulties that try every soul, and he says, "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . . He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

Our first and highest duty is to know that we are abiding in Christ. He must do the work; but we are to seek to know what saith the Lord, yielding our lives to his guidance. When

we have the spirit of an abiding Christ, everything will take on a changed aspect. The Saviour alone can give us the rest and peace we need; and every invitation he gives us to seek the Lord, is a call to abide in him. It is an invitation not merely to come to him, but to remain in him.

Christ's object in presenting before his disciples this parable was to show them how necessary it was for them to have the moral excellence revealed in his character. He longed to create in them a desire for the Holy Spirit. He reproached them for their dullness of comprehension; for many of the truths he sought to teach were lost to them because of their lack of spiritual intuition. After his resurrection he said to them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." The Bible now seemed a new book to the disciples, containing definite instruction. They saw that the events which had taken place in the suffering and death of their beloved Master were a fulfillment of prophecy.

"Now ye are clean through the word which I have spoken unto you," Christ said. In receiving and obeying his word, the disciples were cleansed and purified. Praying for them to his Father, he said: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. . . . Sanctify them through thy truth: thy word is truth."

In no other way can Christ's disciples be cleansed but by obedience to the truth. The apostle Paul writes: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." And Peter writes: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious."

As the branch derives its nourishment from the vine, so all who are truly converted draw spiritual vitality from Christ. "Verily, verily,

I say unto you," he declared, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever. . . .

"Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

Thus Christ presents the false union with himself in contrast with the true. Those who have not a living connection with Christ may to outward appearance be in fellowship with him. Their names may be enrolled on the church books, but they are not members of his body. They do not bear fruit to the glory of God. "Ye shall know them by their fruits," Christ said. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."

Christ has provided means whereby our whole life may be an unbroken communion with himself; but the sense of Christ's abiding presence can come only through living faith. There must be a personal consecration to him. Self must be hid with Christ in God; then the grace received will be constantly imparted as a grateful offering to God. In this union Christ identifies himself with man before God and the heavenly universe. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Our sins are reckoned to Christ. His righteousness is imputed to us, and we are made the righteousness of God in him. Because of his atoning sacrifice, our prayers go up to the Father, laden with the fragrance of Christ's character, and, one with Christ, we are accepted in the Beloved.

Christ's connection with his believing people is illustrated by this parable as by no other. We should study the lesson, that we may know what the parent stock is to the branch, and in what light the Lord regards those who believe and abide in Christ. Let all contemplate the completeness it is their privilege to have, and ask themselves the question, Is my will submerged in Christ's will? Is the fullness and richness of the Living Vine — his goodness, his mercy, his compassion and love — seen in my life and character?

POWER FOR VICTORY.

MRS. NETTIE E. GRAVES.
(Springfield, Ohio.)

WAITING for Him in the darkness,
Watching for him in the light;
Listening to hear his orders
Right in the midst of the fight;
Seeing his slightest signal,
Across the heads of the throng;
Hearing his faintest whisper
Above earth's loudest song;
Dwelling beneath his shadow
In the burden and heat of the day;
Looking for his appearing,
As the hours wear fast away;
Shining to give him glory;
Working to praise his name;
Bearing with him the suffering,
Bearing for him the shame!

Art thou afraid to trust him,
Seeming so far away?
Wherefore, then, not keep closer,—
Close, as he says we may?
Why, then, not walk beside him,
Holding his blessed hand,
Patiently walking onward
All through the weary land?
Passing safe through the mazes,
The tangle of grief and care;
And safe through the blossoming garden
Where all looks bright and fair;
Crossing with him the chasm,
Upheld by a single thread;
Fording with him the river—
So safely, tenderly led!

Then up the heights of glory,
Unfollowed by death or sin,
Swift through the pearl-white portal
The feet may enter in—
Into the realm of music,
Where not a note will jar;
Into the clime of sweetness,
Which not a breath will mar.
There sighs are all out of hearing,
And tears are all out of sight,
And the shadows of earth are forgotten
In the land that has no night.
There loss yields its long-stored int'rest;
And bitter, its long-hid sweet;
And we'll sing, "Unto him that loved us!"
And lay our crowns at his feet.

HOW WE SHOULD GLORIFY GOD.

MRS. LENNA ISELIN.
(Spring Bluff, Wis.)

How many of us can truly say of ourselves, as did Paul, "And they glorified God in me"? His life was such that God and his work were glorified. On the other hand, in his letter to the Romans he says: "The name of God is blasphemed among the Gentiles through you." Their manner of life was a reproach to God's cause. This is too often the case with many professed Christians; instead of letting their light so shine that others, seeing their good works, would be led to glorify God, only evil works are seen, and God is blasphemed. As Christ said of the Pharisees, they are shutting the kingdom of heaven against men. Many times unbelievers say: "Well, Mr. — is a member of good standing in the church, and professes to be a Christian. If he ever gets to heaven, there is a chance for me." In this way they excuse their own wrong doing.

This ought not to be. It is the privilege as well as the duty of every Christian to live so that his works shall cause others to glorify God. "Herein is my Father glorified, that ye bear much fruit."

Let us put away self, and seek only to lift up the Master. Let us glorify God in our body and in our spirit, which are God's; for we are bought with a price.

A SURE TOKEN.

K. O. RUSSELL.

THERE seems to be implanted in our very natures a desire to have some unmistakable evidence or token that we can see, by which we may be assured that we are accepted of God, and that we are to have a part in Christ's everlasting kingdom. While it is true that we know that our sins are forgiven, and that we are accepted of the Lord, by believing in his word, which says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," yet the Lord has, in addition to this infallible evidence of our salvation, given us a remarkable token as a constant assurance that we are to obtain a part in the kingdom of heaven.

Anciently the Lord employed tokens, or gave some tangible evidence, that he would be with his people in what he asked them to do. Perhaps one of the most remarkable tokens that God gave was that to Gideon, which is recorded in Judges 6:36-40. By this unmistakable double token given of God, Gideon was assured that he would be victorious in delivering Israel. What confidence and hope it would inspire in the hearts of many faltering ones could they have a token as tangible as that, to assure them of their acceptance with the Lord now, and that they would obtain a part in the city of God at last. Well, thank the Lord, he has given it.

The sure token that God has given every child of his is described in 2 Thess. 1:4, 5, as follows: "So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer." Let it be noted that the apostle was only glorying in the churches of the Thessalonians to the extent that they *endured* patiently persecutions and tribulations. This was a manifest *token* that they would be accounted worthy of the kingdom of God. Thus it will be seen that every trial that befalls us, if we endure it patiently, will be a manifest *token* that we shall be accounted worthy of the kingdom of God.

It will be observed that the Lord can not give us this token unaccompanied with a trial; but praise be to God, the more frequent the trials come, if we endure them, the more constantly we shall have the token. From this it will be easy to understand the value of trials, and how we can count them as "all joy," as we are admonished to do, in James 1:2.

Do you see this unmistakable token in every trial that comes to your life? or do you become impatient, and fail to endure? As the trials come to us in our home life, in our business, or in the church, may we see in each one a token of our salvation, instead of failure and defeat. It is evident that the apostle Paul had this sure token, or he could not have exclaimed, as he did when approaching the close of his earthly life: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." Were the closing words of many who profess to be Christians written to fit their uncertain, doubtful experience, I fear that the record would read like this: "I *hope* I have fought a good fight, I *have tried* to finish my course, and keep the faith: henceforth I *hope* that there is laid up for me a crown of righteousness, which I *hope* the Lord, the righteous judge, shall give me at that day."

May we each so unite with Christ that we may have this token in each day's experience, and thus be able to speak with the same assurance as did the great apostle to the Gentiles.

FIERY TRIALS.

MARY DEGROTE.

"BELOVED, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4: 12, 13.

Would it not be well in times like these last days if we should have words of encouragement and comfort for those who are weighed down with the trials and toils of this life, instead of being quick to denounce and to sit in judgment against them?

When Jesus was among men, he looked on mankind in love; he had pity for the weak ones, love for the erring ones, and always, everywhere he went among them to do them good. How often when, from an earthly standpoint, things looked dark, and the arm of flesh failed us, we have longed for an encouraging word from some of God's people. But we learned to turn to the blessed words of truth, and read that if we suffer with him here, we shall reign with him hereafter; and it was our comfort to know that it is better, if the will of God be so, that we suffer for well-doing than for evil-doing. 1 Peter 3: 17.

These last days are days of severest trials—days of turning from the truth unto fables—days of bereavement—days when the arm of flesh can not be trusted—and yet they are days when we may rejoice that our redemption draws nigh. Think it not strange that you are to be tried. All denotes the perilous last days spoken of by Paul, when men are lovers of pleasure more than of God.

May we not take courage, since time is so short? Putting on the whole armor of the Lord Jesus Christ, let us go forth to battle with sin everywhere, on all sides of us; and—

"Whatever thy danger,
Take heed and beware,
And turn not thy back,
For no armor is there."

The Lord says, Rejoice inasmuch as ye are partakers of Christ's suffering. It takes grace to rejoice in times of trouble. We realized this when death entered our home over a year ago, and laid low three of our dear, loved ones, leaving us sad and lonely. But Jesus' voice will soon call them from the land of the enemy; and if faithful to God's commands, we shall meet again in the earth made new, where death can not part, where no trials nor persecutions can ever come, where God will wipe all tears from all eyes by removing everything that would cause tears, and where we may bask in the sunshine of God's smiles through all eternity.

And he calls us his "Beloved." He loved this sinful world so much that he gave his life for it. He loves the sinner, but not the sin. He loves us now, and is touched with the feeling of our infirmities, our helplessness. So let us take courage, and remember that trials and sufferings and persecutions will come until Jesus comes, whose right it is to reign. In paradise restored we shall meet loved ones, where the wicked cease from troubling, and where the weary shall indeed find rest. May God help us to be ready when Jesus comes, that we may hear from his blessed lips the "Well done," and see him in his kingdom!

Love for God makes service a joy.



THE LAW AND THE GOSPEL.

BILOXI, Miss., Sept. 2, 1900.

Editor Review and Herald.

DEAR BROTHER: In this age of antinomianism, it is so refreshing to find something from a minister of another denomination that is really sound in the law, that I feel like sharing with you the reading of a chapter from "Character Sketches, or the Blackboard Mirror," pages 239-247, an illustrated book of 454 pages. This work was written by George A. Lofton, A. M., D. D., a Baptist minister, of Nashville, Tenn., and was published by the Southwestern Publishing House. It will be useful not only as a study in itself, but in connection with our study of Galatians; and also as a testimony in favor of the downtrodden law. I see more in it upon a second reading than at first.

G. K. OWEN.

Here we discover two mountains standing opposite each other. They are old Sinai of Arabia and Calvary of Judea. A deep valley lies between them, and Jerusalem is in the distance. On Sinai stands Moses with the two tables of stone in front of him. The old mount is shrouded in clouds, which hurtle with thunders and lightnings, pealing and striking with their bolts upon Calvary. On Calvary stands Christ in front of the cross, holding the everlasting gospel in his hands, shedding the softer and more genial light of evangelical truth across the valley between, and illuminating the tables of the law in Moses's hands. Sinai and Calvary, Moses and Christ, the law and the gospel,—these are the counterparts and complements of each other; and while the former typifies and foreshadows the latter, the latter fulfills and explains the former.

From different standpoints of observation they interpret and blend with each other, and neither the gospel nor the law could be fully understood without the other. Especially is it true that the spiritual import of the law would never have been comprehended without the illumination of the gospel. "Thou shalt not commit adultery," says Moses; but Christ teaches that to lust in the heart is to be guilty of the act before God. So of murder, theft, lying, covetousness, and every other sin incorporated under the law of God. Hence, while a man by culture and refinement may be *externally* innocent of every transgression, whether by word or deed, he may be a thousand times guilty of every transgression *at heart*: and if he is guilty of one only, he is guilty of all. So explains and develops the law under the light of gospel interpretation, and so it is interpreted that unselfish love to man and supreme love to God can alone keep, or fulfill, the law upon our part.

Saul of Tarsus, Cornelius, the rich young ruler, were all "perfect," as touching the external observance of the law; and yet the gospel discovered to Paul that he was the "chief of sinners;" to Cornelius, that he must be "saved" by the blood of Jesus as the meanest sinner in the world; and to the rich young ruler, that he had never had the faintest conception of the law's *spiritual* significance, the end of which is salvation by grace through faith in the Lord Jesus Christ.

The law is not able to save, and Moses was not a savior. The law, or Moses, is simply our schoolmaster to bring us to the Saviour, Christ; but we could never understand our schoolmaster, except in the light of Christ and the gospel. All the law can do to help us is to bring the knowledge and consciousness of

sin, and secure conviction and repentance toward God; but the law could not do this, except under the spiritual lamp of Christ. In the absence of gospel light the law ceases to be a schoolmaster, and becomes a tyrant over the blind and dead sinner, driven to an endless bondage of precepts and ceremonies, trying to save himself by self-righteousness, and wearing a galling yoke, which gives him no rest nor peace of body, mind, or heart.

It is only when we enter the schoolmaster's office that we learn of Christ and *exchange yokes*, to find the gospel burden light and easy, restful and peaceful, to the enlightened and regenerated spirit. Without the gospel of Christ, whether in type or antitype, the Holy Spirit could never have brought us to learn the spiritual nature and import of the law upon a single human heart dead in sin. The word of Christ is the only pen, the blood of Christ the only ink, by which the Spirit can legibly write God's law of life upon the fleshly tables of the heart, and thus kill it to sin and make it alive unto God under his divine penmanship.

The word of God, both in the Old and the New Testament, is a dead letter to the dead sinner; but when, through a belief in the gospel and the handwriting of the Holy Spirit, we are cleansed from sin and quickened to life in Christ, then we can comprehend the law in the light of the gospel. We catch its spiritual import and purpose of revelation to us, and the Old Testament kindles bright and luminous as a star, lit up by the splendors of the Sun of righteousness. We see the face of Moses and the summit of the old mount shine again with ineffable and unapproachable splendor for the moment, and then we behold them soften down into the milder and sweeter radiance of Christ, who was "touched," and of Calvary, which can be "touched," by the lost and ruined sinner.

The true believer of the Old Testament comprehended, spiritually, though not so fully as we, the import of the law. Abel and Enoch, Noah and Abraham, Moses and David, all saw Christ and his day afar off, by prophecy and by the typical blood of "the Lamb slain from the foundation of the world." The gospel, says Paul, was preached to Abraham, and so to all the rest who truly believed. Through Moses, by whom came the law, they beheld Christ, by whom came grace and truth, the life and the light of the world. And the saved of all dispensations believed on his name, were cleansed by his blood, and were quickened by his Spirit, by the same *immutable law of pardon and life*, before and since Christ, before and since the day of Pentecost. To the saved the law was always, as now, the schoolmaster that leads to Christ; and the gospel, whether pre-figured or consummated, was always, as now, the refulgent and reflective glory that lit up the tables in Moses's hand with their only true and divine interpretation.

Keeping the symbolism of our picture in mind, how striking are the lessons we learn as we behold, from various standpoints, the law as lit up, or illuminated, by the gospel!

Take the moral law. This is the law of life as Jesus taught the rich young ruler, *if a man keep it*. But to this end a man would have to be born pure and holy, perfect; and then he

would have to keep the law personally, perfectly, and perpetually, from the cradle to the grave, in order to live by it. In fact, such a man could not die, and such a man *has never lived*. The very idea of death presupposes sin; for by sin death came into the world, and hence all have sinned, and were born in sin—"by nature the children of wrath," as Paul taught the Ephesians. However correct his external observance of the law, however trained and kept by the most legal culture, a man can not obey the spirit of the law.

"Cursed is every one that continueth not in all things which are written in the book of the law to do them;" and yet in essence, not one single human being born of Adam ever obeyed one single precept written in the law, much less continued in it, to do it; and yet this curse is pronounced upon the dead sinner, incapable of keeping, in spirit, one jot or tittle of God's least commandment. Hence the necessity of Christ, who perfectly kept the law for us; who died to redeem us from its penalty; who became our Prophet, Priest, and King instead of Moses, Aaron, and David; who became the second, in place of the first, Adam; and who, having substituted grace instead of law, became for us "wisdom, righteousness, sanctification, and redemption," by the satisfaction of law. How gloriously the gospel lights up this fact when once you can make a sinner see that he can not work out his salvation under the law; and when he can be made to cast himself upon Christ, his substitute for the law!

(To be concluded.)

HIS WORK.

The King's Messenger.

Sow the seed and wait on the Lord. He will surely bring it to pass. Wait, I say, on the Lord. He has all this business in hand, it is his work. We can not do it, try as we may. We may work and wait, and toil and give, but we can not add an inch to our stature. The battle is the Lord's. We try to make it ours, and take him in when we get in difficulty and fail. Here is our mistake. This is the reason we do not get on. We try to do his work. Let him work—work in us, by us, through us. Receive him! This is the secret. He is no failure, and he will surely accomplish and finish his work. We may be workers together with him; but he is not to assist us: we are to be instruments for him. We may plant the seed, but he brings forth the harvest; we may scatter the truth, but he gives the increase. He is the Lord, the Sent One, the Comforter. The Holy Ghost is his name. He has come to take his place, not only in the heart of man, but in the affairs of life, all over the world. This revolted empire—this globe of ours—is to be brought into subjection to its owner, the King of kings and Lord of lords. The Another Comforter is sent to do this business, and he is doing it.

"It may not be my way,
It may not be thy way,
But still in his own way"—

his work is going on. He uses human instruments. It is necessary that the human and the divine be united, and to this end we simply receive him, and there will be no end of our getting on. Our church will get on. It does not now; it does everything else. My! how the church languishes and retrogrades. The momentum downward is great, and greatly accelerated. What can be done? Millions of money and millions of additions will not stop the great loss tendency. He, and he only, can. What a pity the dear church of Christ does not obey the commands of Jesus, and accede to his request, and receive the Holy Ghost.

SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

THE NON-NUTRITIOUS ELEMENTS.

WHAT PURPOSE THEY SERVE.

It is a part of the divine order that our diet shall consist partially of substances that can not be directly used to either build up structure or furnish heat and energy. The most important of these elements is known as cellulose, or woody substance, and is found more or less in the whole vegetable world. Its chemical composition is practically the same as that of starch; and it may be put through such a process in the laboratory that it can be made to yield glucose, a variety of sugar. The lower animals have the power of digesting a large amount of cellulose, and careful observation seems to indicate that, under certain conditions at least, human beings may digest a small amount.

One of the chief advantages of cellulose is that it serves as a mechanical stimulus to produce peristaltic action of the intestines. Herbivorous animals, which have a long intestinal tract, soon die when fed on a diet containing no cellulose; while carnivorous animals, on account of their short alimentary canal, do not, to the same extent, require this substance. The intestine of man is not so long in proportion to the length of his body as is that of herbivorous animals. Yet man requires a certain amount of cellulose to furnish the necessary bulk for his food. The muscular walls of the intestines, like other muscles, waste away if they have no work to do. If an arm is tied up for several weeks, it will become smaller than it was before. It is a universal law that God takes away those functions of the body which we fail to use. Lauder Brunton, an eminent English medical authority, said that there were three things which had killed off the American Indians,—syphilis, whisky, and fine flour. He also said that the reason American dentists are so much better than English dentists is because over in America they have discovered a method by which all the indigestible parts of the flour can be removed, consequently the teeth have nothing to do, and decay quickly. This gives the dentists much more opportunity to secure practice, and by this means they excel the English dentists, who do not have the same opportunity, on account of the more sensible dietetic habits of the people.

The popular tendency to eliminate from all the foodstuffs the woody fibers is undoubtedly one of the principal causes of the habitual constipation from which thousands suffer.

At the same time, the other extreme should be avoided—seeking to live on foods that contain little or no nourishment, and whose bulk is made up largely of indigestible elements.

VARIOUS SOURCES OF WOODY SUBSTANCES.

Surrounding every starch granule, is a little membrane of cellulose; and one object of cooking is to split these granules open, so that the digestive juices can gain access to the starch. In fact, cellulose constitutes the cell membrane of all plant cells. It is particularly abundant

in such foods as vegetables and fruits, as will be seen by referring to the accompanying table.

PERCENTAGE OF CELLULOSE CONTAINED IN VARIOUS FOODS.	
GRAINS.	
Wheat.....	1½
Barley.....	4
Oats.....	18
FLOUR.	
Graham.....	2
Oatmeal.....	1
BREAD.	
Whole-wheat Bread... 5	
White Zwieback.....	1½
FRUIT.	
Fresh Apples.....	1½
Dried Apples.....	10
Apricots.....	5
Blackberries.....	7
CHERRIES.....	5
CRANBERRIES.....	6
PRUNES.....	5
RASPBERRIES.....	7½
DRIED RASPBERRIES.....	47
FIGS.....	12
NUTS.	
Walnuts.....	4½
Sweet Almonds.....	6½
Peanuts.....	14
Cocoanuts.....	3
VEGETABLES.	
Cabbage.....	1.8
Potatoes.....	.8
Asparagus.....	1
Dried Asparagus.....	17

Many vegetables contain so large a percentage of water that the actual amount of cellulose is much smaller than would ordinarily be supposed.

SPIRITUAL LESSONS FROM CELLULOSE.

As cellulose seems to serve no vital purpose in the food, the question may be asked: Why is it there? Yet experiments have demonstrated that a diet containing no cellulose to give it bulk, etc., results disastrously to the animals that are compelled to subsist upon it. While cellulose can not, at least to any great degree, be utilized by the body in the building of tissue or the manufacture of heat and energy, nevertheless, as previously shown, it is an article indispensable to the diet of human beings.

So it is in our spiritual experience; we are called upon to pass through many and varied experiences that are apparently wholly undesirable and unnecessary to the upbuilding of our moral nature, or for our spiritual nourishment. Trials, temptations, disappointments, reverses, and sorrows are all indispensable to our spiritual growth and moral development. Many of these things, while they do not directly enter into our moral make-up, are, nevertheless, necessary to enable us properly to recognize and utilize the valuable lessons and nourishment that accompany them. Many a gem of precious truth and many a bit of glorious experience come to the Christian inwrapped in an envelope of moral cellulose, which, in itself, seems of little use, but incloses something of inestimable value.

We have to crack the shell of the nut to secure the meat within, but we do not eat the shell: nevertheless it has served a most useful purpose in preserving in proper condition its contents for use. Our greatest victories are sometimes preceded by the hours of darkest experience. Many great and grand moral opportunities are surrounded by membranes of spiritual cellulose. Our most useful experiences are sometimes ushered in by what seems to us our most useless experiences. The day of great things is sometimes born of the day of small things.

DO WE KEEP THE COMMANDMENTS?

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

THE evil habit of judging and criticising and condemning others comes not from hearts filled with the love of God. It is of the works of the flesh, and comes under that head, as stated in Gal. 5:19-21. Notice the contrast between these things and the fruit of the Spirit, in verses 22, 23. "He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge." James 4:11. Are we keeping the commandments? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Respect of persons, partiality, a thing very common, is not consistent with our profession of keeping the commandments. James plainly declares that if we have respect to persons, we sin, and are convicted of the law as transgressors. James 2:9. Do transgressors keep the commandments? If we offend in one point, we are guilty of all. Verse 10. We claim to keep the Sabbath, but if we violate any other commandment, of what value is our profession? Are we willing to stand before the Judge with our record of Sabbath-keeping? Read Isa. 58:13. We are not to speak one word of our own, not to seek our own pleasure, not to do our own ways.

Surely, what the law says is sufficient to "stop every mouth," and show the whole world to be guilty before God. Rom. 3:19. "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith." Gal. 3:11.

The gift of tongues, the gift of prophecy, the giving of all our goods to feed the poor and to clothe the naked, unless love is the source of such gifts and such benevolence, amount to nothing. The way of love is the perfect way, and this love is of God, and is shed abroad in the heart by the Holy Ghost. This love alone fulfills a perfect law.

We have desired to fulfill the law. We have longed to do good; but try our best, we have failed completely. We can not hope to do better than we have done, and to try again is but to fail again. Yet there is *hope* set before us. Let us all lay hold upon it. Let us look no longer to our fruitless efforts, neither consider our own weakness and failure, but consider Him faithful who has promised. He laid on Jesus Christ all the iniquity of us all (Isa. 53:6); and he who knew no sin became sin for us. 2 Cor. 5:21. He exchanged places with the human race, and by his death, the wages of our sins, paid the full penalty for every soul. He died for all, and his death was the death of all (2 Cor. 5:14), and "he that is dead is freed from sin." Rom. 6:7. This has been accomplished for all. It is good news, glad tidings, for all; but all will not believe it. Isaiah foresaw it, and asked the question, "Who hath believed our report?" Paul wrote, "How shall we escape, if we neglect so great salvation?" Let us thank God for a *full* and *COMPLETE* and *FREE* salvation, a *fact for all*, that is only waiting to be received by all. And let us remember that commandment-keeping flows only from hearts renewed by the Spirit of God, and that, without such renewing, all our efforts to keep the commandments will be of no value.

"EVERY one needs a practical experience in trusting God. . . . Let no man become your confessor; open your heart to God; tell him every secret of the soul. Bring to him your difficulties, small and great, and he will show you a way out of them all."

THE TWELVE.

J. J. O.
(Barnesville, Ohio.)

THE Saviour retired to a mountain apart,
And called twelve apostles to be near his heart;
That they might go with him, and gather his truth;
Then as they had freely received, give it forth.

First came Simon Peter, impulsive, yet true,
And with him his fisherman brother Andrew;
And then from the same fisher firm came two more,—
James and John left their father and nets on the shore.

Next, Philip the preacher, Bartholomew bold,
Thomas the doubter, and Matthew, we're told;
Then James, son of Alphaeus; Thaddæus next;
And Simon Zelotes, as found in the text.

The last one was Judas Iscariot by name,
Who for pieces of silver his Lord put to shame;
By a kiss he betrayed him in Gethsemane—
Oh, may we from greediness ever be free!

CHINA: A MISSIONARY'S VIEW.

Mrs. S. L. Baldwin, in the Outlook of Sept. 8, 1900.

THE world stands aghast to-day at the great upheaval in China, and asks persistently, What could have produced such a convulsion? Among the various causes given of late we have the assurance, from sources by no means well informed, that the missionary is the chief cause of all trouble. Without a doubt the missionary factor is in the situation, but there are more factors than one, and they have been doing their fruitful work for years. The only marvel is that the revolt did not come sooner. . . .

The Chinese have ears to hear, eyes to see and read, and hearts to feel, and are by no means lacking in mental strength. The effect of actual robbery by some nations, and the monstrous proposal to dismember and appropriate the whole country, should not surprise anyone by natural results. The assumed wonder of nations at the present Chinese uprising only illustrates how hardened national conscience may become.

The personal attitude of many foreigners in China toward the native people is irritating in the extreme. Eastern people have a very strict code of etiquette. China had her books on etiquette when our ancestors were the grossest heathen. The lowest workingman in China has his idea of courtesy. But our Western men are, in the majority of cases, utterly regardless of any sort of courtesy toward the Chinese in general. They go about with a lordly, superior air; deal out cuffs and kicks and contempt upon servants and workmen, and even to those they meet in the street, if they regard them as in their way. The prevailing attitude of the foreigner toward the native is too often that of assumed superiority and contemptuous command.

The immoral lives of so many prominent foreigners in China also make a most unfavorable impression upon the natives, and are a sad comment upon the purity of life that the foreign missionary ever exhorts the native to follow. It is not uncommon for the native listener to reply to the preacher and say, "Teacher, I see your own people do not follow their own doctrine."

I look back over thirty-five years, twenty in China, of close knowledge of and touch with this great empire and its wonderful people, and so far as governments, trade, and persons are concerned, I see brutality, greed, and the most bitter wrongs ever perpetrated against a people. After years of absence in our home-

land, we recently returned and made a twenty-eight-thousand-mile tour through China, Japan, and Korea. I earnestly hoped to find an improvement in the manners of foreigners in China, but I found only the usual exceptions, and I have ever been grateful for them; but cuffs and kicks and abuse and immorality still prevailed, while the "great Powers" had grown more impudently insulting in their greedy projects; and in all that great tour I breathed the air of a coming struggle, and returned home to declare it certain in the near future. It is here! . . .

Suppose we try to put ourselves in the place of the Chinese. Imagine ourselves the weak—heathen, if you please—country. Imagine all the various deeds perpetrated in our land that I have written as having occurred in China—and I have by no means exhausted the subject, even in this long article. After all these irritating experiences, would it be surprising if we in our weakness should dub all foreign peoples "foreign devils"? Finally the "great Powers," looking around for "more worlds to conquer," light upon our country as just the territory they want. Our country is rich with mineral wealth undeveloped, our land ought to be honeycombed with railroads, our millions ought to buy *their* goods, that *they* may grow richer and greater; so, while watching one another with jealous care, they publicly and with no shame discuss the monstrous project of carving us up, and each stealing a portion, their only concern being how to do it without a fight among themselves! Russia says, "I'll take all down to Massachusetts." Germany says, "All right, I am content with Massachusetts, Rhode Island, and Connecticut." England says, and truly, "I do not want a foot of the territory of the United States, but if 'spheres of influence' are to be [a polite term for stealing], I, in self-defense, must have mine; and, with Germany between me and my ancient friend Russia, I will just take New York and Pennsylvania." Next comes little Japan,—little in size,—and she speaks up honestly and says, "I am too little; I have been swelling out, and want more territory; so I will have New Jersey, Delaware, and Maryland!" Last comes France, with a swing of satisfaction, and exclaims, "My brothers, your robberies suit me exactly; Germany is well up there at the north, and she and England are between me and my dear but ambitious friend Russia. I am more than content with what you have left me, especially as I begin with the seat of government, Washington, and the District of Columbia! The Vatican will lend me all aid in ruling—the whole South is mine!"

My patient readers, would we be "anti-foreign" under such conditions? Would our Masonic and other secret societies have any Boxer tendencies? *Would* there be any little row over here? or would we, having received a blow, not on "one cheek" only, but all over our body, just lie down and say, "Tramp us out of existence. Come! Take!"?

What shall the end be? Who can tell? The merest spark of jealousy and selfishness between the "great Powers" may precipitate a conflagration that shall burn around the world. . . . Let nations unite to cut and carve, and a struggle is ahead such as the world has never seen.

"Jesus hath many lovers of his heavenly kingdom, but few bearers of his cross. He hath many desirers of his consolation, but few of his tribulation. He findeth many companions of his table, but few of his abstinence. All desire to rejoice with him; few are willing to suffer anything with or for him. Many follow Jesus into the breaking of bread, but few to the drinking of the cup of his passion. Many reverence his miracles; few follow the ignominy of his cross."



ODE TO THE CULINARY MUSE.

LET poets all rave of the beauty of spring,
And talk of the heart's hopeless pining,
But I've found with most mortals in this weary
world,
There's nothing that quite equals dining.

The artist may dwell with his head in the clouds,
In an atmosphere pure and refining,
But in everyday life you will hear him admit,
There's nothing that quite equals dining.

My sweetheart, just eighteen, fair, fond, and petite,
Talks sentiment when the moon's shining,
But man can not live upon moonbeams and love,
And there's nothing that quite equals dining.

Though youth's fond illusions are withered and
blighted,
Yet life's disappointments are scarce worth re-
pining.

To heal broken hearts and make life worth the living,
There's nothing that quite equals dining.

— H. K. Harris, in *Good Housekeeping*.

EAT FRUITS FREELY.

D. H. KRESS, M. D.
(Battle Creek, Mich.)

WHAT can be more luscious than a thoroughly ripened peach? If man should be deprived of hearing, seeing, and feeling, so that God's character could not be revealed to him through these avenues, by eating fruits he could still taste and perceive that God is good. I recently heard a child offer this prayer: "Lord, I thank thee for the beautiful grass and the leaves." It is evident that this child saw and appreciated in the grass and leaves some things about God's nature to which most men and women are blind. The same child was heard to say, in her evening prayer: "Lord, I thank you for the watermelon you gave me to-day." It seems to me that our hearts should likewise well up with thanksgiving to God for supplying us so abundantly with the numerous fruits.

In some parts of the earth, as in England, Ireland, and Scotland, peaches are sold at from eight to ten cents a piece; other fruits are also expensive. Notwithstanding these conditions people manage to dispense with animal foods. Michigan, Illinois, Indiana, and some other States are really gardens, in which are grown all manner of fruits pleasant to the eye and good for food. There can be no more excuse for a man to subsist on dead animal tissue and animal products than there would have been for Adam in the garden of Eden. The one who fails to be a vegetarian under such conditions must certainly be a hopeless case, and belong to the mixed multitude in the rear of the camp: even the restored garden of Eden could offer no inducement to lead him to forsake his Egyptian habits. Heaven itself could not supply his unnatural cravings and supposed needs, without a slaughterhouse.

Do not be afraid to eat peaches, or to allow the little ones to eat an abundance of them, because there is nothing at all harmful about thoroughly ripened fruits, for either adults or children. I know of no fruit superior to the peach as a tissue cleanser or remedy for physical and mental ills. Away with the nauseating

patent medicines and drugs! Save your doctor's bills by supplying your families with peaches, and do not be afraid to say to the children, "Of these you may freely eat." The One who understands our needs has said it before you; you are merely repeating the words after him.

I have examined many chronic cases of indigestion and dyspepsia, but have never found a case that could not be benefited by the use of fruits. I have heard many say, "I can not eat fruits, they distress me," etc.; but in every case I have been able to satisfy the patient in a short time that the distress was not due to the fruit. Sometimes people eat ham, eggs, milk, cheese, butter, ice cream, mustard, pepper, etc., etc., closing the meal with an innocent peach; and if indigestion follows, the peach is blamed for it all. So they say, "Away with it." They continue to cling to the harmful and dangerous, and throw aside the innocent and harmless. Good is called evil, and evil is pronounced good.

When fruits disagree with a person, it is due to one or more of the following causes:—

1. The fruit is unripe.
 2. The pulp is hard, and is swallowed in chunks, not being properly chewed.
 3. The fruit is eaten with the skin, which is indigestible, and often has adhering to it a great many germs, which produce fermentation.
 4. The fruit is eaten with other foods, such as potatoes, breads, or cereals, which make a poor combination.
 5. The food is moistened with fruit juice instead of nature's digestive, and the action of what little saliva is present is neutralized by the acid in the fruit.
- Eating fruit with starchy foods, which require the presence of saliva, is probably one of the most common and prolific causes of starch indigestion, fermentation, and the numerous ills that arise from stomachic and intestinal disturbances.

Adhere as close as possible to the following principles, and you will find that fruits will not disagree with you; that they are not a curse to humanity, but one of the greatest blessings.

1. Eat only thoroughly ripened fruits.
2. If the meat is tough, masticate it thoroughly before permitting it to enter the stomach.
3. Remove the rind, or skin, which is usually covered with germs.
4. Do not eat fruits with coarse vegetables; as, beets, turnips, cabbage, greens, etc.
5. Use fruits sparingly or not at all if soup or other liquid or semiliquid foods are eaten at the meal.
6. Eat fruits at the close of the meal, when through with the starchy foods.

If starchy foods are well masticated, and mingled with the proper amount of saliva, they digest in a very short time. Fifteen minutes after food enters the stomach, the starch digestion has been completed as far as the saliva is concerned. By eating the fruit at the close of the meal, neither the liquid nor the acid it contains can interfere with digestion; in fact, the fruit acid eaten at the close of the meal will get into the stomach just in time to aid in the digestion of the proteids, and there will be no need of prescribing hydrochloric and other chemical acids, as a relief from indigestion.

Incidentally, I might state that even soups or semiliquid foods are better eaten at the close of the meal. Those accustomed to having every mouthful of dry food moistened with fruit juice or other liquid will, at first, find it a little difficult and disagreeable to learn to eat properly. Adopt that course of living which is best, and habit will soon render it the most enjoyable and agreeable.

One more suggestion,—dispense with the evening meal of solid foods; and substitute fruit in its place. Let all eat as heartily as they wish. Evening meals, as usually taken, create dyspepsia, and form poisons which are a source of great physical harm. Fruits, on the contrary, cleanse the tissue and brain; their soft, distilled, pure liquids sweep out the poisons that have accumulated during the day. Feed your children on fruit, and in a short time you will observe a change in them.

SWEATING.

DAVID PAULSON, M. D.

God's original plan for a man, after sin entered the world, was that he should work hard enough to cause him to sweat. Man, however, has sought out many inventions, and a most pernicious one is the determination to get through this world without working enough to induce perspiration. But a human being instinctively feels the necessity for perspiring, and so it has come to pass that Turkish bathrooms without number, and endless contrivances substituting the same to be utilized in the home, have been established; and man imagines that he is getting as much good from sweating this way as he would if he induced perspiration by substantial labor; but experiments have demonstrated the fact that nature can not be outwitted so readily.

The sweat induced merely by applying heat to the skin contains but a small percentage of waste matter as compared with that which is eliminated during vigorous exercise. The obese person who flatters himself that he can sweat away his flesh instead of honestly working it off, will find, sooner or later, that his theory is a delusion and a snare.

However, it must be admitted that there are some beneficial results obtained by vigorous hot treatments in certain forms of disease, and in this way the individual may do penance for what he neglected to do in the right way during health. But, as a general principle, hot treatments are weakening and enervating; while short, cold treatments are tonic in their nature. Hot treatments feel pleasant while they are being taken; but too often they leave a listless, all-gone feeling when they are discontinued. It requires moral courage to take a cold spray or sponge, but the beneficent after-results remain with the individual all day long.

The man who forges some one's name upon a note is generally a legitimate product of the idea that there is a better way of getting through the world than by working. "Abundance of idleness" was one of the reasons for Sodom's overthrow, and it lies at the foundation of the moral and physical decay of thousands to-day.

"The work-horse should be permitted to have a fair opportunity to rest," says the *Michigan Farmer*, "during the hour or so at noon, when the man who works him is resting. This he can not do if he is turned in to feed with the harness on. Strip him when taken to the barn or feed-lot; let him have a little water, cleanse his shoulders well, and give him enough grooming to remove the soreness of labor. When he has cooled enough, let him have what water he wants, and feed him where he can stand in comfort."



"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.

If you sit down at set of sun,
And count the acts that you have done,
And, counting, find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind
That fell like sunshine where it went,
Then you may count that hour well spent.

But if, through all the livelong day,
You've cheered no heart by yea or nay;
If, through it all,
You've nothing done, which you can trace,
That brought the sunshine to one face;
No act most small
That helped some soul and nothing cost,
Then count that day as worse than lost.

— Selected.

BIBLE READINGS WITH FAMILIES.

MRS. S. N. HASKELL.

If you long to work for your neighbors, but fear to begin, we beseech of you not to hesitate; for while you are hesitating, Satan may be hedging up the way.

Below is part of a letter just received from a sister who, a few months ago, determined with the help of the Lord to do something for her neighbors. She has family cares, but God helped her so to arrange her work that she was able to prepare a Bible reading each week, and give it in his name. God has given her fruit for her labor.

"I am still giving Bible readings, with good success. The glory is all due to the Lord, for I know that without his presence I could not give a reading. I hold two meetings a week, and the Lord comes very near to us. I praise God that he led me to begin this work, but I wish to keep humble, that God may use me as he desires. The two young persons who took their stand for the truth have remained loyal. Praise the Lord. We are indeed living in solemn times. Let us be faithful a little while longer. I long to be the means of helping others to reach the goal."

There are many sisters who could have a similar experience if they would only begin and go forward.

We have been sending a list of simple texts to you each week through the REVIEW, and praying that God would incline your hearts to give them to your neighbors. Study them over carefully and prayerfully until your mind is full of them, then go to your neighbor and tell her that you have enjoyed studying a line of texts on the subject,—whatever it may be,—and that you think she would enjoy it. Ask her if she will let you come over and study them with her, praying all the time that God will open her heart. If you will only do this in the fear of the Lord, you will find people all around you who are hungry for the truth.

Either open or close your reading with prayer. Prayer at the close helps to seal the truth upon the heart. Don't fail to kneel and pray with your neighbors, even if they do not kneel at first. God will bless you if you go forward; but if you stand back and only wish to work, without *doing anything*, you do not give the Lord an opportunity to help you.

EXTRACTS FROM CORRESPONDENCE.

I AM doing what I can by taking papers and books with me when I call on my neighbors. I have given away five hundred and sixty-eight pages, and loaned eight hundred and forty-nine. One woman has taken the REVIEW AND HERALD two months, and has read "Steps to Christ," and thinks them good reading. I have loaned another woman "Steps to Christ," "Life of Elder Bates," and copies of the REVIEW and the *Gospel of Health*.

I love the truth, and feel that each of us has a work to do. I have always felt the burden of work, but was at first determined to work in my own way, and according to my own mind. Now I am ready to be used as God desires, in my home, my neighborhood, town, or State. God has given me two children, and I feel, first of all, responsible to him for their spiritual and physical welfare. Then my husband needs some one to hold up his hands. I am glad the women have been aroused to a sense of their responsibility and of their opportunities.

I shall ever feel grateful for the last personal letter I received from Sister Henry. It seems providential now. She told me she was glad to know that anything she had written me had helped me over my difficulties, but she wished to assure me that it was my privilege to get it first-hand, right from the Fountain. And when she was taken away, I could hear her saying these precious words, and I have found by blessed experience that God is not dead, but is an ever-present help, and can show me my faults and errors so kindly and faithfully that I love him more and more.

You inquire about the work I am doing. Last year I saw in the *Life Boat* a request for those who could to open their doors for a month or six weeks to the homeless children of the Children's Christian Home of Chicago. I sent for six, and obtained places for others. Seventeen children came. After much prayer we decided to open our doors this summer, by giving part of our house, and land for garden and small fruit, for a branch home. At present we have four workers and sixteen children. Four or five children are away visiting just now. So you see I am interested in this work. My husband and I have been looking for the coming of the Saviour for over forty years.

We have received the following letter, without signature, from a sister who requests that it be answered through the REVIEW :—

I am the only one in the neighborhood who keeps the Sabbath. My husband will not let me talk to him about the truth, and does not like Seventh-day Adventists. He threatens to leave me if I work on Sunday, and I do not feel that it would be right to cause him to do this. Please tell me if it is right for me to work when he is not present. I ask the prayers of God's people for him. I must not give my name, as it would cause trouble if I received letters from you, but I have the REVIEW AND HERALD, and should like a reply through our Woman's page.

I would suggest to you, my dear sister, and to all others who are similarly situated, that, after keeping the Sabbath of the Lord as you believe it, you devote yourself to making Sunday just as pleasant a day as possible for those in your family who have a special regard for it. If they wish you to go to church with them, do so. If your husband invites his friends home with him, be as cordial to them as possible, and serve as nice a dinner as you can prepare. Perhaps this is the only day that your husband is home with you, and surely you should do your part to make the day enjoyable. There is plenty of work that a woman can do on Sunday, which will not give offense to anyone, and yet not be a denial of the true Sabbath principle. Take that day for additional reading and studying, visit the sick, distribute reading-matter, and fill the day with genuine missionary work. It is not necessary or advisable to hang out a washing, or purposely to do such work as would annoy those who observe Sunday as a day of rest, even if the work itself would not be a sin to you. I would not advise any woman to deceive her husband even in doing work on Sunday. Let us be true and loving wives, "giving no offense in anything, that the ministry be not blamed." In all these things wherein we lack wisdom, let us go to God, who has promised to supply us liberally, and we shall know what we ought to do. Read James 1 : 5, 6 ; 1 Cor. 7 : 13-16 ; 1 Peter 3 : 1-4.

MRS. GEO. A. IRWIN.

We sisters would so much like a household department in our Woman's page in the REVIEW. Many of us are too poor to take other papers containing these subjects, and besides they are nearly always spoiled for lovers of truth by light, trashy reading. I noticed one sister asked for an anti-rust remedy for smoothing irons, but got no reply. I think she would find linseed oil, boiled, excellent.

We are very glad indeed for the preceding suggestion, and will make it just as practical as possible. If any of the sisters have questions to ask concerning domestic affairs, we hope they will feel free to send them in, and we will secure the best answers possible, and publish question and answer for the benefit of others. Or it may be well to publish the questions, and call for answers from any sister who can give the desired information. We wish to make this department of our paper very practical, and if it is our sisters' request, space for these household hints should certainly be given.

MRS. GEO. A. IRWIN.

REQUESTS FOR PRAYER.

"I PLEAD earnestly for the sincere prayers of the sisterhood for my sister, who is afflicted with epileptic fits, and also for a friend whose mind has been afflicted for years, and who is earnestly pleading for the Lord to heal him."

"Do remember my dear husband in your prayers, that he may be led to see the need of family unity, and that there is a great responsibility resting upon him as a father of sons and daughters, and also that he may be led to see the need of an education for these children, so that they can be used in the Lord's work."

"I ask for the prayers of the sisterhood for the conversion of my four children and my divorced husband. I do not know where he is. He was, and perhaps is, a drunkard, and you know what that means. I see that I took the wrong course in getting a divorce, and no one but the Lord knows how sorry I am. I have tried to find my husband, that I might ask his forgiveness and make amends for the past."

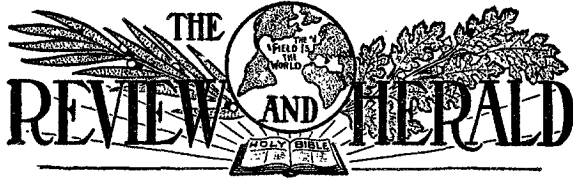
"I have been thinking of writing to this department ever since it started, but, feeling myself unworthy, have kept putting it off. Now my heart is so burdened for one of my boys, who smokes cigarettes, that I ask your prayers for him. He is not able to work much, and his affliction and the cigarettes wholly unfit him for labor. None of my family are Christians, and I ask that you will remember us all in your seasons of prayer."

"I wish to have prayer for my husband and my son and for myself. My loved ones are not within the fold of Christ, and my health is much impaired. I am isolated from church privileges, but I am glad there are praying women who are interested in the trials and difficulties of others. There is no human help for me and mine, and that is why I ask your prayers; for nothing is impossible with God, and only divine help will satisfy my despairing soul."

"Since my mother's death, last February, I have lived on a farm with my stepfather and youngest half-brother and his family. They are all worldly. The men swear, and do things that make it very disagreeable for me. My stepfather is a drinking man, and will not provide for me. I ask you to remember my loved ones in prayer at the noontide hour, that they may be led into the truth, and be saved in the kingdom. They heard the truth at the same time I did, but did not accept it."

GREAT is the work and mission of women, especially those who are wives and mothers. Women can have an influence which will tend to refine and elevate those with whom they associate. God has assigned woman her mission; and if she, in her humble way, yet to the best of her ability, makes a heaven of her home, faithfully and lovingly performing her duties to her husband and children; continually seeking to let a holy light shine from her useful, pure, and virtuous life to brighten all around her, she is doing the work left her of the Master, and will hear, from his divine lips, the words, Well done, good and faithful servant, enter thou into the joy of thy Lord. These women who are doing with ready willingness what their hands find to do, with cheerfulness of spirit aiding their husbands to bear their burdens, and training their children for God, are missionaries in the highest sense.—"Testimonies for the Church."

"THE work of beneficence is twice blessed."



BATTLE CREEK, MICH., SEPTEMBER 18, 1900.

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

SPECIAL CONTRIBUTORS:

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

THE THIRD ANGEL'S MESSAGE.

Its Basis in the Seven Trumpets: the Time of the Seventh Trumpet.

SAID the angel: "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. 10: 7. This refers to the last of the seven trumpet angels, and the third woe, as shown last week, was to come "quickly" after the ending of the sixth trumpet and the second woe. Rev. 11: 14. These being prophetic days,—each day for a year,—the expression says: In the years of the voice of the seventh angel, when he shall begin to sound. As will be seen further on, the seventh trumpet, the third woe, covers all the woe that will ever be on this earth from the time when this trumpet begins to sound. But the mystery of God is to be finished in the years *when it begins*—not at the latter part, nor at the end, but in the beginning. Whenever, therefore, the seventh angel begins to sound, the finishing of the mystery of God is close at hand.

But what is the mystery of God?—The mystery of God is the gospel. Proof: in Eph. 3: 3 Paul says, "By revelation he made known unto me the mystery." And in Gal. 1: 11, 12, he says, "The gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Here we have the statement that the *gospel* was given him *by revelation*, and also that *by revelation* there was made known to him "the *mystery* of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the *Gentiles* should be fellow heirs, and of the same body, and partakers of his promise in Christ *by the gospel*. . . . Unto me, who am less than the least of all saints, is this grace given, that I should preach among the *Gentiles* the *unsearchable riches* of Christ; and to make all men see what is the fellowship of the *mystery*, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now . . . might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. . . . That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." "For in him dwelleth all the fullness of the Godhead bodily." Eph. 3: 3-11, 17-19; Col. 2: 9.

From these texts it is evident that the eternal purpose of God, which he purposed in Christ for us; that the unsearchable riches of Christ, which are brought to the children of men; that the immeasurable love of Christ and of God, for man; that the love of Christ and of God, which passeth knowledge, is the *mystery* of God. But this is nothing else than the gospel. The preaching of the gospel is only the effort of God to reveal this mystery, and to bring its depths to the comprehension of men.

Again: in Eph. 6: 19 Paul calls preaching the making known of the mystery of the gospel, saying: "Praying . . . for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the *mystery* of the gospel, for which I am an ambassador in bonds." To the Colossians

likewise he said: "Withal praying also for us, that God would open unto us a door of utterance, to speak the *mystery* of Christ, for which I am also in bonds." Col. 4: 3. And to the Romans: "Now unto him that is of power to stablish you *according to my gospel*, and the preaching of Jesus Christ, *according to the revelation of the mystery*, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Rom. 16: 25, 26. There can be no question that the mystery of God is the gospel of God, that the mystery of Christ is the gospel of Christ; for it is called the "gospel of God" as well as the "gospel of Christ." 1 Peter 4: 17; 1 Thess. 2: 2, 9; 1 Tim. 1: 11. And properly enough so, for Christ is "God with us" (Matt. 1: 23), and "God was in Christ, reconciling the world unto himself." 2 Cor. 5: 19.

The mystery of God being the gospel, when the angel said that the mystery of God should be finished, he was but saying, according to these scriptures, that the *gospel* should be finished. Paul said that the gospel "is the power of God unto salvation;" therefore to say that the mystery of God—the gospel—should be finished, is but to say that the power of God for the salvation of men will cease to be exercised. Again, the mystery of God is God manifest in the flesh, "Christ in you, the hope of glory." The finishing of that mystery will be God alone manifest, Christ in his completeness revealed, in the flesh in those who believe in him.

So then, according to the explanation given in these scriptures, the angel of Rev. 10: 7 says, In the days—the years—of the voice of the seventh angel, when he shall begin to sound, the gospel should be finished, the power of God for the salvation of men shall cease to be exercised; and the work of God in Christ in those who truly believe in him, will be completed unto the measure of the fullness of the stature of Christ, "as he hath declared to his servants the prophets."

The sanctuary of the Levitical law was a figure of the sanctuary of the gospel. Heb. 9: 9, 11, 23. That was on earth, this is in heaven. That was made with hands, and was pitched by man; this was made without hands, and was pitched by the Lord. Heb. 9: 9, 23, 24; 8: 2; 9: 11. The service of that sanctuary was by the men of the Levitical priesthood, and with the blood of beasts; the service of this sanctuary is by Christ the Lord, of the Melchisedec priesthood, and with the blood of Christ himself. Hebrews 7; 9: 6, 9, 12-14, 22-26; 8: 1. The service of that sanctuary was completed once a year; the service of this, when completed, is once for all. Heb. 9: 25, 26; 10: 3, 10.

The last work of the annual service in that sanctuary was upon what was called the day of atonement; and the service was called the cleansing of the sanctuary—the taking away of all the sins that had been conveyed into the sanctuary by the service of the priests at the confessions and sacrifices of the people during the year that then ended. Lev. 23: 27-32; 16: 2-34. The last work of the once-for-all service of the heavenly sanctuary will be the great day of everlasting atonement; and the service will be to take away forever all the sins that have been borne by our High Priest, at the confession of believers, and the offering of Him by faith as our sacrifice, as he offers himself in fact in our behalf.

This also is called the cleansing of, *not* the *earthly*, but the *heavenly* sanctuary. As the cleansing of the earthly sanctuary was the last work for that year in behalf of that people, so the cleansing of the heavenly sanctuary will be the last work forever in behalf of any people. As the cleansing of the earthly sanctuary was the very last day of that annual round of service, so, whenever the world shall have reached the time of the cleansing of the heavenly sanctuary, the world will then have entered upon the very last days of the work of the gospel. And when the sanctuary shall have been cleansed, the gospel—the mystery of God—will have been "finished as he hath declared to his servants the prophets."

Now, when, according to the Scriptures, should the cleansing of the heavenly sanctuary begin? In Dan. 8: 14, from a certain time, it is said, "Unto two thousand and three hundred days; then shall the

sanctuary be cleansed." This also being prophetic time, each day stands for a year, and is, therefore, two thousand three hundred years.

From what time?—"From the going forth of the commandment to restore and to build Jerusalem." Dan. 9: 25. Seventy weeks—four hundred and ninety years—were cut off from the two thousand three hundred, and appropriated to Daniel's people, the Jews; and the beginning of the four hundred and ninety years is the beginning of the two thousand three hundred. This beginning, as quoted above, was at the going forth of the commandment to restore and to build Jerusalem, which was in the year 457 B. C. Ezra 7.

Although Ezra, with the decree, started from Babylon in the first month, it was not till the fifth month that he reached Jerusalem. And as the decree was to the treasurers "beyond the river" Euphrates and in Palestine, it was of no force till he reached that country; so about half the year was gone before the decree could be said to go forth to restore and build the city, which would make it about the middle of the year 457, or four hundred and fifty-six and one-half years before Christ.

Two thousand three hundred years from 456½ B. C. brings us to 2300—456½=1843½ after Christ. Eighteen hundred forty-three and one-half years after Christ carries us into the year 1844 A. D. Then it was, the angel said to Daniel, that the time of the cleansing of the sanctuary should be: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

That this can not be applied to the earthly sanctuary is made certain by the statement, in Dan. 9: 26, that after the cutting off of the Messiah, the people of the prince that should come (the Romans) "should destroy the city and the sanctuary." And Christ said that when these should be destroyed, Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Luke 21: 24. As that city and that sanctuary were to be destroyed, and were destroyed but a few years after the expiration of the four hundred and ninety years, it is impossible that that should be the sanctuary that was to be cleansed at the expiration of the two thousand three hundred years. Consequently, the sanctuary that was to be cleansed at the end of the two thousand three hundred years was the heavenly sanctuary, because it is the only one that was then in existence. Therefore, it is certain that the cleansing of the heavenly sanctuary began in A. D. 1844. (For an extended and thorough treatment of the subject of the sanctuary and connected dates, see "Looking unto Jesus," for sale at this Office.)

The cleansing of the sanctuary, the work of the atonement under the Levitical law, was a work of judgment. For, said the scripture, "Whoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23: 29. Whoever did not make confession of sin that day, could have no part in the atonement that was made that day; and when the sanctuary had been cleansed, and atonement made, he was to be cut off without mercy—he had no other chance, his probation was gone.

So, likewise, in the cleansing of the heavenly sanctuary, in the atonement made once for all, whoever shall not confess his sins, and be partaker of the intercession of Christ, can have no part in the atonement of Christ; and when that sanctuary shall have been cleansed, and that atonement made, he will be cut off without mercy—he will have no other opportunity, his probation will be ended. Of such it will be said, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still." No longer will the precious, cleansing blood be applied. These are they who shall wring out and drink the dregs of the cup that is in the hand of the Lord (Ps. 75: 8); these are they who "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Rev. 14: 10.

This cleansing of the heavenly sanctuary began in A. D. 1844, and, in the very nature of the case, must soon close. We are now living in the great day of atonement. Now is the time when it is urgent upon every one to confess his sins, to put away all his transgressions, to be a partaker of the

intercession of Christ, to wash his robes, and make them white in the blood of the Lamb. For since 1844 the seventh angel has been sounding; soon the mystery of God will be finished, the work of the gospel will be closed, and the unmixed wrath of God and the Lamb will be poured upon all the wicked of the earth.

More of the events in the sounding of the seventh trumpet will be studied next week. We are in that time, and these things are *present truth*.

STUDIES IN GALATIANS.

Gal. 5: 16-18.

"THIS I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye can not do the things that ye would. But if ye be led of the Spirit, ye are not under the law."

"If ye be led of the Spirit, ye are not under the law;" because "as many as are led of the Spirit of God, they are the sons of God." As sons of God, these have the mind of the Spirit, the mind of Christ; and so, with the mind they "serve the law of God." Accordingly, whosoever is led of the Spirit of God, and thus has the mind of Christ, fulfills the law; because, by that Spirit, there is shed abroad in the heart the love of God, which, in itself, is the fulfilling of the law, in whomsoever has it.

On the other hand, whosoever is *led of the flesh*, and so has *the mind of the flesh*, does *the works of the flesh*, and so *serves the law of sin*.

And the two ways, the way of the Spirit and the way of the flesh, are *always open before every man*. As certainly as the flesh is there, it "lusteth against the Spirit;" and as certainly as the Spirit is there, it "lusteth against the flesh." Whosoever is led of the flesh can not do the good that he would; he serves the law of sin, and so is under the law. But whosoever is "led of the Spirit is not under the law."

And every man is always free to choose which shall be his way—the way of the Spirit, or the way of the flesh. "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8: 13.

Note that, in the text of Galatians now under consideration, and its kindred texts in Romans and also in Colossians, it is stated in words, and constantly held in view, that the flesh, in its true, fleshly, sinful nature, is still present with him who has the Spirit of God; and that this flesh is warring against the Spirit.

That is, when a man is converted, and is thus brought under the power of the Spirit of God, he is not so delivered from the flesh that he is actually separated from it, with its tendencies and desires, so that, by the flesh, he is no more tempted, and that with it he has no more contest. No; that same degenerate, sinful flesh is there, with its same tendencies and desires. But, the individual is *no longer subject to these*. He is delivered from *subjection to the flesh*, with its tendencies and desires, and is now *subject to the Spirit*. He is now subject to a power that *conquers*, brings under, crucifies, and keeps under, *the flesh*, sinful as it is, with all its affections and lusts. Therefore, it is written that "*ye through the Spirit do mortify the deeds of the body*." "Mortify therefore *your members which are upon the earth*; fornication, uncleanness, inordinate affection, evil-concupiscence, and covetousness, which is idolatry." Col. 3: 5. Note that all these things are there *in the flesh* and would live and reign *if the flesh were to rule*. But since *the flesh itself* is brought into *subjection to the power of God*, through the Spirit, all these evil things are killed *at the root*, and thus prevented from appearing in the life.

This contrast between the rule of the flesh and the rule of the Spirit, is clearly shown in Rom. 7: 14-24 and in 1 Cor. 9: 26, 27. In the seventh of Romans is pictured the man who is under the power of the flesh, "carnal, sold under sin," who longs to do good, and wills to do good, but is subject to a power in the flesh that will not let him do the good that he would. "For the good that I would I do not; but the evil which I would not, that I do."

"I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see *another law* IN MY MEMBERS, *warring against the law of my mind*, and bringing me into *captivity to the law of sin* which is *in my members*. O wretched man that I am! who shall deliver me from the body of this death?" That describes the man who is subject to the flesh, "to the law of sin" that is in the members. And when he would break away from the power of the flesh, and would do good, that power still brings him into captivity, and holds him under the dominion of the flesh, the law of sin, which is in his members.

But there is *deliverance from that power*. Therefore, when he cries out, "O wretched man that I am! who shall deliver me from the body of this death?" there is given instantly the answer: "I thank God through Jesus Christ our Lord." There is the way of deliverance; for Christ alone is the Deliverer.

And now this man, though he is thus delivered, is *not delivered from a contest*: he is not put into a condition where he has no fighting to do *with the flesh*. There is a fight still to be carried on; and it is not a make-believe fight: it is not the fighting of a phantom. Here is the man of 1 Cor. 9: 26, 27: "So fight I, not as one that beateth the air." What *does* he fight? What *does* he beat? Read: "But I keep under *my body*, and *bring it into subjection*: lest that by any means, when I have preached to others, I myself should be a castaway."

Thus, in the battle that the Christian fights, is *his body*, is *the flesh*, with its affections and lusts. The body is to be, by the Christian, kept under, and brought into subjection, by *the new power of the Spirit of God*, to which he is now subject, and to which he became subject when delivered from the power of the flesh and the law of sin.

This is made yet more expressive by the fuller rendering of the Greek word translated "keep under," in 1 Cor. 9: 27: "I *keep under* my body." It means, literally, "to strike under the eyes, hit and beat the face black and blue." Accordingly, Conybeare and Howson translate this passage thus: "I fight not as the pugilist who strikes out against the air; but I bruise my body and force it into bondage."

Thus the seventh of Romans shows *the man* subject to the power of *the flesh* and the law of sin that is in the members, but longing for deliverance. The ninth of first Corinthians shows *the flesh* subject to *the man* through the new power of the Spirit of God. In the seventh of Romans, *the flesh is ruling*, and *the man is under*. In the ninth chapter of first Corinthians, *the man is ruling*, and *the flesh is under*.

And this blessed reversal of things is wrought in conversion. By conversion the man is put in possession of the power of God, and under the dominion of the Spirit of God, so that, by that power, he is made ruler over the flesh, with all its affections and lusts; and, through the Spirit, he crucifies the flesh with the affections and lusts, in his fighting "the good fight of faith."

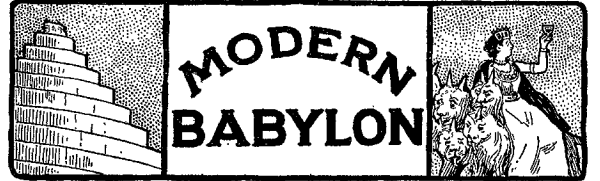
Men are not saved by being delivered utterly from the flesh; but by *receiving power to conquer*, and *rule over* all the evil tendencies and the desires of the flesh. Men do not develop character (in fact, they never could) by being delivered into a realm of no temptation; but, by *receiving power*, in the field of temptation exactly where they are, *to conquer all the temptation*.

If men were to be saved by being delivered utterly from the flesh just as it is, then Jesus need never have come to the world. If men were to be saved by being delivered from all temptation, and set in a realm of no temptation, then Jesus need not have come into the world. But never, by any such deliverance as that, could man have developed character. Therefore, instead of trying to save men by delivering them utterly from the flesh, just where they were, Jesus came to the world, and *put himself in the flesh*, just where men are; and *met that flesh*, JUST AS IT IS, with all its tendencies and desires; and by the divine power which he brought by faith, he "condemned sin *in the flesh*," and thus brought to all mankind that divine faith which brings the divine power to man to deliver him from the power of the flesh and the law of sin, just

where he is, and to give him assured dominion over the flesh, just as it is.

Instead of Jesus' trying to save men in a way in which they would be limp and characterless, by setting them in a realm of no temptation, he came to man, just where man is, *in the midst of all his temptations*. Jesus came in the *very flesh such as man has*; and *in that flesh*, he met all the temptations known to that flesh, and conquered every one of them; and by that conquest brought victory to every soul in the world. Bless his name.

And every soul can have in its fullness that victory, who will receive and keep "the *faith of Jesus*." For "this is the victory that overcometh *the world*, even our faith."



THE FULLNESS OF THE GOSPEL IS THE ONLY SALVATION FROM MODERN BABYLON.

In previous studies we have considered some phases of the work of the papacy in its opposition to the gospel of the kingdom, in fulfillment of the prophecy in this seventh chapter of Daniel. We have seen the spirit of pride, of self-exaltation, and of arbitrary power, the marked characteristics of Babylon of the Chaldees, again revealed in this modern Babylon. We have seen how that paganism which had its rise in Babylon of old when they built the tower of Babel, took the place of Christianity, and the human was substituted for the divine. Thus in this system known as the papacy, this prophecy has undoubtedly had its definite fulfillment.

It is important to note, however, that these same principles are often found showing themselves outside of this organization. In order, therefore, that we may be saved from the sure results which will attend this departure from the gospel, we must keep clear, not only of the organization known as the papacy, but also of *the principles* which make the papacy what it is.

The purpose of the gospel of the kingdom is to reveal the principles of the kingdom of heaven in opposition to the principles of the kingdom of this world. This work is not accomplished in organizations, nor by teaching mere forms and creeds. It is a question of the relation of *each individual* with God, and this is determined by the fruits seen in the life, rather than by a mere connection with some outward organization, whether that organization be the papacy or the true church.

Whenever an effort is made either by the individual or by an organization to discard Babylonish principles and to accept the principles of the gospel, then the god of this world, who is the inspiration of all the ways of Babylon, seeks to defeat this effort; or, failing in this, to introduce the same old principles under new names, and thus to accomplish the same result in another way. This has been the history of nearly all the movement for the restoration of the pure gospel.

In the Reformation of the sixteenth century a protest was made against the perversion of the gospel in the papal system, and a work of reform was inaugurated, which, if it had been carried to its full extent, would have restored a pure gospel, and prepared a people to stand in the great day of the Lord. But this great movement soon ceased to make further progress in bringing the people back to the old paths, because it began to crystallize the teachings of the Reformers into a *creed*, and to look to these teachings for light, rather than to follow the principles which the Reformers had adopted in seeking light direct from the Scriptures for themselves. This was simply to put man in the place of God again, the difference now being that it was another man instead of the pope. Whenever any revelation of truth from the Scripture is rejected because it is not in harmony with a creed previously accepted, then the papal principle is

adopted, and even that which was formerly light becomes darkness.

It was just this departure of Protestantism from its original principles which has made necessary another world-wide message to reveal the full light of the truth of the gospel, which will deliver the people not only from the papacy as a system, but also from all the principles of the papacy wherever found.

Adopting the Bible, and the Bible alone, as the sufficient rule of faith and practice, and taking for its keynote the fundamental principle of the Reformation,—justification by faith alone,—this new reformation has sent forth fresh rays of light and hope in many parts of the earth. For the last half-century it has been calling the attention of the people to the true Sabbath of the Lord, the seventh day of the week, the sign of genuine sanctification through faith which is in Christ Jesus; and urging a complete reform from all the methods and principles of the papacy, whether found in the Roman Catholic or Protestant churches.

The foundation principle of the everlasting gospel, that God the Creator is alone to be worshiped, the results of following in the ways of Babylon, and the fearful punishment awaiting all those who obey the dictates of the papacy as set forth in Rev. 14: 6-11,—these are the truths to be proclaimed “to every nation, and kindred, and tongue, and people,” in order that a people may be brought out who shall not be partakers of the sins of Babylon, and so shall not receive of her plagues.

Every individual is thus called upon to decide whether he will follow papal principles in opposing God and changing the law of faith into the law of works, thus himself becoming a part of the mystery of iniquity; or whether he will accept the gospel message, “Fear God and give glory to him,” and thus become a part of the mystery of godliness.

“Choose ye this day whom ye will serve.” “If the Lord be God, follow him: but if Baal, then follow him.”

In the further consideration of this prophecy we must notice the definite time allotted to this little horn, during which, by divine permission, it was to reveal in its completeness the working of the mystery of iniquity. “He shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time.”

We have already seen, in the study of the experience of Nebuchadnezzar related in the fourth chapter of Daniel, that a “time” is a year. The basis for this interpretation is seen in Dan. 11:13 and margin. A time and times (two times) and a half would therefore be three and one-half years, or forty-two months. Following the Bible mode of reckoning thirty days to the month (see Gen. 7:11; 8:3, 4), this period would be twelve hundred and sixty days. But in symbolic prophecy a day represents a year, as will be seen by reading Num. 14:34 and Eze. 4:4-6.

The time covered by this expression, “a time and times and half a time” would therefore be twelve hundred and sixty years. The beginning of this period is determined by the facts stated in the twenty-fourth verse. Ten kings were to arise, “and another shall rise after them: . . . and he shall subdue three kings.” The time and the manner of the appearance of the little horn are here given. What was here foreseen was wrought into history when the Heruli, the Vandals, and the Ostrogoths were “plucked up by the roots,” in order to complete the establishment of the papacy. The last of these kingdoms was overthrown in A. D. 538, and this would therefore be the time from which to reckon the time mentioned in the prophecy, and the twelve hundred and sixty years would extend to A. D. 1798. In that very year the French general, Berthier, entered Rome with his troops, took as his prisoner Pope Pius VI, and carried him away into foreign territory, where he afterward died in exile. And thus was the prophecy exactly fulfilled.

In the prophecies in the book of Revelation this same period is again mentioned. In the twelfth chapter, where the persecution of the church is described, it is stated that she is nourished in the wilderness “for a time, and times, and half a time,”

and in the same chapter the stay in the wilderness is declared to be “a thousand two hundred and threescore days.” In the thirteenth chapter this same blasphemous power is again described, and it is said that “power was given unto him to continue forty and two months,” which would be twelve hundred and sixty days, or years. These four instances in which this same period is mentioned serve to explain one another, and to make it clear beyond doubt that the same experience is under consideration in each case.

It is evident that the twelve hundred and sixty years do not extend to the time of the complete destruction of the papacy; for the very next verse speaks of the sitting of the Judgment, and declares that “they shall take away his dominion, to consume and to destroy it unto the end.” The exact duration of the time during which saints, times, and the law were “given into his hand” is stated; but the final overthrow will be at the second coming of Christ after the revealing of that Wicked, “whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.”

The closing scene in the vision presents the final settlement of the kingdom question, when “dominion, and glory, and a kingdom” were given to “one like the Son of man,” thus teaching that in the union of the divine with the human is the secret of that gospel power which makes it possible for “the weak things of the world to confound the mighty.” And this Son of man, to whom the kingdom was given, was the same one of whom Zacharias, “filled with the Holy Ghost,” prophesied: “Blessed be the Lord God of Israel; for he . . . hath raised up an horn of salvation [not one that destroys] for us in the house of his servant David; . . . to perform the mercy promised to our fathers, and to remember his holy covenant.” He it is of whom it is written: “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.” So also Isaiah prophesied of him: “For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: . . . of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever.” Isa. 9:6, 7. But this union of divinity with humanity was made in order that humanity might share with divinity in all the blessings that are insured by a righteous character, the kingdom of God within. And so the kingdom which was given to the Son of man belongs also to all who “are partakers of Christ.”

Thus the final triumph of the gospel, “Christ in you, the hope of glory,” is seen in the fact that “the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever.” He who receives the kingdom and then loses it, never really had it at all. “Darius the Mede received the kingdom,” but he did not retain it, and so it has been with all the rulers of the world. He who would “possess the kingdom forever” must know in his own flesh “the exceeding greatness of his power to us ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.” Eph. 1:19-21.

This is the gospel of the kingdom, and this gospel experience by which “the life also of Jesus might be made manifest in our mortal flesh,” the sinless life in the sinful flesh, brings to humanity overcoming power. “Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.” And to all such the promise is made: “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Rev. 3:21. And thus was the gospel of the kingdom preached in this vision given to Daniel the prophet.

The final result of this long controversy between the two kingdoms is the same as already brought

out in the previous chapters of the book of Daniel. It will then be seen that the “saints of the Most High,” the very ones who were worn out by the persecutions of the papacy, are rewarded with the gift of the kingdom, even the everlasting kingdom which shall stand forever, and all rulers shall serve and obey the Most High. This is the triumph of the gospel.

After centuries of apostasy, during which every means which satanic wisdom could devise was employed to crush out the truth and to substitute a lie in its place, the power of a genuine gospel, the power of the kingdom of God within, wins an eternal victory over every other king or kingdom. Well may those who have a part in the closing scenes of this great controversy and in the “victory over the beast, and over his image, and over his mark, and over the number of his name,” join in that triumphant chorus, “Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of ages.” “Alleluia: for the Lord God omnipotent reigneth.”

How wonderful the promise, “To him that overcometh will I grant to sit with me in my throne”! “Now thanks be unto God, which causeth us to triumph in Christ.” What a wonderful gospel is the gospel of the kingdom! W. W. P.

CAMP-MEETING ECHOES.

The Michigan camp-meeting for 1900 was held at Ionia, August 30 to September 10, according to appointment. It was the writer's privilege to be present only three days, September 7, 8, 9. But this short season was of great interest. Others who enjoyed a larger portion of the meeting will doubtless speak of that part in which they participated.

Prominent among the external features of a camp-meeting, is the speakers' stand. At this meeting the arrangement and construction of this stand, which was the work of Brethren Campbell and Edwards, was superior to that of any other meeting that it has been our privilege to attend. The attendance was large. A spirit of unity and co-operation prevailed, and an interest in the cause and work of “present truth” was manifested by the look and bearing of all. The vicissitudes of the Christian journey, and the obstacles and labors to be encountered, do not seem to have dimmed the hope or dampened the ardor of those who have long been in the way. And why should it? So long as the heavenly Canaan, to which we are journeying, is not reached, it stands before us as a matter of hope and thrilling expectation. And when we daily see the signs growing clearer, and the evidences accumulating, that we are without question on the right prophetic pathway to the celestial city, why should we not heed the injunction of the apostle not to forsake the assembling of ourselves together, but to exhort one another, and so much the more, as we see the day approaching. The feeling that seemed to prevail, is well expressed in the beautiful hymn, “We are almost home.”

“Just a few more trials, just a few more tears,
Just a few more sorrows, just a few more fears,”
and then the sentiment continued, that we'll drop the anchor in the harbor, nevermore to roam, because we have passed the breakers, and are almost home.

The song service, which was under the charge of the Brethren Stureman, was an inspiring feature of the occasion. Other excellent voices joined in, making this part of the exercises pleasing and helpful.

In the morning season timely instruction was given in readings from Sister White—instruction to govern our attitude toward passing events, especially the great currents of political movements at the present time. While the world is watching with feverish desire to find something in our words and actions out of which they can make capital, care should be taken not to indulge in partisan charges and remarks against movements over which we have no control, remarks which might indicate that we are harboring a spirit of antagonism against principles or parties, which may be used against us or our work, even to the obnoxious claim that we are actuated by a spirit of anarchy or treason. The same principle will apply to the feelings that

some may be inclined to entertain, and unguarded remarks that some may consequently make, in regard to the public school system of this country, a system, which, from a political point of view, has been the safeguard of the nation. To speak of the public schools as being "schools of the devil," and the teachers as laboring expressly to foster "irreligion and skepticism," are words that will be treasured up, and may be used hereafter, to cripple our influence, and foster prejudice against us in the minds of those we wish to help. "Wise as serpents, and harmless as doves," should be the guiding precept to mold and modify our words and actions in these critical times.

Sabbath forenoon Elder Irwin gave a very impressive discourse on the words of Christ, in Matt. 7:21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Included with this was the context, which speaks of the man who builded his house on the sand, and the other who builded his house on the rock. To the first is likened the man who hears the sayings of Christ and does them not; and to the other, the man who hears and does them. The sermon made a deep impression upon the people; for from one half to two thirds of the congregation signified, by specific movement, their desire and determination to enter more fully into such active co-operation with their Lord, in behalf of themselves and others, as is becoming to those who stand on the borders of the promised land, and desire at last to enter therein.

In the various seasons of baptism about eighty-three candidates went forward.

Sunday forenoon, Brethren E. K. Slade and A. R. Sandborn were set apart to the work of the gospel ministry, by prayer and the laying on of hands. The charge was given by G. A. Irwin, and prayer was offered by the writer. Thus two more are added to the ministerial force of this State.

The editors of the Ionia papers gave a full and impartial report of the meeting, and those present acknowledged their appreciation of this courtesy by a unanimous rising vote of thanks.

One thing especially impressive to the writer was the frequent reference, in private conversation, to previous meetings of this kind, with mention of the things done, and the words spoken, on those occasions. It shows that past camp-meetings have not been without their effect. The good things said and done have been treasured up, and are still exerting their influence. Those meetings have not been in vain. They are among the things contributing to the growth of this cause, in the years that are past; so we may hope that the present meeting will have its effect, and continue to exert its saving power on those who, in this place, for the first time put on the armor as active servants of the Lord. With reluctant farewells, the brethren have scattered to their homes, cheered with the thought, "We'll never say Good-by in heaven." U. S.

"CHRIST'S OBJECT LESSONS."

A VERY profitable meeting was held in the interest of this book and the purpose for which it was given, on the Michigan camp-ground, the morning of September 6. Professor Magan occupied the time with well-chosen and profitable thoughts drawn from the Old Testament Scriptures, which were indeed applicable to our time and the work before us, after which he read some selections from the Testimonies in reference to the gift, "Christ's Object Lessons," and the importance of all making sacrifice, that the great object sought might be attained, and each receive a blessing.

The Spirit of God witnessed its approval of the talk, in the spirit of liberality that came into the meeting, as evidenced in the list of contributions and pledges in the next column. Besides these, there were over seven hundred copies of the book sold.

It is expected that these efforts at the camp-meetings will be only the beginning of a united movement to be taken up by our churches and people in general when the book is fully upon the market. A blessing is pronounced upon each person who does what he can in forwardin this plan to relieve us of

the indebtedness upon our schools. May the good work begun in the Michigan Conference go on, until many thousand copies of this valuable book shall be put into the homes of the people.

GEO. A. IRWIN.

CONTRIBUTORS AT THE MICHIGAN CAMP-MEETING.

Thomas Armitage.....	\$ 10	Robert Letterman.....	25
W. H. Barnes.....	10	Lee Mason.....	10
Elmer E. Brink (pledge)...	25	William Miles.....	100
D. E. Cole.....	10	A friend.....	5
G. W. Cole.....	10	A friend.....	10
A. M. Coleman.....	10	D. W. Miller.....	5
L. M. Crawford.....	5	A. Newell.....	25
G. C. Collins.....	10	A. V. O'Donnell.....	5
M. E. Collem.....	10	Laura Osborne.....	25
Robert Conway.....	25	Laura V. Porter.....	50
J. J. Davenport.....	10	J. G. Peterson.....	25
M. V. Erkenbeck.....	25	Mrs. Wm. Seevey.....	5
J. F. Ferris.....	10	Joseph Smith.....	25
Cyrus Fandle.....	25	C. N. Sanders.....	25
Geo. W. Frank.....	10	Henry Seath.....	50
A. N. Gravelle.....	4	Samuel Wilson.....	5
Mr. and Mrs. J. C. Green.....	10	J. M. Wilson.....	10
O. N. Hinkley.....	25	Milo D. Warfle.....	25
Dorothy Harbaugh.....	25	D. Wood.....	25
W. W. Jones.....	25	Elmer E. Brink.....	25
John Judd.....	100	Ellis Clark.....	10
Mrs. C. D. Knolty.....	25	Mrs. A. L. Fay.....	5
Bert Lewis.....	5	John Lambert.....	5
Engene Leland.....	100	Mrs. M. L. Poole.....	10
S. H. Lane.....	50	A friend.....	100

Cash donations, \$2.70.

TO THE YOUNG PEOPLE.

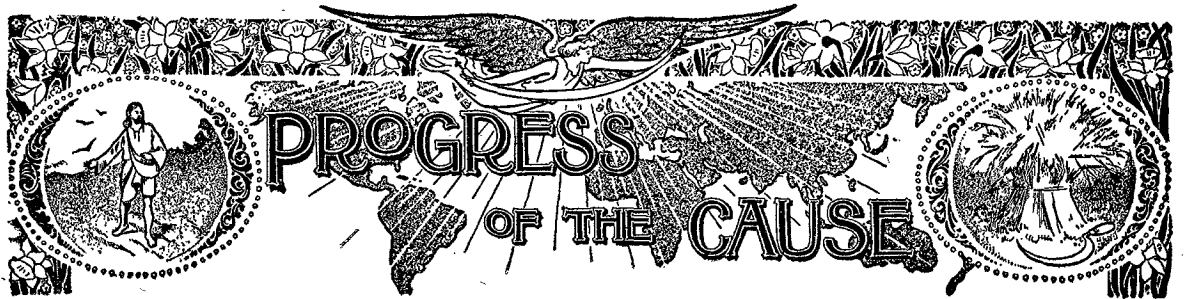
MORE is required of young people to-day than ever before in the history of the world. There was a time within the memory of many of us when the daughters of the household were content to remain quietly at home, and the sons felt free to enter worldly professions. Perhaps this was never the best thing to do; but to-day it is *absolutely out of the question*. For every young person who has health and ability there is a place somewhere to work for the salvation of souls.

In the words of 1 John 2:13, 14, God pays high tribute to the young. He says (note well his

words): "I write unto you, young men, because ye have overcome the wicked one." "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." Young men and young women are called to fill responsible positions, to enter new fields and do pioneer work; *because they are strong; because the word of God abides in them; because they have overcome the wicked one.*

How vastly different is the Lord's description of his young people from the description that must be given of the worldly young man or young woman. The clean, pure hearted are the young; the ones who can withstand all opposition are the young; the ones who should be ensamples unto all the church, in word, act, and deeds of charity, are the young. Do you wonder, then, that schools have been established for the training of the youth? God wants them, and wants them to-day. As I travel through the district, I am pleased to see how many of our young people are already in the work. The sanitarium is yearly preparing a large class of workers. A number of young men have gone into the ministry and the canvassing work. Over one hundred are teaching in the church schools, and in the preparatory schools. Already a number have gone to foreign fields. This is as it should be. But there are still others who should now prepare for work. There are four or five different kinds of work that offer employment to the young: there is urgent need of self-supporting ministerial laborers; the number of canvassers should be multiplied; Christian business men are needed; the medical missionary work always needs recruits; and there should be one hundred teachers where now we have one.

There must be some place for you. Do you need a preparation? If you expect to be among the redeemed, you must understand the living principles of Christian education. This means to *live and do*. If you are interested in schools, or know of others who should be in school, send for a calendar of Battle Creek College. E. A. SUTHERLAND.



BRITISH ANNUAL CONFERENCE.

THE annual meeting for the British field was held in Birmingham, August 3-13. The location, adjoining one of the largest parks of the city, and within two blocks of a main tram-line, was a favorable one, and there was a good interest to hear the word. Meetings had been carried on for several weeks previously by Elders Andross and Haughey, the tent being pitched in an adjoining neighborhood. Consequently a considerable number, more or less acquainted with our work, were from the first in daily attendance at the services held in connection with the Conference.

Fine weather, always in demand at a meeting of this kind, was denied us. Friday, the opening day, it rained continually, and toward evening blew a very heavy gale, which wrecked the large dining tent. Though it was fully occupied at the time, no one was seriously injured, which was regarded as providential, as the storm did considerable damage in Birmingham and elsewhere in the United Kingdom.

Sabbath it rained much of the time, and was quite cold; Sunday it poured. Not until the following Friday were we favored with good weather. Meanwhile, the meeting went forward without interruption. The outside attendance was remarkably good, considering the weather. Our own brethren and sisters were greatly blessed in seeking the Lord, and unanimously declared that it was the best meeting they ever attended. So, though it was dark and cloudy without, there was always an abundance of gospel sunshine within.

In spite of the inclement weather, which was almost unheard of at this season of the year in England, there was no sickness, and attendance at the meetings was remarkably regular. No doubt this was largely due to the strictly hygienic fare served in the dining tent. The diet was simple yet nourishing, consisting of a variety of fresh fruits, nut foods, rolls, biscuits, and one or two hot dishes, served on the European plan.

Another advantage healthwise was that the friends in attendance, instead of tenting out, lived in rented

apartments in the neighborhood. This was also advantageous in another respect: in almost every case the families who thus furnished lodgings to brethren and sisters who had come to attend the Conference, became themselves interested, and began to attend. Several special Bible studies and cottage meetings were held for their benefit; and as a result, some who otherwise might not have come near the tent are now rejoicing in the truth.

The first Sunday the services opened with a prayer and social meeting, at 9:30 A. M., whose keynote was praise. Several related their experiences in coming to the meeting. Some had been without money, had made it a subject of prayer, and in providential ways had received the needed help. All who spoke were glad they had come, and testified that they had already received a rich blessing.

At half-past ten Elder Haughey preached on the second coming of Christ, to an attentive audience. Then there was an intermission until three o'clock, when Dr. Waggoner dealt with different phases of the same great theme. At five o'clock Mrs. Waggoner conducted a children's service, which was attended by more than forty children and youth, and by many grown persons. The presence of the Spirit was manifest, and several came forward in response to a call for the unconverted and backslidden. This was the beginning of a work for the young, which was carried on daily throughout the remainder of the Conference, and resulted in the conversion or reclaiming of a number of the children of Sabbath-keeping parents and others as well.

At half-past six the people again gathered in the large tent, and listened to a stirring sermon by Elder Prescott, based on Isa. 28:14-22. After a short song service, Elder Daniells arose to speak on the signs of the times. By this time the storm had increased, and the rain came down in torrents, wetting the people inside the tent as well as outside, and for a time completely drowning the speaker's voice. But the people showed no signs of restlessness. Umbrellas were put up all over the tent, and after several lively gospel songs had been sung, Brother Daniells gave a short address, warning the people of the dangers of this time, and exhorting them to prepare for the Lord's coming. The serv-

ices of the evening left a solemn impression; and though the storm had subsided by the time the benediction was pronounced, many showed no intention to go out, but remained in the tent, and gathered in little groups about the ministers and workers, who explained to them more fully some of the truths brought out in the discourses.

Sunday's program was followed during the succeeding days, except that one service instead of two was held in the evening. The interest deepened. The calls for Bible readings and special help in private were numerous. Parents asked the workers to pray for their children. Wives sought special help for their husbands. The neighborhood seemed to feel that the Lord was with the people in the tent, and that they would there get just the help needed.

Friday night, after an impressive talk from Brother Prescott, the opportunity was given all who wished to do so to signify publicly their purpose to wholly follow the Lord. Several responded, and realized that night and the following day the joy of keeping the true Sabbath. Others had attended the preceding tent-meeting held by Brethren Andross and Haughey, and before the camp-meeting had begun to keep the Sabbath.

Several business meetings were held, preceded in each instance by a prayer service, and attended with harmony and brotherly feeling. The financial report showed the total amount of the year ending June 30, 1900, to be £1952 2s. 10 $\frac{1}{2}$ d. (\$2,479.72), being an increase over the previous year of £71 1s. 2d. (\$346.05). The contributions and offerings for the year were £191 12s. 9d. (\$933.23). The total membership of the Conference was given as eight hundred and seventy-eight. During the year two new churches had been organized, one in Liverpool and one in Londen.

The following recommendation with reference to the establishing of a school was submitted by the Committee on Plans, and was unanimously adopted:—

"We recommend that this Conference take steps for the starting as soon as possible of a missionary training-school, where consecrated young persons may obtain the instruction necessary to fit them for efficient service, both in this country and in foreign fields."

As an earnest of their intentions relative to the school, the brethren on the grounds raised about £250 in money and pledges. Many did not feel free to subscribe any definite amount, but promised to do all they could. It was thought that a fund of one thousand pounds should be in hand before steps are taken to start the enterprise. The autumn of 1901 was suggested as the time when the school might be opened, if everything goes well.

The following persons were elected as Conference officers for the ensuing year: President, W. W. Prescott; Secretary, M. E. Olsen; Treasurer, and also Secretary and Treasurer of the Sabbath-school work, Mary Jacques; E. J. Waggoner; A. R. Leask; H. Champness; H. W. Armstrong. Ministerial credentials were renewed to the ministers of the Conference, and Brother Harry Armstrong was, by recommendation of the brethren, publicly ordained to the ministry.

The Conference proper closed Sunday night, August 9, but the evening services have been continued, and the interest has increased. It is hoped that a strong company of Sabbath-keepers will be raised up as a result. Elder A. G. Daniells, of Australia, was the only laborer present from outside the Conference, and his help was much appreciated. The prominent feature of the meeting was the preaching of the word. Around this everything centered. Our own people as well as visitors felt repaid, because they were spiritually fed. Practical truths were dwelt upon; and the doctrinal discourses, those dealing with the prophecies of Daniel and Revelation, were made eminently practical. The one object aimed at was to convert, to get men to change their masters, not their opinions. The Lord witnessed by his Spirit in a special manner. The meeting should mark a new era in the work of the message in this great field. M. E. OLSEN.

NOTES FROM BRAZIL.

LEAVING Joinville, Sunday, March 11, a three-days' ride brought me to Brusque, the trip being for the most part a very pleasant one. I was overtaken, however, by a thunderstorm on Monday afternoon, and, because of this, spent the night in a shed, having for a bed a pile of corn on the ear, which had just been carried home. Of course this was not very comfortable, and when the pressure became too great at any one place, I would pick away a few ears from that spot, chase away a host of mosquitoes, and then try to sleep.

Arriving at Brusque, I found the church in a prosperous condition. Brother and Sister John Lipke were devoting their energies to the instruction of the students; while Brother Stauffer had

charge of the agricultural department, and Brother Hessrich was working on the new dormitory. The committee of the Brazil Mission has since decided that this school, which up to this time had been only a church school, be henceforth a mission school for the educating of workers. When I arrived at Brusque, Brother Lipke had a mission class of seven students.

From Brusque I went to Benedicto Noro and Rio Cunha, and at each of these places baptism was administered, seven persons following their Lord in this ordinance. I next visited the colony, Russia, where we also had baptism. Returning to Brusque, I baptized one sister, and spent several weeks laboring at that place. I then set out for Taguaras, the home of Brother Brack, one of our canvassers, accompanied by Brother Francisco Mattes, a Brazilian. When a little more than half way to Taguaras, while crossing a bridge, his horse broke through, and in the effort to extricate himself, fell into the stream, taking his rider with him. Fortunately, both got out, with only an untimely bath in rather muddy water.

We resumed our journey, arriving at Taguaras in due time without any further mishaps. Through Brother Brack's faithful labors quite an interest had been awakened in his neighborhood, and I held meetings there for a week. They were well attended, some persons riding on horseback for three or four hours in order to be present at our services. I was sorry that our time was so limited at this place, but as Brother Deucher, an aged man who lives at Bom Reteiro, about fifty miles farther north, had recently accepted the truth, and was anxious for us to come to his home and hold services, we went on.

Brother Deucher is a stock-raiser, and has a piece of land about four miles square. Brother Brack and I had agreed that when we should reach Brother Deucher's land, before going to his house we would have a season of prayer together. As we halted in a pleasant place by the roadside, Brother Deucher asked, "What are you going to do?" I replied, "We are going to ask the Lord to prepare the hearts of the dear ones at your home to receive the Saviour." As I said this, the tears coursed down his cheeks; for he had a great burden that his family should accept the truth. So we—Brother Deucher, Brother Brack, the Brazilian brother previously mentioned, Brother Preuss (who, with his wife, were the first fruits of our labors at Taguaras), and the writer—knelt on the greensward, and had a season of prayer, which brought us each a blessing, and also the assurance that we should have the Lord's presence with us in our labor for souls.

We rode on for another half-hour, passing the houses where Brother Deucher's children live, and arriving at his house in the evening. In our first meeting I called the attention of this dear people to the Lord's soon coming and the preparation needed for this event. At the next meeting I spoke from Prov. 28:13 and 1 John 1:9, and as the truths in these two texts were brought home to the hearts of all, there prevailed a spirit of humble forsaking of sin. Brother Deucher confessed that he had not set a proper example before his children. Other confessions followed, and it was indeed refreshing to see how the Lord worked to unite this family. The good work continued Friday and Sabbath, and before leaving, I baptized Grandmother Deucher, her daughter, the daughter-in-law, two granddaughters, and Brother Preuss, who had come with me from Taguaras.

There being a general meeting appointed at Brusque for May 9, our time was limited. Leaving Bom Reteiro, May 1, we came to Desterro to meet Brother Thurston, and go with him to the general meeting. But rain fell four days in succession, and May 2 the streams were impassable. In order to travel at all we must take the mountain road, and go through a part of the country infested by bands of roving Indians, who often attack travelers. But we felt that we must move on, trusting the Lord, and he brought us safely through. The high waters had carried away many bridges, and often the entire road, making it necessary to ford streams, hunt a passage, and, at times, when it was impossible to get through, retrace our steps, and make a great detour to reach our destination.

I never before made a trip in Brazil under such difficulties; yet I never enjoyed more of the blessing of God. When we finally assembled in general meeting in Brusque, these rich blessings increased until, as old Brother Deucher said (he with his wife had made the long, dangerous, and wearing journey on horseback), "Our joy is full." And it was. The Brusque general meeting will be long remembered by all who were present.

When we left Brusque on the 16th of May, we still found the roads almost impassable in many places, but we reached Rio, May 22. My trip, which, when I left home, was to be of only four or five weeks' duration, had lasted five months. During this time I baptized twenty-four persons.

After attending to my correspondence and other necessary work, I went to Santos in São Paulo, accompanied by Mrs. Spies and our little girl, to visit the brethren, also some persons who had recently become interested in the truth, and were already keeping the Sabbath. Santos is one of the most important as well as the most beautiful seaports of Brazil; but it is regarded as one of the worst places for yellow fever, and it is probably for this reason that all Protestant missionary societies have thus far passed it by. But the God of Israel has promised: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." In a little while, when the whole world shall be full of pestilence, we who trust in the Lord will realize more than ever the precious, keeping power of the Word.

We labored in Santos three weeks, and then I baptized six persons in the crystal waves of the broad Atlantic. As we celebrated the Lord's Supper together, he came very near and blessed us. Those who now stand for the truth in Santos are members of representative families, well known and respected by the entire city, and as they let their light shine, many others will have their attention called to the truth. The Lord grant that their number may greatly increase!

From Santos we came to the city of São Paulo. Here we spent a day visiting friends, then went to Rio Claro to visit the family of Brother Meyer, who gladly greeted us, and we had a blessed time together.

On this trip of about four weeks I received \$275 in tithe, and about \$18 in offerings for various enterprises, one person alone paying \$175. Thus the Lord provided for our needs. Indeed, I can see more and more that the Lord is good, and if we are only where he can use us, he is not straitened for ways and means to carry on his work.

Upon our return to Rio Janeiro, we found our brethren all busily engaged in the circulation of our new Portuguese journal, *O Arauto da Verdade* (*Herald of Truth*). I did what I could to secure subscriptions, and to encourage the newly organized tract and missionary society of Santos to order a club of the papers. I then accompanied two of our brethren who are working for the journal, on a short trip, assisting them with such help and suggesting work enabled me to give. My time was limited in this work, for the churches in the Province Espirito Santo had had no ministerial help for almost seventeen months, so it was deemed advisable to go there without further delay.

Not long ago a statement was made by the Spirit of Prophecy to the effect that the promulgation of the truth would soon be attended with greater difficulties. In the wars and rumors of wars of the last year these things certainly have had their fulfillment; but it is becoming more and more evident that, as time goes on, we shall have increased difficulties to contend with. For almost three months the city of Rio de Janeiro has been made a place of confinement on account of the bubonic plague. When once you are in the city, it is only with much trouble that you can get away. If you want to leave by rail, you and your baggage must be disinfected; if you wish to leave by boat, you must spend ten days in quarantine. I am just passing through this process of quarantine. We are lying in a small strait between Ilha grande (Great Island) and the main land, sixty miles southwest of Rio. The second day our fruit supply on the boat was exhausted, and none is allowed to be brought on board for fear of the pest. Bread is likewise prohibited, but meat and fish, non-germ-conductors(?), are allowable. To a person of vegetarian principles it is a little trying to go through this process; but, thank the Lord, to-day is the seventh day of our quarantine, and so we shall soon be released.

The Sabbath before I left Rio, we had the blessed privilege of participating in the ordinances of the Lord's house, and on the following Sunday we buried two persons with their Saviour in baptism. May the dear Lord gather his own speedily, and hasten the great day of reunion.

As we are allowed to count the time of the voyage to our first port into our ten days of quarantine, we expect to weigh anchor to-morrow, and next Sunday I hope to reach my destination, and shall then soon be among those who, for so long a time, have been awaiting the visit of a minister. May the Lord give us richly of his Spirit. F. W. SPIES.

GENERAL CONFERENCE DISTRICT 3.

Ohio.

THE Ohio camp-meeting was held on the fair grounds, within the city limits of Dayton, August 15-26. Excessive heat prevented the general attendance hoped for, but there was a greater number

of our own people present than last year. On account of rain, and the grounds being used for other purposes, it was late before the meeting opened, which made it difficult to have services before Sabbath evening.

Sunday morning the Conference was organized, and committees were appointed. The business, of which there was considerable, passed off pleasantly. Four new churches were admitted to the Conference.

The laborers from outside the Conference were Elders Irwin and Haskell and their wives. They all entered into the work of the meeting with an interest that showed they had a burden for it. The State laborers did all they could to make the meeting a success.

The work of Mt. Vernon Academy was represented by those connected with it, and showed a more prosperous year than for some time in the past. The growing interest in the State on the subject of education is encouraging. Several church schools were conducted the last year. Our brethren are ready to sustain any careful work done for the young, and our schools are proving a means of fitting laborers, for whom there is great need, for the home and foreign fields.

There has been an increase in the Conference finances, and if the brethren will let that spirit of sacrifice come in which was among those in the early message, the work will go forward, the world will be warned, and the Lord will soon come for his waiting people. May the time hasten when we can all join in saying, "Come, Lord Jesus, come quickly."

Elder A. G. Haughey was elected president, and some changes were made in the officers of the Conference, a full account of which will be found in the Ohio State paper, the *Welcome Visitor*. It will be quite impossible to give a full report of the meeting, as I left before it closed, in order to reach the camp in Illinois at the time of its opening.

A good meeting is now in progress at Kankakee, with the prospect of a larger attendance than we have had for a number of years. A good interest is being awakened among the people of the city, who request that the meetings be continued.

A. J. BREED.

THREE HUNDRED A WEEK.

A BROTHER in one of the Southern States is taking three hundred copies of the *Signs of the Times* every week. In response to an inquiry in regard to the manner in which he disposes of so many papers, he says: "I have three hundred subscribers in the suburbs of —. I take subscriptions at ten cents a month; and as they drop out, I secure others. About half take the paper the second month. I have been taking this club three months, and expect, with the blessing of the Lord, to keep it at the three hundred standard."

Now the query: If this brother can do such a good work as this, are there not many others who could do equally well? He has been in the present truth only about one year. Many who have known this message for years, and yet perhaps in all their lifetime have not circulated as many as three hundred copies of the *Signs of the Times*, the number that this brother circulates every week, should, by his experience, be encouraged to work. The Lord is urgently saying to everyone, "Go labor in my vineyard to-day." Soon it will be too late to labor; for we are on the threshold of eternity. The resurrection day is at hand. The eternal kingdom of Christ is almost here. As willing subjects of that kingdom, we should seek to be gathering others into this realm of eternal bliss.

A. O. TAIT.

SEPTEMBER STUDY OF THE FIELD.

Review.

September 23-29.

(Text-book, September Missionary Magazine.)

1. WHAT advantages may the ambition for an education in China be to the representative of the Third Angel's Message?
2. Tell what you can of the condition of the women in China.
3. What was the nature of the early worship of the Chinese? How much progress have they made?
4. Tell something of the religious customs of the Mexicans.
5. What appeals have been made for this field?
6. What intimate relation between the church and state in Greece may make it difficult for the missionary?
7. Who first preached the gospel in Greece?
8. Describe briefly the Greek religion.
9. How many nationalities are represented in the Russian Empire, and into how many of these tongues has literature on present truth been translated?



— Greater New York claims a population of 3,437,202.

— Ships of the British Channel squadron are using American coal.

— Forest fires have been sweeping over vast areas of the State of Maine.

— Lord Amptill has succeeded Sir Arthur Havelock as governor of Madras.

— The municipal expenses of New York City next year will amount to \$100,000,000.

— Orders have been cabled to General Chaffee to prepare his forces for withdrawal from Peking, China.

— Two high officials and 118 others were recently arrested for conspiracy against the life of the Turkish sultan.

— By the consolidation of twenty-two laundries in Chicago, with a capitalization of \$2,000,000, prices are advanced.

— The steamer "China" recently sailed from San Francisco with \$1,500,000 on board, for the United States troops in China.

— Russia has laid a cable from Port Arthur, China, to Chee Foo, thus securing through connection, on the overland wire, with China.

— Since the assassination of the late king of Italy, travelers in Germany are required to have passports, police regulations as to identification being very strict.

— Chung Li, military commandant of Peking, is under arrest, being held responsible for the death of Baron von Ketteler, the late German ambassador to China.

— United States Minister Conger has written that, "without the aid of the missionaries, the defense of the legations at Peking, China, would have been impossible."

— Gen. S. L. Woodford, former United States minister to Spain, is engaged to Miss Isabel Hanson, of Brooklyn, N. Y., who was his private secretary while he was in Madrid.

— It is thought that, within two years, Michigan will be in a position to supply the entire demand of the United States for Portland cement, the Michigan product being equal to the best imported.

— A message from Tromsø, Norway, reports the return of the vessel "Stella Polare," with the duke of Abruzzi's Arctic expedition, which reached a point in latitude 86° 33' north, the highest point yet reached.

— It is reported that the Rothschilds' house, the *Credit Lyonnais*, and the *Banque de France et des Pays Bas* have underwritten the Russian four-per-cent 500,000,000 franc loan, to be emitted at ninety-five per cent, with two-per-cent commission. The loan is secured by a mortgage on proposed new railways.

— It is said that "French medical men have, to a considerable extent, lately abandoned the use of tobacco. American physicians attending the Paris congress, intimate that the government monopoly in tobacco has done much to bring this about. The cigars of the 'Regie,' that is, those made at the government manufactory, are so bad, they say, and the tax on all other brands so prohibitive, that the thing to do in France is not to smoke at all."

— William Kilsby, a London chemist, claims to have discovered that diphtheria and other contagious diseases can be cured by inhaling the fumes of nitric acid. He relates the cure of a virulent case of diphtheria in his own family. In order that the medical profession might enjoy the benefits of his discovery, Kilsby wrote to the Royal College of Physicians, stating that he had found an absolute cure for infectious diseases, and, by way of reply, received the intimation that the college did not deal in secret remedies.

— An English paper, the *Christian*, speaking of the temperance subject, says: "The Russian government has taken the drastic step of suppressing the publican, and has undertaken the production and sale of drink. The change has resulted in a large increase in the public revenue, although that was not the object in view, but rather the regulation and limitation of a traffic which, in Russia, as in every other country, is found to be productive of national evils. . . . At the same time the government has subsidized the temperance societies with a sum of 180,000 pounds. Shall we ever have an administration in England bold enough on the side of righteousness to deal as courageously with the dread traffic in these islands?"

— The wharf at Dyea, Alaska, recently burned, with 30,000 feet of lumber.

— The United States cotton crop this year will be short, as compared with last season.

— Ex-President Cleveland has declined to act on the International Arbitration Committee.

— The will of the late Dr. Mc Glynn leaves all his property to the Anti-Poverty Society.

— General Otis has succeeded General Wheeler, in command of the Department of the Lakes.

— Prince Eui Wha, heir apparent to the throne of Korea, will enter college at Washington, D. C.

— Because of war between rival companies, Chicago gas now costs but forty cents a thousand feet.

— A Philadelphia firm has secured the contract for \$100,000 worth of wool underwear for American soldiers.

— The new power house for the street railways of Sydney, Anstralia, will be equipped by American manufacturers.

— The leading manufacturers of fire-extinguishing apparatus have formed a trust, with a capitalization of \$9,000,000.

— Good rains have fallen in all the Indian famine districts, and the number now receiving relief is reported to be less than 4,000,000.

— Railroad trains were stopped nearly two hours, September 11, between Grand Junction and Glenwood Springs, Colo., by herds of deer on their way south.

— It is reported that "blacks in the interior of New South Wales, Australia, have risen against the whites, massacring the settlers, and burning their homes."

— Last year the Carnegie Steel Company made ten per cent of all the steel produced in the world, and twenty-six per cent of the output in the United States.

— The board of United States army officers recently appointed, recommend three islands near the coast of Cebu, for the use of the leper colony in the Philippines.

— A fourteen-year-old girl recently swam from Fort Hamilton across The Narrows, New York Bay, to St. George, Staten Island, in two hours and five minutes.

— Tora, the Japanese wife of Sir Edwin Arnold, has become one of the most popular hostesses in London. She speaks English finently, with only a slight accent.

— The Japanese government has intimated that, in the event of the partition of China, it has selected the province of Fohkien and the treaty port of Amoy as its portion.

— The Hamburg-American liner "Deutschland" recently made a record passage from Sandy Hook to Plymouth, England, in five days, seven hours, and thirty-eight minutes.

— The reindeers sent by the United States government from Lapland to the Klondike, have become thoroughly acclimated, and are growing rapidly. The herd now numbers nearly 3,000.

— It is reported from Anstralia that gold has been discovered on the 21,000 acres of land given the Salvation Army by the government of Western Australia. This land is on the Collie River.

— For refusing to permit the recitation of a prayer for the late King Humbert, of Italy, the bishop of Andria was almost mobbed in Naples, and had to be escorted out of the city by the police.

— Mr. John Brisben Walker, editor of the *Cosmopolitan*, ascended 11,000 feet of Pike's Peak, Colo., in his automobile, Wednesday, September 12. This is the highest point ever reached by an automobile.

— Lord Roberts is expected to reach London by November 1, to take up his duties as commander-in-chief of the British army. At that time Sir Redvers Buller will be given command of all troops in South Africa.

— The cotton spinners of Manchester, England, have decided not to purchase American spot cotton during the month of September. This decision may lead to the closing of scores of cotton mills in this country, for several weeks.

— Advices from Virginia say that the "Jim Crow" law in that State "was first enforced against the Pamunkey Indians. They protested, and now the authorities yield this point, and allow them to ride with the whites."

— The French paper, *Le Journal Des Débats*, for August 18, states that "in the list of grand prizes awarded at the Paris Exposition by the jury for class 1, devoted to works of teaching and of education, we find two whose similarity are particularly suggestive. We see, side by side, the same awards to the public schools of London and to those of the South African Republic, or the Transvaal."

—After a long period of inaction, twenty-five mud volcanoes in Mendocino County, Cal., have begun spouting black mud.

—Prince Maximilian, of Saxony, has accepted the professorship of canonical law at the University of Freyburg, Switzerland.

—Thomas A. Edison's latest invention, almost perfected, is designed to generate electricity without the use of engines and dynamos.

—Over twenty new cotton mills are in process of construction in Georgia. At this rate of growth, the Southern States will soon be able to fix the price of cotton.

—The Kelly Ax Manufacturing Company's plant at Alexandria, Ind., was burned August 21, the loss being \$800,000. The company employed 1,000 men when running a full force.

—The population of Baltimore, Md., is given as 508,957; of Denver, Colo., 133,859; Wilmington, Del., as 76,508; Paterson, N. J., as 105,171; San Francisco, Cal., as 342,782; Boston, Mass., as 560,892.

—A dispatch from Cape Town, South Africa, says that "the siege of Ladybrand has been raised, after several desperate attempts to capture the town and its little garrison of 150 British troops." The Boers who attacked the place numbered over 2,000.

—There are to-day, in the United States, twelve political parties, each having nominated candidates for president and vice-president. The names of the parties are as follows: Socialist Labor, Social Democracy, United Christian, People's Party, Middle of the Road, De Leon Socialist, Republican, Prohibition, Democratic, Silver Republicans, National Party, and the Union Reform Party.

—A London dispatch dated September 6, says that "General Buller's column has been fighting continuously since August 21, and now finds its progress blocked by Botha among the Leydenburg Mountains, in a position which is described as stronger than Vaal Krantz or Laing's Nek. . . . Lord Roberts hopes to turn them out by a flank movement. . . . This will be the last stand of the Transvaal Boers, who will not retreat farther northward, owing to the hostility of the natives."



CADILLAC (MICH.) CAMP-MEETING.

The railroad companies will grant reduced rates to the Cadillac (Mich.) camp-meeting, September 21, 24, 25, from all points within a radius of fifty miles of the place of meeting.

FLORIDA, NOTICE!

THERE will be a meeting of the Florida Conference in connection with the State meeting at Terra Ceta, September 28 to October 8. Delegates should be elected at once, and their credentials sent in to the secretary. Rate of representation, one delegate to each organization, and one for each fifteen members. The annual conventions of the Florida Tract Society and of the Florida Sabbath-School Association will also be held in connection with this meeting.

ALTANA W. KECK, Sec.

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*.

Mrs. H. B. Wilkinson, Lowry, Va.

Mrs. Carrie S. Hammond, Holdrege, Neb.

A. T. Shultzberger, 915½ Seventeenth St., Altoona, Pa., periodicals and tracts.

J. W. Buckland, Box 236, Great Bend, Kan., REVIEW, Signs of the Times, Little Friend, Youth's Instructor, and tracts: "Is the End Near?" "Is Man Immortal?" "Can We Know?" "Twenty-fourth of Matthew," "Signs of Times."

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.—Correspondence with an Adventist broom-maker, with view to learning the trade and furnishing material if necessary. Address Nelson L. Reed, Pomona, Kan.

CAMP-MEETINGS FOR 1900.

DISTRICT ONE.

West Virginia, Fairmont, Sept. 13-24

DISTRICT TWO.

Florida, Terra Ceta, Sept. 28 to Oct. 8
Florida, Punta Gorda, Oct. 12-22
Florida, Ocala, Oct. 26 to Nov. 5

DISTRICT THREE.

Illinois (local), Salem, Sept. 13-23
Indiana, Muncie, Sept. 13-23
Michigan, Cadillac, Sept. 21 to Oct. 1

DISTRICT FOUR.

Nebraska (State), Seward, Sept. 18-23
Dakota, Beresford, S. D., Sept. 19-24
Iowa, Ottumwa, Sept. 25-30
Iowa, Exira, Oct. 9-14
Minnesota, Lake Crystal, Oct. 3-8

DISTRICT FIVE.

Kansas (State), Emporia, Sept. 20-30

DISTRICT SIX.

California, Napa, Sept. 27 to Oct. 7
California, Chico, Oct. 11-21
Upper Columbia, Baker City, Ore., Sept. 14-24

Obituaries.

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

TOWN.—Killed by a runaway team at La Junta, Colo., Sabbath, Aug. 25, 1900, John M. Town, aged 60 years. His wife, Ellen M. Town, is a member of the Temper Valley church. Funeral services were conducted by the writer.

J. B. WILSON, D.

MARTIN.—Died at Rose Lawn, Wis., Aug. 29, 1900, of cholera infantum, Delbert Percy, only son of Brother and Sister Frank Martin, aged 2 years, 5 months, 26 days. Words of comfort were spoken by the writer, from 1 Thess. 4: 13.

J. KLOSS.

MILLS.—Died at Edenville, Mich., Aug. 18, 1900, our daughter, Mary Jennett Mills, aged 28 years, 5 months, 30 days. A few hours before the time appointed for her funeral, her husband, Edward Mills, also fell asleep in death. Funeral discourse was delivered by Brother C. B. Childs.

ALBERT AND HANNAH ERWAY.

CANNON.—Died at Springdale, Ark., Aug. 26, 1900, Mrs. William Cannon, aged 71 years, 1 month, 14 days. She was one of the first Sabbath-keepers in Arkansas. She leaves a husband and six children to mourn their loss. Comforting words were spoken by the writer, from 1 Thess. 4: 18.

A. E. FIELD.

ROBERTS.—Departed this life, July 21, 1900, Ann Roberts, aged 70 years, 3 months, 6 days. She had suffered for many years with stomach trouble, but bore her pain with patient fortitude. Her last words were comforting: "I am ready; come, Lord Jesus, any time." Three sons mourn their loss.

M. S. ROBERTS.

PETERSON.—Died at Sunrise, Neb., Aug. 19, 1900, of a complication of diseases, Sister Matilda Peterson, aged 72 years. She had been an invalid for a number of years. Her son-in-law, W. Asp, cared for her constantly during the last three weeks of her life. One daughter survives her. The funeral discourse was delivered by the writer.

J. W. BOETTCHER.

SHEPARD.—Died at Otsego, Mich., Aug. 21, 1900, of paralysis, Alanson Shepard, aged 79 years, 3 months. He was identified with the message given by William Miller in 1843-44, in Rochester, N. Y., and was one of the oldest Sabbath-keepers in Michigan. He leaves a faithful wife, with whom he had lived fifty-seven years, and three children, to mourn their loss, but not without hope. The funeral services were conducted by the writer.

M. S. BURNHAM.

BARNES.—Died in Wallace, N. Y., Sept. 5, 1900, of paralysis, Mrs. Esther H. Barnes, aged 69 years. Sister Barnes, in company with her husband, accepted the Third Angel's Message in 1897, through the labors of the writer. After fifty years of happy wedded life the sad parting came. Sister Barnes died with the full assurance of a part in the first resurrection. She leaves a husband and two children to mourn their loss. Discourse was delivered by the writer, from Rev. 14: 13.

LULU WIGHTMAN.

GIBBS.—Died at Woodland Park, Colo., July 11, 1900, of cancer of the stomach, Elsie L., daughter of Will D. and Josephine Gibbs, aged 14 years, 11 months, 7 days. Elsie was a patient sufferer, for she knew the peace of God. When told the nature of her malady, and that it would prove fatal, she calmly replied, "It is best as He would have it;" and so, peacefully, trustfully, sank to sleep, revealing to the last the character of the Master. She was buried under the shadow of a giant pine, in her beautiful mountain home. The writer conducted the services, speaking words of comfort from Ps. 23: 4, to a large congregation of loving friends.

W. W. HILL.

ANDROSS.—Sophronia Andross, wife of Wm. H. Andross and mother of Elder E. E. Andross, died April 9, 1900, after a lingering illness, at her home in Milton, Ore. Her maiden name was Winegar. She was born in the State of New York, June 19, 1827. She was married Sept. 13, 1851. She, with most of her family accepted present truth and joined the church in 1885, and was a consistent member to the end of her earthly life. She died in the full triumph of the faith of the Third Angel's Message. She will be greatly missed by the church at Milton. The funeral services were conducted by Elder W. F. Martin. The text was Heb. 9: 27, 28. The hymns were 420, 1363, 464, 970, of "Hymns and Tunes." She was laid to rest in the Weston Cemetery, to wait the glad reunion of the last great day.

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OF THE WORLD,



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It is a comparative map, and should be in every family of Seventh-day Adventists.

This map is printed on cloth, and is 24x36 in. in size. The price is 75c; with the *Missionary Magazine*, one year, \$1.15. The map, the *Missionary Magazine*, and the *Berean Library*, for one year, \$1.75.

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IS THE TIME

When each Sabbath-school and family ought to place an order for the *Lesson Quarterlies* for the fourth quarter of 1900. Send your order early so as to have them by the last Sabbath of the present quarter.

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REVIEW TESTIMONY MEETING.—NO. 13.

RICHFIELD SPRINGS, —, Aug. 9, 1900.

Inclosed find one dollar, for which renew my subscription to the REVIEW. I feel as if I can not do without it; for I can not hear any preaching, except that which I get through the REVIEW. I can hardly wait for the paper to come. I love its precious truths.

MRS. S. M. SLEMMONS.

—, N. J., Aug. 8, 1900.

Inclosed find seventy-five cents, for which send your good paper two months to —, South Vineland, N. J., and four months to —, Minotola, N. J. We love the paper more and more each week, and it is a pleasure to introduce it to our friends.

IDA M. TOWER.

—, IOWA, Aug. 7, 1900.

Inclosed you will find a draft for seventy-five cents, for which please send the REVIEW to —, Knoxville, Iowa, for six months. We all think the REVIEW gets better all the time. My father says that every number that comes is better than the last.

MARY E. WALL.

—, IND., Aug. 6, 1900.

At our house we have found out that we can not do without the REVIEW; so you will find inclosed seventy-five cents, with which to renew my subscription.

R. D. NYE.

—, N. J., Aug. 6, 1900.

To one who has to go sixty miles to hear Seventh-day Adventist preaching, as I am obliged to do, the REVIEW is precious.

JOSEPH E. LAYTON.

—, MO., Aug. 7, 1900.

Inclosed find twenty-five cents, to pay for the REVIEW for two months. I can not do without the REVIEW long at a time. I would rather do without other things.

ALLEN M. BOAZ.

—, ONTARIO, Aug. 8, 1900.

Inclosed you will find fifty cents, for four-months' subscription to the REVIEW. Being isolated from other Sabbath-keepers, we appreciate more than ever the good news contained in our paper, telling us of the soon coming of our Saviour.

MRS. J. C. ROBINSON.

—, VT., Aug. 2, 1900.

Inclosed find \$1.50, to renew my subscription to the REVIEW. I could not get along without the dear REVIEW.

MRS. MARY A. SULLIVAN.

—, MICH., Aug. 7, 1900.

Please find seventy-five cents inclosed for renewal of my subscription to the REVIEW. I could not think of missing a single number of the paper. We look for it eagerly every week. I value it next to the Bible.

MRS. JACOB LUNGER.

—, CAL., Aug. 2, 1900.

I received the roll of REVIEWS that was sent to the camp at Blue Lake, and I believe that it did much good. Several who had not been taking the REVIEW for a long time promised to send for it.

CLARENCE SANTEE.

—, CAL., —, 1900.

Inclosed you will find \$1.50, for the REVIEW. I could not well live without my paper.

HATTIE E. GUSLER.

—, DEL., July 30, 1900.

Thank the dear Lord for the precious truths the REVIEW teaches. It is a mighty power just now, and it is what every obedient child of God must have for these times. It is laden with just such truths as we all need to brighten up our hopes.

WM. CULVEYHOUSE.

—, MINN., July 30, 1900.

Inclosed please find two dollars for the REVIEW. I have had it most of the time for forty years, and would like to have it come to my home as long as I have one.

DR. T. S. McDONALD.

—, VT., July 30, 1900.

I inclose fifty cents for the REVIEW. I can not do without it, and I would greatly miss its friendly visits each week. I can not keep pace with the message without it.

CLARA LECKTIDER.

—, I. T., July 31, 1900.

Inclosed find seventy-five cents, for the renewal of my subscription to the REVIEW for six months. We are an isolated family of Seventh-day Adventists. The REVIEW is our weekly preacher, and we can not afford to be without it. The warnings in its columns are "meat in due season" for us.

W. R. ROBINSON.

—, N. Y., July 31, 1900.

We have taken the REVIEW for over twenty-five years, and prize it highly.

MARY E. MIDDLEKAUFF.

—, IOWA, July 23, 1900.

Inclosed find \$1.50, for another year's subscription to the REVIEW. I can not express the good it has done me.

NANCY MILES.

—, NEB., July 24, 1900.

Inclosed find seventy-five cents, for a six-months' subscription to the REVIEW. I could not do without my paper.

AGNES BEAL.

—, CAL., July 17, 1900.

Inclosed find fifty cents, for which please send the REVIEW four months. I can not do without it. It is a grand paper.

MRS. W. P. MANN.

—, FLA., July 18, 1900.

Please send the REVIEW, as we are alone, and feel that we can not do without it. Inclosed find seventy-five cents, for six months' subscription. I have been a subscriber for twenty-seven years. The REVIEW comes laden with precious words of truth, and it is a great help to us in our lonely condition.

CHARLES CHANTLER.

—, NEB., July 19, 1900.

Please find inclosed \$1.50, to renew our subscription for the REVIEW. We do not wish to miss a number. The corn crop is an assured failure here, but the Lord has given us the privilege of earning money to pay for the REVIEW, so please send it right along.

GEORGE TEFTEL.

—, KAN., July 19, 1900.

Please find inclosed one dollar, to renew my subscription to the REVIEW. I feel that I can not do without it in these troublous times. When read, I send it to a sister in Missouri; and after she reads it, she sends it to a friend of hers in Colorado, and so it is kept moving.

MRS. E. O. LOOMIS.

—, N. Y., July 19, 1900.

Inclosed please find two dollars, for the REVIEW. God bless the seed-time of the REVIEW, and God bless the harvest.

DR. RUTH BRYANT.

—, PA., July 25, 1900.

God bless the REVIEW for the good it is doing in these last days. Inclosed please find seventy-five cents, for six-months' subscription.

T. J. CHAMBERS.

—, S. D., July 27, 1900.

Inclosed find twenty-five cents, to apply on my subscription, which expires August 7. I can not get along without the dear REVIEW, which has visited me each week for over forty-three years. When it is not here on time, or I miss a number, it seems like losing a dear friend, which indeed is the case.

G. W. ROGERS.

Inclosed please find one dollar, to apply on my subscription to the REVIEW. I can not do without it, as the articles published in the paper are so interesting.

D. M. FOSTER.

—, MINN., July 26, 1900.

Inclosed please find \$1.50, for another year's subscription to the paper. I like the REVIEW very much, and would not be without it.

ANNA E. PERKINS.

—, CAL., July 20, 1900.

Inclosed find \$1.50, for subscription to the REVIEW for one year. Your paper is so full of living truths for this time that we can not do without it. We need the REVIEW in order to keep in touch with the work in all its branches, and then it gives such good instruction at all times.

MRS. ELLA C. KNAPP.

—, TEX., July 16, 1900.

I love the paper very much, and appreciate its weekly visits.

MRS. ELLA COOPER.

—, NEB., July 17, 1900.

Personally, it seems to me that the REVIEW gets better each week; and as I visit our brethren in different places, I urge upon them their need of taking it.

C. R. KITE.

—, CAL., July 6, 1900.

The REVIEW has been a welcome visitor to my home for over a quarter of a century. I can not afford to be without it.

M. C. ISRAEL.

—, TEX., July 9, 1900.

Inclosed find one dollar, to renew my subscription to the REVIEW. I can not well do without it.

MARY YOUNGBLOOD.

—, S. D., July 14, 1900.

I miss the dear REVIEW, and feel that I must have it, as I am alone on a farm.

MRS. H. B. BAILEY.

—, IND., July 1, 1900.

Inclosed find a postal order for another year's subscription to that much-loved paper. I love the REVIEW, and could not do without it.

MRS. LEAH B. VICTOR.

—, SWEDEN, June 6, 1900.

We could not think of doing without the REVIEW as long as we can pay for it. It is indeed refreshing to get the truths of God in this way every week.

O. NELSON.

—, MO., June 29, 1900.

The REVIEW is like a good long letter, each week, from a dear friend.

WM. COCHRAN.

—, IOWA, June 26, 1900.

I know that I derive great benefit from reading this paper. It seems to me an invaluable source of spiritual strength.

MRS. DORA LOGAN.

—, MONT., June 24, 1900.

I love the REVIEW, and would not be without it for anything.

M. HINCHCLIFF.

—, MICH., June 29, 1900.

I love to read the REVIEW. It has been as good as a living preacher to me. My faith has been kept alive by reading and studying it.

ARTHUR S. ALLARD.

—, IOWA, —, 1900.

I would feel as if I had lost a dear friend if I gave up the REVIEW. I send out my papers as soon as I read them, so that others may be blessed.

MRS. H. PERSTOR.

VERMILION, —, June 12, 1900.

I am one of the lonely Sabbath-keepers, and feel that I can not do without the REVIEW.

A. J. OSTERHOUT.

—, SCOTLAND, July 8, 1900.

Inclosed find \$1.50, for renewal of my subscription to our good messenger, the REVIEW. I have been a constant reader of the progress of the message in its columns ever since I came into the light of present truth. Sister White's first-page articles are worth many times the price; in fact, they can not be estimated in dollars and cents. I would indeed feel almost defeated and cast down were it not for the new energy I receive from its columns.

WILLIAM S. ROSIE, JR.

—, FLA., July 3, 1900.

I can not get along without the good REVIEW. It is all the preacher we have here, and it is a good one.

FELIX CAPMAN.

—, IND., June 18, 1900.

It seems to fill my soul from week to week. I could not think of doing without our good church paper, the REVIEW.

MARY A. CLINE.

Is Sunday The Sabbath?

This tract, which appeared as No. 24, **Bible Students' Library**, has been out of print for some time; but owing to the great demand, it has been reissued.

It is a tract of eight pages. The subject is discussed in a clear, logical, and terse manner, which makes it an acceptable little leaflet to place in the hands of your neighbors or friends.

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REVIEW AND HERALD PUB. CO.,

Battle Creek, Mich.

Battle Creek, Mich.,
Sept. 11, 1900.

Dear Brother Sutherland: I have carefully read "Living Fountains or Broken Cisterns," and I think the book is calculated to do much good. It sets forth the principles and the history of true education, together with the growth of Protestantism; and also the educational system of the papacy. Having read the book, I can but wish it were placed in the hands of every family, that all might see the influence of pagan and papal schools. Our children and people need an education that is practical. The Bible should be the foundation of our Christian education; and where it is necessary to have books, these books should contain nothing but truth, that their influence upon the mind may be helpful. "Living Fountains or Broken Cisterns" shows the absolute necessity for making the Bible the foundation of Christian education. I recommend it to all our people.

S. N. HASKELL.

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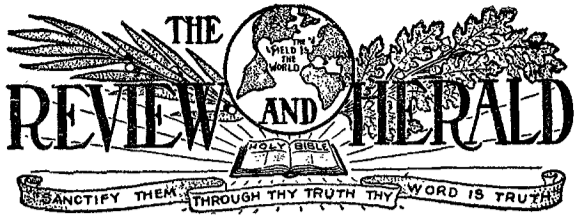
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BATTLE CREEK, MICH., SEPTEMBER 18, 1900.

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.

LAST year one fourth of the entire revenue of the United States government was paid out in pensions.

THE permanent post-office address of Sister L. Flora Plummer is now 1502 Third Ave., South, Minneapolis, Minn. All communications concerning the work of the Missionary Reading Circle should be addressed to her there.

MARQUIS ITO, of Japan, said to be "probably the best-informed man alive, on Eastern politics," has said: "The present is the greatest crisis in the history of China; and all preceding Eastern questions sink into insignificance beside it."

THE population of China is greater by several millions than that of Russia, the United States, Germany, France, Britain, Japan, and Italy, combined. It is therefore now argued that the Powers must, in self-defense, insure the policing of China in respective "spheres of influence."

"WHAT is the cause of the attraction of gravitation" is one of "the two most insoluble questions in physics." "Late careful investigation of the nature of gravitation has served only to show that it yet defies all investigation." All this is simply because of the leaving out of God and his word. Gravitation is the power of God; and the *cause* of it is God.

LATE experiments have succeeded in breaking up into a *thousand* fragments what has been supposed to be the ultimate atom. Each of these fragments is called an *ion*. So, unless the term "atom" be still carried back to express the thought of the smallest possibly conceivable body, the new word "ion" will have to be permanently adopted to express that thought.

BROTHER ASA SMITH, of Battle Creek College, writes to us that the poem on the first page of the REVIEW of September 4 was not written by him. Some mistake has therefore been made in this Office. Is there another Asa Smith, who *did* write it, so that our mistake is in crediting it to the one at *Battle Creek College*? Or was it not written by *any* Asa Smith? Will the person who did write the poem, or who sent it to us, please tell us, so that we can make the proper correction?

IN an article in the *Independent*, September 13, Dr. Max Nordau says that "in countries where, thirty or forty years ago, the Jew had no civil disqualifications, the laws granting his civil rights are being repealed." He says that this is "true of every European country where the Jew has even the pretense of civil liberties;" and that the situation of the Jews "to-day is worse than at any time within our memory."

IN THE REVIEW
OF
OCTOBER 2

we shall begin the publication of a series of articles on "The Church." We can promise to all that these articles will be of great value to every reader. Be sure that your subscription is not allowed to expire; for you simply can not afford to lose these excellent articles.

ALSO
THE MISSIONARY READING CIRCLE will begin its work again the second week in October. The first lesson will be printed in the REVIEW of October 2. Sister Plummer will tell you about it next week. The studies are to be in the book of Revelation. This is another good reason why you should not let your subscription expire at any time in the next six months.

IN an interview in Chicago, September 15, Terence V. Powderly, formerly grand master of the Knights of Labor, and now United States Commissioner of Immigration, speaking of fair wages for work, said: "What an American thinks fair is *what he can get*. It is in the air. The spirit infects not only the older Americans, but all who come here." That is the truth; and being stated on such authority puts it beyond all question as the truth. And from that it follows that whatever means that needs to be employed to get what he can, is counted honest and just. Mr. Powderly further remarked that "this accounts for much of our progress." And that is true: it is the very spirit of the latest steps in "our progress."

"THE Marshaling of the Nations" is still being ordered by the fifties and the hundreds. More than *thirty thousand* copies have already been issued in English; and now it is ready in the Swedish and Danish-Norwegian languages. It is present truth in whatever languages it may be made to appear. Let the Scandinavians everywhere have the opportunity to read it. The China entanglement of the Powers will continue forever; and "The Marshaling of the Nations" tells the secret of it, even unto the end. Thus the pamphlet will *never* be out of date; and at its low price of *ten cents* can readily be sold by anybody, anywhere that the people can have an opportunity to see it, with its clear and telling colored map. Give them an opportunity.

CONTRACTS have been made for connecting all the Hawaiian Islands by the Marconi system of wireless telegraphy.

OF the early days of Salmon P. Chase, of President Lincoln's cabinet, and afterward chief justice of the United States Supreme Court, a correspondent of the *Christian Advocate*, August 2, says: "My father built the first brick house in Columbus, Ohio, with his own hands; Salmon P. Chase was his hod-carrier, and hauled the brick and lime in an ox-cart. He wore a flax togam and went barefoot."

THE RELIEF OF THE SCHOOLS.

AT an early morning meeting on the Ionia (Mich.) camp-ground, the subject of the RELIEF OF THE SCHOOLS was presented. There was a most hearty response from the brethren and sisters assembled. In round numbers, twelve hundred dollars (\$1200) in money and pledges was contributed to the big fund, and about seven hundred copies of "Christ's Object Lessons" were subscribed for. A considerable portion of the State had already been canvassed for the book, and a number of orders, approximately six hundred, previously secured, which accounts for the comparatively small showing of subscriptions for the book at the camp-ground. We feel deeply thankful for this help, and trust that God will bless the kind givers.

P. T. MAGAN.

MICHIGAN, ATTENTION!

OUR brethren and sisters who made pledges at the Ionia camp-meeting to the big fund for the RELIEF OF THE SCHOOLS will please take notice that the money for these pledges, when due, should be sent to Brother A. G. Adams, treasurer of the General Conference, Review and Herald, Battle Creek, Mich.

THERE ARE FIVE TUESDAYS

in October, this year; and we find, by examining our REVIEW mailing list, that subscriptions will expire on every Tuesday of the month. Here are the names of five subscribers (taken at random from the list) whose subscriptions expire on the 1st, 9th, 16th, 23d, and 30th of October, respectively:—

LWWhite	25 ⁰⁰
TBBuckner	25 ⁰⁰
EMWhittemore	10 ⁰⁰
LDSantee	25 ⁰⁰
EABaker	50 ⁰⁰

If your subscription to the REVIEW expires in October, 1900, the yellow label on your latest paper received, will show you on which Tuesday it expires. While renewing your own subscription, will you not also send us one or two new subscriptions, even though for only two months, at 25 cents, or four months, at 50 cents? Try to do so.

REVIEW AND HERALD.