

The Adventist Review and Herald

HOLY BIBLE
H. M. Aldrich
346 Champion St.

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.

VOL. 78, No. 24.

BATTLE CREEK, MICH., TUESDAY, JUNE 11, 1901.

WHOLE NO., 2432.

The Review and Herald

Established 1850.

ISSUED EACH TUESDAY BY THE
Seventh-day Adventist Publishing Association
BATTLE CREEK, MICHIGAN

Terms in Advance

One Year.....	\$1.50	Four Months.....	\$.50
Six Months.....	1.00	Three Months.....	.40
Eight Months.....	.75	Two Months.....	.25

Address all communications and make all Drafts and Money Orders payable to—

REVIEW AND HERALD, Battle Creek, Mich.

[ENTERED AT THE POST OFFICE AT BATTLE CREEK]

General Articles.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

JUST A LITTLE FARTHER ON.

THOS. ROWE.

Just a little farther on, just a little farther on,
All our trials will be ended, all our sorrows will be
gone.
No more sickness, death, or sighing, no more fail-
ures after trying,
In that gladsome great "to be," just a little far-
ther on.

Just a little farther on, just a little farther on,—
What a hope to keep us striving till life's battles all
are won!
Though sometimes we lose its light, it is shining
just as bright;
In that gladsome great "to be," just a little far-
ther on.

Just a little farther on, just a little farther on,
No more hearts to break from crying, no more faces
pale and wan;
Life would not be worth the living, costliest gift
not worth the giving,
If our Father did not beckon, just a little farther on.

But there is a farther on, aye, there is a Farther On;
For the night of sin is passing, soon eternal day will
dawn;
Hold on just a little longer, grasp faith's rope a
little stronger,
We shall stand upon Mt. Zion, just a little farther on.

"LABORERS TOGETHER WITH GOD."

MRS. E. G. WHITE.

"We are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, of what sort it is."

Let us study these words carefully and prayerfully. In order to be understood, the Bible requires much thought. When we are preparing

to go to a new country, and have received from our friends letters of instruction, how carefully we study those letters! We are strangers and pilgrims on this earth, journeying to a better country, even a heavenly, and to us have been given letters of instruction. Again and again we are enjoined to study these directions carefully, so that we shall make no mistake. God is faithful. If we are willing to be taught, He will do His part in teaching us. Let us not neglect our part. We are to labor together with God, working out our own salvation with fear and trembling, knowing that it is God who works in us to will and to do of His good pleasure. If we are faithful in doing our part, in co-operating with Him, God will work through us the good pleasure of His will. But God cannot work through us if we make no effort. If we gain eternal life, we must work, and work earnestly. If we lack in spiritual strength, we may know that we have failed of doing our part. Just as soon as the plan of salvation was devised, Satan began to work; and if we hope to stand against him, we, too, must work. We must follow the example Christ has left us, submitting to Him in everything. Our will must be in harmony with His will.

"Other foundation can no man lay than that is laid, which is Jesus Christ." Are we placing the right kind of material upon the right foundation? If we lay upon the foundation wood, hay, stubble, sad indeed will be the result! Will that which we are bringing to the foundation endure the fire of the great day of God? Are we using our talents in the Master's service? Are we kind and courteous to all around us? Do we cherish in our hearts, and reveal in our lives, the principles of the truth?

The characters we form here will decide our eternal destiny. What kind of material are we using in our character building? We must guard well every point, seeking to gain that purity which will make our lives harmonize with the saving truth we profess to believe. Our part is to put away sin, to seek with determination for perfection of character. As we thus work, God co-operates with us, fitting us for a place in His kingdom.

If we constantly receive grace from God, we shall be vessels unto honor, sanctified and meet for the Master's use. Daily receiving blessings, we shall daily impart blessings to those around us. But in order to be successful in this work, we must deny self. We cannot at the same time please self and serve Christ. We are not to follow our own inclinations, but look to Jesus, waiting to receive orders from our Captain.

Our one desire should be to do God's will in a way that He will approve. All our blessings come from Him, and He desires us in return to give Him our glad and willing service. Are we doing this? Are we receiving and imparting His grace? Are we standing under His banner as faithful sentinels? Are we learning precious lessons, that we may teach others? Let us not rob God. All things come from Him, and He expects us to return Him of His own.

Our money belongs to God, and He calls upon

us to acknowledge this by paying a faithful tithe and giving willing offerings. The children of Israel were taught that their possessions came from God, and that by the paying of tithe and freewill offerings they were to acknowledge this. Thus we, too, may acknowledge whence our blessings flow. By giving of our means to save those for whom Christ died, we may show our appreciation of His goodness.

Is it possible that we are robbing God? If so, His blessing cannot rest upon us. This may be the reason why there is not more of the power of God with us. Let each one examine himself, and see whether he is obeying the directions God has given. Remove from your lives everything which separates you from God. Serve Him to the very best of your ability. Show your faith by your works. Cling with living faith to Jesus. Come up to the help of the Lord. Labor earnestly for the Saviour. Then the rich blessing of God will be your portion.

The doing of God's will is essential if we would have an increased knowledge of Him. Let us not be deceived by the oft-repeated assertion, "All you have to do is to believe." Faith and works are two oars which we must use equally if we press our way up the stream against the current of unbelief. "Faith, if it hath not works, is dead, being alone." The Christian is a man of thought and practice. His faith fixes its roots firmly in Christ. By faith and good works he keeps his spirituality strong and healthy, and his spiritual strength increases as he strives to work the works of God.

There is a crown of eternal life to win, a heaven of bliss to gain. The way is rough, and there is much climbing to do. But those who endure the toil, urging their way through all obstacles, will receive the overcomer's reward.

Christ has a right to our entire obedience. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "While we were yet sinners, Christ died for us."

When we claim to accept Christ as our Saviour, and yet continue to cherish sinful practices, we misrepresent Him and put Him to open shame. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

No one should deceive himself by thinking that his defects are not very grievous. If he does not guard against these defects, they will be his ruin, and will be reproduced in those with whom he associates. Those who do not think that God

requires them to watch and pray unceasingly, striving against every imperfection, are deluded by the enemy. Until they change their attitude, they cannot grow in grace. We all need to pray earnestly for determination to overcome every defect of character. Pray that, "the eyes of your understanding being enlightened; . . . ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power."

How many there are who retain wrong habits because they think they cannot overcome them. They do not make determined efforts to overcome. They cherish their sins as if they were precious jewels. If they are reproved, they murmur against the one who is watching for their souls as he that must give an account. Some, when reproved, act disrespectfully toward the one who, in the fear of God, showed them that they were misrepresenting their Saviour. They need to learn the meaning of true conversion. Paul writes, "If so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. . . . Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Let us not be impatient and angry when our friends show us our mistakes and dangers. Some have followed their own way so long that they do not realize that they have serious defects of character, which influence others to their hurt. Let these remember that they are sowing seeds of imperfection, and that for this God will bring them into judgment.

We are enjoined to be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation." If your influence leads others astray, something is wrong. You are not obeying God's directions. Take advice. Do not dispute with the one who labors for your good. Put yourself under discipline. Remember that if you cannot see that you are guilty, you are in danger. Self-indulgence has blinded your eyes. Put forth an effort proportionate to the value of the object of which you are in pursuit. Remember that you are seeking for eternal life. It will not pay to be indolent and slothful on the very borders of the eternal world. Put to the stretch every spiritual sinew and muscle. Infinite resources have been provided for you. Then do not fail of being complete in Christ. God's work will triumph. The question we should each ask ourselves is, Shall I triumph with it?

WORK FOR BOTH.

A. E. BATES.

(Training School, Chicago.)

"MANY there be which say of my soul, There is no help for him in God." Ps. 3:2.

Yes, there are many to-day who are saying, "It is no use to waste time in working for men who are as far down in sin as these criminals are. So we had better let them alone, and work for those who are more favorably inclined."

But hold, my brother! did not Jesus come to save the sinner, and had we not better work for Him, in showing these discouraged ones His way, instead of turning all our energies to those who think themselves "good enough" already?

What if they are poor? "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" James 2:5.

Should we have respect to "him that weareth the gay clothing," or to him that is morally inclined, and forget the one whose heart, perhaps, in the sight of God, is nearer right?

Let us deal with each as of infinite worth.

THOUGHTS OF HEAVEN.

ELDER L. D. SANTEE.

"I WILL come again, and receive you unto myself." John 14:3.

I take up my Bible, that message from heaven,
And thoughtfully ponder the words that are there;
The white robes of saints, and their sins all forgiven,
And crowns that are starry, and homes that are fair.

I think of the faces and hearts that are tender,
Of curls that lie lightly on foreheads of snow,
Of eyes that beam soft, in their heavenly splendor,
Of hearts that shall thrill, and of bosoms aglow.

I think of the price of that exquisite gladness,—
Christ's woe in the garden, His death on the tree,—

And over my spirit a shade comes, of sadness:
His death and His sufferings, all were for me,
And humbly I pray that through Jesus' merit
My sins may be canceled, my errors forgiven,
That I, as an heir, may the promise inherit,
And dwell with the righteous, in yonder bright heaven.

My life is like others; 'tis but the old story;
My boat is adrift on time's treacherous sea;
But soft in the heavens there beameth a glory,
A promise of welcome extended to me.
The fogs from the waters are slowly uplifting,
The sunshine of gladness shines bright on the shore,
And soon shall I come to the end of my drifting,
Where the tempests of trouble shall beat nevermore.

APOSTOLIC METHODS.

ELDER F. D. STARR.

(Oakville, Ontario.)

THE night before leaving my home to start to our recent General Conference, I had a dream in which I seemed to be receiving instruction from an extraordinary teacher. The topic he was dwelling upon was that of the manner of labor of the various apostles of our Lord in the early years of the present dispensation. Said the speaker: "The mighty work wrought by God through these men has not been suitably appreciated. It was the greatest miracle that ever took place since creation,—the wonderful spread of Christianity throughout the world at that time, its influence upon society, and the vast numbers who were soundly converted to God." This teacher then proceeded to describe in detail the various individual methods of these apostles. There was unity in diversity. While all worked in harmony with a general plan, there was the greatest liberty in the matter of individual methods in their work. Philip's manner of labor, with its personal peculiarities, was minutely explained, then that of Peter's work, in the same way, then that of James, John, and the rest, one after the other. It was the most interesting and entertaining instruction to which I had ever listened. I obtained a view of the subject that was much in advance of anything I had ever conceived before. The details of this part of the dream I could not remember, they were gone from me like Nebuchadnezzar's dream, but the vivid impression made upon my mind was ineffaceable. Said this gospel instructor: "The sequel of the matter, the key to the situation, the whole thing summed up in a few words, will be found in the book of Acts, the thirty-first verse, the last verse of the chapter, and this verse will connect the history and experience of that time with what follows, and this will connect that work with the work for the present time." But the reader will discover there was a link missing. I did not understand, or remember, which chapter in Acts it was to which the instructor referred, but all

can see it must be a chapter with just thirty-one verses; for it was to the thirty-first verse that reference was made, and it was stated that that was the last verse of the chapter.

When I awoke in the morning, the first thing to do was to examine the book of Acts to see whether there was indeed a chapter with just thirty-one verses. I began at the first, and as I turned leaf after leaf, from chapter to chapter, my heart began to fail me, as it appeared there was no such chapter, till, ah, I reached the last chapter,—just thirty-one verses, sure enough. And what is this golden text, containing in a nutshell the solution of the situation? "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." "Preaching" and "teaching." "The kingdom of God," to which the prophecies point, and "those things which concern the Lord Jesus Christ,"—not the things concerning self or the trifles of earth. "With all confidence;" doubt, fear of man, forebodings for the future, all annihilated! "No man forbidding"—obstacles removed, the word of God having free course, even the opposition of enemies working for the furtherance of the gospel. Thus were the triumphs of the cross achieved in the early Church; thus will the victories of the present be attained.

The courage brought to my mind by this night-season instruction was such that it would be difficult for me to come away from the General Conference without more courage than I had when I went there. I wished to tell my dream there, but thought time was too precious for me to venture to do so, and so I take this opportunity.

Certain victory is before the Third Angel's Message. It has seemed as if the work would succeed if we could get men enough, and money enough, and machinery enough behind it to push it along. But while these are to be consecrated to the work, the elements of success are in the message itself. Its springs that move it along to assured triumph are in itself. The hidden instruction as to the manners of the apostles' labors will doubtless much of it be found in the book of Acts. For the purpose of learning those methods, let us study that book anew.

READJUSTMENT OF THE STARS.

A. SMITH.

(Grandville, Mich.)

THE nebular hypothesis of the creation, preservation, and destiny of the starry worlds leads to skepticism, causing many to doubt that God is the direct and infinite Creator and upholder of all natural phenomena in the universe. Next to popular geology, it is doubtless one of the most hypothetical sciences known. And yet its deductions are the most natural and logical that can be adduced by minds unregenerated by the Holy Spirit, which alone "searcheth all things, yea, the deep things of God." 1 Cor. 2:10. Briefly stated, the nebular theory supposes the existence of all material unorganized substances from eternity; and that at some undefined epoch in the infinite past, the law of gravitation began to operate at a supposed point, drawing to itself adjacent substances, and, by impact or some other agency, evolving heat and rotary motion, eventually resulting in the formation of suns, planets, and satellites. Aside from certain principles forming the basis of true science involved in the system, the whole theory is vague and unsatisfactory.

Having evolved suns and planets to a point of complete development, the nebular theory compels belief in the final complete congelation of the worlds, the death of all organic life therein, and the extinction of light and heat emanating from sun and stars.

How soul-satisfying to turn from such specu-

lations to the unequivocal testimony of the Bible: "In the beginning God created the heaven and the earth." Gen. 1:1. "He spake, and it was; He commanded, and it stood fast." Ps. 33:9.

The Lord said to Job: "Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?" No; the ordinances of heaven are the ordinances of God; and the dominion is wholly in the hands of Him who "upholdeth all things by the word of His power." "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Isa. 40:25, 26.

Men may speculate about collisions of suns and worlds, and the heat and light evolved from the impact; but God's word says of these heavenly spheres, "Not one faileth," and "He calleth them all by names." Yes, He who notices the fall of a little sparrow, and numbers the hairs of our head, has a father's care for the worlds He has created, with their countless millions of sentient beings.

Because certain phenomena observable in some of the distant stars are unexplainable from any known data, we are not justified in concluding that they have diminished from or exceeded the conditions they were created to fill in the sisterhood of spheres.

The psalmist says: "The heavens declare the glory of God; and the firmament showeth His handiwork." Ps. 19:1. The glory of God is His perfection. The works of His hands are perfect. The starry worlds therefore are perfect in all their appointments.

The earth, as a whole cannot now glorify God because of sin. There are, however, glintings of His glory in His people; it lingers in the pencilings of the divine Artist upon the evening sky; it flashes in the aurora borealis; it unfolds in the endless tintings of floral nature: all these are mementos of paradise lost, and promises of the earth made new.

None need fear that the suns and worlds that God has created will ever collide one with another. In their diurnal and orbital movements they all obey the divine will. "No balance, turning to one one-thousandth of a grain, is more delicate than the poise of forces on the world. Laplace has given us proof that the period of the earth's axial rotation has not changed one one-hundredth of a second of time in two thousand years."—*Recreations in Astronomy*, page 145.

No planet that God has made will ever become a frozen mass, nor suns fail of giving their light. God created the cold, doubtless to preserve the purity of interstellar spaces, as salt preserves the purity of the seas. It is called "His cold." See Ps. 147:17. It can never trespass upon the works of God. It will ever accomplish His will, and no more.

God has declared it to be His purpose to consume sinful conditions in our world by fire; and certain scientists conjecture, since phenomena observable in some of the distant stars, are like that which will probably appear in our world at the time of the great conflagration, that such stars in like manner suffer dissolution, and disappear or are recreated with increased or diminished primal glory. But an increase of light and heat in any star can consume, or destroy, nothing but sinful conditions; and since God declares of those stars that "not one faileth," it is vain to base conjecture upon any other principle.

Heaven is the dwelling-place of God. See 1 Kings 8:39. His throne is in heaven, and there is set the dominion of the universe. See Ps. 103:19. The capital city of the universe is the New Jerusalem in heaven. See Heb. 12:22.

The position has been generally taken, and no doubt rightly so, that heaven is the center, or pivot, round which all the starry worlds revolve,

God ever holding the dominion in His own hands, and guiding them. See Job 38:32.

This world in which we live, because of the pollution of sin has cost more than heaven and all the other starry worlds combined. Heaven was emptied of its wealth to redeem the earth. Christ was the only begotten Son of God. He took human nature, and no other, upon himself, and fallen human nature at that. He is bone of our bone and flesh of our flesh, our brother. Jesus loves those whom He has purchased so fervently that He is content to dwell with His people as their brother and king forever. See 1 Cor. 15:24-28. But the Father cannot be separated from His Son. Hence the capital city of the universe in all its glory is to be removed to this earth, and with it the throne of the Father. See Rev. 22:1-5.

The Lord said to Job, "Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?" Job 38:33. This question implies that the Lord could do what man could not; He could set the dominion of the heavens in the earth; and the question would have lacked due force if the Lord did not have it in mind to do that very thing. The Lord says, referring to the earthquake at the giving of the law, "Yet once more I shake not the earth only, but also heaven." Heb. 12:26; see also Matt. 24:29.

"The powers of heaven are the sun, moon, and stars. They rule in the heavens. The powers of earth are those who rule on the earth. The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places."—*"Early Writings,"* page 33.

Why are the starry worlds to be moved out of their places?—Simply to readjust them to the seat of infinite dominion in the earth. Every star must be moved. Every world will feel the thrill of redemption in the earth. See Heb. 12:27, 28. The starry worlds are removed in order that redeemed man may be instated in a kingdom that could not be removed from the earth. The throne of God could be removed from heaven to earth, while the citizens of the heaven would remain there in everlasting possession.

The kingdom of redeemed man, although on the earth, will not be limited to the earth, as would have been had Adam and his posterity never sinned; for redemption has made necessary the union of the divine with human nature. The redeemed, therefore, being of divine birth, become heirs of God and joint heirs with Christ to all things. See John 16:15; Rom. 8:16, 17; Rev. 21:7; Gal. 4:7; 1 Cor. 3:21-23.

Redeemed man will reign in a kingdom of influence over the inhabitants of the starry worlds, such as no other people can ever possess. None will be so well qualified to teach the great principles of salvation as they. In them God will show throughout eternity the riches of His grace to the inhabitants of the starry worlds. When the "sons of God" (Job 1:6) visit heaven, the leading thought must necessarily be concerning the rebellion of Satan and the justice of God; but in the ages to come when they visit the earth, the theme of redemption will command superlative interest. The redeemed race will be the one above all others in which the interest of the universe will center. To be fitted for such a high and exalted position, they will doubtless need the course of training that the one thousand years of judgment in heaven will afford. But to this life only is limited the period in which to form characters, and to fix positions for the immortal life. Every moment is precious and fraught with everlasting consequences.

No joy will be so great and enduring as a sense of everlasting deliverance from the thralldom of sin and consequent death. Nothing will awaken the symphonies of the city of the living God in the earth made new like the song of praise, glory, and honor to Him who had redeemed His people out of every nation, kindred, tongue, and people.

Reader, will you share in that joy and song?

[NOTE.—The reference in the foregoing article to the teaching of science, that the whole solar system is destined at last to become a dead, frozen mass, calls to mind an incident in our own experience. Visiting a friend in the Michigan University, it was our privilege to attend some of the lectures on astronomy. The speaker held the same view of the evolution and formation of the stellar worlds as set forth above. From an original incandescent mass of matter, planets were formed by masses thrown off, from time to time, as the mass increased its revolution, under the cooling process. The conclusion was that the process was still going on, and that the sun is now the only residuum of the solar system remaining in its original state. But as this is still cooling, the time must come, so it was argued, or rather asserted, when this whole system must become a dark and frozen mass, and then a new order of things must begin. What, we know not. Thus the conclusions at which science arrives, if not guided by the word of God, are generally, as in this case, exactly the opposite of what is revealed in the Bible. Science says that this earth, and all life upon it, shall perish in the original cold of chaos. The Bible says that this earth and all things therein shall be burned up, and even its original elements shall melt with fervent heat. But the Bible says, further, that those who are endowed with everlasting life will be able to withstand the devouring fire. Isa. 33:14. Science holds out no hope.—ED.]

THE WORD FROM THE BEGINNING.

W. E. VIDETO.
(Agnew, Mich.)

"BRETHREN, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." 1 John 2:7. The phrase "from the beginning" calls our minds to the time of creation, when all things were created by the word of the Lord. The word of God called every plant and animal into existence, but all created things were not alike. Life was manifested in a wide diversity of forms. Each species existed first in the mind of God, and the spoken word called into existence the species exactly as it existed in the mind of God. The creating word spoken to each plant and animal has continued operative all the time since creation. Every created species has retained the characteristics of the word spoken at the beginning. The word which spoke the white oak into existence still continues to make white oaks. "The word of the Lord endureth forever."

What was the thought expressed in the word when man was created?—"Let us make man in our image, after our likeness." In making man, the Creator expressed in the creating word His own form and nature. That creative word, like all the other words of God, must be always in force. What kind of men would this word, spoken from the beginning, create, if its workings were unhindered?—Men full of love; for God is love, and He spoke His own nature into man. So the gospel word "is the commandment that ye heard from the beginning, that we should love one another." 1 John 3:11, margin. The reason that the working of the Word is not universal is because of unbelief. The word of God works effectually in those that believe. 1 Thess. 2:13. The new birth is simply the reception by faith of the word spoken from the beginning, and creating in the likeness of Him who is love. We are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." The word will be as fully manifested in us as it is in any created being, when we surrender fully to it.

WHAT WE TALK.

ELDER WM. COVERT.

FEW things have more to do with our lives than our talking. He that offends not in word is a perfect man. Christ says that our words either condemn or justify us. This is a matter of course, because our words proceed from our thoughts. "Out of the abundance of the heart the mouth speaketh." To have sweet words, there must be sweet thoughts. To have bitter words, there must be bitter thoughts. Unkind words are the fruit of unkind thoughts. Sour conversation is the product of sour meditation. Cheap talking indicates that the thinking is cheap. Small talk can prevail only with small minds.

Wisdom thinks more than it talks. It does not tell all it knows. The mouth is servant of the mind; and the mind that causes words to express all it knows is left quite empty.

Solomon says, "He that uttereth a slander is a fool." Again he says, "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise;" and, "A fool's voice is known by multitude of words." "Let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore, let thy words be few."

In the early part of the late General Conference, held in Battle Creek, Sister White advised that there be but little talking done by our people, but that there be much praying. She expressed it as her mind that there are usually about ninety-nine words spoken when there should be six instead.

If the Lord's counsel in this matter should be heeded, there would be far less worry and sin in the world. It would provide a vast opportunity for rest and communion with the Lord. It appears to be the studied effort of man's adversary to have mankind destroyed by overtalking and cheap thinking.

THE CHURCH.

IN speaking of the Church of Christ under her various circumstances, William Miller said:—

"In tracing her history from the patriarch Abraham to the present day, we find her variable as the wind and changeable as the weather.

"To-day, she is coming up out of the wilderness, leaning on the arm of her Beloved; to-morrow, like a young doe, leaping upon the mountains, and skipping upon the hills.

"Now she is seen among the trees of the woods, next in a palace of silver, inclosed in boards of cedar.

"There we saw her in the clefts of the rocks; here we behold her in the broad way, in the streets of the great city.

"Again we find her among the foxes of the desert; and anon we perceive her seeking Him whom her soul loveth.

"She is asleep on her bed by night; and the same night the watch finds her in the city.

"Behold her Lord knocking at the door for admittance while she is too indolent to arise and let Him in. The next moment, she is opening to her Beloved, but He has withdrawn himself. At one time, the voice of her Beloved, sounding over the hills and echoing among the mountains, like the roar of distant thunder, has no impression; next, the soft whisper of love gains all her attention.

"Here blows the rough north wind and the strong south wind upon her spices, yet they put forth no fragrance. And there the lightest breeze makes her roses blossom, and all the air is perfume.

"See her countenance to-day, black as the tents of Kedar; and to-morrow, comely as the daughters of Jerusalem, and fair as the purple curtains of Solomon. To-day she is 'a garden barred, a spring shut up, a fountain sealed;' to-morrow, 'a garden open, a well of living

waters, and streams from Lebanon.' Now she is weak as a babe; a single watchman can 'smite, wound, and take away her veil;' and then she is courageous and valiant,—'terrible as an army with banners.' To-day she is made to keep another's vineyard; to-morrow she is realizing a thousand pieces of silver from her own. She is truly a changeable being, carried about by the slightest circumstances."

THE PEACE OF GOD.

MRS. MARY MARTIN MORSE.

THE griefs that fell and swept my heart, because of sin and sorrow,

That often dimmed the brightest day, and almost quenched the life,—

The dread to sleep, for fear to meet the same old pain to-morrow,

With thought-ghosts of dear memories past, and future terrors rife,—

All these, and more, have given place to higher, holier feeling;

I cannot understand the change, because unfelt before;

Across the earthly heart-strings comes an unseen power stealing,

That brings to me another life, unknown in days of yore.

The pain I felt for flowers lost, and fallen, scattered petals,

That drifted round and buried me like winter's garb of snow,

Is now exchanged for silent joy, because of ripening fruitage,

That only those life's wine press tread can ever feel or know.

Is this the peace that comes for pain, and passeth comprehension,

Because God makes my crimson sins like whiteness of the snow?

Is it because He counts my hairs and all my members mention?

He says in Him I evermore an undreamed rest may know.

Is it because He speaks with love unchanging and supernal,

Of fairer home beyond the reach of ebb or flowing tide,

Where I may rest and share the life beyond, with joy eternal,—

Unsinning against—more blessed still, unsin-ning,—at His side?

I'll take with Him the thorns, and myrrh, and all the scourging given,

And low in trustful patience bow beneath the falling rod,

Knowing the only pathway up to Him, and home, and heaven,

Lies in the nail-pierced footprints, where my Elder Brother trod.

TEACHING.

The King's Messenger.

"No need that any man teach you." "Taught of the Lord." "Ye shall know the truth, and the truth shall make you free." "The things of God knoweth no man, but the Spirit of God." He takes of the things of God and makes them known unto us, and thus shall we know if we follow on to know the Lord.

The things of the Spirit of God cannot be taught by the natural man; neither can he know them, for they are spiritually discovered. Only the Spirit can make known the deep things of God. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth." The Holy Spirit is the teacher, and He must be received and given place, and will teach, comparing spiritual things with spiritual.

Material teachings will not answer. The teachings of the schools, or the pulpit, or the press, will not do. Mine or thine cannot measure up. We must needs be taught of the Lord. The Comforter has been sent, has come, is here, to be received and to enter in and abide and be made our Wisdom, our Counselor, our Guide, and to

teach us all things and bring to our remembrance and show us things to come.

The Holy Spirit is the teacher: The Bible is the text-book, given of God. He wrote it, "given by inspiration"—His revelation. He only can teach it; for He is the only One that can open the book and apply it to our hearts. This book is the book of books, that must be learned by the heart. Other knowledge is received by the intellect. The brain is the seat of temporal knowledge, of worldly wisdom, but the will of God in the Scriptures must be received in the heart; for head reception will not answer. With the heart man believes unto righteousness, and God, the Holy Spirit, indwelling in our hearts, makes known to our hearts the things freely given to us of God.

We must know God to know His word, His will, His way. It will not meet the case to commit to memory the text of the book, even if it be in the original tongues. We must know the Author, and He must make himself known to us, as He does not unto the world. He is the light, He will illuminate the sacred page until it becomes a new book, and it will be a new revelation with new meaning and power. This comes not by study or searching, but by receiving Him, doing His will, and thereby knowing the doctrine.

It is hard and difficult, and, we are taught, dangerous, to put away the teachings which man's wisdom teaches; but we must do this to make room for the wisdom from above. The letter killeth, but the Spirit maketh alive. The Spirit openeth, the letter closeth. The one gives place to the other. The Holy Spirit must have the entire control, so He can make himself known, and unfold the truth as it is in Jesus; for no man can truly say that Jesus is the Lord save by the Holy Ghost.

We receive Him. He becomes our teacher. We look not to man teachers, nor to church doctrines, or dogmas, to religious books or papers, to holiness expounders, nor to evangelistic persuaders. We look unto Him who is the author and finisher of our faith. We keep looking unto Jesus; are dependent upon the Comforter. We become as little children, helpless, and of no strength, or might, or power. We simply surrender our entire will to Him. Our self dies, and He reigns and rules. He delights to make known, to solve to us and in us, the mystery.

He is no respecter of persons. His gospel is not of man; it is not "by might nor by power, but by my Spirit, saith the Lord." We must have the Spirit to understand God, and that is the only way He is revealed; and then we follow on to know the Lord. We do not receive this teaching at once. It is like all other knowledge in this respect. It is line upon line, line upon line, precept upon precept, precept upon precept; here a little, there a little. It cometh not with observation. It is not a splurge, nor a splash. Fleshly things may be that way, but the things of the Spirit are to make us perfect through suffering; to make us wise unto salvation, and wise to win souls.

This is not speaking with the tongues of men and of angels; for this without charity, love, God, the Holy Spirit, is as sounding brass or tinkling cymbals. This is nothing; this is flesh. All flesh is carnal, and to be carnally minded is death.

We try to teach. We go out to convict and convert. This is the work of the Holy Spirit, and we cannot do it. We work, and work, and work the works of the flesh, and think we are laboring for God. We are followers of men; we make them our patterns, and take their ideas and their dogmas as our own, and we look to men, to households, to denominations, and alliances, and gatherings, for their praises and commendations. We try to make people religious, to proselyte, and to demand that everybody shall conform to our way of thinking. We compass

sea and land to do this, and do it to be successful and popular, and to see the work of our hands. We want prosperity, and fear ridicule, and dread adversity. We follow after, and contend for, the traditions of the elders,—the way our fathers went, the teachings of the ministers,—and, resting upon these, our spiritual understanding is clouded, is veiled, and we doubt and walk in darkness,—taught of men, not taught of the Lord.

The Teacher teaches of unseen things. The natural things are evanescent, passing away,—no stability, no security, no satisfaction. All fleshly things are of no real good. We go into church work with all our hearts. We give money, time, and talents; we are full of service and piety and profession.

So did I, so was I. The spiritual I did not know; I thought I did. I was a Methodist of the Methodists, an extreme of the extremes, a Pharisee of the Pharisees; fasted and wept, dressed and tried to look puritanical, attended to all known and many unknown duties. I was righteous overmuch, but it was the righteousness of the flesh, and it did not satisfy, and I was all the time losing what I had, and seeking to regain it. I was at school in and to the flesh. The Enlightener came. I ceased from self, stopped the works of the flesh, began to unlearn what I had learned of man, so I could be taught of the Spirit. At one time I knew it all, I had it all, and had the best there was. All that vanished. I was nothing, knew nothing, but had received Him. I was no good, no use; my righteousness was as filthy rags, my holiness full of holes, my noise and clatter was in my emptiness. I became quiet, still; stopped my self-workings, and simply let Him.

For fourteen years I have been in the Teacher's hands. I have not as yet attained. I am going on to know. Leaving the first principles, I am pressing forward. I may be a dull pupil, but it is not in my scholarship, but in His teaching. I have learned I am nothing; He is all in all. I am His. He has me in training. I leave it all with Him. He will guide me by His counsel. He will keep that which I have committed to Him, and my faith lays hold on Him; for I have received not the spirit of the world, but the Spirit which is of God, that I may know the things which are freely given me of God, which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.

This is hard for the natural man to understand. It seems to him foolishness and fanaticism; and to many Christians it is an occasion of stumbling; but he that is spiritual, led of the Spirit, taught of the Lord, will be able to comprehend the length and breadth, the height and depth, and know the love of God which passeth understanding.

ONE THOUSAND YEARS.

THOS. H. JEYS.
(Modale, Iowa.)

"BUT, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter 3:8. The Lord here warns His people not to circumscribe in their minds the power of God, nor to conceive of Him as being limited, like man, by time.

"One day as a thousand years." When God's time comes for the accomplishment of His purpose, then the obstacles which to man seem insurmountable, or so great as to require thousands of years to overcome, God can surmount in one day, and accomplish His purpose fully. Peter here speaks concerning the coming of Jesus in the great day. When we look over the great work to be done, our reason, unaided by faith, would have us believe that the time will be long; but when we remember that God can do a thousand-years' work in one day, we may then realize

the meaning of Paul when he says that God will finish His work, and cut it short in righteousness.

The gospel has ever been committed to man, and we have no evidence that it will be otherwise in the closing work. On the day of Pentecost, in the time of the early rain, three thousand were converted in a day. This was due, not to the power of man, but to the presence of the Spirit of God. O that the power from on high might rest now upon God's people! Then would a thousand-years' work be done in a day. God's warning message would go immediately to earth's remotest bounds, and a short work indeed would God make upon the earth.

THE "RETURN OF THE JEWS."

A. CARTER.

THE call of Abraham occurred in 1922 B. C., and two hundred and fifteen years later Jacob went down to Egypt with his family, a little company of sixty-six souls. It was two hundred and fifteen years afterward that his descendants, numbering about three millions, came out of Egypt, having endured a century of slavery. Had they then shown a childlike trust in God, which the series of miracles attending their deliverance should have developed, they might have entered the promised land in about two-weeks' time (Deut. 1:2); but through unbelief they failed to enter. Hence, after forty-years' wandering in the deserts of Arabia, their children were at last permitted to enter the land of Canaan.

Notwithstanding the wonderful things God had done for them, and their bitter experience in the wilderness, they continued only a few years as a happy and righteous nation in Canaan. About thirty-six years from the time they crossed the Jordan, they entered upon the first period of captivity as a punishment for their wickedness. The following four hundred and fifty years was marked by a succession of relapses into abominable idolatry and grossest sin, followed by severe punishment through being taken captive by their enemies.

During those centuries of contact with surrounding heathen nations they might have seen in those nations the terrible consequences of living without the favor of God. But those depraved nations, with their cruel and despotic rulers, did not serve as an object lesson and warning to the Israelites; for discontent with their own divine Ruler showed itself in a demand for an earthly king, that they might be like the nations around them. Accordingly the Lord let them have the desire of their heart, and three times permitted the nation to have a king, each one ruling for a period of forty years.

Yet even this degree of liberty did not awaken a feeling of gratitude to God for His forbearance. Instead of peace, unity, and righteousness as the result of the past one hundred and twenty years, no sooner did King Solomon pass away than the people's passion and rebellion burst forth again, causing the rupture of the kingdom. During the three hundred and seventy years which followed, the national life of Judah and Israel is stained with a long record of sin and trouble, which was intensified by the disgraceful lives of most of their kings, numbering thirty-nine in all.

The mercy and long-suffering of God were manifested in raising up prophets, and speaking through them solemn words of warning and entreaty to each generation. Yet they did not mend their ways, and the divine judgment again fell, in the form of the Babylonian captivity. This was the heaviest blow which had descended on the nation since they left Egyptian slavery, nearly nine hundred years before. As the seventy-years' captivity was drawing to a close, the prophet Daniel was honored by a visit from

the angel Gabriel, who, in answer to prayer, was sent to instruct the prophet concerning God's plans for His chosen people. This revelation of the divine purpose is found in Dan. 9:24-27. The seventy weeks of years, or four hundred and ninety years, cover the last and most important probationary period in the history of the Jews, as a nation.

They had sinned grievously for many centuries, but now they were to be gathered from among the nations whither they had been scattered, and be organized into a united nation once more, to prepare for the coming of the Messiah, whose advent had been long foretold. The twelve tribes had been carried away captive by the Babylonians, who ruled the world at that time, and now the succeeding universal kingdom of Medo-Persia was to be instrumental in restoring them to their former position in their own beloved land.

When Moses was commissioned to lead his countrymen out of Egypt, how thoroughly was the work done by the Lord! Every tribe was delivered, and the immediate needs of that great multitude were supplied by their enemies, so that they went away furnished with gold and silver and other valuables. Now another great deliverance is at hand, and the work must be as thorough as on the former occasion. All the people must be called, and hence the king of Persia sends a written order "throughout all his kingdom." Ezra 1:1.

If any of the Jews were too poor to bear the expense of the long journey to Jerusalem, the king's command is, "Whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver and with gold and with goods and with beasts beside the freewill offering for the house of God that is in Jerusalem." Ezra 1:4.

The result of this decree was that "all Israel dwelt in their cities." At the dedication of the temple a sin offering of twelve he goats was offered for "all Israel, . . . according to the number of the tribes of Israel" (Ezra 6:17), and they "killed the passover for all the children of the captivity." Ezra 6:20.

Thus we see how God used human instruments to gather His people once more as a united nation,—there were no so-called "lost tribes,"—and they thus continued for four hundred and ninety years, which brings us down to the year A. D. 34.

The long-looked-for Messiah had come, and had been rejected. He came unto His own, and they received Him not. The knowledge that this highly favored and much loved nation had now missed its last opportunity, and His realization of its sad doom, moved the Son of God to tears. Luke 13:34, 35. Jesus told them, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you." But that solemn warning was unheeded, and "the little while" ended in three and one-half years from the date of Christ's crucifixion. The apostles, having given to the Jews the word of God concerning Christ, said, "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46.

In a few brief years—A. D. 70—Jerusalem was destroyed by the Romans, and the Jewish nation as a nation has since then ceased to exist. They have experienced in all its bitterness and pain the time of darkness, of which they had been faithfully warned by their best Friend. How impressive are the words found in Jer. 19:11: "Thus saith the Lord of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again."

Let us now notice some very significant facts in connection with this subject: It is well known by all Bible students that seven is regarded as the sacred number, and is used a great

many times in the Scriptures to indicate a perfect work, or completeness. I have therefore been much impressed by discovering the following points:—

Seven times Israel was on probation after entering the promised land, and while the Lord was their king. During that time their divine Ruler conquered *seven* hostile nations. *Seven* times the Israelites went into captivity during that period.

The Babylonish captivity was for seventy years; the restoration of Jerusalem occupied *seven* weeks of years, or forty-nine years; and the final period of probation, including the forty-nine years, covered a period of seventy weeks of years, or four hundred and ninety years. The downfall of the nation occurred in A. D. 70.

When Peter asked his Master how often he should forgive his brother who sinned against him, the answer was, "Until seventy times seven," this being just what the Lord had himself done during the four hundred and ninety years of their history; for seventy times seven had the day of atonement come round, when individual and national sins for the past year were confessed and pardoned.

The calm and unprejudiced mind must, we think, be impressed with these things, and must see that God's work with the Jewish nation is *complete*.

From the call of Abraham to the destruction of Jerusalem is over two thousand years. The patience and long-suffering of God have indeed been great. Unbelief kept these people out of the land of Canaan for forty years, and their guilt in spurning and killing the Saviour led to their lasting expulsion from their own land. Is it possible for them to re-enter and enjoy even greater earthly blessings in these last days?—No; especially as they still reject Him. There is no promise of such a thing in the word of God, and it would be inconsistent with the Lord's former actions toward them to grant such a privilege now in the face of their hardened unbelief, which, be it noticed, has continued for nearly two thousand years since the advent of Christ. By unbelief they were broken off, and only by true faith can they return.

[To the foregoing it may be added that the threatening pronounced upon the Jews in Leviticus 26, that they should be punished "seven times" more for their sins, does not bring to view another prophetic period of two-thousand-five-hundred-and-twenty-years' punishment, as many imagine, which is to be fulfilled in their history; for the expression "seven times more" is an adverb, and denotes only the *degree* of punishment, not the time, which God would bring upon them if they persisted in their sins; as if God had said, which He virtually did say, I will bring upon you a seven-fold severer degree of punishment if you continue to walk contrary to me, which they certainly continued to do. But the expression, while it involves no definite prophetic period, must certainly denote the continual and unrelaxed condition of God's disfavor toward that people, as a people. No man can break through it to find a period of restoration and arbitrary future blessing for the Jews, aside from, or independent of, the regular provisions of the gospel, as set forth in the New Testament. The New Testament record is that Jews and Gentiles alike are subject to the dealings of God, on the same conditions. There is in Christ "neither Jew nor Greek, there is neither bond nor free, there is neither male nor female." That is, none of these distinctions are to be taken into account in reference to judgments or blessings to come upon the people. Those who accept Christ, regardless of nationality or previous condition of servitude, will be owned by Him. And all who reject Him, whether Jews or Gentiles, will be rejected by Him. Why should the Jew be brought back to repeat his offense?—Ed.]

THE SWORD OF THE SPIRIT.

WILLIAM BRICKEY.
(Kimball, Minn.)

THERE'S a battle to fight, and a crown to be won,
And no soldier may rest till his duty is done.
Though our life be the forfeit, we never will yield!
In defense of the truth let us die on the field.

We are armed for offensive and defensive strife,
And our sword in itself is a savor of life;
Like the knife of the surgeon, it cuts but to heal,
For our weapons are not carnal weapons of steel.

With the sword of the Spirit we'll vanquish the foe,
And proclaim the pure gospel wherever we go;
And that strange, paradoxical doctrine will spread,
That the sword giveth spirit and life to the dead.

THE HOLY SPIRIT.*

ELDER F. PEABODY.

CHRIST told His disciples that it was necessary for Him to go away; for if He went not away, the Holy Spirit would not come in the way He proposed to send Him, as the Paraclete, or Comforter, or, as the Revised Version says, a Helper. But if He went away, He would send Him unto them. This Helper was not to be the Father nor the Son, but "Another Comforter." He was to be the representative of Christ on the earth, and instruct them in reference to all things that Christ had said unto them. Christ said to them, "He that hath seen me, hath seen the Father." Does not this mean that when this Helper was with them, it was the same as if Christ himself were with them? He went to the Father to send them the Comforter. Then was not this Helper to be the representative of Christ on the earth, His Vicar?

So long as Christ was within the veil in the earthly sanctuary, the congregation of Israel were uncertain of their acceptance with God. Hence the eager anxiety with which they awaited His coming out to them. Christ, as our great High Priest, has entered into the holy of holies of the heavenly sanctuary, by His own blood; and until He comes forth again at His second advent, how can we be assured that His sacrifice for us is accepted? We could not know unless He had sent out one from His presence to make known the fact to us. Hence the apostle Peter said, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear." Acts 2:33. Christ declared, "He [speaking of the Comforter] shall testify of me." The apostles, who had been with Him, could testify of His earthly life. The Holy Spirit could testify of His heavenly life. Thus we see Jesus seated at the right hand of God, in unison with the Father, carrying on His work on earth by His representative, the Holy Spirit. Does some one say, This puts Christ too far away? On the other hand, it brings Him near.

This Holy Spirit is a revealer, counselor, and guide to the Church. This is the true Vicar of Christ. As one has said, "There is but one Holy See upon earth, that is, the seat of that One sent forth by the Father to guide into all truth, in the absence, in person, of the Son. No one but He can occupy that seat without the most daring blasphemy." The Holy Spirit is the only one to minister in the government of the Church. "Take heed unto yourselves," said Paul, "and to all the flock, in the which the Holy Ghost hath made you bishops [Revised Version], to feed the Church of God," etc. Acts 20:28. Every office through which the work of the Church is carried on, is appointed by the head, Christ, but given to the Holy Spirit to superintend to its completion. Has the professed Church of to-day confidence in Heaven's representative? Does the great Head

of the Church have a voice in the appointment of officers and leaders, or are they chosen by ballot or *viva voce*? Is it the one who is filled with the Holy Ghost, who is sought for? or is it the one who can "draw"? Look around and see those who profess to take Christ as their leader, holding out their hands, and beseeching help from earthly powers, when One vested with all power in heaven and earth stands ready to come in and take His place, and purify, and strengthen, and make ready the Church for the coming of Jesus Christ in glory.

The Holy Spirit fortifies for the right, and banishes the fear of opposition from men. Contrast Peter dodging the issue at Antioch (Gal. 2:11-13), with his holy boldness as recorded in Acts 4:8, and onward. "Then Peter, filled with the Holy Ghost, said unto them, 'Ye rulers of the people, and elders of Israel.' Even the rulers of the people and the elders of the Church could not cause him to fear. Why?—Because he was filled with the Holy Ghost. With all boldness he and his companion, John, stood before the combined power of Church and State, and challenged them to decide whether it were right in the sight of God to hearken unto them rather than unto God. At which time would you follow his example—at Jerusalem or at Antioch?"

In this dispensation the Holy Spirit is not simply to visit the people in various ways and in divers manners, but is to *abide* with the Church. A few days after the ascension of Christ, the looked-for promised Visitor, or Comforter, came, resting upon the apostles, in the form of tongues of fire, enabling them to communicate to the company there assembled in their own vernacular tongue. From that on, we see that, when the Holy Ghost was said to be in the laborer, he spoke with a power that moved hearts.

The Comforter was ever present when room was made for Him. At the council in Jerusalem His advice was ready, so they could write, "It seemed good to the Holy Ghost, and to us." When Paul and Silas would have labored in Asia, the Holy Ghost said No; when they would go into Bithynia, the Spirit suffered them not to go there. By a vision He told them where to go. Macedonia was the field then. Waiting hearts were there, and the Spirit knew it. At Philippi some were waiting. A jailer, whose heart could be reached, was in the city of Philippi. Though the Helper knew that stripes, and the stocks in the inner prison, awaited the servants of Heaven whom He was guiding, yet He knew also that these servants of the Lord were to be victors in the end.

Throughout their ministry the early disciples went forth in company with the mighty Helper. His work is here. He is clothed with the same power now as then. Is He depended upon now as then? Is His counsel sought as then? Alas! it is not. Yet we are admonished, time and again: "He that hath an ear, let him hear what the Spirit saith unto the churches." John, while on the Isle of Patmos, says, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." The One who lives and was dead was speaking then. While John listened, he was in the Spirit. A good condition while listening to the word of God! Almost the last words in the closing invitation as given in the Bible are that the Spirit, in connection with others, says, Come and take of the water of life freely.

THE thing we call sin is always repulsive in the abstract. Its deceptive nature constitutes its most dangerous feature, perhaps causing us to pronounce a thing good when it is not good. Otherwise, why are we so disgusted with sin in other folks, and not disgusted with it in ourselves? God says that all have sinned, and there is none good, no, not one.

S. O. JAMES.

* Condensed from a communication on the position and work of the Holy Spirit in the Church after the Ascension of Christ.

PREPARATORY WORK.

CHARLES H. BATES.

(Denver, Colo.)

"DOTH the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rye in their place? For his God doth instruct him to discretion, and doth teach him." Isa. 28: 24-26.

The words quoted above are illustrated by every good tiller of the soil. The farmer goes out in the fall, plows and harrows the ground, until the soil is ready for the spring crop. In the spring he sows the seed, with the expectation of receiving an abundant harvest. The work of the previous fall was all preparatory work, and illustrates God's plan of work with the human family at different times in the world's history. The Lord never brings any judgment upon a nation or people without spending some time in preparatory work.

The case of Noah is to the point. One hundred and twenty years before the flood destroyed the wicked inhabitants of the earth, the Lord raised up Noah, "a preacher of righteousness," to warn the world of its impending doom, thus giving the people ample time to prepare for, and thus escape, the general destruction that awaited them. But it finally came, and suddenly, too, when it did come.

Coming a little further down the stream of time, we notice the deliverance of the children of Israel. Forty years before the actual deliverance took place, Moses was chosen to lead God's people, and was prepared by the Lord for this, the important work of his life.

There was much history made by the people of God during all those years, but the time finally came when Israel was delivered, and just as certainly as the people of God were delivered, their enemies were destroyed.

Take another example—that of Gideon, by whom the Lord chose to deliver the Israelites out of the hand of the Midianites. By a test of the fleece, the Lord first proved to Gideon that he was the man to lead out in the work. Judges 6: 37-40. He then told Gideon to have his men come up to the battle, and there assembled thirty-two thousand. The Lord said there were too many, and for all who were fearful and afraid to return, and twenty-two thousand went to their homes, thus leaving only ten thousand. But the Lord had still another test. He said, "Bring them down unto the water. . . . Every one that lappeth of the water with his tongue as a dog lappeth, him shalt thou set by himself."

Many wonder at this test, but if we give it thought, it is quite plain. Those who were so unconcerned as to bow down on their knees to drink, instead of doing as the three hundred did, dipping the water up in their hands with their eyes on the enemy, would not be the men to fight, so the Lord sent them to their tents; but the three hundred who dared not take their eyes off the enemy long enough to bow down to drink, were the ones chosen of God.

All this was preparatory work, but the time finally came when the Lord, by the hands of a few faithful men, delivered His people from their enemies.

The work of John the Baptist is another example, showing how God prepared the people of that time for the advent of His Son. The judgment alone will reveal the great and important work John the Baptist did in heralding to the world the coming of our Lord.

Coming down to our own time, what has the Lord done, and what is He still doing, to prepare a people for the greatest event that will ever take place on this earth—the second coming of Christ?

The work was begun in the sixteenth century under Luther, and it has moved steadily forward until nearly every country of this dark world has heard the joyful news of the soon return of our blessed Saviour.

But all this is preparatory work,—to prepare a people to stand in the great day of God; and how soon, with the present facilities for carrying the gospel, can the special message of the third angel of Revelation 14 be carried to the uttermost parts of the earth? Christ will come, "but who may abide the day of His coming?" That day will come even as the flood came, even as the time finally came for the departure from Egypt, and as surely as the first advent of Christ to this earth.

Are we prepared for that great event? There will be only two classes living on the earth at that time—the wicked and the righteous. While the one are crying for rocks and mountains to fall on them (Rev. 6: 16), the other will joyfully exclaim, "Lo, this is our God; we have waited for Him, and He will save us." Isa. 25: 9.

"Then shall the King say, . . . Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.

OUR CHILDREN.

AUNT REBECCA.

"Lo, children are an heritage of the Lord." Ps. 127: 3. "Children's children are the crown of old men; and the glory of children are their fathers." Prov. 17: 6. "Children, obey your parents in the Lord: for this is right. . . . And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6: 1-4.

God has blessed us richly in giving us children. Shall we do our part by giving them the education the Lord has commanded us to give them? Read Deut. 6: 6, 7. The true object of education is to restore the image of God in the soul.

God is calling for our children; He wishes them to be educated to carry forth the last warning message. Shall we help them to go forward? or shall we hinder their upward progress by our own slackness? Let the child know that you expect him to do a noble work for God. The Lord wants every child of tender age to be His child,—to be adopted into His family. Christ will make the children little missionaries. The whole current of their thoughts may be changed, so that sin will be a thing to be shunned.

It is surprising to see how little is done by parents to save their children. If parents realized their duty to their children, they would not scold nor fret at them. It is the especial work of the father and mother to teach their children with kindness and affection. God does not compel; you cannot compel the child to a better life.

I long to see parents imbued with love. I long to see the children doing their part because they love to do it, not because some angry word accompanies the command. Your own life will be the great power influencing their life, if you are true to principle,—in short, if your life is what it ought to be, your children will know it.

Look first to your own home for missionary work; make it a little heaven on earth. God has given you this opportunity to work for Him. Work as for your lives! Your work lies right at home—a fruitful field! God wants your children. In saving them, you save yourself. "Spare not, lengthen thy cords, and strengthen thy stakes."

Let us be true mothers and fathers in Israel, bringing the children into right paths, else the Lord will inquire, What have you done with my flock—my beautiful flock?

IDOLATRY.

M. E. KELLOGG.

(Cooner Station, N. Y.)

WHAT is the worship of the Virgin Mary by Catholics but idolatry? She was a human being at best; and, moreover, she is not living, but dead! Is not the worship of a *dead* human being the worst kind of idolatry? But do they worship her? Read the following from a Catholic youth's paper—the *Angelus*:—

"The festival we celebrate to-day, dear children, was appointed by Pope Innocent XI, that on it the faithful should recommend to God, through the intercession of the Blessed Virgin Mary, the necessities of His Church, and return Him thanks for His gracious protection and numberless mercies. This festival dates its institution from the year 1683, when the Turks were defeated by the Christians, who placed all their confidence in Mary.

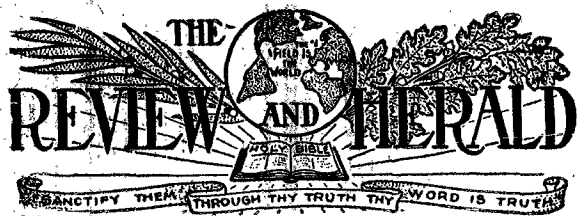
"The name of Mary is the most beautiful name, with the only exception of that of Jesus Christ himself, her divine Son. The holy Fathers tell us the name of Mary, when invoked in times of danger and temptation, is a most powerful weapon against the enemy of our soul. Mary signifies 'Star of the sea;' and well has our blessed lady been called by this beautiful title. We are, as it were, sailing upon the sea of this life, and constantly tossed about by the great waves and tempests of temptation, and constantly in danger of losing our soul. We need some one to console us during this time of trial, and some one to point out to us the true path, that we may not suffer shipwreck. Mary is the one on whom we can rely, and who will show us the way. The great St. Anselm tells us 'that devotion to the name of Mary is a sure sign of predestination.' This being the case, we should have a sincere devotion to that beautiful name, remembering that St. Bonaventure says, 'It cannot be pronounced without benefit to him who pronounces it.'

"Many a time during this school year you will have an opportunity to call upon the name of Mary, for at times you will meet with little difficulties in studying your lessons which will seem impossible to overcome; some lessons will appear so hard that you will feel you cannot master them. Stop for a moment and invoke that holy name of Mary, and you will find it easy to overcome these difficulties."

Notice how much is said about Mary, and how little about Christ. A great victory was won over the Turks by Christians, "who placed *all* their confidence in Mary"! Then of course they had no confidence in Christ. But the apostle Peter calls attention to our privilege of casting all our care upon *Him* (not her); for He careth for us. 1 Peter 5: 7.

We surely need some one to console us during trials, and are we not taught in the Word that Christ was made flesh that He might be like us? "For in that He himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2: 8. After the reference to Mary in John 19: 25-27, where Christ, dying upon the cross, committed her to the care of John, she is not mentioned by name again in the Scriptures. Neither Paul, Peter, James, nor Jude in their letters make the least suggestion that she was deserving of worship, or that through her mediation any good could come to any one. Had they written like the Catholics of to-day, there would be ten references to Mary in their writings where there is one to Christ. The Catholics have turned from Christ, and like the heathen of whom Paul wrote, they have "changed the truth of God into a lie, and worshiped and served the creature *more* than the Creator, who is blessed forever." Rom. 1: 25.

"He hath made us accepted in the Beloved."



BATTLE CREEK, MICH., JUNE 11, 1901.

URIAH SMITH

EDITOR

A GOODLY HERITAGE.

DAVID says, "Thy testimonies have I taken as an heritage forever: for they are the rejoicing of my heart." Ps. 119:111. What he means by the word "testimonies" is intimated in the next verse: "I have inclined mine heart to perform thy statutes alway, even unto the end." Again he says, verse 119: "Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies." By "testimonies," therefore, he means the "statutes of the Lord," that which distinguishes between the righteous and the wicked. David chose these statutes as an heritage forever. He says, "Yea, I have a goodly heritage." Ps. 16:6. In that he took great delight; and well he might. It furnished him great peace here: "Great peace have they which love thy law: and nothing shall offend them." Ps. 119:165. It gives a title to the future. Those who keep the commandments will have a right to the tree of life, and will enter through the gates into the city. Rev. 22:14. If the people had kept the Sabbath, Jerusalem would have stood forever. Jer. 17:25. And the Lord, through Isaiah, speaks personally to every one of us: "If thou turn away thy foot from the Sabbath [that is to keep it], . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father: for the mouth of the Lord hath spoken it." That is a good heritage, and the title that brings it is the right thing to choose.

CANNOT SHUT THEIR EYES TO IT.

AMONG the prophecies regarding the nature of the closing hours of time, there are many that predict a sad decrease in spirituality among the professed people of God as we draw near the end. But when the evidences of spiritual declension appear in the Church, and we call attention to them as evidences that we have reached the last days, and the end is at hand, many are wont to meet it with the self-complacent reply, "Oh, you are pessimists! You are glad to get some charge against the churches. It is not as bad as you say." But it is not what "we say" that is put in as evidence. We do not manufacture any testimony to show the low state of spirituality in the land. We allow the parties concerned to bear their own evidence; and when they testify to facts which prove the prophecy, though they may not perceive that it is against themselves, we deem it unbiased evidence which we have a right to use to show that the word of the Lord is surely coming to pass, and the great day of the divine promises is at hand. We have testimony to-day from another, whose position would lead him to speak cautiously, and as favorably to the Church as possible, on this point. A dispatch to the *Morning Inquirer* of this city, dated Des Moines, Iowa, June 3, 1901, says:—

Prof. E. J. Wolf, of Gettysburg, Pa., created a sensation in the Lutheran synod, Monday, by his report on the condition of the Church, saying there was a woeful lack of spirituality and godliness in the denomination, that the fire of piety burned low. He said:—

"Our church has suffered very seriously from defective government; and as long as loud voices are heard for individualism and unbridled liberty, as long as the general good must be subordinated to the rights of private judgment, our progress must halt, and our institutions languish. The love

of many for the Church has grown cold. There is no disguising the present laxity and barrenness, the low estate of piety among us. The scramble for dollars leaves little time for the care of souls."

As the eye of the reader rests upon these words, many passages of Scripture will flash upon the mind, especially that prediction of the general waning away of spirituality, while the closing messages of the gospel are being given to a deceived and drowsy world. Rev. 14:8; 18:1-5. And when one reads in this extract, "The love of many for the Church has grown cold," he thinks at once of Matt. 24:12: "And because iniquity shall abound the love of many shall wax cold." Is it not doing so now? After that, verse 14 only remains: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The next paragraph, which closes the dispatch, might be headed,—

WILL NOT RECEIVE THE TESTIMONY.

Dr. A. H. Studebaker, of Brooklyn, denounced the report as the most disgraceful jeremiad he had ever heard, said it did not in any manner reflect the spirit or belief of the synod, and after a hot debate it was referred back to the committee for abridgment, revision, and rewriting, leaving out the offensive parts.

It is, perhaps, not to be wondered at that they are not willing to admit the charges; but does denouncing the report as a "disgraceful jeremiad" alter the facts in the case, which are not disputed? We are not anxious to get anything against the churches, but rather try to cultivate that charity which Paul says "rejoiceth not in iniquity, but rejoiceth in the truth." 1 Cor. 13:6. Instead of falling away in spirituality, we would that the churches in all sections would obey the word of the Lord, given in Lev. 19:30: "Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord."

NO REPENTANCE IN HELL.

THIS declaration, "There is no repentance in hell," is made by a prominent writer, to clinch the sentiment that afflictions make good men better, but bad men worse. And the Bible seems to support the thought. At least, we read of men's actions, under the infliction of the seven last plagues: "And the fifth angel poured out his vial upon the seat of the Beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores [the sores being those that result from the first plague. Rev. 16:1, 2], and repented not of their deeds." Under the last plague, the same thing may be inferred, though it is not stated. It says this: "And men blasphemed God because of the plague of the hail." Verse 21. This leads one to say, "Wrath converts no man; it is grace that saves." Christ speaks of a time of suffering without repentance: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13:28. Suffering which causes weeping and gnashing of teeth would certainly suggest repentance, if repentance was at that time possible. But we reach a time before Christ comes when probation is ended, and repentance is impossible: "He that is unjust, let him be unjust still: . . . and he that is righteous, let him be righteous still. . . . And, behold, I come quickly." Rev. 22:11, 12. This period of the end of probation must begin with the pouring out of the plagues; for there, while cursing God for their pains, they repent not. Reader, if there is anything in your character, or life, that calls for repentance, attend to it now, while the door is open, and not put it off till the mind is so overwhelmed at the prospect of losing heaven, and so racked with remorse, that there will be neither power nor inclination to divert attention from present calamities to the thought, How often I have been invited to heaven, and how easily I might have escaped death; but now it is too late; and this uncoupled with any desire to turn and live.

It is an awful thought that men may get into a condition in which God's judgments lead them to blaspheme, as in case of the hail; and the heavier the judgment, the more they blaspheme.

There are two kinds of employment in the future state: in heaven, the righteous praise; in the day of the Lord, the wicked blaspheme. Which do you choose?

OUR ATTITUDE TOWARD ROMAN CATHOLICISM.

UNDER the heading of "Our attitude toward Roman Catholics," the Oscoda and Au Sable (Mich.) Press, April 29, 1899, published a synopsis of a sermon by the pastor of the M. E. church of the latter place, given a few days before. A brother sends us a copy of this sermon, with a request that we state how the positions taken are regarded from our point of view. The pastor starts out by deprecating the alienation and division which have existed for centuries among the professors of religion, contrary to such instruction as is found in Eph. 4:3; Rom. 12:18, etc.

This is right. Division and discord ought not to exist between those who mutually profess the name of Christ, and claim to be governed by His love. And there would not be anything of the kind if those who make such profession were really united to Him; for Christ is not divided; neither can those be divided who are truly united to Him. The apostle Paul outlined the danger and the cause of it, on this point of division, when he spoke to the elders of the church of Ephesus, and said: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." Acts 20:29, 30. This tells the whole story.

The Founder of the Christian Church never designed that there should ever be any alienation of spirit or division of feeling among His followers; and He took pains to instruct them in the fullest manner, and in the most explicit terms on this point, anticipating every root of bitterness that might spring up, and withering it beforehand with His divine condemnation, and His people might always be led by the same spirit, and always speak the same thing. 1 Cor. 1:10.

That it has at any time been otherwise has been owing to the fact that the enemy, ever alert to sow tares in the field, has prompted men to speak and act contrary to the Lord's word. Unholy ambition, indigenous to the hearts of men, is a most responsive soil to be cultivated by the great enemy of righteousness and truth; and he has not been negligent to overlook his opportunity.

Men were thrust in upon the Church, innocently arrayed in sheep's clothing, at first apparently humble and harmless members of the flock, who proved, when their hypocritical and deceptive covering was dropped, to be grievous wolves, whose work was to bite and devour, and who, to carry out their sinister purposes, would not scruple to go to any length to accomplish their own selfish ends.

"Also," said the apostle, "of your own selves shall men arise, speaking perverse things." And why did they speak perverse things, things contrary to the truth and contrary to established and settled views, in which all were united in harmony?—"To draw away disciples after them," says the apostle. They hankered to become leaders, to be thought "original" and great thinkers, and so launched their innovations upon the Church, to the ruin of the faith of some, and at the expense of the harmony and union of the body.

To some such spirit as this every departure from the simplicity of the gospel may be traced. Christianity is not responsible for the division and confusion in the religious world, but the selfish perversity and insane ambition of the human heart is. This is the fountain head, the exhaustless source of all this evil in the Christian world.

This is the "mystery of iniquity" (2 Thess. 2:7) that was already working in Paul's day, that soon ripened into the papacy, that has cut short the lives of millions of martyrs, and has sealed more millions to the condemnation of the great day.

This is the system which has cast its baleful shadow over the Christian world, and into the hands, or dominion, of which the saints, times, and laws were given for "a time and times and the dividing of time," three times and a half, or twelve hundred and sixty years; or, as John puts it, "a time, and times, and half a time," or "forty and two months," or twelve hundred and sixty year-days, referring to the identical power, and the same times mentioned by the prophet Daniel. Rev. 12:14; 13:5.

We are now brought face to face with the question as to what should be our attitude toward this power. Scanning what the prophecies long ago said it would do, and comparing that with what history says it has done, backed up by its own admissions, what must necessarily be our attitude toward it? Remember we speak of no people as individuals. Against individuals we have no antagonism, and no censures to offer. A Roman Catholic is entitled to the same rights of conscience, and the same liberty of opinion, as any one else. He does not get it from his own church, but that, individually, is his own concern, with which no one else has a right to interfere. But we believe in the old Protestant principle, and we may say also, Scriptural principle; that is, the doctrine of the right of private judgment. "Who art thou that judgest another man's servant? to his own master he standeth or falleth." Rom. 14:4. We deplore the errors in which Roman Catholics have become entangled. But we throw no distrust upon the sincerity of their convictions, nor upon their integrity in acting upon what they believe to be right. But we speak of it as a system, and speaking from that standpoint, we must judge of it by its nature and its fruits; and viewed in that light, a dark and dismal cloud settles upon the whole system. *It is not Christian.*

The pastor, whose remarks were sent in for consideration in this article, "Rev. W. C. Hicks," pleading for unity in religious matters, says: "We ought always to remember that the Roman Catholic is a *Christian Church*." We cannot, on the other hand, help remembering that, judged by its fruits, it is *not* a Christian Church. Mr. Hicks is evidently aware of the burden he assumes by calling it Christian; for he hastens to apologize:—

"We have not forgotten the works which seemingly are of darkness—the massacre of St Bartholomew, the bloody campaign of the Duke of Alva, the intolerance of the Middle Ages, and the horrors of the Spanish Inquisition." These points are mentioned by way of apology. But what an apology: "Works which *seemingly* are of darkness." *Seemingly*, forsooth! But was it only *seemingly* a work of darkness, or was it not, rather, intensely and terribly a work of darkness, to make war upon, and "wear out the saints of the Most High," till fifty millions (the lowest estimate history gives of the victims of its bloody work) poured out their blood into the dust? And does Mr. Hicks think that it balances the whole terrible indictment, simply because he has "not forgotten" it? But more proof of a compensating nature is required; and hence he continues:—

"But we remember also the services the Roman Catholic Church has rendered us. When the ancient empire of Rome fell to pieces, it was the church that brought order out of chaos. When ages of darkness settled upon the earth, and crashing thunders of war shocked the nations, it was the Roman Catholic Church that preserved for us what little Christianity there was. We further remember the works of monks, who went from place to place establishing schools; the work of Roman Catholic missionaries, who braved every danger to preach the gospel to the ancient heathen; the Roman Catholic hospitals, whose doors swing open day and night for the sick and wounded of all faiths and beliefs; and the consecrated lives of its

sisters of charity, who find no flight of stairs too high, no garret too vile and stifling, if they can only smooth some aching brow or hold the cross before their closing eyes."

All works of charity and sacrifices made to confer benefits upon the needy and suffering are worthy of commendation, and should be duly recognized; and there are many earnest, self-sacrificing members of the Catholic Church who give evidence of being willing to bear burdens, and even lay down their lives, for others. We have no desire to disparage the number of those who manifest this spirit, nor to detract from the merit of their action. But let us not be misled from the main issue. These things do not make Christianity. The apostle Paul says that though one gives all his goods to feed the poor, and gives his body to be burned, if he has not charity, all such actions are but sounding brass, and a tinkling cymbal, and profit him nothing. 1 Cor. 12:17. Furthermore, in analyzing these credit marks bestowed upon the Roman Catholic Church, it may be pertinent to inquire, When the ancient empire of Rome fell to pieces, who was it that exerted all its power to make the disruption of society complete, and intensify the chaos?—The Roman Catholic Church. When ages of darkness settled upon the earth, who dipped its brush in the ink-pot of ignorance and superstition, and painted that darkness a deeper shade?—The Roman Catholic Church. When "the crashing thunders of war shocked the nations," who was the secret instigator to pit nation against nation, and fasten the belligerents upon one another's throats?—The Roman Catholic Church. And when efforts were made to establish so-called schools, who degraded education to the counting of beads, multiplying "paternosters," trembling at false miracles, and adoring false and fraudulent shin-bone relics?—The Roman Catholic Church. And who in the face and eyes of nations which have been despoiled of their enterprise, and have been sunk in ignorance, poverty, and degradation, proposes to do for the United States just what has been done for these nations?—The Roman Catholic Church, which, through centuries of unchallenged control over these nations, has reduced them to the condition they are in.*

Upon the system, inherently and radically wrong, we lay these charges: It matters not how many good things, in themselves considered, a church may do, its tendency and teaching in regard to character and conduct is the standard by which it is to be judged. The Lord told ancient Israel that if a prophet should appear among them, and make predictions which, as a sign or a wonder, should come to pass, the people even then should not hearken unto that prophet or dreamer of dreams if what he taught was not in accordance with what the Lord had instructed them; if he should say, Let us go and serve other gods, which they knew was contrary to God's word, then even prophetic utterance, sign, or wonder should not influence their minds against what they had reason to know was the truth of God.

So with the Roman Catholic Church. If what it teaches is contrary to the teaching of Christ, it cannot be recognized by any true believer as a Christian Church. Mr. Hicks, by claiming it as a Christian Church, surrenders the whole issue, and throws away all the noble work of the Reformation of the sixteenth century; for this is to subscribe to the papal charge that the Reformation was only an outburst of fanaticism and enmity against the Catholic Church, wholly unnecessary, and to be repented of and forsaken. Can any Protestant indorse such a view?

What are some of the reasons for calling the Roman Catholic Church un-Christian? *Ans.*—It is un-Christian because it shuts Christ away from the people. It has endeavored to take the place of God upon the earth. It has taken a seat in the

temple of God, "showing himself that he is God;" that is, the "man of sin," the papacy. 2 Thess. 2:4. He has kept God, as much as possible, out of sight, and revealed himself to the sinner as God. This has been his studied purpose: to divorce Christ as much as possible from the thoughts and hearts of men, and draw all things to himself. The priest is thrust in between the sinner and God. The sinner must go to the priest, the priest to the pope, and the pope to God. The priest must receive the confession from the sinner, and bestow the pardon. Again: the Virgin Mary is set forth as a more available and effective intercessor than Christ. Ten prayers are offered to her by every devout Catholic, where one is offered to Christ. Thus God and Christ are put far away; and the sinner is taught to look for other help, and help of only a human kind, nearer home, but help, alas! of no merit, and no salvation.

Now Christ can be rejected, and His name blasphemed as effectually under the guise of friendship as by open opposition. When Christ is thrust aside, and something else substituted in His place, though it is under the profession of friendship and great zeal for Him, He is effectually rejected. This is Antichrist. "Every spirit," says John, "that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world." This union with Christ, Satan is ever seeking to destroy, so that the divine life shall not descend into the soul and be manifested through us. In the Roman Catholic Church the sacrifice of Christ is displaced by the mass. Forms and ceremonies take the place of true devotion. Faith is supplanted by works. The Virgin Mary and dead saints are set forth as ministering to the sinner's wants. As a system, the prophet calls it "the transgression of desolation," and "the abomination that maketh desolate" (Dan. 8:13; 12:11); and Paul makes it the outgrowth of the apostasy, describing it as "that wicked," and designating the head of the hierarchy as "the man of sin," the "son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped." That one should laud this as a Christian Church shows how far he has departed from Christianity; for from this system Christ is so fully divorced that not a particle of Christianity can be found in it.

Our attitude toward Roman Catholics, then, in a word, is this: Uncompromising opposition to the errors, the workings, and the tendency of that system of religion, but a recognition of every good quality in individual members, and a desire to do them good, and to persuade them to better things.

In the Question Chair.

[Designed for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here may be answered by mail.]

804.—REMITTING SINS.

WHAT is your explanation of John 20:22, 23? "And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Did they receive the Holy Ghost at that time? If so, why was it told them to tarry in Jerusalem until they were endued with power from on high? Luke 24:49. Has the Church power now to remit, or forgive, sins?

D. B. H., Ogden Center, Mich.

Ans.—Those whom Christ addressed on the occasion referred to, must have received the Holy Ghost in all its power, as was symbolized by His act in breathing upon them, and the words He spoke to them. This is the only occasion of which we have any record when such a direct act was performed or such words spoken to any of the disciples; and it must have conferred upon them a specific endowment; for it included the imparting to them of power to forgive, or retain sins,—a power

* See letter from the Vatican to the New York Sun, July 11, 1892, and speech of Satolli, papal delegate to the United States at the Catholic Congress in Chicago, Sept. 5, 1893. These may be found on pages 884, 885, of "Two Republics."

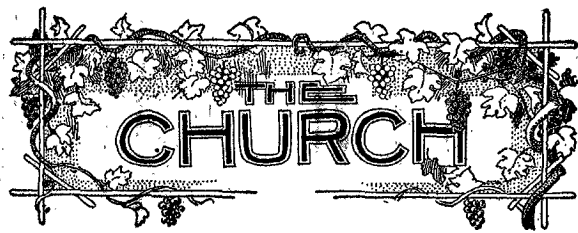
which no church, nor any individual, now possesses. The Roman Catholic Church, indeed, claims to possess such power, but it is a claim based upon false pretenses. No power was conferred upon the apostles to transfer or communicate any such gifts or accomplishments to their associates or successors. If any one has such power now, or receives the Holy Ghost in the sense it was then imparted, it must be by some such specific act as was then performed. But that was not "the promise of the Father" which Christ promised to send upon them, and for which they were to wait at Jerusalem until they were endued with power from on high. This "power from on high" was some other gift and operation of the Holy Spirit with which they were to be clothed, briefly comprehended, no doubt, in the promise of Joel 2:28 and parallel scriptures. As a practical illustration of the power conferred upon the apostles to remit or retain sins upon persons, the case of Peter's dealings with Ananias and Sapphira may be referred to. Acts 5:1-10.

805.—ANOTHER ANGEL.

Are the messages of Rev. 10:6 and Rev. 14:6, 7, identical? If so, how can the angel of Rev. 14:6 be called "another angel"? Would not "another angel" have another message?

A. D. W., Fennimore, Wis.

Ans.—The position in which the angels are seen in the heavens seems to have a determining influence upon the question of the numerical order in which they are introduced. There are many angels introduced in the book of Revelation, and when John says, "I saw another angel," it is a fair inference that he has reference to more than another angel in the sense of a separate personality; that he has reference to a scene in which an angel has been seen in the same position. The angel of Revelation 6 is introduced as "flying in the midst of heaven." The angel of Revelation 10, which we make identical with the one of Rev. 14:6, is also called "another mighty angel," but it is not seen flying through heaven, but coming "down from heaven;" that is the difference. The angel of Rev. 14:6 may be spoken of as "another" angel, though identical with Rev. 10:1, because the latter was not seen in the same position. There is, however, an angel introduced in Rev. 8:13 in the same position, that is, flying through heaven. That is the angel announcing the "woes" connected with the three closing trumpets, and in reference to which the angel of Rev. 14:6 could be properly called "another angel."



DEVELOPMENT OF ORDER.—NO. 2.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. This scripture clearly shows the Lord's desire for unity and harmony among those who give instruction to His people, that they be not themselves instigators of confusion.

After the close of the prophetic periods in 1844, until the light of the Third Angel's Message was seen, there was confusion among the believers. This confusion, to some extent, existed until they saw the real present truth, and became settled in the belief of the same. The Lord was, meanwhile, manifesting the true gift of prophecy in connection with the unfolding light of the Third Angel's Message. Those who were willing to accept His guidance now had the privilege of coming into that

"unity of the faith" which true gifts are designed to promote. See Eph. 4:11-16.

To illustrate the difficulties to be overcome, brought about by the "confused ideas" of those who had just accepted the Sabbath truth, we refer to the first general gathering of our people in central New York. In August, 1848, they requested Brother and Sister White and Elder Joseph Bates to come from Massachusetts to give them instruction in the truths of the message. We read: "About thirty-five were present,—all that could be collected in that part of the State. But of this number, hardly two were agreed. Some were holding serious errors, and each strenuously urged his own views, declaring that they were according to the Scriptures."—"Testimonies for the Church," Vol. 1, page 86. The Lord, through the gift of prophecy, instructed this people respecting the truth in contrast with their errors; and when that series of meetings closed, they were a united company.

As to the kind of instruction that was given at that time to correct prevailing errors, and save the ranks from confusion, in Experience and Views, published in 1851, we read: "Such subjects as the sanctuary, in connection with the twenty-three hundred days, the commandments of God, and the faith of Jesus, are perfectly calculated to explain the past Advent movement, and show what our present position is, establish the faith of the doubting and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messenger should dwell."—Pages 53, 54.

Of the necessity of harmony among the teachers, we read in the same book: "Some who have formerly run deep into fanaticism would be the first now to run before God sends them, before they are purified from their past errors; having error mixed with the truth, they would feed the flock of God with it, and if they were suffered to go on, the flock would become sickly, and distraction and death would follow."—Page 53.

This being the situation, we can readily see that the very first thing "wanting" in establishing "order" among the Seventh-day Adventists was some regulation by which the flock might know who were approved ministers, and who—not thus approved—were liable to teach them "pernicious errors." About the year 1852, the Lord gave the following instruction, which was first published in Supplement to Experience and Views, in the summer of 1853:—

"Those men who are not called of God, are generally the very ones that are the most confident that they are so called, and that their labors are very important. They go into the field, and do not generally exert a good influence; yet in some places they have a measure of success, and this leads them and others to think that they are surely called of God. It is not a positive evidence that men are called of God because they have some success; for angels of God are now moving upon the hearts of His honest children to enlighten their understanding as to the present truth, that they may lay hold upon it and live. And even if self-sent men put themselves where God does not put them, and profess to be teachers, and souls receive the truth by hearing them talk it, this is no evidence that they are called of God. The souls who receive the truth from them, receive it to be brought into trial and bondage, as they afterward find that these men were not standing in the counsel of God. . . .

"I saw that the Church should feel their responsibility, and should look carefully and attentively at the lives, qualifications, and general course of those who profess to be teachers. If unmistakable evidence is not given that God has called them, and that the 'woe' is upon them if they heed not this call, it is the duty of the Church to act, and let it be known that they are not acknowledged as teachers by the Church. This is the only course

the Church can take in order to be clear in this matter; for the burden lies upon them.

"I saw that this door at which the enemy comes in to perplex and trouble the flock can be shut. I inquired of the angel how it could be closed. Said he, 'The Church must flee to God's word, and become established upon gospel order, which has been overlooked and neglected. This is indispensably necessary to bring the Church into the unity of the faith.'—Pages 13-15.

After speaking of how the apostolic Church was troubled with false teachers, and of the course pursued to remedy the difficulty, the Testimony continues in these words: "I saw that we are no more secure from false teachers now than they were in the apostles' days; and, if we do no more, we should take as special measures as they did to secure the peace, harmony, and union of the flock. We have their example, and should follow it. Brethren of experience and of sound minds should assemble, and, following the word of God and the sanction of the Holy Spirit, should, with fervent prayer, lay hands upon those who have given full proof that they have received their commission of God, and set them apart to devote themselves entirely to this work. This act would show the sanction of the Church to their going forth as messengers to carry the most solemn message ever given to men."—Ibid., page 16.

In Experience and Views we also read: "I saw that the shepherds should consult those in whom they have reason to have confidence, those who have been in all the messages, and are firm in all the present truth. . . . Then the shepherds will be perfectly united, and the union of the shepherds will be felt by the Church."—Page 52.

Another statement is found in Supplement to Experience and Views, which says: "The Lord has shown that gospel order has been too much feared and neglected. Formality should be shunned; but, in so doing, order should not be neglected. There is order in heaven. There was order in the Church when Christ was upon earth, and after His departure, order was strictly observed among His apostles. And now in these last days, while God is bringing His children into the unity of the faith, there is more real need of order than ever before; for, as God unites His children, Satan and his angels are very busy to prevent this unity and destroy it."—Page 12.

By comparing dates, it appears there were two years from the time Experience and Views was published until the Supplement appeared—from 1851-1853. The latter called for action. The delay to act was that all might understand the subject. The fear was the course those would pursue who claimed "freedom to go with no restraint." From 1853 the plan adopted was that of giving the ministers who had proved their gift, and were evidently approved of the Lord, and in harmony with all the work, a card recommending them to the fellowship of the Lord's people everywhere, simply stating that they were approved in the work of the gospel ministry. These cards were dated, and signed by two of the leading ministers, known by our people to be leaders in the work. The one given to the writer in January, 1854, was signed, "In behalf of the Church,

"James White,

"Joseph Bates,

"Leading Ministers."

Of course those who claimed liberty to do as they pleased, to preach what they pleased, and to go when and where they pleased, without consultation with any one, failed to get cards of commendation. They, with their sympathizers, drew off, and began a warfare against those who they claimed were "depriving them of their liberty." Knowing that it was the Testimonies that had prompted us as a people to act, and establish order, these opponents soon turned their warfare against instruction from that source, claiming that "when they got that gift out of the way, the message

would go forth unrestrained to its 'loud cry.'

Our people stood faithfully at their work, following the light the Lord had given, leaving the opposers alone, and the result is seen in the REVIEW of Dec. 26, 1854, where Brother James White speaks of the situation as follows: "There never has been such strong union as seems to exist with the remnant at the present time, and there seems to be a general waking up to the work of God. The late scourge to which some refer in this num-

ber [meaning the opposition party] will prove one of the greatest blessings to the cause. It will put the people of God on their guard in their future course, and free them from some who have been a burden to the cause, and whom they could not reform."

And so, with the establishment of point number one in church order, we could see, in one year, the blessed fruits predicted, in the union of the flock.

J. N. LOUGHBOROUGH.



MY WORK.

MRS. D. E. WALKER.
(Battle Creek, Mich.)

I'll up and away, to the field I'll go,
In patience and faith the seed I'll sow:
In hope will I wait till the dew and rain
Shall ripen it into golden grain.

No longer I'll idly sit and say,
There's naught that I can do to-day;
But I'll up and away! like a servant true,
Saying, Lord, what wilt thou have me to do?

There's enough to do, the fields are white:
The lost ones wander in darkest night;
Their eyes are blinded with error and sin.
Who will help to bring the wanderers in?

My heart says, Lord, here am I, send me.
Let me help to set the captives free.
Let me work for thee, in the field to-day,
And bless my labor, dear Lord, I pray.

My crown I'll leave in Jesus' care,
If the gathering work I may but share:
And when the labor has all been done,
May I share in the joyful harvest home.

Then I'll up and away, to the fields I'll go;
With a faithful hand the seed I'll sow:
The Lord will bless with dew, and rain,
And sun, to ripen the golden grain.

NOTES FOR CANVASSERS.

I HAVE canvassed whenever I had opportunity. One lady said, while looking at "Bible Readings," "It is the deepest book I ever saw; just what I have been wanting for years." A doctor said of "Coming King:" "I want that book; it contains the most information I ever read in one book." He asked who was the author, and to what denomination he belonged. When told that the author is a Seventh-day Adventist, he said, "It makes no difference; I want that book." I have had some grand and glorious experiences while canvassing. I have seen God's power manifested in answer to prayer in taking orders, and also for the afflicted. I would say to our canvassers: Sing wherever you can. People like music, especially the aged. Sing our good spiritual hymns. Brother White used to say they were the only hymn books we should need till the Lord comes. I strongly believe we are to see more of our prayers answered, and more wonderful works performed.

A boy came to me the other day, saying, "Haven't you a new book?" I showed him "Patriarchs and Prophets." He gave me an order, and bought a hymn book, also a Bible, a copy of "Bible Readings," "Coming King," "Making Home Happy," and "Child's Poems." Praise God for it.

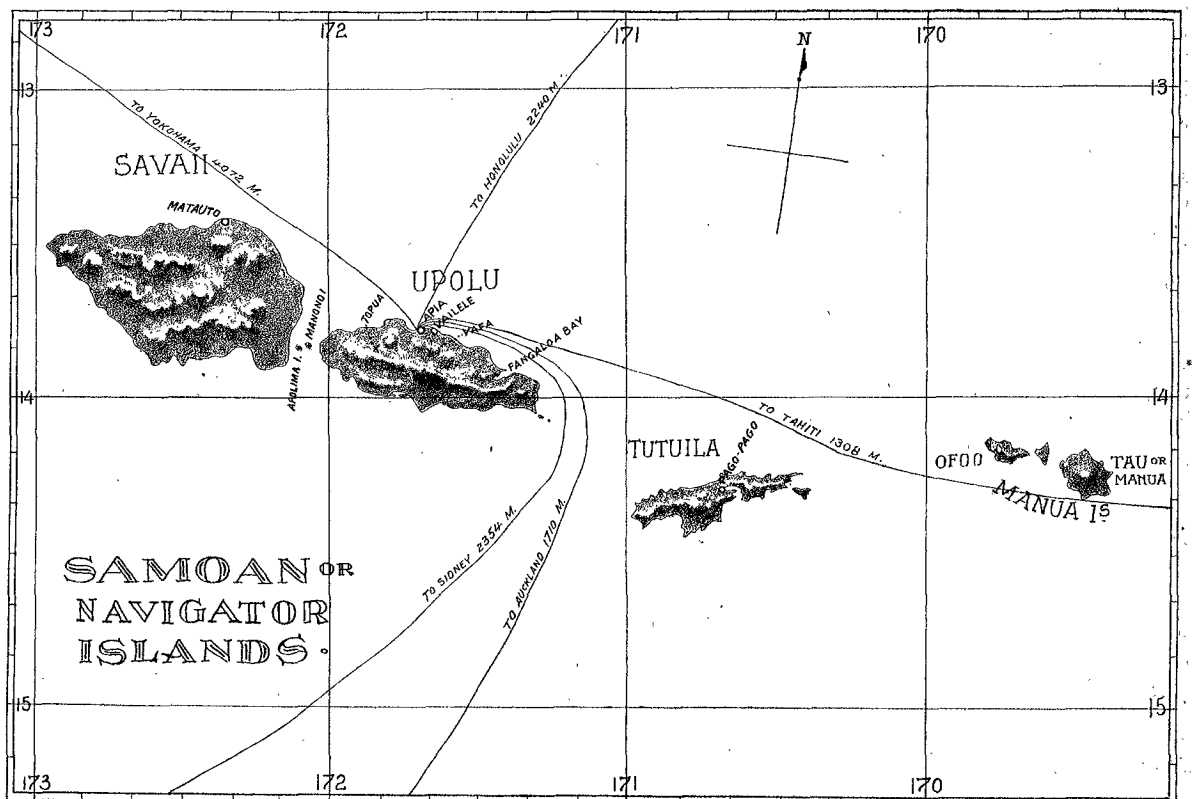
MRS. ANDREW COBB.

I AM waiting to see what my God will do
In the course of the coming years.
At present my portion I may not know,
But He leads me so lovingly here below,
And His goodness unfolds as I onward go,
That I leave with Him all my fears.

S. O. JAMES.

INFORMATION ABOUT SAMOA.

NOTING in a late REVIEW a request for information concerning localities where brethren from Battle Creek might settle, we take the liberty to send in facts regarding Samoa. The request was only for



certain parts of the United States, but the "commission" is "unto the uttermost parts of the earth." Samoa, unlike Gaul, is divided into only two parts, the greater and western belonging to Germany, while all east of 171° W. is under the dominion of the United States. The accompanying map will give the relative proportions and names of the various islands.

CLIMATE.—Tropical, temperature about 80°, very healthful, no malaria, little typhoid; light tropical fever, quite easily handled with water treatments, or better, by proper care, avoided. There are two seasons: the rainy, beginning gradually in September or October, increasing till January or February, then decreasing until April. During this time there are frequent rains, sometimes very hard, but seldom of long duration, generally from a few minutes to an hour. It may rain several times a day, however. From April to September the rains are similar to those in Michigan or the Eastern States, July and August being the driest and coolest months. In fact, from May to September the climate is almost ideal.

PHYSICAL FEATURES.—The greater part of the group is mountainous; some level land lies near the sea, but most of this is occupied by natives or planters. The mountains are covered with forests, but the land is good. Hundreds of acres have lately been purchased by traders in Apia, and are being developed.

PRODUCTIONS.—Bananas, Paw Paw, taro, arrow-root, pineapples, mangos, avocado pear, yam, etc.,

are grown for food, but we are too far from large markets to think of exporting them. Copra, dried cocoanut, has been the staple export. It takes seven years to grow the cocoanut, however, and it does best by the sea. Cocoa is considered the great thing now, and hundreds of acres are being planted. So far, it has paid well, at least from one hundred and fifty to two hundred dollars, net, an acre. Vanilla is also receiving much attention, and will probably pay well. Some of our people might object to raising cocoa, as it is often classed with tea and coffee. True, two per cent is theobromine, but fifty per cent is oil, from which cocoa butter is made, the other forty-eight per cent is good and useful.

EXPENSES.—Second-cabin fare, from San Francisco to Pago Pago, one hundred dollars; transfer to Apia, German Samoa, five dollars; on landing, a deposit of fifty dollars is required, but this money is subsequently returned. The cost of land is from three to thirty dollars an acre, according to location; or, if rented, twenty-five cents an acre, per annum. Native foods, banana, taro, etc., can be grown in less than a year. It will be three years before either vanilla or cocoa will bear. Vanilla slips cost about a dollar a hundred, should be planted seven by five feet apart. Twenty-five cents' worth of cocoa seed will plant an acre. Clearing the land is not, or need not, be very expensive, as the method used here is simply to cut down the smaller trees, which are destroyed in a few weeks by the white ants; the larger trees are girdled in the dry season, and the insects bring them down gradually. Plowing or cultivating is not necessary. No one does it here. The weeds

are kept down with a big knife, and the soil is loosened around the trees with a hoe.

The best time to come is from June to September. July and August are the best months for clearing the land, but it can be done any time. Planting may be done any time from October to May, but I think the earlier the better. Some English and Americans here seem to think that the Germans cannot colonize, therefore the place will not develop. This is, I believe, due to prejudice. Americans think themselves the champions of liberty and prosperity, while to an Englishman, there is nothing outside of England unless it is found in the colonies. That Germany has the finest and fastest steamers, as well as the largest sailing ships; makes the finest, most powerful lenses; is far in advance of America in agricultural science as well as in other lines of original research, is evidence that when they undertake to plant a self-supporting colony, they have ability to carry it through. I should prefer to see Germans coming in rather than Englishmen or Americans.

WHO SHOULD COME.—Good, stanch Seventh-day Adventists; men not past the prime of life; married, but not having a large family. They should have some experience in agriculture; should have sufficient money to live on till the trees begin to bear. No doubt an energetic man could secure employment in overseeing other plantations, but I would not make positive promise. Such men, could be a great help in encouraging and supporting the work and workers here. Elder Gates is

anxious to get farmers out to the islands, and during his last visit here we spent some time in looking over land and plantations.

LIVING EXPENSES.—Freight from San Francisco to Apia is seventeen dollars a ton; that is, forty cubic feet; from Sydney, ten dollars; duty, ten per cent. Sydney is a fairly good place to trade, as good as San Francisco for some lines. Health foods can also be purchased there. Supplies can be bought here, but the trader must have his profit. Clothing is cheap, overalls and a coarse shirt for working, with white duck for dress, is really all one needs.

W. E. Floding, now in Battle Creek College, was here for several years, and will be glad to answer any inquiries. Dr. Braucht and D. A. Owen, of Christchurch, New Zealand, can also speak from experience. Any further information I can give will be gladly furnished.

D. D. LAKE.

THE WORK IN PARAGUAY.

MANY of the readers of the REVIEW will remember that there was published in this paper, nearly two years ago, a plea in behalf of Paraguay. After eight-months' residence in the country, we are better prepared to answer the letters of inquiry received in response to that appeal.

On our arrival at Asuncion the first of last August, we were met by Dr. Flagg, a dentist from the United States, who kindly assisted us in passing the customs, securing the entrance of our furniture free of duty, on which, had we entered it at Buenos Ayres, we should have paid a duty of sixty per cent, on the valuation of the Argentine officials. This gentleman also assisted us in finding a pleasant and healthful location just outside of the city, with good water, half an acre of land, on which are a number of fruit trees, at a reasonable rent. We shall ever feel grateful to him as well as to our kind Heavenly Father for thus opening the way so favorably for us. Previous to our arrival, we had unmistakable evidences that the Lord was calling us hither, and this impression was strengthened by an interest awakened in the National Colony. A German brother there had received literature treating on present truth, from his brother, a Sabbath-keeper in Uruguay, but hesitated to obey, although fully convinced. However, he diligently circulated among his neighbors all reading-matter received, and as a result, when we visited the colony, we found quite an interest to hear. After two weeks of labor, six adults decided to obey, and there being already four Sabbath-keepers, we left ten keeping the Sabbath. This company, we trust, will become a nucleus for a church.

Since my first visit, I have labored a month in the same colony, and as a result the interest is spreading among the Paraguayans. One woman, a native, has accepted the Sabbath, and will doubtless be of assistance in interpreting from the Spanish to the Guarani, the latter being the language of the common people of the country. One case met with will serve to illustrate the importance of circulating our literature: A French colonist, while lying sick in the British hospital in Buenos Ayres, received from one of our Bible workers copies of the French *Signs*, and becoming interested through the reading of the same, he is now prepared to study present truth.

It would be difficult to find in any other small place so many despondent persons, with blighted prospects, as one meets in this colony. In view of the offer of the government to immigrants, this may seem strange. The conditions are as follows: (1) Free transportation from Buenos Ayres or Montevideo to Asuncion; (2) free entry of personal baggage, furniture, tools, seeds, etc.; (3) free board and lodging for five days at immigrants' hotel in Asuncion; (4) free passage of immigrants from Asuncion to destination; (5) a grant of thirty acres to each immigrant at the nominal price of eight cents an acre. The land granted consists partly of heavy timbered and partly of grazing land. The former affords plenty of good timber for building purposes, while the land, when cleared, is very fertile, producing in abundance oranges, bananas, pineapples, peaches, melons, besides a number of wild fruits of minor importance. In the line of vegetables, sweet potatoes, mandioca, rice, beans, sugar cane, peanuts, and alfalfa flourish, besides the ordinary garden vegetables. Many will doubtless ask what could be more favorable than the conditions offered the colonist in Paraguay. The answer is easily given. Unfortunately, the country, having no manufacturing population, possesses only a limited home market, and is therefore dependent on the markets of Argentina. The government, in order to raise money, sold, several years ago, its valuable lands

adjacent to the rivers and lines of communication, leaving only the remote lands of the interior for the purpose of colonization.

The government colony, in which our Sabbath-keepers live, is one hundred and fifty miles from Asuncion, toward the southwest, on thirty-six square miles of well-watered timbered land. Although an abundance of all natural products is raised, the colonist, owing to his isolation, must accept whatever price the market of his neighborhood will pay. Following are some of the various products and prices noted during our last visit: Sweet potatoes, per bu., 32 cents; bananas, per bunch, 4 or 5 cents; pineapples, per hundred, \$1.25; sugar cane, per ton, loaded at railroad, \$1.50; corn, per bu., shelled, 25 cents; rice, per cwt., \$1.71; peanuts, per cwt., unshelled, \$1.13. Even at these low prices farming could be carried on to some profit if it were possible to use the latest machinery, but, owing to numerous stumps and other obstacles, only hand labor can be employed. Hence the area cultivated by each colonist is small, and the amount produced correspondingly small.

In justice to Paraguay, it must be said, however, that the colonists who came to the country with some capital are making progress, since their money enabled them to purchase land on or near the river, where they can ship their bananas, pineapples, and other produce direct by boat to the Argentine markets. We are creditably informed that one of these has realized from the sale of bananas and pineapples the past year three thousand seven hundred and fifty dollars, not including expenses; while another has sold produce to the amount of two thousand five hundred dollars. Orange culture is also regarded a reliable business. A North American gentleman from Arkansas has an orchard of four thousand bearing trees, the fruit of which nets him on an average two hundred dollars a tree, as it stands. Trees come into partial bearing in four years, and into full bearing when eight years old. Stock raising is also a good-paying enterprise, but more capital is required at the start. To buy three square miles of grazing land and stock it with two hundred cows, would cost two thousand five hundred dollars.

We would say, in closing, however, do not come to this country unless you are satisfied, after earnest prayer, that this is where the Lord would have you; otherwise you will be disappointed. Life here, with every advantage, is attended with privations and inconveniences approaching those of the early pioneers in our Western States. We came here in search of souls for whom our Saviour died, and praise His name, we have been directed to some. We earnestly solicit the prayers of all in behalf of the work here.

E. W. SNYDER.

LATER.—We received from Brother W. A. Spicer the following report from Brother Snyder, with this note: "We pass to the REVIEW readers the following extract from a letter to the Mission Board. A description of Paraguay and its people, from the pen of Brother Snyder, will appear in the July *Missionary Magazine*. W. A. S."—

Until quite recently I have been laboring one hundred and sixty miles in the interior. When we left there, ten adults were keeping the Sabbath, and walking in the light as far as presented. The greater part of these desire baptism. Several have had quite a struggle to overcome the tobacco habit, but are now praising the Lord for victory. One is a Paraguayan sister. Considering the fact that the appetite for tobacco is transmitted by heredity from the Paraguayan mother to her children, we can scarcely appreciate the trial one of these must undergo in order to overcome this habit.

The results from the preaching of this truth are the same in South America as in the United States. Up to the present, our efforts have been confined to the French and the German people of the colony. But owing to the calls from the Paraguayans for meetings, we shall, during our next visit, labor for this people. Truly, the fields are white, ready for the harvest. Because of the scattered location of the colonists, only a few of them can assemble in one place. This makes it necessary to travel a great deal on horseback.

One experience impressed me with the importance of scattering our literature. We heard of two French families keeping the Sabbath, and decided to visit them. An elderly man received us cordially, and in answer to our question as to how he learned the Sabbath truth, brought out a large package of our French tracts, written by D. T. Bourdeau, J. N. Andrews, James White, and others. These he had secured in Chile, and as a result soon began to keep the Sabbath. On his arrival here, he taught the truth to others, and besides his wife, who is a Paraguayan woman, another French

family joined him in observing the Sabbath. These two families, although alone, celebrated the Lord's Supper together, and practiced the ordinance of humility. They are ready for more light, and think of building a church in which to worship. These results are due to the circulation of our tracts and papers, so I feel that we should sow beside all waters, being assured that the Lord of the harvest will give the increase.

E. W. SNYDER.

GLADLY ANTICIPATING HELP.

BROTHER S. D. MILLER writes from Mobile, Ala.: "My wife and I came here a year and a half ago. We found much to do. The population of the city is thirty-nine thousand, and being a seaport, we meet all classes of people here. We are both engaged in the canvassing work. We give away papers and tracts, and many are interested in reading and studying the truth for themselves. Being colored, our work is confined to the colored people, for whom we are doing all we can. There are eight Sabbath-keepers here at present. We were almost overjoyed to learn that we shall receive more help in this part of the harvest field."

SUGGESTIONS CONCERNING HOW TO WORK.

THERE are many persons among our people who are really desirous of doing something in the Master's vineyard, but they "don't know how." Let me make a few suggestions to such, with a view of helping them out of the difficulty: First, and always, pray for wisdom before undertaking to do anything. Secondly, do the work nearest at hand, and do it well.

The Third Angel's Message is to follow the first and second "to every kindred." That makes it the duty of every Seventh-day Adventist to send or carry the truth to each and every one of his kindred. Some of these kindred may take it up and carry it to every one of their kindred. If all would engage in this work with a will, what vast results would soon follow.

Let me make another suggestion: There are hundreds, and perhaps thousands, of periodicals freighted with the precious message continually accumulating in some of our churches, which ought to be out among the people. Now let each family in the church gather up all the copies of our unused periodicals they can from everybody or anybody who fails to use them; and, with a prayer for God's blessing, make up a bundle of, perhaps, one copy of the *Signs*, one *Instructor*, one *Little Friend*, etc. Add a tract if desired, or a Bible reading. Write a short letter, if you wish, dictated by a heart warm with the love of God. Roll or fold the papers tightly, and tie with a string. Let all these bundles be brought to the evening prayer-meeting. Talk and pray over the matter. Persuade some of the young brethren, or other young men, to take a dozen or twenty bundles each, and go several miles away to the different school districts; and just at the close of school for the day, ask the teacher to send one of those bundles by the children to each family represented in the school, not forgetting to give the teacher an extra copy of the *Signs* or *Good Health*, etc.

The fathers of these families may be interested in a copy of the *Sentinel*, or the mother in the *Signs*; if not, the children will be in the *Little Friend*, or *Instructor*; and that will surely awaken the interest of the parent. Follow up the interest. Let some one visit the school again, or visit among the people. Find out how they like the papers, and if they want more. Sometimes large families of poor people will be found. Let your Sabbath-school pay for a copy of the *Little Friend* or the *Instructor* to be sent to the address of some one whose name you may secure. Send a copy of the *Signs* to the mother if you wish to. Let such families see that you are Christlike in your interest for them. By and by, if you are faithful and persevering, your crown may be studded with stars more beautiful than the gems that glitter in earthly diadems.

A. SMITH.

ONTARIO.

It has recently been my privilege to visit Perth Road, Kingston, Belleville, Alderville and Peterboro. At Perth Road there are two sisters who began to keep the Sabbath a few years ago, before they ever heard of Seventh-day Adventists, being convinced of the truth by reading the Bible alone. One of these was arrested and tried for Sunday labor a few months after accepting the Sabbath. She pleaded her own case, showing from the Scriptures that Sunday is not the Lord's day, and as

the law prohibits labor on the Lord's day, she had not broken the law. She was sentenced to pay a fine or go to jail. As she would not pay the fine, and the neighbors and those concerned in the trial could not think of sending the young lady to jail, the sentence has never been executed, and she continues her Sunday labor unmolested. I preached three sermons in the Methodist church there; by invitation of the pastor, I used his time Sunday night.

Some interested neighbors of our brethren attended the meetings in Kingston and Belleville. We had a most encouraging season at Alderville, especially Sabbath afternoon, when the four Indians who have recently accepted the message there, mostly through reading, were baptized. At Peterboro the work is being revived by the addition of some members who have recently moved in.

F. D. STARR.

ILLINOIS.

It was my privilege to attend the late General Conference, and although I had attended quite a number of General Conferences, I can truthfully say that the last was by far the best one I ever attended. Surely, the Lord sent angels there to drive back the powers of darkness, and light came in, enabling His servants to see clearly His will in matters that were of a perplexing nature. I praise the Lord for the blessings I received while at the Conference. I left Battle Creek, April 25, to visit relatives and friends in Indiana, whom I had not seen for years. While in that State, I held meetings with the following churches: Middletown, Waldron, and Homer. We had good meetings, and enjoyed much of the Spirit of God. I was rejoiced to find so many still loving the truth. It was also my privilege to attend the general meeting held at Indianapolis, May 3-5, where we had another feast to our souls.

I left Indianapolis for Illinois, May 21. On my way to Willow Hill, I stopped at Kansas, where I met Elder Chas. Thompson, who had come to look up a location for a tent. We failed to find a suitable place, hence we went to Willow Hill. May 23, we started for Mount Erie to look up a location in that town. We found a beautiful little village with a thickly populated country around it, of well-to-do farmers. We have decided to pitch the tent there, and are preparing to begin meetings some time next week. We hope by God's help so to connect with Him that He can bless our efforts to the salvation of souls for whom Christ died. To this end we ask an interest in your prayers.

M. G. HUFFMAN.



— Chicago automobile drivers must not exceed a speed of eight miles an hour.

— The police board of Kansas City, Mo., has refused to close saloons on Sunday.

— There may be a special session of Congress in July, to consider Philippine matters.

— Lord Pauncefoot, British ambassador to Washington, has gone to England on a vacation.

— The convention of the American Medical Association began its session in St. Paul, Minn., the 5th inst.

— For the assault and murder of a white woman of Bartow, Fla., a negro was burned at the stake at that place the 29th ult.

— A man seventy-two years old, and his four sons, were recently lynched at Lookout, Modoc Co., Cal. Their only crime was petty thievery.

— John D. Rockefeller will deliver the convocation address at the University of Chicago, the institution to which he has given so many millions.

— Owing to the protest of the foreign embassies, the Turkish government has rescinded its order prohibiting the entry of typewriters into Turkey.

— The London *Daily Mail* states that Dr. Theodore Herzl, founder of the Zionist movement and the Palestine Association, has "obtained from the sultan of Turkey valuable concessions toward his project of Zionist-colonization in southern Palestine."

— A Jewish university is to be established in New York City.

— It is reported that Mrs. McKinley does not show signs of rallying.

— Owing to strike riots, Corunna, Spain, has been placed under martial law.

— Large sales of oil territory are made in Texas, the boom now being at its height.

— The city of Chicago reaps a yearly revenue of \$35,000 from its 17,897 licensed dogs.

— The United States War Department has bought the "secret recipe for making maximité."

— Hereafter, newspapers giving premiums are to be barred from the second-class postal rates.

— During the month of May the public debt of the United States was decreased \$10,268,761.

— The various churches of Jacksonville, Fla., are worshipping in tents erected near their burnt edifices.

— Unless the Cubans accept the Platt amendment as it reads, Congress "may take steps to annex the island."

— British manufacturers lay the blame for England's failure to control the world's markets, to British trade unionism.

— Five hundred members of the London bar recently gave a dinner to Maitre Labori, the lawyer who defended Dreyfus.

— When the promotions now planned are made, there will be vacancies for 700 second lieutenants in the United States army.

— Sunday, June 2, the Pan-American Exposition at Buffalo remained open, the Midway shows and the government buildings being closed.

— Secretary Gage ordered seventeen Filipinos on their way to the Buffalo Exposition to be sent back, on account of their filthy condition.

— The manufacturers of collars and cuffs are forming a trust, to be called the American Shirt and Collar Company. Capitalization, \$20,000,000.

— Gen. John B. Gordon was unanimously re-elected commander-in-chief of the United Confederate Veterans, at their recent reunion at Memphis, Tenn.

— In a speech at the Chamber of Commerce banquet, at London, Andrew Carnegie stated that the time would come when the Powers of Europe would "combine to crush England, but that America would prevent it."

— Over fifty persons were poisoned at a high school banquet at Parker, S. D., the 4th inst. The pressed chicken they ate had been boiled in a tin boiler with a copper bottom. Two of the persons may not recover.

— At a recent Cabinet meeting at Washington, it was decided to reject the Cuban acceptance of the Platt amendment. Until Cuba submits to the letter and spirit of that amendment, the United States troops will remain on the island.

— The Boer leaders are making "a formal appeal to The Hague arbitration court, promising to abide by the decision of the tribunal regarding the issues involved in the South African war." Possibly Great Britain might now be induced to arbitrate the question.

— The Chicago grand jury, which investigated the facts concerning the death of Mrs. H. W. Judd, "decided to vote no indictments against John Alexander Dowie, who, because of not securing medical treatment, was charged with being responsible for the woman's death" at his Zion institution.

— The Association of Military Surgeons of the United States army, in session at St. Paul, Minn., recently adopted a resolution "in favor of the repeal of the Anti-Canteen law" passed by Congress. Since the army chaplains were most active in the interests of the Anti-Canteen law, it will be interesting to note what they will now have to say.

— Dispatches from China state that on the 5th inst. "a serious affray occurred between international troops at Tien-tsin. Some British fusileers, acting as police, sought to prevent French soldiers from house-breaking, when they were attacked with bayonets and bricks. The British fired in the air. A number of Germans joined the Frenchmen, making 500 men in all. In the affray which followed, a French soldier was killed, and several on all sides wounded. The arrival of a German officer and a strong guard ended the fray." English-speaking troops do not seem to be in favor with the Continental troops there.

— Queen Helena, of Italy, gave birth to a daughter the 1st inst.

— Señor Michael Gener, Nationalist, has been elected mayor of Havana, Cuba.

— President and Mrs. McKinley reached Washington from San Francisco, the 3d inst.

— After the end of the present school term, Armour Institute (Chicago) will bar girl students.

— Ninety Indiana coal operators, in control of twenty-nine mines, will consolidate their interests.

— Hereafter Armenians who have become naturalized Americans or Russians, will be prohibited from entering Turkey.

— Montreal capitalists are endeavoring to form a combine "to control the Japan tea trade of Canada and the United States."

— Count William Bismarck, youngest son of the late Prince Bismarck, died in Varzin, Prussia, the 30th ult. He was born in 1852.

— The monarchs of Europe will soon hold a conference having for its object the organization of a detective force to "track conspirators."

— It is reported that the government of Russia "refuses to yield to the demands of the ecclesiastics who asked for the impeachment of Tolstoi."

— Governor Gage, of California, has offered a reward of \$5,000 "for the arrest and conviction of the persons implicated in the lynching at Lookout."

— Owing to the failure of the Turkish sultan to issue a permit for the exploration of Ur of the Chaldees, the Smithsonian Institution expedition is delayed.

— Edward VII, of England, received on the 1st inst., at Windsor Castle, the visiting members of the New York Chamber of Commerce, the queen also being present.

— At a recent meeting in Peking, China, the generals of the allied troops decided to "transfer the administration of the city to Chinese officials gradually during June."

— Owing to the probability of a reconciliation between General Booth and his son Ballington, the Salvation Army and the Volunteers of America may unite their forces.

— The census reports show that Rhode Island is the most densely populated State in the Union. It has 407 inhabitants to the square mile. In this list New York State is fourth, with a density of 152.6 persons to the square mile.

— The newspapers state that Dowie recently announced himself as "the physical and spiritual embodiment of Elijah," before an audience of 5,000 people. Having asked all who believed his statement to stand up, "over 3,000 persons stood up and received the declaration with cheers."

— Joseph Merrill, a Carrollton, Ga., sheriff, successfully defended, on the 7th inst., a negro murderer in his keeping, from the fury of a lynching mob. In thus upholding the laws of the State, he was obliged to shoot into the mob, killing one man and wounding two others. There is no excuse for lynchings in this country. Such proceedings never occur in England nor in Canada.

— A New York exchange states that Emperor William, of Germany, recently dismissed "one of the best-known preachers in Berlin, who was one of the pastors in the garrison church, for preaching too long. His sermon was in length three quarters of an hour. Emperor William sent word to him to curtail it the next time to a quarter of an hour. But when the Sunday came, it was forty-five minutes. So the kaiser gave instructions to have him removed to another sphere of activity. Where the Church and State are united, the sovereign can do many things that would not be allowed in any other situation."

— In an interview at the Auditorium Hotel in Chicago, Chauncey M. Depew, the New York senator, expressed himself as strongly in favor of a third term for President McKinley. He said: "There is absolutely nothing in the way of a third term for President McKinley, in my opinion. The country has been phenomenally prosperous under his administration, universal confidence is reposed in him, and there is a vast national pride in the results of his work. The third term is not a bogey. There were entirely outside circumstances in the cases of Washington, Grant, and Benjamin Harrison, that prevented a precedent being set for the nomination and election of a president of the United States for the third time." Evidently the spirit of imperialism and of world-politics is steadily gaining ground in this country.



SPECIAL NOTICES

NOTICE TO ALL.

ARE you ready to sell? Are you looking for a buyer? Are you ready to heed the Master's command and move into new fields to hold up the light of truth amid the darkness of error and immorality that enshrouds the people?

Have you heard the Southern field especially pointed out as a place where families ought to go, and where money ought to be invested?

Do you want to know about some good investments in the South? If so, write to us. We can help you. Address Southern Sanitarium and Benevolent Association, Graysville, Tenn.

SCHOLARSHIP OFFER.

THE undersigned make an excellent scholarship offer. Almost any energetic young man or woman can obtain a scholarship. Write at once. Correspondence with former college and academy students is desired.

GOOD HEALTH PUB. CO., Dept. Z,
Battle Creek, Mich.

APPOINTMENT.

NOTHING preventing, I will be at the following places, on the dates mentioned, in the interests of the educational work at Cedar Lake. I especially desire to meet with the young people who are of suitable age to attend Cedar Lake school, and with their parents, to talk over the work for next year. Where possible, I trust that the elder or leader of the company will make arrangements for a meeting when I can talk with the interested ones. This need not be a formal meeting.

Muskegon, June 18.

Shelby, June 19.

Manistee, June 21.

Cadillac, June 22 and 23, Sabbath-school Convention.

Copemish, June 24.

Frankfort, June 25.

Traverse City, June 26.

Petoskey, June 29 and 30, general meeting.

Elder S. M. Butler will be with me at Cadillac and Petoskey.

J. G. LAMSON.

THE DAY OF PRAYER.

DOUBTLESS every reader of the REVIEW has borne in mind the fact that July 6 is a day of prayer and supplication in behalf of the prosperity of our work in the Scandinavian countries. Every church-member in each one of our churches is earnestly solicited to make a liberal contribution toward liquidating the indebtedness of the Christiania publishing house. It is now time for each member to determine how much he can afford to give, and having determined in his mind, we trust that he will work to the end of obtaining the money, if it is not already in hand. An envelope will be furnished in which to place the offering, which should be handed to the librarian.

Let those who are in poor circumstances remember the widow's mite, but do not for a moment let those who are in good circumstances give a small amount, and claim it to be the widow's mite; for the widow's mite was all she had—it was her living. But whether your offering be large or small, if it is all that you can afford to give, the Lord will accept the offering. Men are tempted to lay by large treasures in this world, but he who lays up money in our institutions is laying up treasures for the Lord, to be used in His cause, and will receive a rich reward in the world to come.

We trust that the elders and leaders of our churches have already begun to agitate the subject, and if not, that they will begin now, so that every one will understand it, and be prepared for the occasion. The Lord will accept the offering, but a full consecration of self, and an earnest seeking of Him during the day of prayer, will be of greater value in His sight. Let every one attend the meeting that day, and listen to the interesting reading prepared for the occasion.

S. H. LANE.

CAMP-MEETINGS FOR 1901.

EASTERN UNION CONFERENCE.

Pennsylvania, Erie,	June	6-16
Quebec, Coaticook,	June	13-23
New England, Springfield, Mass.,	June	20-30
Vermont, Barre,	Aug. 22 to Sept.	2

SOUTHERN UNION CONFERENCE.

Graysville, Tenn. (educational institute),	June 13 to July	4
Louisiana, Crowley,	July	12-22
Louisiana, Grand Cane,	Aug.	11-
Mississippi, Hatley,	July 26 to Aug.	4
Georgia,	Aug.	9-
North Carolina,	Aug.	23-
Tennessee River,	Sept.	9-
Alabama,	Sept.	20-
Florida,	Nov.	1-

LAKE UNION CONFERENCE.

Wisconsin, Grand Rapids,	June	12-23
Michigan, Alpena (local),	June	13-23
Michigan (State),	Aug.	15-25
Ontario, Toronto,	June 20 to July	1
Illinois, Kankakee,	Aug. 24 to Sept.	1
Indiana, Tipton,	Aug. 21 to Sept.	1

NORTHWESTERN UNION CONFERENCE.

Minnesota, Anoka,	June	4-12
Dakota, Sioux Falls, S. D.,	June	18-24
Manitoba, Morden,	June	21-30
Manitoba, Carberry,	July	5-14
S. Dakota, Custer (local),	July	16-23
Nebraska, Cambridge (local),	Aug.	13-20
Nebraska, Seward (State),	Sept.	3-16

SOUTHWESTERN UNION CONFERENCE.

Arkansas, Rogers,	July	18-29
Kansas, Burlington,	July 25 to Aug.	5
Missouri, Boonville,	Aug.	1-12
Texas,	Aug.	8-19
Oklahoma, Enid,	Aug.	15-28
Colorado, Denver,	Aug. 28 to Sept.	9

PACIFIC UNION CONFERENCE.

California, Oakland,	June	4-16
----------------------	------	------

EUROPEAN UNION CONFERENCE.

Sweden, Orebro,	June	20-30
Switzerland,	July	4-14
Germany, Friedensau,	July	18-28
British, London,	Aug.	2-12

The presidents of the Union Conferences are requested to forward to the office of the General Conference the location of the various meetings as soon as determined.

GENERAL CONFERENCE COMMITTEE.

POSTERS.

POSTERS advertising the Midsummer *Good Health*, for use at news-stands and in stores and other public places, can be obtained by addressing the undersigned. Address Good Health Pub. Co., Battle Creek, Mich.

EDUCATIONAL CONFERENCE AND SUMMER SCHOOL.

SOME will soon be called to render an account before the bar of God for the intrusted talent of teaching. It is a sacred gift, and was bestowed for the purpose of assisting in the spread of the message of a soon-coming Saviour. The minister reaches the mature mind, but no worker has such a deep hold upon the very strength and foundation of the Church as the Christian teacher possesses in the hearts of the children.

The General Conference Committee is thoroughly awake to the situation, and realizes that the dearth of efficient laborers in the Seventh-day Adventist Church to-day is due to the false education of the children and youth of the past generation. That body is now putting forth every effort to meet the present situation. For this reason the Summer School and the Educational Conference were called to meet at Gull Lake (near Battle Creek, Mich.), July 10, 1901.

Now that such an opportunity is offered for the education and training of Christian teachers, are parents, teachers, and young people thoroughly aroused? If not, why not?

WHAT THE CHURCH MAY DO.

Nearly two thousand churches that should have schools for their children, have not yet organized such schools. Now is the time to act. The General Conference is ready to help you, by giving free tuition and free tent room to all the young people you may send to the Summer School to prepare for teaching. Here is the instruction:

"Wherever there are a few Sabbath-keepers, the parents should unite in providing a place for a day-school, where their children and youth can be instructed." "We are far behind our duty in this important matter." "Let these schools now be started under wise direction, that the children and youth may be educated in their own churches. It is a grievous offense to God that there has been so great neglect in this line, when Providence has so abundantly supplied us with facilities with which to work."

Why not hold a special educational meeting, and decide how you can help your own or some other church? Search out the persons who are teaching, or who have ability to teach. Show them that God needs their ability, and that He needs it *now*. Loosen your purse strings and show these persons in a substantial way that you are in earnest. Arrange for them to take the training offered at the Summer School. Send for an announcement of the Conference and the Summer School, that you may know the qualifications of a teacher and the training necessary.

As the school opens July 10, you will need to make haste. Let us hear from you, as a church-member, and from those who should attend the school. We should be glad to receive the addresses of all who are qualified to teach. Write at once. Address E. A. Sutherland, Battle Creek, Mich.

CAMP-MEETINGS IN LOUISIANA.

THE fourth annual camp-meeting for Louisiana will be held in Crowley, on the Southern Pacific Railroad, July 12-22, to be followed by a series of tent-meetings. At this meeting the matter of Conference organization will be considered, and we trust that each church will be represented, and will take part in this important meeting. Elder R. M. Kilgore, president of the Southern Union Conference, will be present, as well as I. A. Ford, A. F. Harrison, and Dr. O. M. Hayward, also the State laborers.

Another camp-meeting will be held in Grand Cane, on the Texas Pacific Railroad, beginning about August 11 and continuing for three or more weeks, for the benefit of the brethren in northern Louisiana. We hope to have extra help for this meeting also. Tents will be provided at both these meetings. For further information, address S. B. Horton, 61 N. Tchoupitoulas St., New Orleans, La.

ADDRESS.

THE permanent address of Elder W. D. Curtis, and of Mrs. Lou Kirby Curtis, secretary of the Illinois Sabbath-school Association, is 514 St. James St., Peoria, Ill. All Sabbath-school secretaries and others having business with the State secretary, please take notice.

PUBLICATIONS WANTED.

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

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

Wm. Brain, Morrilton, Ark., *Signs, Sentinel*, tracts.

S. D. Miller, Mobile, Ala., *REVIEW, Signs, Life Boat*, tracts.

Robt. Sawyer, 1025 Jefferson St., Nashville, Tenn., *Little Friend, Instructor*.

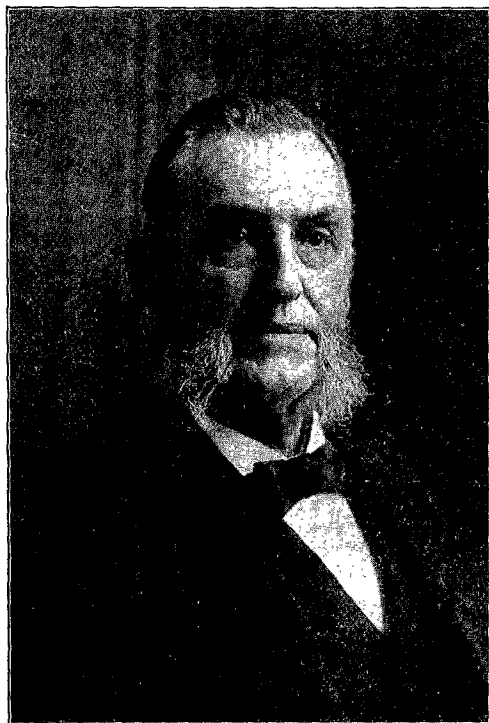
M. D. Smith, Antlers, I. T., literature on Sabbath question and coming of the Lord.

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 wish employment, the charge may be remitted. Persons unknown to the managers of the publishing house must furnish good references.

WANTED.—Employment by young married man as artist, where he can keep the Sabbath. Address Otto Handel, Avenida Anna Costa 6, Santos, Estado do Sao Paulo, Brazil.

WANTED.—A woman desiring a home in S. D. A. family. Must be an Adventist, and understand the care of children. References required. Address Mrs. May Handley, Wellington, Ohio.



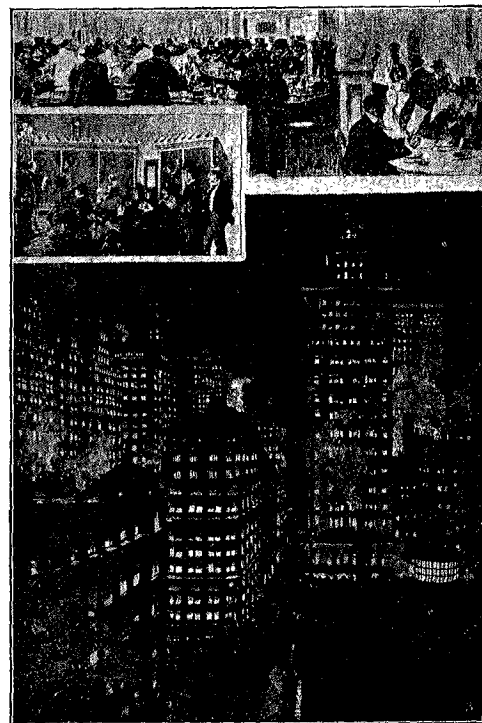
Author of "The Marvel of Nations."

....The.... Marvelof.... Nations

OUR COUNTRY;
Its Past, Present, and Future, and Its Place
in Prophecy.

BY ELDER URIAH SMITH,

Nearly fifty years editor of the ADVENT REVIEW
AND SABBATH HERALD.



Night Scene of the Late Panic in Wall Street.

THE MARVEL OF NATIONS" was first issued twenty-five years ago, and more than a quarter of a million copies of this volume have been sold. The large circulation of the book demonstrates the demand for a work setting forth in broad, liberal terms the nature of our Government; the remarkable growth and progress of the nineteenth century in the arts and sciences; the development of the country's natural resources in mineral, agricultural, grazing, and timber lands; the great improvement of our agricultural resources, such as the production of corn, wheat, cotton, etc.; unlimited manufacture of iron, steel, lumber, cotton and woolen fabrics; the system of railway trunk lines traversing the country in every direction. Surely we are living in the time which is foretold in Dan. 12:4, the "time of the end," when

"Many shall run to and fro, and knowledge shall be increased."

There were more than a quarter of a million copies of the first edition of "The Marvel of Nations" sold. The paper used in the manufacture of these books, if each sheet was spread out, would cover a farm of about 450 acres. The cloth used in the covers would, if cut in a strip nine inches wide, extend 47 miles. If the books were laid end to end, they would make a path 31 miles long; and if piled one on top of the other, they would make a pyramid over three miles high. Eternity alone will reveal the results accomplished by the sale of this wonderful book, in the way of circulating a knowledge of the times in which we are living, of the rapid development of our own country, and the knowledge and progress of the grand principles of truth portrayed in the Scriptures and their relation to, and bearing upon, the events which are now occurring IN OUR GREAT COUNTRY.

The numerous calls for a revised edition of "The Marvel of Nations," have encouraged the author to undertake the work, and no pains have been spared in a careful revision of the text, in statistics, of the increase in **productions** and **manufactures**, the discoveries in the field of art and science. The manner in which the author correlates the Third Angel's Message and the fulfillment of the prophecy as related to these events, **MAKES THIS WORK ONE OF THE MOST DESIRABLE OF ALL TWENTIETH-CENTURY BOOKS.**

"The Marvel of Nations" will be a subscription book. No pains have been spared by our artists in preparing suitable and appropriate illustrations for the work. It will contain about 340 pages; 150 illustrations, colored emblem of OUR COUNTRY; table of contents; list of illustrations, and general index. Ready for delivery about midsummer. Price and exact date of delivery will be announced later. Will be printed in four languages, English, German, Danish, and Swedish.

The revised edition of "The Marvel of Nations" will be one of the most rapid-selling books that we have ever issued, it being a twentieth-century publication, giving up-to-date statistics, having a direct bearing on, and connection with, the Third Angel's Message. It is desired by the pub-

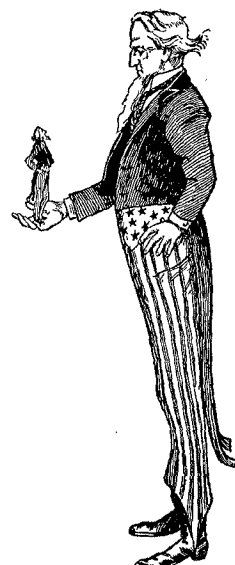
lishers that we have at once the names of a thousand persons who will engage in the sale of "The Marvel of Nations." Send your name to your State agent, and if in the REVIEW AND HERALD territory send to the REVIEW AND HERALD PUB. CO., and if in the Pacific Press territory, send your name to the Pacific Press Pub. Co., and arrangements will be made with you so you can engage in the sale of the book when it is first issued.

**Usual
Liberal
Discounts
to Agents**

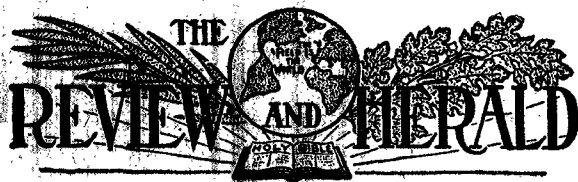
Address your TRACT SOCIETY; the REVIEW AND HERALD PUB. CO., Battle Creek, Mich.; or the PACIFIC PRESS PUB. CO., Oakland, Cal. ❀ ❀ ❀ ❀ ❀ ❀ ❀ ❀



The Religious, Social, and Political History of our Country from the Landing of the Pilgrims to 1901.



Growth of Uncle Sam—As he was one hundred years ago and as he is to-day



BATTLE CREEK, MICH., JUNE 11, 1901.

Contents of This Number.

Poetry.

Just a Little Farther On, THOS. ROWE	371
Thoughts of Heaven, ELDER L. D. SANTEE	372
The Peace of God, MRS. M. MARTIN MORSE	374
The Sword of the Spirit, WM. BRICKEY	376
My Work, MRS. D. E. WALKER	381

General Articles.

"Laborers Together with God," MRS. E. G. WHITE	371
Work for Both, A. E. BATES	372
Apostolic Methods, ELDER F. D. STARR	372
Readjustment of the Stars, A. SMITH	372
The Word from the Beginning, W. E. VIDETO	373
What We Talk, WM. COVER	374
The Church, WM. MILLER	374
Teaching, <i>The King's Messenger</i>	374
One Thousand Years, THOS. H. JEVS	375
The "Return of the Jews," A. CARTER	375
The Holy Spirit, ELDER F. PEABODY	376
Preparatory Work, C. H. BATES	377
Our Children, AUNT REBECCA	377
Idolatry, M. E. KELLOGG	377

Editorial.

A Goodly Heritage	378
Cannot Shut Their Eyes to It	378
No Repentance in Hell	378
Our Attitude toward Roman Catholicism	378
In the Question Chair	379
Development of Order	380

Progress of the Cause.

Notes for Canvassers	381
Information about Samoa	381
The Work in Paraguay	382
Gladly Anticipating Help	382
Suggestions Concerning How to Work	382
Ontario	382
Illinois	383

News and Notes.

Illinois	383
--------------------	-----

Special Notices.

Notice to All—Scholarship Offer—Appointments—The Day of Prayer—Camp-meetings for 1901—Posters—Educational Conference and Summer School—Camp-meetings in Louisiana—Address—Publications Wanted—Business Notices	384
--	-----

Editorial Notes.

Editorial Notes	386
---------------------------	-----

Editorial Notes.

We have received, just too late for this number, a good report from the Confederate Reunion at Memphis, and the work among the old soldiers on that occasion. Literature was eagerly taken. Report next week.

The Keynote of the Message.

SEE the dream of Elder F. D. Starr, on page 372. The conclusion to which he was led was that "certain victory is before the Third Angel's Message." This is the keynote for our work at the present time. Only hope and courage are the watchwords henceforward.

Organization of R. & H. Board.

THE Review and Herald Office Board, May 28, 1901, adopted the following organization for the transaction of business during the coming year:—

President and General Manager.....I. H. EVANS
Vice-president.....U. SMITH
Secretary and Treasurer.....C. D. RHODES
Auditor.....C. M. CHRISTIANSEN

Elder G. A. Irwin having left for Australia, he tendered his resignation as a member of the board, which was accepted, but no one has as yet been elected to fill the vacancy.

R. & H. Book Committee.

At a meeting of the Review and Herald Board, May 28, 1901, the following persons were elected to act as a Book Committee, the coming year:—

G. W. Amadon, *chairman*, I. H. Evans, Sands H. Lane, U. Smith, H. E. Osborne, W. A. Spicer, W. W. Prescott, Adelaide Bee Cooper, Leon A. Smith, D. W. Reavis, Augustin J. Bourdeau.

A TRAMP writer who seems to think himself capable of discussing the weightiest themes of Scripture, sends us a leaflet containing one of his presentments, which opens thus: "The law and the profits were until John." The amount of the profits is not stated, but it is remarkable that they lasted so long.

The Tabernacle Sabbath Service, June 8.

PROF. B. G. WILKINSON, of Union College, Neb., stopped a few days last week on his way to his new field of labor in France and Switzerland, to which he was assigned by the late Conference in this place. He granted us the benefit of a discourse in the Tabernacle, Sabbath, June 8. The theme of discourse was the sublime development of God's work in the past as delineated in the book of Revelation. This book comprises two grand divisions: the first eleven chapters are devoted to the opening of the controversy between truth and error, which it portrays, and the last eleven chapters describe the close of that controversy. These two divisions are subdivided into three sections each, the burden of which is the three great struggles of the Church with hostile powers, classified according to the agents called into action by the enemy of all truth to try to break down and to abolish the work of God from the face of the earth. These occurrences, studied and understood, with the thrilling manifestations of the providence of God in preserving and defending His truth, in the darkest ages, and amid the fiercest opposition of the world, furnish the strongest kind of a foundation in reference to the past, and the best material for hope for the future. A celebrated evangelist long ago said that a genuine and stable religious experience demands two things: some great and well-authenticated fact in the past, on which to build and rest, and some definite and well-supported object of faith in the future, to which to look forward. It was illustrated by reference to the incarnation, the death, and resurrection of Christ, for the great fact in the past, and the predictions and multiplying signs of the second coming of Christ to complete His work as the hope of the future. Having these before the mind, one has something to build upon with reference to the past, and something definite to look forward to, and prepare for, in the future.

This advantage the student of prophecy has in its fullness to-day. Experience and history show that the conflict of the Church with opposing powers has been a definite, real, tangible, and historical conflict. Another period of this struggle is still before us, the final collision with the second symbol of Revelation 13, and this will be no less definite, real, and tangible than those of the past; and when the overcomers shout victory on the sea of glass before the throne, it also will become historical, celebrated in the song of Moses and the Lamb. Rev. 15:3. This struggle is now on, and will wax fiercer and more determined till a hundred and forty-four thousand stand redeemed on Mount Zion.

In his classes in school, the speaker said he found too many who seemed to be drifting, having no fixed and determinate purpose in life. But the message we are set to give to this generation, is a definite message; it has a fixed purpose in view. Tremendous issues are involved in it. And if ever one should sink his whole life into the cause in which we are engaged, and anchor himself to the firm foundation with links of steel, it is now. No people ever had in their hands a nobler mission. The fields are white for harvest, and the voice is calling. Who will go for me to-day?

Lifting with the Angels.

WE shall soon be sending out from the Mission Board office the reading for Sabbath, July 6, the day of prayer and offering for the relief of the Christiania publishing house. Church elders will receive envelopes for distribution the Sabbath previous, so that every family may be prepared to bring an offering to swell the grand total that is

to lift the burden in Christiania. Isolated Sabbath-keepers will also receive the reading so far as we have their addresses. It is always a happy task to "undo the heavy burdens." The special message to us in this matter is, "Angels are your helpers." What cannot be done if angels lift with every one! How many angels are our helpers?—"Are they not *all* ministering spirits, sent forth to minister for them who shall be heirs of salvation?" The promise will be verified that "this very work will prove a great blessing in the experience of all who lay hold of it." Plan for the day of blessing, and talk for it, and do not ask the angels to help lift just a little load. Let us take on a burden worthy of a cause in which, by the tender mercy of our God, we shall have the good angels that excel in strength lifting with us. Other things than the Christiania debt will then be lifted. God himself will lift us all up on higher ground.

W. A. SPICER,
 Cor. Sec. Mission Board.

A SPECIAL feature of the *Missionary Magazine*, beginning with the July number, will be a Scriptural study upon some phase of the gospel message. The subject of the first study will be "Immanuel," as the power and the hope of "the advent message to the world in this generation." This magazine ought to be in every family. Price, fifty cents a year; seventy-five cents to foreign countries. Address the Mission Board, Battle Creek, Mich.

In discussing the position of this country as a world Power, the *Church Standard* says that the United States "has risen to a rank among the world Powers which exposes it to general dislike. Its amazing progress in commerce and industry is making prodigious inroads on the commercial and industrial domains of other nations. Again and again proposals have been made in various quarters for a general alliance of the Continental Powers of Europe, to check the progress and resist the commercial invasion of the United States. But that is not all; for, while we have become the most dangerous commercial and industrial competitors of all other nations, our tariff system excludes them from the same free competition with us which we enjoy with them; and, what is even more resented, the Monroe doctrine absolutely excludes European Powers from establishing colonies in the vast and practically unoccupied regions of South America." These are straws which indicate the possible direction of future winds of war.

Principles of True Science.

THIS is the title of a compilation of Testimonies on the subject of science and nature. It consists of 332 pages, bound in red leather, and is of convenient size to carry.

Only a small number of these books were printed, so the price is higher than it would otherwise be. The book will be sent to any address, postpaid, for one dollar. Christian workers and teachers should avail themselves of the opportunity of procuring it, as it contains the principles of true science, which will enable them more readily to discern between the science that is in harmony with the Bible and the science that is according to the world.

In order to secure a copy of this work, it will be necessary to order at once, as the edition is very small, and several of the books have already been taken. It is especially adapted for the use of teachers in our church schools. All orders should be addressed to Prof. M. E. Cady, Healdsburg, Cal.

Wanted, Immediately.—A home for a bright boy baby about a week old. This is a very urgent case. The mother recently died, leaving several children. This little one is now in the care of the grandmother, an aged and feeble sister in the Edmore church, this State. Correspondence may be directed to Mrs. E. H. Whitney, Battle Creek, Mich., in care of the Sanitarium. Before her death the mother of this babe requested that he might be placed where the Sabbath is observed, as she herself had been a member of the Edmore church for several years.