

# The Abundant Review and Sabbath Herald

WEST ENOSBURG Vt.

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

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### THE LIGHT.

WHEN darkness thick reigned over all the deep,  
When mist and chaos over earth did keep  
Their formless shadows ever veiled in night,  
God said, "Let there be light!"

When men in sin and shame were weighted down,  
And groveled like the serpent on the ground,  
O'er all gross darkness, with its deadly blight,  
God said, "Let there be light!"

When in the fullness of the glorious day  
Christ came, the sting of death to take away,  
The angels gladly sang, o'er Bethlehem's height,  
He comes! Behold the Light!

Rejoice! Rejoice, O men of earth, and sing,  
Hosannas shout for tidings that we bring;  
No more need you in sadness sit; and, night,  
Awake! Behold the Light!

—New York Observer.

### THE SIN OF PRESUMPTION.

MRS. E. G. WHITE.

In his dealings with the human race, God bears long with the impenitent. He uses his appointed agencies to call men to allegiance, and offers them his full pardon if they will repent. But because God is long-suffering, men presume on his mercy. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The patience and long-suffering of God, which should soften and subdue the soul, has an altogether different influence upon the careless and sinful. It leads them to cast off restraint, and strengthens them in resistance. They think that the God who has borne so much from them will not heed their perversity. If we lived in a dispensation of immediate retribution, offenses against God would not occur so often. But though delayed, the punishment is none the less certain. There are limits even to the forbearance of God. The boundary of his long-suffering may be reached, and then he will

surely punish. And when he does take up the case of the presumptuous sinner, he will not cease till he has made a full end.

Very few realize the sinfulness of sin; they flatter themselves that God is too good to punish the offender. But the cases of Miriam, Aaron, David, and many others show that it is not a safe thing to sin against God in deed, in word, or even in thought. God is a being of infinite love and compassion, but he also declares himself to be a "consuming fire, even a jealous God."

By sad experience Miriam and Aaron learned that God will not regard with favor those who presume upon his goodness, especially those whom he places in positions of responsibility. The Lord deals with this sin as a grievous matter; for he is always grieved when presumptuous souls dare to speak against his appointed agencies in order to gratify their own unsanctified impulses. Aaron and Miriam thought that Moses had made a mistake in taking for his wife an Ethiopian woman, and they were betrayed into feelings of envy and jealousy. They entertained against him feelings that were wholly uncalled for. Moses was carrying a heavy burden of responsibility, and the Lord had appointed Miriam and Aaron to help him. But instead of doing this, they made his burdens more grievous to bear. "Hath the Lord indeed spoken only by Moses?" they said. "Hath he not spoken also by us?"

"And the Lord heard it." God was present when the offenders thought him far away, and he answered Aaron and Miriam as if they had arrayed themselves against him. "And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold. Wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous."

Then, with all deference, Aaron spoke to his brother, saying, "Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. . . . And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee." And the Lord heard him. The same Saviour who hundreds of years later said to the leper, "I will, be thou clean," removed the stroke. But Miriam had been the instigator in this evil work. Her sin was grievous in the sight of God, and he com-

manded that she be kept out of the camp seven days. God had demonstrated the truth by his Spirit before Aaron and Miriam. He had given them reasoning powers, and had implanted in their hearts the element of faith; but because their wishes had been crossed, they took the side of the enemy. And God signally punished them for their murmurings and complainings.

The case of Uzziah the king reveals how God will punish the sin of presumption. The inspired record states of this king: "Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. . . . And he did that which was right in the sight of the Lord, according to all that his father Amaziah did. And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the Lord, God made him to prosper. . . . But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men: and they withheld Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from the Lord God."

Uzziah was filled with wrath, that he, the king, should be dictated to by the priests, and while "he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord. . . . And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death."

The Lord has ordained men to certain positions in his church, and he would not have them step out of the places to which he has appointed them. When the Lord gives them a measure of success, they are not to become lifted up, and think themselves qualified to do a work for which they are not fitted, and to which God has not called them.

In Noah's day God saw his holy law broken and trampled underfoot by a race of evil-doers. He bore patiently with their rebellion; but in the place of being softened by the patience of God, his goodness and long-suffering, the inhabitants of the old world were encouraged to still further resistance. At last the patience of God was exhausted, and he declared that he would punish men for their iniquity. "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them from the earth. . . . And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die."

When the earth was repeopled, men again lost the fear of God out of their hearts. Satan worked to array them against God. Thus he was seeking to gain full possession of the earth. He misinterpreted the character of God, and charged him with the very attributes that he himself possessed, while he concealed his own character from them. He professed to be their best friend, one who was working so that God's arbitrary power should not bring them into abject slavery. Through fallen man he renewed his hostilities to God, and triumphed in the very face of Heaven.

Through successive generations iniquity has increased, until we are nearing the time when God shall say, The cup of their iniquity is full. In David's day the contempt placed upon the law of God led him to exclaim, "It is time for thee, Lord, to work: for they have made void thy law." The disrespect shown to the law did not lessen its value in the sight of the psalmist. Instead, he saw all the more need of standing in its defense; and as he saw it trampled under unholly feet, he exclaimed: "Therefore I love thy commandments above gold; yea, above fine gold." In this age men have gone to great lengths in arrogance and in blasphemous denunciation of God's law. They have accepted a false sabbath in the place of the day that God sanctified and gave to man as a memorial of creation. Their disobedience is great, and well may the prayer go forth from unfeigned lips, "It is time for thee, Lord, to work: for they have made void thy law." The boundary line will soon be reached. The crisis will soon come, and then God will interfere. When mercy's limits are passed, God will work, and show that he is God. The Judge of all the earth will vindicate his honor, and punish the rebellious inhabitants of the earth.

#### THE MYSTERY OF CHINESE NAMES.

*Leslie's Weekly.*

The mysterious names appearing in the Chinese dispatches become familiar enough when translated, thus: Tung means east; si, west; nan, south; pei, north; while tsin, kin, or king stands for capital or metropolis, as in Peking (northern capital) and Nanking (southern capital). Tien means heaven, so Tien-tsin signifies heavenly metropolis. Ho or kiang means river, so Pei-ho is north river; Si-kiang, west river. Che means seven, so Che-kiang is seven rivers. Shan is mountain; Shan-tung, east mountain; and Shan-si, west mountain. Pai is white; and Pai-shan, white mountain. Hai is sea, and kwan stands for gate; so Hai-kwan (the maritime customs) is gate of the sea; and Shan-hai-kwan, mountain and sea gate. Shang is a city; and Shanghai, city by the sea. Hoang is yellow; Hoang-Ho, Yellow River; and Hoang-Hai, Yellow Sea. Yang means ocean; and Tse, son; hence, the Yang-tse River is son of the ocean, and Tien-tse, son of heaven (the emperor). Ku or kow is a mouth or pass, and Ta, big or great; so Ta-ku means big mouth (of Pei-ho), while Nan-kow stands for south pass (from Mongolia). Hu is a lake; ling, a hill; hsian, a village; hsien, a tax district. Fu is a prefecture; tai, a governor; tao, a circuit or group of administrative departments; so tao-tai is a governor of a circuit, and fu-tai is a governor of a prefecture. Chao or kiao is a bridge; li, a Chinese mile; pa, eight; and thus Pa-li-kiao is the eight-mile bridge. Cho or chow is a depot, or stopping place; hence Tung-chow, eastern (depot of Peking). Shen is a province, and Shen-si is the western province. Yamen is a police station or official residence, and Hui a secret society or club. Ts'ing means pure or clear, so Ts'-ing-kiang is clear river, while Ta-Ts'ing means great pure (name of present dynasty); and Kwo being

a kingdom or empire, Ta-Ts'ing Kwo signifies the empire of the great pure (China). Ta-Mei-Ka is the name applied by the Chinese to the United States, and means great America.

#### "MY PEACE I GIVE."

ASA SMITH.

(Battle Creek, Mich.)

I could not see; temptations thronged,  
Dark clouds had blotted from above  
The sunshine bright. Oh, how I longed  
For human sympathy and love!

I seized my pen, intent to tell  
My troubles to an earthly friend.  
The Saviour whispered: "Tis not well  
To take your sorrows to a friend

"Who has no power to give you peace,  
Nor from your heart has strength to roll  
Its load of care. My peace I give;  
Come, rest with me, O weary soul!"

I looked to him: the load was gone,  
And in my heart was sunshine bright.  
And now I say, "His will be done;"  
I'm his, he's mine, and all is light.

When trials come, let me but see,  
Beyond the clouds, thy face, dear Lord,  
And hear thy voice, and I shall be  
Upheld, supported, by thy word.

If I may know, whate'er the way,  
That thou art ever near my side,  
I'll praise thy name, and calmly say,  
"Dear Saviour, I am satisfied."

#### UNITY.

WM. COVERT.

JESUS prayed that his disciples might be one, even as he and the Father are one.

When this prayer is fulfilled, the gospel cause will speedily triumph.

That which, more than anything else, now stands in the way of this is selfishness — a desire for preference and first place or advantage in things.

Such a spirit manifested by a person who calls himself a brother does more to retard the work of truth than does the opposition of an avowed enemy.

Christ's prayer for believers is that they may be one in him, that the world may believe. Today the world's people fail to believe in Christ because those who profess to be his followers fail to reveal him. Many non-professors are looking to see a manifestation of Christ in the life of those who claim to follow him; but too often they hear and see that which they know to be unkind and even bitter, and therefore turn away discouraged.

In one of his many entreaties for unity, Paul said: "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. The Corinthian church was divided into factions with reference to the ministry, giving preference to different men according to the estimation that carnal minds placed upon them. This condition of things greatly hindered the church in its work, besides saddening the hearts of those ministers who were striving to save sinners, rather than to build up themselves.

As the apostle proceeded with his epistle, he showed that men, as to power and success, are nothing, but that the Lord is everything, even being all in all. No increase can result from any man's labor only as God gives it; and no laborer can accomplish anything except as he becomes an instrument in the Lord's hands.

All are to let the mind of Christ dwell and work in them, and so be perfectly joined together in one mind and one judgment. Instead of an unpleasant, critical spirit, they are to be so filled with the heavenly spirit and power that nothing can resist their work and influence for the right.

Christ gave the following promises to those who will labor in the right spirit: "For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Luke 21:15. In the case of Stephen, it was said: "And they [the adversaries] were not able to withstand the wisdom and the spirit by which he spake." Acts 6:10. If men to-day will be emptied of self and filled with the Spirit, as Stephen was, they will be moved by the same power that was manifested through him.

The same ability will also be shown in their teaching of Christ, or in defending the truth. Also their wisdom in the cause will be as marked, and their success as great, as that of this earnest martyr.

But this unity can never exist until the mind of Christ only, moves and dwells in the hearts of all believers. The Lord can be known only through one mind, and his will can be wrought only by one power.

Unity will prevail when the love that moved Jesus to leave heaven, and impelled him in his mission of salvation, dwells in all hearts. The unity that shall leaven all things is that which dwelt in the infinite bosom, and called into being the universe. The eye that can behold this unity has that singleness of vision which fills the whole body with light. The tongue that can tell it is one touched with the living coal from off heaven's flaming altar. The faith that believes it is the faith that abides in the mind of Christ our Saviour, and passes into action through the faculties of his children. The joy that responds to this theme of glory is that which emanates from the throne where righteousness reigns supreme, and judgment and justice preside together.

Unity is not manufactured by efforts, nor produced from resolutions, but is a child born from above, whose kindred inhabit heaven. Its goings forth have been of old, and its continuation will be to everlasting. Those who shall live eternally must come into this unity. Division must cease. Strife must end with all who will be ready for translation; for translated ones are going to a place where there are no divided minds.

Is it not high time for God's people to gather together? The great day of the Lord is fast approaching, and it behoves every one to seek the Lord that he may be hid in the time of the coming storm.

Of course there can be no compromises made with error; but every one can well afford to surrender his selfishness and bickering, get rid of his folly, and become one with the Lord and his people.

No royal house in Europe, except those of Germany and Italy, originated in the country that it rules. The Guelphs in England came from Hanover, and earlier from Bavaria. The emperor of Russia, the king of Denmark, and the king of Greece have their origin in Holstein. The Hapsburgs are really Lorrainers, but the first Hapsburgs came from Switzerland. The king of the Belgians is from Saxe-Coburg, so is the king of Portugal; the queen of Holland from the middle Rhine. The king of Spain springs from the French Bourbons, and the king of Sweden from the French lawyer's clerk Bernadotte. The king of Italy has lost his native Savoy to France, and the kaiser himself is an imported king of Prussia, as the Hohenzollerns came from Nürnberg, and earlier from Swabia.—*New York Sun.*

# THE SERMON

## THE SABBATH-SCHOOL WORK.\*

A. T. JONES.

It has also been said, already, that these lessons "are too tedious—ask a question, and then answer the question by perhaps one or two words in a verse, and over and over so, before you get through a single verse. Why, to get the lessons the way that the lesson pamphlet requires, we should have to go over it fifty times a day!" Well, suppose you should. Is it a dreadful thing, a toilsome, burdensome thing, to drink in eternal life "fifty times a day"? "Oh, well, it does not seem like that to me." No, of course not! That is why it is so tedious. There is nothing tedious, there is nothing toilsome, there is nothing monotonous at all, in drinking in eternal life by the word of God, even in the book of Galatians, "fifty times a day." And in the book of Galatians you have the eternal life which comes by the word of God in a way that an angel could not better. And in receiving this eternal life, there is nothing monotonous, there is nothing wearisome, in any sense whatever. It is simply joy, joy, joy—"joy unspeakable and full of glory." [Voice: "Good!"]

Then, if to me it is a task, if it is a weariness, if it becomes so monotonous as to grow dull; and I can not stand it to go over that thing fifty times a day, to get the Sabbath-school lesson, so that other persons who do not know it may have it,—then it is not eternal life at all to me: I have not yet found the fountain; I am not drinking at the fountain. I am away off on the dry mountains: I am away in the desert, where that lost sheep is.

However, that is not particularly against me, if I will only listen to the call of the Shepherd, and become a *found* sheep. It is nothing against a man that he is a lost sheep; for the Lord has sent Jesus to seek and to save us. But it becomes a terrible thing for a man to stay lost, when Jesus has come to save, and when that man is actually in a position where he is required to read over and over every day the lesson of salvation.

I call your attention to these things, not for the things themselves, but for illustration. These statements that the lessons are "very dry" and "so tedious," when the lessons are simply the very words of Scripture itself—this illustrates exactly the evil which the book of Galatians is given to correct. It illustrates exactly the condition of things that is considered and refuted, and annihilated by the book of Galatians. The book of Galatians was written to meet just such a condition of things as that—a condition of things in which a people professing to be Christians were not Christians—a condition of things in which a people professing to be in the way of God knew not the way of God. It was a condition in which all was only formalism: their profession was a form; what they did was a form; all their service to God was a form; it was formalism and ceremonialism altogether. That is how it is that there came "some that trouble you, and would pervert the gospel of Christ."

What is the gospel of Christ?—It is God's free salvation to every soul in the wide world.

It is the power of God to lift a man up from deadness in trespasses and sins, and make him a partaker of that salvation, to hold him in the way of that salvation, and to work out the righteousness of God through him. This is what the people in Galatia had received in receiving the gospel, concerning which it is said that if even an angel should preach any other, he would be under the curse. But here were those who had gone down to Galatia, and had confused—yes, had even "bewitched"—the people, and would have perverted the pure gospel that the Galatians had first heard and received by the Holy Spirit.

These troublers of the Galatian Christians were "Pharisees which believed." Remember they were "Pharisees which believed." They had come from among the Pharisees into the church of Christ. They professed to believe in Jesus, professed to have received the gospel, professed to be Christians. But they were Pharisees before; and they were still Pharisees, after they professed to be Christians. They were formalists before, when they were only Pharisees; and now, when they became "Pharisees which believed," they were still only formalists: even their belief was only a form. And these were opposed to the gospel. Indeed, it was such a "dry thing" that they could not be content until they had followed Paul everywhere that he went, turning the people away from this gospel that he preached, which was "so dry." And in perverting the gospel of Christ, they were presenting "another gospel," another way of salvation. Therefore the Word says: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel."

"Another gospel"! What is the gospel?—It is "the power of God unto salvation to everyone that believeth," "for therein is the righteousness of God revealed." What I wish to impress upon you just now is not particularly that the gospel is "the power of God," but WHY it is the power of God. Why is the gospel the power of God unto salvation?—The reason is given in Rom. 1: 16, 17. In the sixteenth verse the statement is made that the gospel "is the power of God unto salvation to every one that believeth." The reason is given in the seventeenth verse; and that reason is that "therein is the righteousness of God revealed."

That is to say, the power of the gospel lies in the righteousness of God revealed in the gospel. The power that comes by the gospel to the sinner,—that power that changes his life; that puts in him the new way, and holds him in that way,—that power comes to him in the righteousness of God. And the gospel is the power of God because the righteousness of God revealed therein imparts that power. So the power of God in the gospel lies in the righteousness of God revealed in the gospel; and that righteousness is revealed only to faith, and "from faith to faith."

Well, here come those "Pharisees which believed," preaching "another gospel." These who professed the true gospel become confused, and turn aside unto this "other gospel." Another what?—"Another gospel;" another way of salvation; another power unto salvation. And this other power unto salvation

must derive from some sort of righteousness whatever power it may have. But what other power can there be to work salvation, than the power of God?—None but my own. So far as my salvation is concerned, there is nobody but God and me. And in this God is dealing with me, and I must deal with God, just as if there was nobody in the universe but God and me. And the true gospel is the power of God unto salvation. Another gospel would be another power unto salvation; and that could be only my own power—the power of self.

Further: since the true gospel derives its power from the righteousness of God therein revealed, "another gospel" must derive whatever power it may have, from some sort of righteousness. It can not derive its power from the righteousness of God, because it is "another gospel." Being "another gospel," it must derive its power from another righteousness. And as in this there is no other power than my own, so in this there is no other righteousness than my own. Therefore the only righteousness that could possibly be revealed in this "other gospel" would be self-righteousness. But self-righteousness is sin. Whosoever has self-righteousness is under the curse. Consequently "another gospel" is indeed "not another," because it is no gospel at all. It is no gospel at all, because it is no power at all: it is wholly impotency, and is simply the way of perdition.

Such was the question among the Galatians—a question as to whether the true gospel is the one in which the righteousness of God is revealed, or one in which self-righteousness is revealed. That is the question that called forth the book of Galatians. The book of Galatians was written especially to show the utter fallacy, the utter destructiveness to all who might receive it, of anything claiming to be the gospel that does not reveal the righteousness of God which is by faith.

(To be continued.)

## IS THE COMMUNITY MADE FRAGRANT BY YOUR PRESENCE?

DAVID PAULSON.

HAVE you not occasionally, in walking through the fields, spied an unknown flower whose appearance was perhaps so unattractive and commonplace that you would have passed it by with scarcely any notice, had it not been for a sweet fragrance, which fairly captivated you?

Paul thanked the Lord that he makes "manifest the savor of his knowledge by us in every place." 2 Cor. 2:14. The word "savor" here is the same word in the original that is translated "odor" in John 12:3, where Mary broke the box of ointment, and the house was filled with the odor. Although the alabaster box was hidden from their eyes, its fragrance appealed to them in a most gratifying way.

In the same manner, the Lord proposes to make his gospel fragrant in the community where we reside, on account of our living there. Just as the odor of some foods will fairly make the mouth water for the food itself, so every famishing soul who comes within the sphere of our influence will have begotten in his soul a longing for heaven.

ONE of our exchanges very sensibly remarks that "when a man speaks of 'actual facts,' we suspect his mental processes; for he evidently thinks that there can be facts that are not actual. To speak of a round circle, or of a two-wheeled bicycle, is not simple tautology: it is inaccurate thinking. The fault is not in the tongue, but in the brain."

## WAS THIS YOU?

P. M. HOWE.

WHILE visiting an elder of one of our churches, I inquired of him if he had read certain important articles in the last week's REVIEW. The reply was, "No, I have not read those things yet." Then I asked, "Did you read Sister White's article and those written by the editors? They are right to the point, just what all our churches need now." The elder then confessed that he had not seen the last week's REVIEW. Though it had been several days in the house, it had not been looked at, nor even opened; and so he was ignorant of all that it contained. The Sabbath had come, and had gone; but the very message that God had sent for that day was unknown to him, and was therefore unheeded.

Some of our people do not take the REVIEW, and so do not have an opportunity to see what is in it. This is a great loss; but when those, even church elders, who do take it, do not care enough for it and for the flock to read it, this is a greater loss. Unless our elders are wide awake to receive the light that the Lord is sending week by week, and to give it to the flock, they are in darkness. "Walk while ye have the light," said Christ. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Several years ago the Lord told the ministers to go to "regions beyond," but it seemed impossible for any considerable number to do so, because of the cry for help among the churches. Many were without the REVIEW AND HERALD, and others were not paying tithe and offerings, so it was thought best to hold institutes among the churches. But the Lord has said to the churches that they must not expect the ministers to come. We quote the following from the *Home Missionary* of December, 1897, pages 224, 225, 227: "But you can not depend upon ministers to come and help you; for they must go to places where the word of God has never been heard."

"Thousands are groping in darkness who ought to have had light long ago. Time and money have been consumed unnecessarily, and voices that could speak have been silent when they should have been giving the last message of mercy to the world. Oh, how much the people of God have to learn before they will realize that it is not those who know the truth who are to be forever favored with the work of the ministers; but the ministers should work with their God-given ability to erect the standard of truth among those who have not even heard that there is such a people as Seventh-day Adventists."

Now, if this counsel of the Lord is heeded, will he leave the churches to themselves to grope in darkness?—No; for he has said, "I will never leave thee."

He was with the church in the wilderness, and he is still with his people, though they wander as did Israel of old. The Bible is for the church, and in every REVIEW we hear the Lord speaking. There should be no need of the coming of a minister to wake up the church.

If the instruction God is sending through the REVIEW is not read and heeded as it comes to us, how can our churches keep alive? The voice of God may be heard if the words he speaks are read and reread with prayer.

If the minister comes, he must go away; but not so with the REVIEW; it comes to stay, and will do faithful work in the hearts of all who love its instruction.

"JESUS does not release us from the necessity of effort, but he teaches that we are to make him first and last and best in everything."

# SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson • W. S. Sadler

## STRUCTURE BUILDERS, OR THE PROTEIDS.

(Continued.)

## RHEUMATISM AND BRIGHT'S DISEASE.

WHEN uric acid and similar poisons are allowed to accumulate in the system, either from wrong habits of eating or from lack of physical exercise, the various tissue cells will become so anaesthetized, or chloroformed, that they will not recognize nor utilize the digested proteids that are brought to them by the circulation of the blood, and so they will gradually accumulate in the system, and must be carried off by the kidneys in the form of albumen. Such a patient is then said to be in the first stages of Bright's disease. If this condition is allowed to continue, it will be only a question of time when there will be a real structural change in the kidneys, and a practically incurable condition will be produced. Or perhaps before it has reached such a stage, nature will try to relieve the blood of a portion of this accumulation by depositing some of it as waste products in the various joints of the body; and, as a result, the person thus afflicted may suffer with a severe attack of rheumatism, which, after all, is a protective process by which nature tries to save from serious injury the vital tissues of the body.

SPIRITUAL LESSONS SUGGESTED BY  
BRIGHT'S DISEASE.

In our spiritual experience we can get into that condition where the Bible doctrines, the great fundamental truths of the Bible, which are the spiritual structure builders of the soul, are received into the moral being only to be passed on to others in the same form in which they were received,—without having become a real part of our Christian experience. In other words, just as in Bright's disease the proteid elements are eliminated without having first become a part of the body, so doctrines may be learned simply as a theory, and as such given to others; but just as Bright's disease results in rapid emaciation physically, so those who fail to make Bible truths and doctrines a part of their real experience have nothing to look forward to but leanness of soul.

As scientific authorities affirm, the proteids are not only pre-eminently the physical structure builders, but they also to a certain extent are converted into bodily heat and energy; and so with the Bible doctrines; while they are pre-eminently the great moral structure builders, they, too, may be made to furnish the growing Christian experience with a certain amount of spiritual fervor and moral energy. Bible truths and doctrines, unmixed with faith, become a source of stumbling and offense to the soul, just as the physical proteids taken into the stomach would only serve to produce disease if they were unacted upon by the physical digestive agents. Faith, being the great spiritual digestive agent, must be mingled with all our spiritual food in order to enable us properly to extract from it the real nourishment there is in it for us. By faith we must be able to receive not only the doctrines, but all things in

divine revelation, so as to secure from them the real *life of God*.

A weakness of many well-meant efforts to reach souls, is the tendency to deal with them on an argumentative plane, seeking to prove everything by cold intellectual arguments. But instead let the fires of the soul be kindled, and its tissues cleansed. The spiritual food should be carefully examined to see if it is well proportioned,—if it contains the proper proportions of promise, precept, and prayer, as well as the strong meat of spiritual tissue builders. But, above all, see that faith is thoroughly mixed with every truth and doctrine that enters the soul, and this will serve as a sure safeguard against its being given out to others as a formal truth. Having become a part of you, it will be a thing given to others *through your life*, as a result of your life, instead of being brought to them merely as a theory, as a deduction or conclusion of the mind. Theory is but an ingenious apology for the absence of practice.

## WHAT IS SPIRITUAL RHEUMATISM?

"For the time will come when they will not endure sound doctrine [“hear thy teaching,” Rotherham].” 2 Tim. 4:3. The world to-day is looking for things that are diseased and dying. Human appetite has become so perverted that it delights to feast upon the carcasses of dead animals, and along with this more or less diseased food the consumer must take into his system the many poisonous waste products that have accumulated in the animal's body, and this but serves to excite and stimulate the mind and body. And so in the spiritual world, the time has come when even many professed Christians will not endure sound, wholesome, living, moral food. Plain, vital, unadulterated truth, fresh from the word of God, does not serve to satisfy their perverted moral appetites; and just as their physical systems clamor for diseased meat, so they clamor for diseased spiritual meat,—diseased doctrines. Much of the food eaten to-day is diseased, and the greater part of the so-called Bible teaching received by the souls of many professed Christians is highly diseased. It is sick: yes, “sick nigh unto death.”

One of the danger signals of the harmfulness of error and perverted truth might properly be termed “spiritual rheumatism.” Error received on any particular point, or in any particular phase of our Christian experience, soon indicates its presence by symptoms of spiritual lameness and moral weakness. The soul loses its freedom of movement, and when it seeks to engage in spiritual activity, finds the same to be a most painful proceeding, even as the rheumatic finds pain, and only pain, when he is forced to move the ailing member. And as the rheumatic avoids physical activity, just so the man who has imbibed error from without, or who has perverted truth within, carefully avoids occasions of spiritual activity and Christian work. Spiritual exercises, from public worship down to those of private devotion, become more and more painful, unattractive,

and undesirable to such a one, whose being has become saturated and permeated with the moral poisons of erroneous principles and perverted truth. Many professed Christians who for many years have had much light and great truth, go hobbling along on moral crutches, as it were, weak and lame in their spiritual joints, owing to the accumulation of moral poison in the soul.

#### TREATMENT FOR SPIRITUAL RHEUMATISM.

Let the fires of God burn in the soul. "Quench not the Spirit." Give over all to the purifying, refining, and cleansing process of the Spirit of God within. Make diligent effort to discover every source of pollution from without. Let there be a moral house cleaning. Consecrate the whole being, every part of it, to the practice of truth eternal. Submit the soul as a burnt offering to God. Consecrate body, soul, and spirit to the work of receiving and *living out truth*. Sincere, firm decision, coupled with the divine power of an infinite God, will suffice to cleanse the moral being from every source of defilement, and to present it free from all spiritual disease, as a fit temple in which God may dwell, and work to his own name's honor and glory.

#### THE PEPSIN FAD, OR THE DELUSION OF DIGESTIVE SUBSTITUTES.

It has been erroneously supposed that all digestive disturbances are more or less due to a deficiency of pepsin. Careful observations, made in thousands of cases where the contents of the stomach have been chemically analyzed, have, however, demonstrated that digestive disorders are more frequently due to a deficiency of hydrochloric acid, or to an excess of the same, or to a failure of proper starch digestion. Yet in spite of this fact, the stomachs of pigs are annually robbed of tons and tons of pepsin, to be taken into human stomachs.

It is a widespread error that man may go on in wrong dietetic habits, and so wear out and squander his normal digestive fluids, and then in some way atone for this physical transgression by merely adding, to his daily food, pepsin or some other artificial digestive agent. And striking as well as costly advertisements proclaiming that if certain digestive tablets are eaten, then the fortunate user may eat whatever he likes, are to be seen displayed in almost any drug-store window as well as in the advertising columns of the daily papers and popular magazines. It is true that these do sometimes afford temporary aid; but their use is deceptive, in that they often lead the victims of digestive trouble to suppose they are being cured, when in reality they are being carried onward to a point in their disease where even the most rational remedies and the most careful reform may perhaps be of little or no avail to them. In other words, they have apparently sinned away their days of dietetic grace, deluded by the idea that in some way they were deceiving nature, while all the time she was keeping an unerring account with them.

#### SPIRITUAL SUBSTITUTION — A LESSON DRAWN FROM DIGESTIVE SUBSTITUTION.

The colossal mistake of believing that pepsin, extracted from the stomach of an inferior animal, can digest food in the human stomach, has a most striking parallel in the religious world to-day. It is a small matter with many professed Christians whether or not their truth comes straight from heaven in the divine channel and in the divine order. That which God designed they should do for themselves in digesting, understanding, appreciating, and appropriating the divine principles found in the Bible, they, like those who are willing to have artificial pepsin digest their proteids, are quite willing to avoid; and then to supply the lack by having the Bible, and the way of truth in gen-

eral, interpreted, explained, and perverted, by almost anyone who, like the pepsin vendor, will be audacious enough to claim the power to do this work for them.

The entire philosophy of spiritual substitution, as well as physical, is wrong. This is illustrated in the erroneous teachings of the mass; in their dependence upon either the righteousness or the prayers of others for spiritual and physical salvation; and even in their dependence upon a minister to select, masticate, and digest that spiritual food which God has arranged that the soul must extract and appropriate for itself. The great policy of the archdeceiver is not always to lead man to ignore his need of moral food, but rather to lay careful plans not only to contaminate his moral food supply, but to pervert even the channel through which it should be communicated to, and appropriated by, the soul.

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#### THERE IS NO SUNDAY-KEEPING RIGHTEOUSNESS.

H. W. REED.

(Portage, Wis.)

THE law of God is to witness to your righteousness; and if you have the righteousness of Jesus Christ, that law will witness to it. The law contains, as it were, ten witnesses. The fourth one will witness concerning the Sabbath we have kept. If we have kept the same one Christ did by faith in him, and have his righteousness on this point,—the Sabbath-keeping righteousness that he wrought out every Sabbath of his life,—I say, if we have this imputed to us, then the fourth commandment will witness to that righteousness as being just what the law demands.

No one can receive any Sunday-keeping righteousness from Christ. This for the best reason in the world; and that is that the law did not demand it, and Christ did not work out any such thing. He wove no Sunday threads into the robe of his righteousness. Sunday-keeping is of man-made origin; and Christ weaves no such threads into the garment with which he will clothe his saints.

No one can have Christ's righteousness to cover points that Christ did not work out as righteousness. Righteousness works out right-doing; and as Christ did not observe Sunday, that is not a part of his right-doing; it is not a part of his righteousness, and the law can not witness to it. If, then, you desire a righteousness to which the law can witness, take the righteousness of Christ, and you will certainly be safe.

He met the demands of a perfect law. That law demanded then, as it does now, perfect righteousness. But man can not render this of himself. His own righteousness is filthy rags compared with the spotless garment of Christ's righteousness. Then as Christ never observed Sunday, that does not enter into his righteousness. And if we present Sunday-keeping as righteousness, whose righteousness is it?—Certainly it is not Christ's; for he never observed it: neither is it of the law; for the law does not demand it.

Then of whose righteousness is Sunday-keeping, Christ's or man's?—It is of man's only. And as that righteousness is filthy rags, and as the law can not witness to it, the law must witness against it.

So we appeal to all Sunday-keepers to repent of this sin of Sunday-keeping; for it is a violation of the law of God. Throw away your own righteousness; for your own is all you have on this point. And then by faith in Christ's power keep the Sabbath that Christ kept, and let the righteousness of Christ thus

be imputed unto you, that the law of God may witness to your imputed righteousness as meeting the demands of the holy law. Who will not do it?

#### THOUSANDS TO ONE.

W. H. GOSMER.  
(Butte, Mont.)

"If the followers of Christ were awake to duty, there would be *thousands*, where there is *one* to-day, proclaiming the gospel in heathen lands. And all who could not personally engage in the work would yet sustain it with their means, their sympathy, and their prayers."

What fearful significance attaches to these words! *Thousands* might be proclaiming the gospel to *millions* in heathen lands, where *one* is now proclaiming it to *hundreds*. Millions are going down into eternal night unwarned, unsaved, without God and without hope—and why?—Because the followers of Christ are not awake to duty.

Then is it not time that every soul should inquire, earnestly and prayerfully: Lord is it I? Is it I upon whose garments is found the blood of those who have perished without hope? Is it I who am squandering money in self-gratification, which should go to send the light to those in darkness? Am I "making a covenant with God by sacrifice" by doing what I am able to do?

Having done all I can, do I then lay the burden upon the Lord, and ask him in faith to bless what I have done? do I ask him to give power to those faithful ones who have forsaken all to carry the message, that many may come to the light, and that the messengers may triumph over disease and death, and over the many obstacles placed in their path by the enemy? And is my own heart clean in his sight, so that the power of God may rest upon his people, that the message may go with mighty power?

Those going to foreign fields yield their lives by faith into the hands of the Author of the great commission; and shall we who remain at home think ourselves free from the duty to exercise faith, by helping to send out new laborers, and by supporting those already sent?

"But having hope, when your *faith is increased*, that we shall be enlarged by you . . . to preach the gospel in the regions beyond you." 2 Cor. 10:15, 16. Paul hoped that the Corinthians would so increase in faith that they would be enabled to give more than they could "*see their way clear*" to give, at the time, in order to carry the gospel to regions beyond. That was giving by faith. "That which is seen is not faith."

"The scenes of conflict are hastening on, and the day of days is just upon us." Seeing, then, that we are on the very borders of the heavenly rest, let us take heed lest we come short of it through unbelief, as Israel did in days gone by. "We walk by faith, not by sight." And let us "pray . . . the Lord of the harvest, that he will send forth laborers into his harvest," and then earnestly set about answering our own petition. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." "He that winneth souls is wise," and "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

PROFESSOR MAHAFFY, of Dublin University, reports that, among the Greek and Egyptian names in the list of manufacturers of beer, 227 B. C., found among papyri lately unearthed in Egypt, there "occurs a number of times unmistakably and very curiously the name of Smith."

# HOME AND HEALTH

**BABY CORN.**

A HAPPY mother stalk of corn  
Held close a baby ear,  
And whispered: "Cuddle up to me;  
I'll keep you warm, my dear;  
I'll give you petticoats of green,  
With many a tuck and fold,  
To let out daily as you grow,  
For you will soon be old."

A funny little baby that,  
For, though it had no eye,  
It had a hundred mouths; 'twas well  
It did not want to cry.  
The mother put in each small mouth  
A hollow thread of silk,  
Through which the sun and rain and air  
Provided baby's milk.

The petticoats were gathered close  
Where all the threadlets hung,  
And still, as summer days went on,  
To mother stalk it clung;  
And all the time it grew and grew—  
Each kernel drank the milk  
By day, by night, in shade, in sun,  
From its own thread of silk.

And each grew strong and full and round,  
And each was shining white;  
The gores and seams were all let out,  
The green skirts fitted tight,  
The ear stood straight and large and tall,  
And when it saw the sun,  
Held up its emerald satin gown  
To say, "Your work is done."

"You're large enough," said Mother Stalk,  
"And now there's no more room  
For you to grow." She tied the threads  
Into a soft brown plume—  
It floated out upon the breeze  
To greet the dewy morn,  
And then the baby said, "Now I'm  
A full-grown ear of corn!"

—*The Independent.*

**CLEANLINESS AND TIME FOR STUDY.**

MRS. H. W. PIERCE.  
(Columbus, Mich.)

WHILE reading the article "No Time," which was printed some time ago in the REVIEW, my heart responded: It is truth. There is danger that I for one shall become so "absorbed in the active duties of life that prayer and the study of God's word and the Testimonies of his Spirit" shall be neglected. Many, without doubt, have become "so accustomed to work, work, from morning till night, digging out some corner, scrubbing, cleaning, and polishing," that they do not know where to stop; and it is not an easy matter to cease this daily routine. But, praise the Lord, there is a remedy. Dear sisters, shall we not search for it and apply it?

We may not cease to scrub and clean; for the same God who so many times directed his people to wash their clothes is our God to-day, and loves cleanliness and order as well as in ancient times; and he will bless and strengthen those who are physically weak, to perform much of the washing and cleaning necessary in every home. I am sure many will testify to this.

If, then, the scrubbing and cleaning must go on, what is the remedy, or how shall we obtain time for study? I think it is largely found in

seeking God first before we are so weary that we can not. Everything we do should be done "heartily, as to the Lord, and not unto men." But is it not a common mistake in the family circle to fail to divide the work? Never should it rest on the wife and mother alone. To share it will prove a blessing to the boys and girls, and, if necessary, to the husband and father, especially if he is engaged in sedentary employment. Spurgeon's "three d's" — dirt, debt, and the devil — are enemies that must be fought till this mortal life is ended. But God giveth the victory. Praise his blessed name.

Let the love of neatness and order be cherished in our home by all the family, so shall the angel whom God has commissioned to watch over us smell a sweet savor when he comes to join the morning or evening worship. Should we not prepare for the presence of angels in our homes as truly as if we could discern them with our natural eyes? Let us try to be as neat in our personal appearance and in our household arrangements each day as if we were looking for some distinguished friend to dine with us.

Through weakness we shall often fall short of the mark, yet we must aim at nothing less than perfection in all our work. Much difficulty arises from the liability to confound necessary cleanliness with the false pride of the world, which would place the standard of good housekeeping beyond the reach of many, and so would rob us of all the time and strength we should devote to the study of heavenly things. In the vain attempt to keep our houses like "other folks," who, it may be, are dwellers here, instead of strangers and pilgrims, our hearts may become overcharged with the cares of this life. But we should not permit this; for the dear Saviour has called us to follow him in self-denial, and to go about doing good.

If indeed "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us," we shall be taught of the Lord to study the precious truths of the last message, and also how to devote time and strength to the household, that in it all things may be done "decently and in order." God has committed to Christian women a great work, both in their own homes and in branching out to wider bounds. And for both fields he will qualify us by his word and the unction of his Spirit if we set God before us, as first, last, and best in everything.

**HOW BLIND CHILDREN PLAY.**

MANY young persons who have good eyesight of their own will be interested to learn how little folks who have no sight at all can get on. A writer in *Little Folks* gives a very interesting account of their doings:

"At the place called Swiss cottage, in the northern part of London, there is a large and beautiful building called Blind school. Many of the blind boys and girls of London are sent to this school to be taught to read and write, and to learn some kind of work, so that when they grow up, they may be able to earn their own living. A visit to this blind school is a very interesting and wonderful experience. When the author of this article went with his friend, the photographer, they were shown into a large

play-ground. A number of girls were playing together, and at first it was impossible to believe that they were blind. Most of them were romping about just like ordinary children with eyesight. They never ran into one another, nor stumbled against corners, seeming to see exactly where they were going. Several of them were playing with skipping-ropes, laughing and shouting with great enjoyment. Two girls would wind the rope slowly and steadily, until another girl would run in and begin to skip, while the rope turned faster and faster, and at last the skipper was out of breath. And yet these girls were blind! How did they manage to run toward the rope just at the right time, and not get entangled, or jump at the wrong moment? That is a puzzle for little folks who can see when they skip."

THERE'S never a rose in all the world  
But makes some green spray sweeter;  
There's never a wind in all the sky  
But makes some bird wing fleetier;  
There's never a star but brings to heaven  
Some silver radiance tender;  
And never a rosy cloud but helps  
To crown the sunset splendor;  
No robin but may thrill some heart  
His dawnlight gladness voicing.  
God gives us all some small sweet way  
To set the world rejoicing.

—*Anonymous.*

**POINTED PARAGRAPHS ON HEALTH.***Life Boat.*

FIERY spices create a thirst that the town pump can not supply; thus the kitchen becomes a vestibule to the public house, and the cook goes in partnership with the undertaker.

The man who is cultivating wrong physical habits is in that very process sending out invitation cards for disease to call upon him, and it certainly would be remarkable if some disease did not accept his invitation.

Just as watermelons often grow as large in poor soil as in good, so a man may, while living on totally unsuitable diet, develop an apparently good physique, but, as in the case of the watermelon, there will be an inferior flavor about his moral and spiritual nature.

The faith which appropriates physical righteousness, instead of being an opiate leading a man to indifference concerning his physical habits, acts as a stimulant and tonic, and prompts him to the highest and most complete obedience to physical law.

Would you not be very much surprised to find a boy going to bed at night ignorant and waking up in the morning as a college professor? It is likewise inconsistent to entertain the notion that there is some way in which humanity can secure health without sowing for it.

Thousands of persons are sowing for the thorns and thistles of ill health. Because they do not have a bountiful harvest of disease the next day, they foolishly imagine that transgression does not hurt them. Men go on using liquor, tobacco, and fiery condiments, which blister the inside of their stomachs even more successfully than if they were put on the outside. They bury the carcasses of dead animals in their stomachs instead of in the graveyard. Others overeat, and neglect necessary ventilation in their rooms, and even speculate on

how soon automobiles will become cheap enough to enable them to dodge the blessing of taking exercise; and then, because they do not become physical wrecks at once, as a result of all these vicious habits, it is hard to impress them with the fact that they are doing themselves any harm.

—  
"MANUAL occupation for the youth is essential."



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

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

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

#### DEBT.

MRS. GEO. A. IRWIN.

It is an old saying that a woman can throw out of the window with a spoon faster than a man can shovel in at the door; and we sisters know that there is truth in this, for much can be wasted in cooking. If we have the knack of warming over what is left from each meal, we shall often succeed in making such food taste better than it did when first cooked; and in a year such a course will be the saving of many dollars. By careful planning all food can be utilized.

Care should also be taken to save as much labor as possible. Linen doilies, or side pieces, which can be easily washed, are a great saving to a white tablecloth; and to my mind, they add to the appearance of a table. In this way I can use a white tablecloth six weeks without washing. Pieces of huckaback-toweling, nicely hemstitched, are convenient for this purpose. I wish that we all could realize how near the coming of the Lord is, and that all our time should be spent in helping others to prepare for that event.

Perhaps the greatest leak in the finances comes in the wearing apparel. I know there are many pretty little toilet articles that women and girls would like to have; but, though each costs only a small sum, by the end of the year they amount to considerable, and we could get along without them a great deal better than without the money. Many times we are led to get things because some other sister in the church has them, whether we really need them or not. But this savors too much of the world to be followed by the peculiar people of God. I quote from Sister White's book, "Christian Temperance and Bible Hygiene": "Some try to appear like the wealthy by trimming goods of an inferior quality in imitation of more costly apparel. Poor girls, receiving but small wages, often spend their last cent in order to dress like those who are not obliged to earn their own living. In consequence, they have nothing laid by for sickness, nothing to put into the treasury of God, no time to improve the mind or to study God's word, no time for secret prayer or the prayer-meeting."

Many girls think that they can not save anything from their income. They perhaps get five, six, or eight dollars a week for their services; and if they would only count the cost of their expenses, and get a cheaper room, or board where the meals are not served in such an expensive way, and yet where the food is just as nourishing, they would soon be the proud possessors of a small sum of money for an emergency. Watch the little expenses—the candy, the sodas, the nuts, etc. A great many think nothing of spending a nickle for a car fare, when there is no special reason for it, and when it would be much better for health to walk.

A great many of our people who would receive untold benefit from such occasions are not able to attend the annual camp-meetings because of the lack of money. When my husband and I were on the farm, we began several

months in advance to plan for the camp-meeting. We never missed one of them; and they are green spots in the history of our Christian experience.

In buying clothing, be sure to get good material, and do not buy anything of a flashy color. Black, dark gray, and blue are the most serviceable colors. Women who have but few dresses, and Seventh-day Adventist women should have but few, should select a color that will not attract attention. Heptonette is the most serviceable dress material that I know of. It is light in weight, and thoroughly waterproof. It is quite expensive, but it is wide, and will wear as long as three or four ordinary dresses. I have worn a dress of that material in the very roughest manner for six years, and it is still a respectable-looking garment.

About the housework, it is always best to wear dresses of wash material. Avoid having clothing that is to be laundered much, especially if you are not able to do your own laundering; and even then your time can be spent much more profitably in other work.

Some women switch out an underskirt in the course of a few weeks; and as they usually cost, when ready made, from two to five dollars each, they are quite an expense. Worn outside skirts can be made into good underskirts, and will last longer, and be much cheaper.

In regard to hats, I wish to say that there is no hat so pretty, and so becoming to most girls, as the sailor hat, and it is very inexpensive. A sister has written asking if it would not be well to have a uniform style of head wear—something that would be light in weight, and broad enough to protect from the sun. Others have suggested a uniform style of dress; but I think that each one must be left to choose that which is most becoming to her, and that there never can be a set rule for these things. The following, from an unpublished Testimony, is very definite in regard to this: "No precise style has been given me as the exact rule to guide all in their dress. Let our sisters dress plainly, as many do, having the dress of good material, durable, modest, appropriate for this age; and let not the dress question fill the mind."

I also quote the following from printed Testimonies: "The outside appearance is an index to the heart. True refinement does not find satisfaction in the adorning of the body for display. A modest, godly woman will dress modestly. Simplicity of apparel always makes a sensible woman appear to the best advantage. A refined, cultured mind will be revealed in the choice of a simple and appropriate attire. In the sanctified heart there is no place for thoughts of needless adornment. Christ requires none of his followers to lift so heavy a burden as that to which they subject themselves as slaves of fashion. If Christian women would lead out in the good work, and set the example of dressing with neatness and simplicity, and with regard to health, there would be a universal reform. If they would work from an elevated standpoint, they could bring their habits of life into conformity with the laws of their being, and live in obedience to both the physical and the moral requirements of God. Then there would be less money, less nerve, less physical strength, squandered for artificial decorations, to the sacrifice of natural beauty. We should have more practical wives and mothers; and in many families that are now wretched because of their incorrect ideas of life, there would be a happy change."

The personal appearance is an index to the condition of the home. Make your dresses in the most becoming and neat way, and take the best care of them, and your wardrobe will not need to cost you so very much. The strictest economy is called for in dress. In my early married life, when we were trying to pay for our farm, there was a time when for fourteen

years I did not have a good new dress. During all this time I had to keep my place in society, which demanded that I look well; but by making over and caring for the clothes that I had, I succeeded well; and if a woman can economize like that for the sake of a farm, surely she can do as much for the advancement of this precious truth.

#### GARMENTS.

MRS. S. N. HASKELL.

WHO made the first attempt at dressmaking? Gen. 3: 7.

Was it a success? — No; for they were naked after they had the aprons. Gen. 3: 10.

Who made the first real garments? Gen. 3: 21. Were these complete garments? — Yes, they "clothed them." Is the Lord interested in the work of making garments? Does he sympathize with one employed in this kind of work? Heb. 4: 15.

Garments were made of the following materials:—

Wool. Prov. 27: 26.

Silk. Prov. 31: 22.

Linen. Esther 8: 15.

Camel's hair. Matt. 3: 4.

Skins. Gen. 3: 21; Heb. 11: 37.

Sackcloth. 2 Sam. 3: 31.

What were the children of Israel forbidden to do? Deut. 22: 11. This was to firmly fix upon their minds the fact that there should be no mixing with the world in any way. Christ's perfect garment of righteousness, which he gives his people, can never be mixed with evil in any respect. "It will not contain one single thread of selfishness."

What miracle was wrought on the garments? Deut. 8: 4. Will the blessing of the Lord affect even our garments?

Should we tithe our garments when we have simply food and raiment? Gen. 28: 20-22.

What was a woman forbidden to wear? Deut. 22: 5. What was a man forbidden to wear? Id. Did the Lord make any exception when it happened to be *the fashion* to dress like the opposite sex in any respect? If we should follow fashion and break this command, would we become "an abomination to the Lord"?

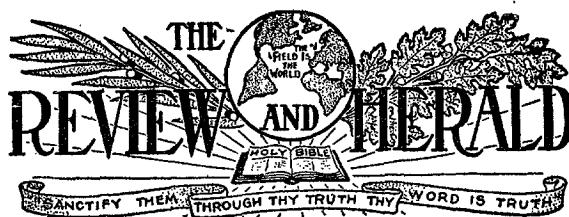
#### REQUESTS FOR PRAYER.

A SISTER writes: "Please request prayer for the husband of a sister in Christ, who loves the truth, but has become a little discouraged because he can not overcome his habits, and consequently is sliding back into sin. Pray for his return. I know that the prayers of the faithful avail much, and God does answer prayer."

"I have read in the REVIEW of so many sending in requests for their dear ones to be prayed for that I wish to ask the sisters if they will pray for my husband and my father. They used to keep the Sabbath, but they have both given it up, because, they say, they can not live the right kind of lives, and they will not be a disgrace to the truth. My husband is very tender on the subject of religion, and will stand in defense of the truth when it is opposed."

"My heart is heavy and sad because of the condition of my husband. I wrote before, requesting the prayers of our dear sisters in his behalf, and the week of Sister Henry's death he stopped drinking, abstaining for three weeks—the longest period for years. I had hoped that he had stopped forever, but it was just for my sake. He said that he did not stop because he thought it wrong to drink. He still used tobacco while he was abstaining from liquor, and I tried to get him to see that its use would stimulate a desire for liquor. I also told him that if he would adopt a plainer diet, it would help him, and that he could not hope to succeed without the help of the Lord. But he would not listen, and soon went back to the old way. I know that the fervent effectual prayers of the righteous avail much. Please continue to pray for him, and for me that I may have wisdom in helping him."

"I have a neighbor who is also in distress about her husband's condition. He did not drink for eight years or more, until last winter he took to it again. He and his wife pray together, and he is willing to abstain from condiments, or do anything that will relieve him from the appetite. Pray for him also."



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ALONZO T. JONES, }  
URIAH SMITH. } EDITORS.  
SPECIAL CONTRIBUTORS:  
GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,  
WM. W. PRESCOTT, HENRY P. HOLSER.

## THE THIRD ANGEL'S MESSAGE.

## Its Basis in the Seven Trumpets.

THE trumpet is the symbol of war; as it is written: "Thou hast heard, O my soul, the sound of the trumpet, the alarm of war." Jer. 4:19. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" 1 Cor. 14:8. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain." Joel 2:1.

We have found that the Seven Trumpets prophesy the consequences of the making of the Beast, which grew out of the great apostasy from Christianity. The Beast was made in the Roman Empire by the union of the apostate church with that republic which had degenerated into an imperial despotism; and the result to the Roman Empire, of the making of the Beast, was the utter ruin of that empire. This ruin was accomplished by the mighty armies of the peoples of the north, which, in a succession of mighty tides, overflowed the western empire of Rome, in the time covered by the first four of the Seven Trumpets.

At that time, and for five hundred years before, the Roman Empire, as a whole, had "filled the world."—Gibbon. "Coming last among what are called the great monarchies of prophecy, it was the only one which realized in perfection the idea of a *monarchia*, being (except for Parthia and the great fable of India beyond it) strictly coincident with the civilized world. Civilization and this empire were commensurate; they were interchangeable ideas and coextensive." And when that empire perished, to those unenlightened by the word of God it really seemed, in the violence of the times, that the world was at its end. No man can imagine the terror of the times. Of the fall of that empire it has been said that—

Never had the existence of a nation been more completely overthrown; never had individuals had more evils to endure and more dangers to apprehend. Whence came it that the population were dumb and dead? How is it that so many sacked towns, so many ruined positions, so many blasted careers, so many ejected proprietors, have left so few traces, I do not say of their active existence, but only of their sufferings?—Guizot.

Although it was not the end of the world, yet, like the fall of Babylon of old, the fall of Rome is full of lessons that indicate exactly the things that will be at the end of the world. For that, with all its terrors, was the consequence of the evils heaped upon society by the making and the working of the Beast. And when the world shall really end, that, with the terrors that accompany it, will be but the consequence of the evil that is heaped upon the society of the world at this time, by the making and the working of the Image of the Beast. And as the Beast itself is the standard of comparison in all things respecting the making and the working of the Image of the Beast, so the state of society and the affairs of the empire and nations of that time of the Beast are a faithful standard of comparison by which to read correctly the course and condition of the nations in these times of the Image of the Beast.

A brief sketch of the condition of society at that time will therefore be of double value just here. The same corruptions that had characterized the former Rome were reproduced in the Rome of the fifth century.

The primitive rigor of discipline and manners was utterly neglected and forgotten by the ecclesiastics of Rome. The most exorbitant luxury, with all the vices attending it, was introduced among them, and the most scandalous and unchristian arts of acquiring wealth universally practiced. They seemed to have rivaled in riotous living the greatest epicures of pagan Rome when luxury was there at the highest pitch. For Jerome, who was an eyewitness of what he writes, reproaches the Roman clergy with the same excesses which the poet Juvenal so severely censured in the Roman nobility under the reign of Domitian.—*Bower*.

Everything was determined by auguries and auspices; the wild orgies of the Bacchanalians, with all their obscene songs and revelry, were not wanting.—*Merivale*.—

And now the criminal and frivolous pleasures of a decrepit civilization left no thought for the absorbing duties of the day nor the fearful trials of the morrow. Unbridled lust and unblushing indecency admitted no sanctity in the marriage tie. The rich and powerful established harems, in the recesses of which their wives lingered, forgotten, neglected, and despised. The banquet, theater, and the circus exhausted what little strength and energy were left by domestic excesses. The poor aped the vices of the rich, and hideous depravity reigned supreme, and invited the vengeance of heaven.—*Lea*.

The pagan superstitions, the pagan delusions, and the pagan vices, which had been brought into the church by the apostasy, and clothed with a form of godliness, had wrought such corruption that the society of which it was a part could no longer exist. From it no more good could possibly come, and it must be swept away.

The uncontrollable progress of avarice, prodigality, voluptuousness, theater-going, intemperance, lewdness; in short, of all the heathen vices, which Christianity had come to eradicate, still carried the Roman Empire and people with rapid strides toward dissolution, and gave it at last into the hands of the rude, but simple and morally vigorous, barbarians.—*Schaff*.

It was impossible that it should be otherwise. By apostasy that gospel had lost its purity and its power in the multitudes who professed it. It was now used only as a cloak to cover the same old pagan wickedness. This form of godliness, practiced not only without the power but in defiance of it, permeated the great masses of the people, and the empire had thereby become a festering mass of corruption. When thus the only means which it was possible for the Lord himself to employ to purify the people, had been taken and made only the cloak under which to increase unto more ungodliness, there was no other remedy; destruction must come.

And it did come, by a host, wild and savage, it is true, but whose social habits were so far above those of the people which they destroyed, that, savage as they were, they were caused fairly to blush at the shameful corruptions which they found in this so-called Christian society of Rome.

A writer who lived at the time of the barbarian invasions, and who wrote as a Christian, exclaims:—

"The church, which ought everywhere to propitiate God, what does she but provoke him to anger? How many may one meet, even in the church, who are not still drunkards, or debauchees, or adulterers, or fornicators, or robbers, or murderers, or the like, or all these at once, without end? It is even a sort of holiness among Christian people to be less vicious." From the public worship of God, and almost during it, they pass to deeds of shame. Scarce a rich man but would commit murder and fornication. We have lost the whole power of Christianity, and offend God the more, that we sin as Christians. We are worse than the barbarians and heathen. If the Saxon is wild, the Frank faithless, the Goth inhuman, the Alanian drunken, the Hun licentious, they are, by reason of their ignorance, far less punishable than we, who, knowing the commandments of God, commit all these crimes.—*Schaff*.

You, Romans, Christians, and Catholics, are defrauding your brethren, are grinding the faces of the poor, are frittering away your lives over the impure and heathenish spectacles of the amphitheater, you are wallowing in licentiousness and inebriety. The barbarians, meanwhile, heathen or heretics though they may be, and however fierce toward us, are just and fair in their dealings with one another. The men of the same clan, and following the same king, love one another with true affection. The impurities of the theater are unknown amongst them. Many of their tribes are

free from the taint of drunkenness, and among all, except the Alans and the Huns, chastity is the rule.

Not one of these tribes is altogether vicious. If they have their vices, they have also their virtues, clear, sharp, and well defined. Whereas you, my beloved fellow provincials, I regret to say, with the exception of a few holy men among you, are altogether bad. Your lives from the cradle to the grave are a tissue of rottenness and corruption, and all this notwithstanding that you have the sacred Scriptures in your hands.

In what other race of men would you find such evils as these which are practiced among the Romans? Where else is there such injustice as ours? The Franks know nothing of this villainy. The Huns are clear of crimes like these. None of these exactions are practiced among the Vandals, none among the Goths. So far are the barbarian Goths from tolerating frauds like these, that not even the Romans who live under the Gothic rule are called upon to endure them, and hence the one wish of all the Romans in those parts is that it may never be necessary for them to pass under the Roman jurisdiction. With one consenting voice the lower orders of Romans put up the prayer that they may be permitted to spend their life, such as it is, alongside of the barbarians. And then we marvel that our arms should not triumph over the arms of the Goths, when our own countrymen would rather be with them than with us.—*Salvian*.

These events of the Seven Trumpets are important in another sense also; that is, that the peoples by whom was wrought "the divine judgment of destruction upon this nominally Christian, but essentially heathen, world," are, in their descent, the great nations of to-day; and are to-day the living subjects of the prophecies relating to our times.

In the destruction of the Western Empire there were planted, in its place, the ten kingdoms of the seventh chapter of Daniel, of which the seven that remain after the rooting up of the three before the papacy, are the kingdoms in whose "days," according to Dan. 2:44, "shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The first four trumpets are not, however, an account of the planting of the ten kingdoms. These are prophetic pictures of the most terrible of the mighty invasions by which Western Rome was ruined, and through which the ten kingdoms were planted. There were more than ten nations engaged in the invasion and ruin of the Roman Empire. Indeed, there were more than fifteen of those nations; and, out of this number, ten kingdoms, no more, and no less, divided among themselves the territory of Western Rome.

*Der Lutheraner*, a German Lutheran religious paper published at St. Louis, Mo., dated June 18, 1899, contains an excellent article bearing on the *all-absorbing Sunday observance question*. The following extracts are taken from the same:—

The *false Sunday doctrine of the Presbyterians* has, according to the newspaper reports of the General Assembly of this *sect*, recently convened at Minneapolis, been brought prominently before the people. The Presbyterians believe that the Sunday was instituted by the Lord as the New Testament sabbath, although they have not, as yet, found a single text in the new Testament, and never will find any, where God instituted the Sunday as the "New Testament sabbath." This *false Sunday doctrine* is one of their favorite teachings. There is great stress laid by them upon *Puritanical Sunday sanctification*. They tell us that the "American Christian sabbath is in great danger," etc.

We remark: If the American-Puritan Sunday observance, regarding which there arose so many petty and ridiculous restrictions by law in the American colonies over a hundred years ago, is dying out, it is not to be deplored. No person will ever be made better by an outward, more or less compulsory, sabbath (Sunday) observance; but through such pernicious practices *pharisaical hypocrisy* will only be encouraged. Our country needs no Puritan customs and Puritanical union of church- and state laws regarding the Sunday. In the above-mentioned abominable expressions of the Presbyterians about their "American Christian sabbath" we again see plainly how *false doctrine* can benight the people. Sad it is that the report of the committee regarding Sabbath (Sunday) observance, in which they have overreached themselves by making such *groundless claims*, was received with enthusiasm by the General Assembly.

## STUDIES IN GALATIANS.

Gal. 5:2-4.

"BEHOLD, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

Through unbelief and distrust of the promise of God in his covenant with Abraham, the eyes of Sarai and Abraham were hidden from the truth and blessings of the Abrahamic covenant, God's everlasting covenant. Therefore, the real truth and merit of that covenant they must be taught. Through the disappointing experience of Sarai's scheme in bringing in Hagar and her son Ishmael, Sarah and Abraham were brought to sincerely trust in the promise of God by which they received the child of promise; and by which Abraham was enabled to see the day of Christ, and, in seeing it, to rejoice and be glad. John 8:56.

Through the darkness of Egypt, which was upon their minds and hearts,—the darkness of unbelief and self-righteousness,—Israel at Sinai could not discern the truth and blessings of the Abrahamic covenant. "All this they must be taught." By their experience in the covenant at Sinai, they were brought to the knowledge of themselves, of "their need of the Saviour revealed in the Abrahamic covenant and shadowed forth in the sacrificial offerings," and "were prepared to appreciate the blessings of the new covenant."

Through the darkness of Egypt, which was upon their minds and hearts,—the darkness of unbelief and self-righteousness,—Israel, before Calvary, and at Calvary, and "the Pharisees which believed" after Calvary, could not discern the Saviour revealed in the Abrahamic covenant and shadowed forth in the sacrificial offerings—the blessings of the new covenant. All this they must be taught. And by Stephen, and especially by Paul; and by the church in council at Jerusalem, and especially by inspiration in the epistle to the Galatians, they were taught that there was not to be put upon the necks of Christians the yoke which neither their fathers nor themselves were able to bear; but that Christians are to stand fast in the freedom of the Abrahamic covenant,—God's everlasting covenant,—"the liberty wherewith Christ hath made us free."

Therefore it is written: "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing."

It is the truth that Timothy was circumcised, and it is also the truth that Christ did profit Timothy unto the very fullness of the salvation of God. How, then, can it be true that "if ye be circumcised, Christ shall profit you nothing," and yet Timothy be both circumcised and profited by Christ?

The key of this problem lies in the purpose for which circumcision was employed. The Pharisees which believed, who had confused the Galatians, and were making this contention against Paul, "taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye can not be saved." Acts 15:1. With them, then, circumcision was the means of salvation; and to be saved was the object in the circumcision. And how entirely salvation was made to depend upon circumcision is shown in the fact that this was said to persons who were already saved by the faith of Jesus Christ.

The Galatians had heard the gospel in its purity, preached by Paul. They had believed the gospel; and in that they had believed on the Lord Jesus, and had received him as their Saviour. Thus, they were already saved by faith in Christ; for by that they had received the gospel, which is "the power of God unto salvation [working salvation] to every one that believeth." And it was to these Christians who were already saved by Christ, through the faith of Christ,—to these it was that "the Pharisees which believed" had said, "Except ye be circumcised, . . . ye can not be saved."

This was, therefore, nothing else than to put circumcision above Jesus Christ as the way of salvation. It was to set Christ aside as the Saviour, and to put circumcision in his place as the savior.

Therefore it is perfectly plain, in itself, that whosoever was circumcised under that scheme and for that purpose, Christ would profit him nothing; because, in the very process, he set Christ aside for circumcision: he repudiated Christ as the Saviour, and took circumcision as his savior.

And while that controversy was going on, as yet unsettled, Paul would not give countenance for a moment to any suggestion to circumcise Titus, or anybody else. But when the controversy had been settled by the Holy Spirit, and the decree had been published by the Holy Spirit from the council at Jerusalem, that people are saved by Christ, and by faith alone in Christ, without circumcision, and where there was no question of salvation in the circumcision that was performed,—then Paul circumcised Timothy, so that a wider door should be open to both Paul and Timothy in the preaching of the gospel without circumcision.

Now, with those "Pharisees which believed" circumcision was the badge, the seal, the very pinnacle of works, of self-righteousness; and of salvation by works of self-righteousness. And these works included the law,—all law, moral and ceremonial, which the Lord had given,—and the ceremonies which the Pharisees had heaped upon all that the Lord had given. So that the scheme meant justification, salvation, by "law" and works of law, by ceremonialism, not by Christ and the faith of Christ. Therefore exactly as he wrote of circumcision, so now he writes of law: "Christ is become of no effect unto you, whosoever of you are justified by law; ye are fallen from grace." The Greek is *vōμω* law, in general: not *vōμον*, the law, in particular.

In this controversy the question was not whether it is right or wrong to keep the law of God. The question is whether or not men are justified, saved, by works of law, whatever law it may be. These people were already saved by Christ, and by faith in him; and now, to those who were saved by Christ, and by faith alone in him, these "Pharisees which believed" insisted that these must be circumcised, and keep the law, *in order to be saved*.

This was putting law, the keeping of law, above Christ. It was, in fact, the setting aside of Christ as Saviour, and putting in his place as the Saviour their own works of law. And therefore, plainly enough, in the very fact of so doing they were "fallen from grace." For, for any one to turn from Christ, for any purpose whatever,—and, above all, for the purpose of being saved,—is most definitely to fall from grace.

And all this is true forever. Men are never saved by any of their own works in the keeping of any law. They are saved alone by Christ, and the faith of Christ: saved to the uttermost.

## YET MORE ON THAT "NEEDED REFORM IN EDUCATION."

IN considering the system of education of the present day, we have found, upon the highest authority on the question, that, from the common school to the university and the theological seminary, it is a system in which doubt is the beginning, the process, and the end. This at once marks it as exactly the Greek system of education reproduced.

That this may be plainly seen, we present a statement of the Greek system as originated by Socrates and perpetuated by Plato. Here it is, as defined by the Encyclopedia Britannica, article on Socrates:

Socrates was not a "philosopher," nor yet a "teacher," but rather an "educator," having for his function "to rouse, persuade, and rebuke."—*Plato, Apology, 30 E.* Hence, in examining his life's work, it is proper to ask, not, What was his philosophy? but, What was his theory, and what was his practice, of education? He was brought to his theory of education by the study of previous philosophies, and his practice led to the Platonic revival.

Socrates' theory of education had for its basis a profound and consistent SKEPTICISM.

Taking his departure from some apparently remote principle or proposition to which the respondent yielded a ready assent, Socrates would draw from it an unexpected but undeniable consequence, which was plainly inconsistent with the opinion impugned. In this way he brought his interlocutor

to pass judgment upon himself, and reduced him to a state of "doubt," or "perplexity." "Before I ever met you," says Meno in the dialogue which Plato called by his name, "I was told that you spent your time in doubting and leading others to doubt; and it is a fact that your witcheries and spells have brought me to that condition. You are like the torpedo: as it benumbs any one who approaches and touches it, so do you."

In the application of the "dialectical" or "maieutic" method, two processes are distinguishable,—the *destructive process*, by which the worse opinion was eradicated; and the *constructive process*, by which the better opinion was induced. . . . Of the two processes, the *destructive process attracted the more attention*, both in consequence of its novelty and because many of those who willingly or unwillingly submitted to it stopped short at the stage of "perplexity" [or doubt]. But to Socrates and his intimates the constructive process was the proper and necessary sequel. It is true that in the dialogues of Plato the *destructive is not always OR EVEN OFTEN followed by construction*.

Let any one take up the REVIEW of May 22 and read the statement of the Outlook, under its own heading of "A Needed Educational Reform;" then take up the REVIEW of June 26, and read the statements of Professor Hoffman, as originally made in the *North American Review*, on "The Scientific Method in Theology;" then take up the REVIEW of July 3, and read the statements of the Hon. W. T. Harris, United States Commissioner of Education; and he can readily see that the system of education of the present day and that of Greece, as stated in the foregoing quotation, are, in principle and in method, identical.

The result of such an education among the Greeks has been defined by Inspiration. And, knowing that, we can know for certain what the result of the identical thing must be to-day. Of the result of this system of education among the Greeks, the word of God says that by it the world was caused to know not God. 1 Cor. 1:21. This, however, is plain enough on its face; because when the process is altogether one of doubt, how is it possible to know God?

The word of God not only defines the results of that sort of education, but tells what is the remedy.

And, so, it is written: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21.

And what is it that is preached?—"We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." Verses 23, 24.

Thus, against that Greek system of education, God sets the preaching of the cross of Christ,—the power of God. And against the Greek method, which is doubt, God sets the divine method, which is *faith*.

Thus there is set before us, by the word of God, the gospel as the true principle and method of education; for the gospel is "the power of God" to every one that believeth, because in it "is the righteousness of God revealed, from faith to faith." Rom. 1:17, 18.

Since, then, there is confessedly a sorely needed educational reform, and since true education is that alone of which the gospel is the source and substance, it follows that there must be presented to the world now a system of education, of which the gospel shall be the source and substance. And exactly to meet this demand, there is now due to the world that message from God,—"the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

As the worldly method is one only of *doubt*, and as against this God sets the true method, which is only of *faith*, so there is just now due to the world that mighty Third Angel's Message, preaching the everlasting gospel to every nation, and kindred, and tongue, and people, calling upon them to "keep the commandments of God, and the faith of Jesus." "Here is the patience and the faith of the saints."

And just now there is a people in the world who profess to be the people to whom is committed this great threefold message of the everlasting gospel, which calls all people to "the faith of Jesus."

It is, therefore, as certain as the word of God, and as plain as A B C, that to the people to whom is committed the Third Angel's Message, in that, there is committed this sorely needed reform in education, for which so many in the world are calling, and which the world must have if it shall ever be saved from the fate of knowing not God.

This reform in education—this establishing of thoroughly Christian education—this education of faith, in faith, by faith,—this education is the Third Angel's Message.

Now is the time, and in this work of Christian education it is, when the promise of God is to be fulfilled: "I will stir up thy sons, O Zion, against thy sons, O Greece, and will make thee as the sword of a mighty man." Zech. 9:13, R. V. And this "in the time of the latter rain." Zech. 10:1.

#### IT IS NOT POSSIBLE.

PETER, speaking of the resurrection of Christ, said of him to those assembled on the day of Pentecost: "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." Acts 2:24. The strongest bonds known to this world are the bonds of death. In these bonds our Lord was placed in our behalf. He, the divine Son of God, was literally dead. The prophet says, "He hath poured out his soul unto death." And when he had done this, he had satisfied the debt he undertook to pay. He did not see corruption; and it was not necessary that he should. Having given his life, nothing further could have borne any relation to our redemption.

But from these bonds he was released for this most comforting and encouraging of all reasons—that it was not possible that he should be holden of it. That is the word that comes from the throne of heaven, against all the combinations of the powers of darkness, and every enterprise set in operation against the work and purposes of God, with the hope and expectation that they may accomplish their evil designs. But that can not be. It is not possible. And when God says, "It is not possible," no power of men, either singly or combined, and no efforts of spiritual wickedness in high places, may have any hope of succeeding in their malevolent, evil-loving designs.

Christ had been made superior to the power of death, by the command of his Father. The word "power" here would more correctly be rendered "right." The plan of redemption provided Christ's right to lay down his life, and his right to take it again. "This commandment," he said, "have I received of my Father." Therefore, though Christ was, for a time, wholly in the power of death to satisfy the conditions of the plan of salvation, that being done, there was no power, aside from that which had organized it, that could hold him further. So he was released from the pains of death, because it was not possible that he could be holden further of it.

Who can comprehend the comforting thought in that declaration: "It was not possible"? It is a setting forth of the relative strength of the powers of good and evil, of light and darkness, of our friends and foes. It is not possible that the power of evil can countervail in any respect the gracious purposes of God. It is not possible. Fall into line, then, with the designs and will of God. Then, though all the powers of evil may try to harm and destroy you, they can not prevail. It is not possible. God has a design that preoccupies the ground which their machinations attempt to enter. But they are too late; and it is impossible that anything can come in to frustrate the way God has marked out, except our own perverse spirits, working at cross-purposes with him.

But why was it not possible for Christ to be holden by the power of death?—It was not only because of the command of the Father in accordance with his great work of redemption, but because of his union with the Father; for in him was all the fullness of the Godhead manifested bodily. Because the propitiation he had offered was complete, the debt was canceled, therefore he must be free,

The plan and purpose of grace involved the dealing with the members the same as with the Head. John 19:24. "This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." John 6:39. Because of this promise to him, death could not hold him. The promise concerning him respecting his office was, "Thou art a priest forever after the order of Melchisedec." "Thy throne, O God, is forever and ever." Ps. 45:6. Christ is the great Shepherd of the sheep, and was brought from the dead by the blood of the everlasting covenant. It was not possible for him to be holden of it. Heb. 13:20.

Death could not hold our Lord, because without his resurrection we should have had no surety of our own resurrection (1 Cor. 15:17), nor should we have any certainty of our justification. Rom. 4:25. But the Lord would not leave his people without the comfort and consolation of these great facts; therefore it was not possible that he should be holden of the pains of death. It was also necessary that we should have a personal representative in the presence of God for us. Heb. 9:24. Without the resurrection of Christ to honor and power, man never could have been raised, as it is promised that he shall be, to glory and immortality, and given possession over the works of God's hands. Heb. 2:9.

The foundation has been well and securely laid, and we may extend the conclusions to all the conditions and environments of the work of God in the earth. How the gospel from small and feeble beginnings has prospered and triumphed over all forms of opposition that it has had to meet! But our Lord told the feeble instruments who were sent forth to establish the church, that the gates of hell should not prevail against it. Error has been rampant and widespread in the world, but it has not been able to smother and choke out the truth. The colossal systems of Greek philosophy, and the pagan Roman idolatry, which once so powerfully dominated the world, have, at least in form and profession, gone down before it.

Error, of course, will live; but truth will live also, and will hold the field when error has perished in its own corruption. And even when the Lord comes, he will find some faith on the earth. Luke 18:8. The scholarship and pompous boasting of all its foes have not been able, and will not be able, to overthrow the gospel. Christ, when on earth, baffled the wisdom and cunning of those who tried to catch him in his words. Much more will he do it through the operation of his Holy Spirit, as the closing struggle approaches. 1 Cor. 1:20. The poverty and ignorance of this world will never be able to nullify the gospel.

One of the triumphal notes of Christ's ministry was, "The poor have the gospel preached to them." Matt. 11:5. And the ignorant and degraded among men receive the truth. Matt. 4:16. The power, wealth, and fashion of this world, and the prestige of hoary-headed systems of false religions, shall not crush down and destroy the power of the truth. Acts 4:26. All the evil influences of this world shall not be able to quench the flame of life in the church. John 16:33. The bold and defiant power of unbelief shall not be able to stifle the voice of the word of the Lord. Matt. 16:18.

Carry the same principles out into individual experiences; for they apply there as well. It is not possible to hold anything in bondage that is God's. The poor, struggling, discouraged sinner shall escape the bondage of sin and depravity and the power of Satan, and shall go free. Ps. 124:7. Tribulation, temptation, depression, shall not hold any one in captivity who puts his trust in God. Ps. 34:19; 116:7. The bodies of the saints can not be held in the bondage of the grave. 1 Cor. 15:23; 1 Peter 1:3-5. Yea, the whole groaning creation shall at last emerge into the glorious liberty of the children of God. Rom. 8:21-23.

But what about the special work of God for this time? Is there anything about this that is not possible?—Yes; failure. God has set before us an open door; and no man can shut it. He has ordained a great threefold message of warning to the world, to prepare them for the final scene, the coming of the Lord; and it is not possible that it should be arrested in its work. Is it possible for it to con-

tinue through all the perilous, exciting, bewildering scenes of the last days? Will not men lose their bearings, their faith, and their patience, and give up their hope?—Some will; for we are expressly forewarned that "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. Will not the love of many wax cold?—So we are forewarned; but not all; for some will endure to the end.

It seems indeed strange that after the message has been well inaugurated, and has progressed in some measure of strength for years, all the time growing stronger, the signs of the times more vivid, the testimony of God's word unshaken as to the great underlying foundations of our position, and the final movements that are to take place in heaven and earth, to bring the whole stupendous scheme of redemption to a close, and the evidences of the correctness of our position multiplying on every hand,—it seems strange, we say, to us that at such a time as this any should conclude, with apparent coolness and deliberation, that all our views and expectations are wrong, and there is nothing to this whole thing, and then, after having once been interested in, and loved, the truth, should turn back to some unsubstantial and wornout system of theology for spiritual refreshment and support. But we may look for just such things; for without this, the picture of the last-day times would hardly be complete.

But however inviting the prospect may be made to look, there is nothing to draw back to but "perdition;" while that for which we believe is the "saving of the soul."

U. S.



THE KING OF MODERN BABYLON EXALTS HIMSELF AGAINST GOD.

Dan. 7:19-28.

THE brief interpretation given of the vision by "one of them that stood by" simply stated that the four beasts represented four kings, or kingdoms, which would arise one after the other, and that it would all end in the kingdom being given to the saints of the Most High. But the terrible appearance of the fourth beast, its destructive character, and the sight of its ten horns, and the coming up of the little horn with its human eyes and blasphemous mouth, had made such an impression upon the mind of the prophet that he desired more "accurate information" as to its significance.

"Then I desired to know the truth concerning the fourth beast, which was diverse from all of them, exceeding terrible, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and concerning the ten horns that were on his head, and the other horn which came up, and before which three fell; even that horn that had eyes and a mouth that spake great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. And he shall speak words against the Most High, and shall wear out the saints of the Most High: and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the

end. And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Here is the end of the matter. As for me Daniel, my thoughts much troubled me, and my countenance was changed in me: but I kept the matter in my heart." (R. V.)

The fourth beast was "diverse from all of them." The distinguishing characteristic was its strength, and with this strength it "brake in pieces." The facts of history point to Rome as fulfilling to the letter these specifications. "There was not a single organized people in the world that did not either feel or fear the power of Rome." The "arms of the republic, sometimes vanquished in battle, but always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome." Thus was fulfilled the declaration of the prophecy, which said, "The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces."

But the most important symbol in the prophecy was not yet reached, and so the interpretation proceeded a step further toward it. The ten horns on the head of the fourth beast signified that "out of this kingdom shall ten kings arise." Thus in one brief sentence is stated the result of that long struggle which ended in the downfall of the Roman Empire, and the establishment of ten kings, or kingdoms, in its place. This breaking up of the Roman Empire, an event of such magnitude that it would be sure to be definitely fixed in the current of history, is mentioned here in order to locate the rise and work of the little horn, whose career it is the chief purpose of this prophecy to set forth. It is therefore important to note the time when the last of these ten kings arose, and the ruin of the Roman Empire was accomplished, as it is definitely stated that this little horn "shall arise after them."

Trustworthy history furnishes the desired information. "Thus by the establishment of the Herulian kingdom of Italy, A. D. 476, the final destruction of the Western Empire was accomplished." This makes it clear that the king who arose "after them," and who was represented by the little horn, "came up" after A. D. 476.

It was furthermore predicted of this power that he should "put down three kings." This work of conquest was shown in the vision by the fact that before this little horn "were three of the first horns plucked up by the roots." This language would indicate the utter extinction of these three kingdoms as the method of establishing the new power, and the time when the last of them was overthrown would mark the time of the establishment of the kingdom of the little horn.

"Now the three that were plucked up by the roots were the Heruli, the Vandals, and the Ostrogoths; and the date of the plucking up of the first of the three is March 5, A. D. 493, and of the last, March, A. D. 538." These easily authenticated facts of history mark the year A. D. 538 as the time from which to reckon the supremacy of that power designated by the little horn.

A consideration of the nature and the work of this power, as declared in this prophecy and in other prophecies which manifestly deal with the same subject, forces upon every candid mind the conviction that ecclesiastical Rome, the papacy, in its long-continued warfare against the kingdom of God in the earth, is here described. With the time and manner of its rise so exactly determined, and its blasphemous utterances, and its merciless persecution of those loyal to the word of God, its presumptuous efforts to overthrow the very foundation of the government of God by tampering with his law, all pictured so plainly, and the exact duration of its divinely permitted supremacy so clearly stated, there can be no mistake in applying these divine descriptions to that religio-political power, whose history in complete fulfillment of the prophecy might be written in the blood of the martyrs, and

punctuated with groans from the Inquisition—the papacy, modern Babylon.

"Blasphemy against God," "Drunken with the blood of the saints," "The mystery of lawlessness,"—this is the threefold indictment which a divine hand has written upon the triple crown of the Roman pontiff. W. W. P.

(This study to be concluded next week.)

#### OPPORTUNITIES FOR TRAINING IN CHICAGO.

SEVERAL years ago the Chicago Medical Training School was organized, in connection with the Chicago Medical Mission, to furnish an opportunity for those who volunteer to engage in various lines of missionary work in this great city, at the same time to enjoy the benefits of class work, akin to that which has been carried on for many years at the Battle Creek Sanitarium. During the last year this training-school has been more thoroughly organized, has been fully equipped with a corps of teachers and instructors; and the same line of class work is pursued during the first year as that of the first year of the regular nurses' course at Battle Creek, Mich.

In addition, there are unparalleled opportunities for laboring with all classes of humanity. During the last year our classes have averaged about fifty members. Almost without exception all have been blessed with health, and have otherwise enjoyed wonderful opportunities. Another class will be organized the first of November, although students can be admitted at any time between now and then, and those possessing the necessary qualifications can begin real, substantial missionary effort upon the day of their arrival.

#### QUALIFICATIONS.

The essential qualification is thorough-going consecration to the Master's work. They should possess a real experience in the things of God, and know that they have a faith that enters into that

within the vail. They should be at least twenty years old. This training school is particularly adapted to those who have already had some experience in various phases of missionary effort, although those with willing hands and willing hearts may begin their first experience here, provided they are content to sit at the feet of the Master, and thus speedily acquire some of those fundamental principles necessary wherever we attempt to work for human souls.

The course of study includes daily class work in the Bible, and thorough study of physiology and hygiene, practical experience in the preparation of food for both the sick and well, general nursing, physical culture, and the use of rational remedies in the treatment of disease, as well as instruction in the principles and methods of carrying on mission work, conducting meetings in city work, personal work, rescue work, and how to introduce these principles into the homes of the higher classes.

#### EXPENSES.

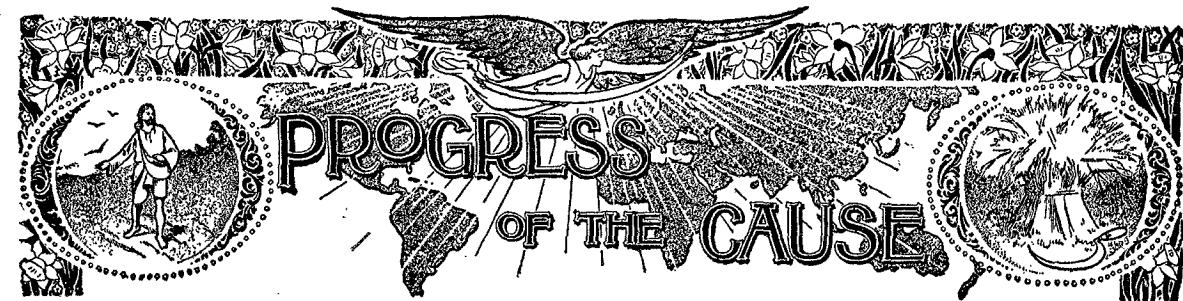
The average cost for board and room is about \$1.75 a week. Energetic and successful students—and none others ought to apply—will, in most cases, be able to earn this sum. Slight incidental expenses, such as are necessary to secure clothing, the few books required for study, etc., must be assumed by the student, as this training school is entirely self-supporting, and therefore has no funds whatever to meet the expenses of anyone.

#### SPECIAL NOTICE.

No student should come without previous arrangements by correspondence. In the first letter give the names of several prominent workers in the cause of God, to whom we can write for recommendations. Begin at once to make this a matter of earnest prayer; and, if God is impressing you strongly to enter into this training, correspond at once: but to seek for divine directions for entering one of these institutions of training simply as an experiment is generally unsatisfactory.

Address all communications to the Chicago Medical Training School, 1926 Wabash Ave., Chicago, Ill.

DAVID PAULSON.



#### A VOICE FROM THE ARGENTINE REPUBLIC.

FOR some time we have been concentrating our efforts in the Chaco Santafecino. The field is hard, Satan is very angry with God's people, and consequently the work progresses slowly. In these South American fields one meets difficulties at every step, many of which are unknown to our brethren of the northern hemisphere. But man's extremity is God's opportunity, and so we have lately realized much of the cheering presence of our Heavenly Father.

Since moving to the Chaco with my family, we have visited the principal places, preaching the gospel; and the seed that has been sown gives promise of quickly producing abundant fruit, when watered with the heavenly dew.

Last Sabbath we had the blessed privilege of meeting with our brethren in Villa Ocampo, to commemorate the supper of the Lord, and participate in his holy ordinances. I also had baptized a brother who had recently accepted the Third Angel's Message. With his acceptance of the truth, all his family, seven persons, are happy in keeping the commandments of God.

My wife has established a school in Las Garzas, and many of those who formerly were declared enemies of the gospel are now sending their children to the school, where the seeds of righteousness are daily sown in their youthful minds and hearts.

For some time our director, Brother F. H. Westphal, has been suffering intensely from a sickness in the head, and thus the work has been somewhat retarded. Now, however, thanks be to God, he is fully restored to health, and is contemplating an advance into a new field. May the Lord bless his efforts.

We regret that Sister Westphal is compelled to take a rest, and also that the physical condition of her little boy Charles is precarious. Our sincere

prayers follow her, that the gracious hand of the Lord may be laid upon her and her boy, and restore them to perfect health, during her stay in the United States.

We were glad to see the article by Brother Baber in the REVIEW, in which he called attention to the necessity of preparing Spanish-speaking laborers for the South American, Mexican, and Spanish fields, in our denominational schools, since it is absolutely requisite to success for our workers to speak Spanish in these countries. I hope that the suggestion will be acted upon, and that a school of modern languages will be established, to supply the needy fields with laborers speaking the language of the country, as demands for such laborers are forthcoming.

Now is the time to enter these fields; delay may mean a closed door to the messengers of the truth in the near future. Let us, then, by the help of God now fill up the gaps as they present themselves.

JOHN McCARTHY.

#### GENERAL CAMP-MEETINGS IN DISTRICT 6.

##### California.

LEAVING Walla Walla the evening after the Sabbath, June 2, we went to Portland, where we spent a pleasant day with the friends at the sanitarium. In the evening of the same day we left for San Jose, Cal., where we arrived at noon, June 5, and went at once to the camp, which was situated along a streetcar line in the northeastern part of the city. The large pavilion and most of the family tents were pitched in the sun, only a few being fortunate enough to secure quarters under the protecting branches of the large oak trees scattered here and there over the ground,

The neatness and taste displayed in the seating and arrangement of the large pavilion made it so attractive that the lack of shade trees was not so much noticed. I think it only just to say that in the matter of the general arrangement of a camp, thus making the place of service attractive, the California brethren excel. While I do not believe in what might be termed "putting on style," or going to expense for superfluous ornamentation, yet I do believe that the Lord is pleased when loving hearts and hands make use of the talent God has given them, to make his place of worship attractive, so that the people may not be repelled, or heavenly visitants grieved away, by the lack of order and the general untidiness of the place.

Everything being in readiness, the meeting opened promptly on time the evening of June 5. A general program had been arranged for future meetings, which was quite closely adhered to, not because of any special effort upon the part of those having the matter in charge, but because it was well adapted to the best interests of all departments of the work. All through the meeting the service at half-past five in the morning was devoted to the reading of the Testimonies, which were well received. The Conference was called the first morning at 9:30, and continued to hold its sessions at this hour each day until the business was completed.

Reports from the various societies were given in concise form by the proper officers, and were listened to with interest. The tithe for the last year was \$43,574.71. This is the largest tithe paid in any one year in the history of the Conference. Less than four years ago the Conference was owing the General Conference eight thousand dollars in back tithe. Now this is all paid up, and they have a surplus in the treasury of several thousand dollars, after paying all their laborers a liberal allowance. Over \$10,000 was raised during the year for the general home and foreign work. An appropriation of \$6,000 was made from their surplus tithe fund, divided as follows: foreign missions, \$8,000; Australia, \$2,000; work in the South, \$1,000. Besides this, there was taken in collections during the Conference: for foreign missions, \$136.27; Australian field, \$252.55 in money and \$47 in pledges; Southern work, \$186.57 in money and \$86.25 in pledges; India famine fund, \$56.70. The sales from the bookstand were over \$700.

While the financial reports were good, the report of visible results in addition of members to the Conference, considering the large number of paid laborers and the amount expended, was not so encouraging, as an actual gain of only a little over three hundred was reported. This would be, on a general average, about four persons to each worker. When so little is accomplished, there must be something radically wrong either with some of the laborers or with the methods used. Surely a different principle should be adopted in many of our Conferences. Persons who are simply consumers and not producers should be advised to take up canvassing or some other self-supporting work.

Elder S. N. Haskell was warmly welcomed by many old friends and acquaintances formed during the time he was president of the Conference. He and his wife rendered valuable service in the meetings, he by his stirring discourses upon the cardinal points of the message and what constitutes true Christian experience; while Mrs. Haskell gave daily studies upon methods of giving Bible readings, illustrating her instruction by practical readings written upon the blackboard. The lessons that she drew from the sanctuary were a source of surprise to many, and revealed how little this important subject, which is the center of the whole remedial system, is studied or understood by the masses of our people.

Dr. David Paulson, at present manager of the Medical Missionary Training School in Chicago, was present during most of the meeting, and rendered acceptable service, not only in preaching to the public congregation, but by laboring in the young people's meetings, and in special meetings in the interests of healthful living, medical missionary work, etc. Elders J. O. Corliss, A. O. Tait, R. S. Owen, and G. A. Snyder each took part in the public preaching, Elder Corliss speaking several times with his usual freedom and power. Elder M. C. Wilcox, editor of the *Signs of the Times*, could be present only one day, but he made good use of the time in speaking in the interests of the paper and the general missionary work carried on by the Pacific Press Pub. Co.

Elder Clarence Santee, formerly president of the Iowa Conference, arrived on the grounds the fourth day of the meeting, in harmony with a recommendation from the General Conference Committee that he connect with the California Conference. He was warmly welcomed by the brethren, and at once entered into active labor, taking part wherever an opening presented itself. When the time came for the election of officers, he was unanimously elected president of the Conference, to relieve Elder W. T.

Knox, who some time before had been called to fill the vacancy on the General Conference Committee occasioned by the resignation of Elder J. N. Loughborough.

Quite a lively interest was manifested in Sister E. G. White's forthcoming book, "Parables of Jesus," given by her for the benefit of our schools. Thirteen hundred and sixty-two copies were sold on the grounds, and one hundred dollars was given for the material fund.

It being sixteen years since a camp-meeting was held in San Jose, the meeting attracted the attention of the citizens, so that there was a good outside attendance each evening to listen attentively to such themes as the signs of the times, the second coming of Christ, the Sabbath question, the judgment, etc. Arrangements were made to leave a good company of workers to develop the interest, with the hope that many precious souls will be gathered out, of such as shall finally be saved in the eternal kingdom.

It was estimated that fully fifteen hundred of our people were encamped on the grounds. Twenty-seven persons were given ministerial credentials; fifteen, ministerial license; and thirty-seven, missionary license,—a grand total of seventy-nine paid laborers in the Conference.

At the close of the meeting, it was universally expressed that it had been the best camp-meeting ever held in the State, not because of any excitement or particularly happy flight of feeling, but because of the good instruction received from the Testimonies and other sources, which had built them up in the most holy faith, and fortified them against the delusions of the enemy.

Lack of space forbids the mention in detail of the many interesting features of the meeting, in the consideration of the sanitarium and health food interests, the canvassing work, Sabbath-school work, tract and missionary work, woman's work, and other interests that go to make up the work of the message in all its phases; but I trust that enough has been said to inspire the reader with a desire to have part in the closing message, as it is rapidly hastening on to completion. May God abundantly bless the labor and laborers of the California Conference the coming year.

GEO. A. IRWIN.

#### CHESAPEAKE CONFERENCE PROCEEDINGS.

THE Chesapeake Conference, which was organized a year ago last April, held its first annual Conference and camp-meeting in the city of Baltimore, Md., June 21 to July 1, 1900. The eight churches composing the Conference were well represented. As the result of the labor bestowed during the year, one new church (East Baltimore) was organized, and at the opening session of the Conference was received into the sisterhood of churches composing this Conference. Through a part or the whole of the meeting the following persons from outside of the Conference were present: H. W. Cottrell, R. A. Underwood, A. E. Place, Allen Moon, R. D. Hottel, S. M. Cobb, W. A. Westworth, S. N. Curtiss.

The report of labor showed that during the fourteen months, 764 sermons had been delivered, 1,382 Bible readings held, 7,225 missionary visits made, 104,461 pages of literature distributed, 8,586 periodicals distributed, 858 subscriptions for periodicals taken, and 60 persons baptized.

Financially the Conference has prospered. Beginning with no funds in the treasury, and no property, the Conference has attained the following results: Tithe, \$5,882.43; First-day offering, \$223.90; tent fund, \$302.08; contributions, \$302.11; sundry, \$385.86. Total, \$7,096.38.

After settling in full with all our laborers, and meeting all our liabilities, there was \$313.01 in the treasury. Besides carrying on the regular work in the Conference, our different churches have, by voluntary contributions, supported seven church schools.

At the Conference sessions resolutions were passed encouraging faithful and consecrated men and women to engage in work with the *Signs of the Times*; also resolutions to the effect that the publication of our Conference paper be discontinued at the expiration of the year; that we endorse the plan proposed by the Foreign Mission Board of encouraging each member to contribute ten cents a week to foreign missions; that we pay five dollars a week toward the support of a teacher in South Lancaster Academy; that suitable persons be encouraged to enter the canvassing work; that we encourage the church-school work, in harmony with the Testimonies, and that these schools be supported by voluntary contributions.

The following officers were chosen: President, O. O. Farnsworth; Secretary and Treasurer, Chas. D. Zirkle. Executive Committee: O. O. Farnsworth, A. Kalmstrom, Dr. J. H. Neal, T. M. Bradford, Charles Judefind. The following persons received creden-

tials: O. O. Farnsworth, K. C. Russell, J. F. Jones. Ministerial Licenses: H. W. Herrell, Chas. D. Zirkle. Missionary Licenses: C. T. Shaffer, Fred H. Seene, L. M. Slocum, M. A. Cornwell, M. A. Baker.

There is no tract society organization in this Conference, but the following persons were elected as the Missionary Committee: O. O. Farnsworth, Chas. D. Zirkle, Sister Wentworth. The office of the corresponding secretary, Chas. D. Zirkle, is situated at 903 Woodley St., Baltimore, Md.

K. C. RUSSELL, Chairman,  
CHAS. D. ZIRKLE, Sec.

#### SOUTH DAKOTA CAMP-MEETING.

THIS meeting was held at Sioux Falls, on the same site where the Conference was organized about twelve years ago. The grounds were in a beautiful grove, and were of easy access to the city. Services were held in the English, German, Swedish, and Danish languages. Meetings were also held for the children and youth.

The principal part of the business of the Conference was done during the workers' meeting; so that when the general workers arrived, there was no perplexing business to be in the way of the religious part of the meeting. From the first, the meetings were of a revival nature; that is, of a personal nature, for those who felt their need of a deeper work of grace in their hearts. An opportunity was given for the expression of desire for the special prayers of God's people. At all the camp-meetings I have attended, an effort has been made to not unduly urge anyone by getting up an excitement, thus working on the feelings, but rather to let the deep moving of the Spirit of God do its work in every heart.

The interest to hear on the part of the citizens of the place was good. The evenings were usually devoted to the presentation of subjects bearing upon special features of the Third Angel's Message.

The Lord greatly blessed in the ministration of the Word in every language spoken. It was reported that in the German meetings, every unconverted person camped on the grounds, except one, yielded to the gentle entreaties of the Spirit of God.

Baptismal services were held frequently during the meetings. The place of baptism was in the Sioux River, which flowed right by the camp. Fifty-six persons followed their Lord in baptism.

The president's report showed some gains. The tithe increased over the previous year three thousand dollars. The Conference is entirely out of debt; has recently bought one new field tent; is supporting one missionary in a foreign field; has added four new laborers to its list of workers; has twenty-seven regular canvassers, whereas two years ago it had none. Two new churches have also been added to the Conference. Every branch of our work received attention.

The book enterprise for the liquidation of debts was taken hold of even more enthusiastically than at any other camp-meeting that I have attended. Nearly a thousand books were sold, and pledges for about sixteen hundred dollars were taken to help along the enterprise. Time was given to the consideration of the foreign mission work, and at each camp-meeting the regular First-day offerings and collections were taken up each First-day.

The laborers present, in addition to the Conference laborers, were J. H. Morrison, L. Johnson, H. Shultz, P. T. Magan, H. J. Dirksen, E. E. Miles, B. G. Wilkinson, A. Swedburg, and the writer.

At the close of the Sabbath afternoon preaching service, Brother Charles A. Burman was set apart for the gospel ministry, by prayer and the laying on of hands. It was an impressive ceremony. The Spirit of God wrought on many hearts.

For one, I felt that we were beginning to realize more and more what the blessing of God is, which he has in store for his people at this time. The true secret of it all is found in our often seeking God alone in prayer.

L. A. HOOPES.

#### THE PENNSYLVANIA ANNUAL CAMP-MEETING AND CONFERENCE.

THE camp-meeting and Conference of Pennsylvania were held during the month of June, in Philadelphia. The camp was in the northern outskirts of the city, on an open site, accessible and sanitary. Adjacent were springs of excellent water, which, with the cleanly condition of the grounds, contributed materially to the comfort and health of the campers.

The attendance from the Conference was nearly as large as usual, although the meeting was held on a border of the State. Also, there were present representations from several churches of the Atlantic Con-

ference, particularly those in the southern part of New Jersey.

The public speakers present from outside the Conference, and sharing prominently in the labors of the meeting, were Elders Cottrell, Place, Russell, Ballenger, Professor Griggs, and Dr. Nicola.

In connection with the meetings of the Conference, tract society, and Sabbath-School Association were brought out many interesting features of the work of the last year, and important plans were laid for the coming year. Elder R. A. Underwood was re-elected president. The increase of membership of the Conference for the year was two hundred, and five new churches were added; while the increase of tithe for the year amounted to sixteen hundred dollars. The financial outlook of the Conference and tract society was shown to have greatly improved. A teacher at South Lancaster, and a missionary in a foreign land, were supported from the tithe, in addition to the maintenance of the work in the home field, and in addition to the usual First-day, and other special offerings raised for missionary enterprises in the general work.

Among the resolutions adopted were those recommending the laying aside of ten cents a week by each member, for foreign missions; the continued support, from the tithe, of a worker for a foreign field, and of a teacher at South Lancaster; the establishment of church schools and the selection of proper teachers; hearty co-operation in the plan for relieving the indebtedness of the South Lancaster Academy by the generous circulation of Sister White's new book on the parables of Christ; the holding of general meetings in the Conference, to begin in the early autumn; the raising of a fund to meet the present growing need for assistance of the poor; the hearty indorsement of the Reading Circle, and an urgent invitation to all to assist in extending the influence of this important work; a general, earnest, and prayerful effort in soliciting subscriptions for our periodicals, and in the free distribution, loaning, and selling of our publications; the devoting of at least one day, in all general meetings, to the Sabbath-school interests, and frequent similar efforts on the part of single schools, inaccessible for assistance from other schools.

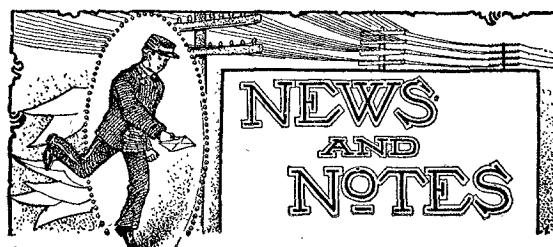
Seven tents will be run the present summer, including one for the Germans and one for the Scandinavians; and a special tent effort will be made in Philadelphia, under the direction of Elders Wheeler and Fitzgerald.

The outside attendance was not large, and many were kept away the last Sunday on account of heavy rains. A number, however, became deeply interested, and were present at most of the regular services.

Twenty-eight persons received baptism. The last Sabbath was a day long to be remembered on account of the special presence of the Holy Spirit; it wrought with mighty power. Confession of sin, and a close union in the work, marked the attitude of ministers and laymen. May the deep impressions made that day never be forgotten.

The meeting was a successful one. Its influence will doubtless be felt throughout the Conference in increased home piety, and in more energetic effort in extending the Third Angel's Message. Let the Lord be praised for such precious assemblies of his saints.

L. T. NICOLA.



— August 4 Russell Sage celebrated his eighty-fourth birthday.

— The census bureau gives the population of Cincinnati as 325,002.

— Work in South Dakota harvest fields is stopped by the excessive heat.

— The United States gunboat "Princeton" has sailed from Amoy to Shanghai.

— The allied forces now marching on Peking number 20,000 men, with 170 guns.

— John Clark Ridpath, the historian, died in a hospital in New York City, July 31.

— The militia had to be ordered out in various parts of North Carolina, "to quell election riots."

— King Humbert, recently assassinated, was insured for \$7,000,000. His annual income was \$3,650,000.

— Germany has refused the Chinese minister in Berlin the right to use the telegraph for secret messages.

— Six hundred and fifty men are out on a strike, on the Canadian Pacific Railroad, at Winnipeg, Manitoba.

— Prince Eni Wha, son of the emperor of Korea, will enter college at Roanoke, Va., having just arrived in this country.

— Forest fires are sweeping the magnificent timber belt between the upper geyser basin and the lake, in Yellowstone Park.

— The fourth officer of the Atlantic liner "Deutschland," being reprimanded for being asleep on duty, committed suicide, August 7.

— The British government is negotiating a \$50,000,000 loan in the United States, to help defray the expenses of the Boer and Chinese wars.

— The Nicaraguan government has seized the property of the Maritime Canal Company, because it failed to fulfill the conditions of its contract.

— The Boer general, Christian De Wet, is reported surrounded near Reitz, whence escape through the strong British lines is considered impossible.

— Chicago packers have been asked to furnish 2,000,000 pounds of canned meat within thirty days, for the use of the United States army in the Orient.

— A train bearing United States Consul Stowe, and flying an American flag, was derailed and burned, at Honigspruit, by a flying patrol of Boers, August 4.

— The trial, in Missouri, of Alexander Jester, for the murder of a brother of John W. Gates, the steel-trust magnate, in the year 1871, ended August 1, with Jester's acquittal.

— King Alexander, of Servia, was recently married to Mme. Draga Maschin, in Belgrade. In honor of the occasion the king granted an amnesty, and pardoned numerous political offenders.

— The wife of the Italian consul at Chicago has asked the protection of the police for her husband. He is related to the royal family of Italy, and an object of the hatred of Chicago anarchists.

— Owing to the great demand created by the Boer and Chinese wars, the meat packers of Chicago and Omaha have advanced the prices of their canned beef from \$1.25 to \$1.50 a dozen, for one-pound cans.

— Yang Thsun, a place between Tien-Tsin and Peking, was occupied by the allied army, Monday, August 6, "after a forced march from Pei Tsang, which was taken the day before, against great odds."

— The Atlantic liners "Oceanic," "Kaiser Wilhelm Der Grosse," "Deutschland," and the "City of New York," are engaged in a race across the Atlantic, with American mail. The winner will carry the entire United States mail thereafter.

— The United States statute which provides that all railroad companies shall equip their cars with automatic couplers, went into effect August 1. The bill, which was passed by Congress in April, 1896, and has been extended several times, provides a penalty of \$100 for each offense.

— Lord Roberts is in no position to help the British forces in China; in fact, he needs more troops himself, as "the ravages caused by sickness are more serious now than at any previous period of the campaign, and the weekly percentage of casualties has grown steadily since the occupation of Pretoria."

— Napoleon Bonaparte, when asked by some of his officers to conquer and hold certain provinces of China, as Great Britain did in India, replied: "Better let China alone. The Chinese are harmless. They trouble no other nation, but they are a great people. We might conquer some of their provinces, but we should teach them the art of war. In time they might raise great armies, buy or build great navies, and conquer France."

— The striking coal miners of Cumberland, Md., have resumed work.

— Since March 14, 257 national banks have organized and begun business.

— Russians near Tsi Chow, are reported to have killed 3,000 Chinese, August 8.

— An armed anarchist from America has been arrested at Caserta, Italy.

— The total number of Boer prisoners held by the British is estimated at 4,000.

— The weather in London, the third week in July, was the hottest of any in forty-three years.

— Italy prohibits the exportation of arms, ammunition, or other munitions of war to China.

— Two hundred and fifty persons were killed by a recent eruption of Mount Azuma, in Japan.

— Rain is falling in several of India's famine districts, and prospects there are much brighter.

— Japan has, for the present, prohibited all emigration of laborers to the United States and Canada.

— The Secretary of the United States Navy has called for bids for the construction of six armored cruisers.

— Lord Roberts has telegraphed to the British War Office that 3,348 Boers have surrendered to General Hunter.

— It is reported that sugar manufacturers are at odds again, and that the public will get some benefit from the strife.

— Four troops of United States cavalry have left for the far East, with orders to stop at Nagasaki, Japan, for further orders.

— The Michigan Stove Company, of Detroit, manufacturers of the "Garland" stove, have just received first prize at the Paris Exposition.

— Young Sipido, who attempted the assassination of the Prince of Wales in Brussels, April 4, has escaped from the reformatory where he was confined.

— The Krupp firm has secured an order from the Turkish government for 208 quick-firing guns, and also for armor-plate for two torpedo-boat destroyers.

— The Duke of Saxe-Coburg, second son of Queen Victoria, died July 31, of cancer of the tongue. His successor is his son, the young Duke of Albany.

— Field Marshall Count von Waldersee has been appointed commander-in-chief of the allied corps in China, which causes Germany to rejoice. Count Waldersee will have under his command an army of 80,000 men. He will embark for China in two weeks.

— A Chicago weekly says that "the conviction this week at Chicago of a little combination of photo-engravers for violating the anti-trust law of Illinois, has its comic side, when one notes the fact that the conviction was secured within sight of the smoke from steel-trust chimneys."

— The Standard Oil Company, the gigantic oil trust, have declared a dividend of eight per cent, \$8,000,000, payable to stockholders of record on September 15 next. Thus far during 1900 this company has declared three dividends: one in March, 20 per cent; one in June, 10 per cent; one in September, 8 per cent; or a total of 38 per cent dividends thus far during the present year. It is estimated that the company is making \$131,506 a day, or \$6,479 an hour. Mr. Rockefeller's share of the profits thus far this year, from his interests in oil, has been \$48,290,000; and this year's fourth quarterly dividend is yet to come.

— Election returns from North Carolina, August 2, indicated a large majority for the Democrats and the disfranchisement of the negro. This means that the 75,000 negroes in that State will not be allowed to vote. Speaking of the matter, the New York Sun says: "The movement in favor of such changes in the suffrage as will, in effect, repeal the fourteenth and fifteenth amendments to the Federal Constitution, has spread so rapidly through the Southern States that there now seems every reason to believe that within the next three or four years more than three fourths of the negro voters in the United States will be disfranchised. Already four States have acted,—Mississippi, Louisiana, and North and South Carolina,—disfranchising 460,000 negroes; while two,—Virginia and Alabama,—have taken the initial steps to disfranchisement." The question is being discussed in the States of Alabama, Tennessee, and Georgia, though in the latter State the movement has received a setback.

— Thursday evening, August 2, over one thousand Italian anarchists of Paterson, N. J., assembled in mass meeting, ostensibly "to show that the Italians in Paterson had no connection with the plot to kill King Humbert." The first speaker said: "If they ask us whether we planned the assassination, we answer, We did not. Still, it was inevitable. The people in Italy are starved and downtrodden. We can not answer for Bresci. Humbert himself, and the false social conditions, were to blame for this crime. I am not sorry for Humbert, but I am for Bresci and the tortures he is undergoing. We should stand our ground and fight for anarchy; we should resist the police when they attempt to deprive us of our rights. In the present condition of affairs the man must be a robber to exist." The most moderate speaker of all said: "This is no time either to condemn or to praise Bresci's deed; we must wait and see what the future will bring forth." Yet some will still assert that the world is getting better every day, and that the United States has a world mission to teach people self-government.

#### AUGUST STUDY OF THE FIELD: PART IV.

##### "Greece as a Mission Field: Part II."

August 19-25.

(Text-book, *Missionary Magazine*.)

1. Who first preached the gospel of Christ in Greece?

2. What books of the Bible were addressed to these people?

3. How do the belief and practices of the Greek Church compare with the plain teaching of the Bible?

4. Give some evidences still existing which show that the Roman and Greek churches were at one time united.

5. Mention some of the differences that now exist between them.

6. What is the population of Greece? About how many Greeks are distributed in other countries?

7. What is the religious belief of these scattered ones? Give the total membership of the Greek Church.

8. What can you say of the number of places of worship, and the reverence shown them?

9. Describe the interior of the churches.

10. What can you say of the priests?

11. Describe the regular Sunday worship.

—Despite the protests of firearm manufacturers, the Belgian government has decided to prohibit the exportation of arms to China.

—It is expected that the exports of wheat this year from Argentina will amount to 75,000,000 bushels. In one week recently 4,300,000 bushels were shipped.

—All the military and naval forces in Italy have taken the oath of allegiance to King Emmanuel III, the successor of the late King Humbert. He was thirty years old last November.

—News has reached New Orleans that "a desperate battle between the Mexican troops and the Yucatan Indians" has been fought, "in which the government troops were badly routed and lost heavily. The Mexicans numbered 3,000, and the Maya Indians 6,000 warriors.

—It is said that "although the new steel mill to be erected at Duquesne by the Carnegie Steel Company will cost more than \$1,000,000, it will give employment to only 500 men, owing to the extensive use of labor-saving devices and automatic machinery for handling the product."

—The latest combination in the iron and steel industry is the Crucible Steel Company, which embraces thirteen companies heretofore manufacturing crucible steel, and about ninety-five per cent of the output of such steel. The capital is \$50,000,000, half common and half preferred stock.

—Governor Roosevelt said that "one of the things he regretted about leaving the governorship of the State of New York was the fact that he would not be able to carry out his plans concerning the cutting up of the Indian reservations in the State into homesteads, and the enfranchisement of the Indians."



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

OCT. 1, 1900, AND THEREAFTER.

THE readers of the REVIEW have seen the announcement made through these columns as well as through the columns of our missionary paper, the *Signs of the Times*, that after October 1 of the present year the price of the *Signs* will be \$1.50 per annum, in place of \$1 as heretofore. The reasons why the brethren found it necessary to make this change have already been fully stated, and we are glad to note the quite universal agreement of our brethren in all parts of the field that this change was a necessity, and that they will do everything in their power to increase and extend the circulation of the paper, regardless of any difficulties that may present themselves before us as the work advances.

Owing to the fact that long-term subscriptions are less expensive to the office than short term, and in order to help any of our brethren who may desire to subscribe for the paper for a period of years, the *Signs* office will continue to hold open the offer that all those who subscribe for a year or more before October 1 can have the paper at the rate of one dollar a year. Of course this rate of one dollar can not be discounted to any of our *Signs* agents when the orders are taken for more than one year. Where a person orders the paper for two years or more, the full amount of one dollar a year must be sent in. Quite a number of our brethren and sisters are availing themselves of this opportunity. All orders for the paper should be addressed to *Signs of the Times*, Oakland, Cal.

#### NEW YORK CAMP-MEETING.

THE annual camp-meeting of the New York Conference will be held at Lyons, August 30 to September 10. Lyons is situated midway between Syracuse and Rochester, on the New York Central, West Shore, and Fall Brook railroads, all of which are two-cent roads. The grounds being accessible from all parts of the State, we expect to see a large number of our people present. Plan now to be there. A good company of canvassers have begun operations in the city and surrounding country, under the direction of the State agent, selling "Ladies Guide," "Thoughts on Daniel and the Revelation," "Patriarchs and Prophets," "Coming King," etc.

The meeting will be held on the fair ground, which is conveniently near to the city. It is expected that Elder M. C. Wilcox, editor of the *Signs of the Times*; Elder I. H. Evans, president of the Foreign Mission Board; Elder H. W. Cottrell, District superintendent; Elder Allen Moon, president of I. R. L. A.; and Professor Griggs, of South Lancaster Academy, will be present, and perhaps others, besides a number of our Conference laborers. And, best of all, Jesus and the holy angels will be with us to anoint us with the power of the Holy Spirit.

The annual sessions of the Conference and tract society will be held in connection with the meeting, and all delegates should plan to be present at the very first meeting. For further particulars see the *Indicator*. We hope all will fully appreciate the importance of attending this gathering of the remnant of Israel, and will not allow any ordinary thing to keep them at home. Bring the children. See Joel 2:18-16. Probation's hours are fast being numbered, the nations are angry, and Jesus is at the door. Come, and let us seek the Lord together.

G. B. THOMPSON.

#### CAMP-MEETINGS FOR 1900.

##### DISTRICT ONE.

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

##### DISTRICT TWO.

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

##### DISTRICT THREE.

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

##### DISTRICT FOUR.

Nebraska (local), Oxford,	Aug. 28 to Sept. 2
*Nebraska (State), Seward,	Sept. 18-23
Iowa, Parkersburg,	Aug. 21-26
Iowa, Ruthven,	Sept. 4-9
Iowa, Exira,	Sept. 18-23
Iowa, Ottumwa,	Oct. 2-7

##### DISTRICT FIVE.

Kansas (State), Emporia,	Sept. 20-30
Missouri, Kansas City,	Aug. 16-27
Oklahoma (State), Oklahoma City, O. T.,	Aug. 30 to Sept. 10
Colorado (State), Denver,	Sept. 6-17

##### DISTRICT SIX.

California, Long Beach,	Aug. 23 to Sept. 2
Montana (local), Red Lodge,	Aug. 16-26
Montana (local), Bitter Root, Woodside,	Aug. 30 to Sept. 9
North Pacific, Medford, Ore.,	Aug. 23 to Sept. 2
Utah, Salt Lake City,	Aug. 15-22

\* Preceded by workers' meeting.

THE Michigan Tract Society will hold its annual meeting, Aug. 30 to Sept. 10, 1900, at Ionia, in connection with the Michigan State Conference. The first session of the society will be held August 31, 1900, at 9 A. M. J. D. GOWELL, Pres.

THE next session of the Michigan Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Ionia, Mich., Aug. 30 to Sept. 10, 1900. We expect to call the Conference at nine o'clock Thursday morning. Let all the delegates be present at the first meeting.

J. D. GOWELL, Pres.

THE Michigan Conference Association of Seventh-day Adventists, a legally organized corporation, will meet at Ionia, Aug. 30, 1900, for the purpose of electing officers for the ensuing year, and for the transaction of such other business as may come before the body. The first meeting will be held Aug. 30, 1900, at 5 P. M. J. D. GOWELL, Chairman.

#### MAINE, NOTICE!

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

E. C. TAYLOR, Clerk.

#### MAINE CAMP-MEETING.

THE Maine camp-meeting will be held at Ellsworth, August 23 to September 3. This is a new field, and we hope to see a good representation of our people present. We have secured reduced rates over the M. C. R. R., also over the B. & A. Tickets will be on sale from August 23 to September 2; also on the Maine Central, August 20, to accommodate those who come to the workers' meeting.

The annual session of the Conference will be held during the camp-meeting. Let each church elect its delegates, and send credentials to the secretary, E. H. Morton, North Deer- ing, Me.

H. C. B.

#### CAROLINA CAMP-MEETING.

THE camp-meeting for North and South Carolina will be held at Asheville, August 23 to September 2. The camp will be situated about halfway between the depot and the city, within half a block of the street-car line. Take the Biltmore street-car line, at the left hand, as you leave the depot.

When you buy your tickets, ask your agent for a "summer-rate round-trip ticket to Asheville." This rate will be about two cents a mile. All are expected to bring what bedding they will need. If you wish tents, you should write to M. H. Johnston, 110 Haywood St., Asheville, N. C., or to the undersigned. State whether you wish a floor in your tent or not. Tents without floors will rent for two dollars each. There will be a dining tent on the grounds, where good meals can be had for fifteen cents each. Here the principles of hygienic cookery will be practically set forth.

Let all plan to be on the grounds promptly on Thursday. Do not put off coming till Friday, and thus be found unprepared for the Sabbath.

J. O. JOHNSTON.

#### ADDRESSES.

THE permanent address of Elder K. C. Russell is Box 208, South Lancaster, Mass.

The address of R. W. Parmele is changed from 2313 Allis Ave., to 412 Troop St., Kansas City, Kan.

The address of J. H. Rogers is changed from Desmet, to Beresford, S. D.

WANTED.—The address of Mrs. S. L. Wood is wanted by John Wood, Bemidji, Minn.

#### PUBLICATIONS WANTED.

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

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

Mrs. M. J. Rhodes, General Delivery, Houston, Tex.

Mrs. E. A. Mitcheltree, Cincinnati, Iowa, REVIEW, Signs, Sentinel.

Mrs. C. S. Hammond, Holdrege, Neb., REVIEW, Signs, Sentinel, Instructor, Little Friend; also Swedish papers.

Mrs. J. W. Norwood, Cherryvale, Kan., has sufficient publications.

#### THANKS.

I WISH to thank, through the REVIEW, those who have so kindly responded to my calls for reading-matter. We have two reading-racks that we are supplying, and we wish to put up two more. So let the papers come—Signs, Sentinel, REVIEW, Instructor, Little Friend, Missionary Magazine, Life Boat and, if any, of our literature in the English language.

Our literature is eagerly read by the people when placed in their reach. There is a great work yet to be done, and the indications are that the time in which to do it is very short, so do not let your papers lie on the shelves: they are too richly laden with precious truth.

Yes, a great work is yet to be done, and in a very short time; and our literature is to be the means of doing a large amount of it. The judgment only will reveal the full results of faithful work done with our papers.

Let your prayers accompany your papers, and may the Father of the cause we all so dearly love bless the literature, and also the dear brethren and sisters who so kindly contribute it.

CHAS. N. EASTMAN.

#### Obituaries.

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

MORTENSON.—Died at Monitor, Ore., June 14, 1900, of cancer, Mrs. Rena Mortenson, wife of Julius Mortenson, aged 23 years. A husband and two small children remain, but they sorrow not as others who have no hope.

WARREN J. BURDEN.

DICKENS.—Died at Rawdon, Ontario, July 14, 1900, of pneumonia, my mother, Mrs. J. C. Dickens, in her fifty-second year. She accepted the Third Angel's Message in 1886, to which she was faithful to the end. The hope of a part in the first resurrection gave her much comfort in her last sickness.

EMMA SULLIVAN.

BOWMAN.—Died June 17, 1900, of heart-disease, induced by an operation for appendicitis, Clark Bowman, of Edenville Mich. During his illness he sought and found peace with God. We trust that he will welcome the Saviour at the first resurrection. Funeral services were conducted by the writer.

W. H. FALCONER.

CRANE.—Died at Portland, Mich., July 8, 1900, Clarence L. Crane, of Battle Creek, Mich., in his twenty-seventh year. He accepted present truth about five years ago, and has been a member of the Battle Creek church since that time. Words of consolation were spoken by the writer, from John 6:54.

E. K. SLADE.

PLIMEL.—Died at Eagle Point, Ore., July 9, 1900, Sister Charlotte Plimel, aged 65 years, 11 months, 17 days. Sister Plimel accepted present truth under the labors of Elder Geo. I. Butler in 1873, and remained a consistent Christian until her death. She died with a bright hope. Ps. 17:15 was chosen by the deceased as the text for the funeral service, which was conducted by Elder J. C. Cole.

JOHN ARNOLD.

FRIEZE.—Died at Yale, Mich., July 2, 1900, of a complication of diseases. Sister Viola Frieze, aged 32 years. About three years ago, under the labors of Elder Day, she gave her heart to the Lord, and united with the Seventh-day Adventist church at Memphis, Mich., where the funeral service was held July 5. The friends are comforted with the hope of meeting at the coming of the Life-giver.

H. M. KENYON.

COCHRAN.—Died at Monrovia, Cal., Russell R. Cochran, a native of New Hampshire, aged 58 years. For many years he was a sufferer from asthma, and at last fell asleep. He was a brother of Mrs. M. D. Learned, of Monrovia, Cal., Mrs. F. L. Mead, of Africa; Mrs. W. L. H. Baker, of Australia, and Mr. A. R. Cochran, of Saginaw, Mich. Several months before his death, Brother Cochran gave himself wholly to the Lord. He died in the blessed hope.

W. M. HEALEY.

HANSON.—Fell asleep in Jesus, at the home of her son, near Conde, S. D., Dec. 16, 1899, of typhoid fever, our beloved wife and mother, Mrs. M. A. Hanson, aged 48 years, 9 months, 16 days. She accepted present truth several years ago, and had been a member of the Iroquois church for several years. She leaves a husband, son, daughter, and an adopted daughter to mourn her loss. We fully believe she sleeps in Jesus. Words of comfort were spoken by Brother L. Nielson.

J. S. AND CLEORA HANSON.

# LIVING FOUNTAINS OR BROKEN CISTERNS

An Educational Problem for Protestants,  
By Prof. E. A. Sutherland.

This is a book which all should read and possess. Now, as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God.

"Living Fountains or Broken Cisterns" is a work that deals with the true science of education, giving a history of the two systems of education, and showing that the cause of the failure and apostasy of Israel, the early church, the Reformers, and modern Protestants, and also the weakness of the remnant church, can be traced to no other source, and accounted for on no other grounds, than the pagan methods and wrong principles of education instilled into the minds of the children and youth of the past ages and present generation.

If you would know how to avoid making the mistakes thousands of others have made in the education and training of your children, secure a copy of "Living Fountains or Broken Cisterns," and read, and ponder, and practice its teachings.

Here is what two of our ministers say concerning the book:—

*Review and Herald Pub. Co.,  
Battle Creek, Mich.*

DEAR BRETHREN: I have just finished reading "Living Fountains or Broken Cisterns," and I can not speak too highly of the book. Books have been multiplied among our people, many of them bringing out the same thoughts already presented in other works; but this is not so with "Living Fountains or Broken Cisterns." The author has taken up a new subject, untouched by any of our other writers — a subject which the book demonstrates to be second to no other. In fact, it is the all-important subject for this time; for it is the life of the Third Angel's Message. It deals with a living issue, and one which every true Protestant must soon recognize and accept, or be swallowed up in the gulf of "human reason," and be numbered with "all the world" that shall "wander after the beast." "Living Fountains or Broken Cisterns" should be studied by every educator in the land. This means every father and mother, as well as teachers and preachers and all that expect to become such. May God bless it in its mission.

Your brother worker, W. J. STONE, Pres. Tenn. Riv. Conf.

BOWLING GREEN, KY., July 30, 1900.

*Review and Herald Pub. Co.*

DEAR BRETHREN: It has been my privilege to study the book "Living Fountains or Broken Cisterns," by Prof. E. A. Sutherland, of Battle Creek College. This, to me, is a very interesting and helpful volume. I sincerely wish it could be in every family where the name of Christ is professed, and carefully studied by them all. It deals truthfully and well with a theme that in importance is second to none with which the people of the Lord have to do. Its arrangement is such as to greatly help the reader to grasp and understand the truth with which it deals. It begins at the right place, and advances on true principles in a connected manner, and concludes when it has said enough, and not before.

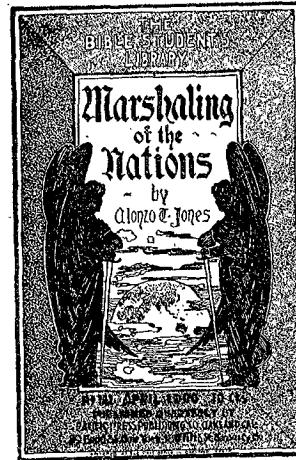
WM. COVERT.

"Living Fountains or Broken Cisterns" contains 380 pages, printed from new type, substantially bound in cloth; price, \$1.25.

Address orders to your tract society, or to the—

*Review & Herald Pub. Co., Battle Creek, Mich.; also Pacific Press  
Pub. Co., Oakland, Cal.*

BETHEL, WIS., Aug. 7, 1900.



## The Nations Are Moving.

Russia, Great Britain, Germany, France, Japan, and the United States—the great world-powers—are marshaling their hosts in the Orient.

The prophecies of Daniel and the Revelation are fast passing into history; and if you would keep pace with the progress of the Third Angel's Message, you should read the "Marshaling of the

Nations," by Elder A. T. Jones. It contains an excellent five-color map of the partitioning of the world among the five leading world-powers. It will be read with interest and profit by your neighbors and friends. You can do no better missionary work than to order a large quantity of this pamphlet to loan to ministers, doctors, lawyers, and persons in every station of life.

The first edition has been sold, and the second is selling rapidly. You should order at once. Price, 10 cents.

Address your tract society, or the REVIEW AND HERALD PUB. CO., Battle Creek, Mich.

## MORE THAN 50,000 COPIES

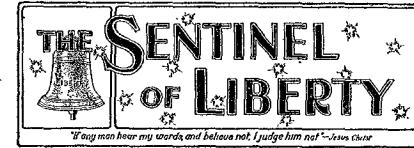
of The Open Letter to Christians of all Denominations, the Church of Rome Excepted, and Many Thousands of "Words of Truth Series," No. 26, which contains the "Open Letter" and "Answers on the Open Letter" have already been sold.

These tracts are doing a grand work, and have been the means of creating an interest in the minds of thousands to study and investigate the Bible for themselves, concerning the Sabbath question. One gentleman, who is not a Sabbath-keeper, when he first heard these tracts read, said that one would do more good than a minister could in a dozen sermons, and wished copies to send to a relative, a Baptist minister.

The Words of Truth Series, No. 26, is a tract of 24 pages, and sells for 60 cents per hundred. Price, in less quantities, one cent each.

Send your orders to your tract society, or to the

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

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

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

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

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

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

Address the publishers,—

**International Religious Liberty Association,  
324 Dearborn St., Chicago, Ill.**

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

## CHICAGO & GRAND TRUNK R.Y.

Trains arrive and leave Battle Creek.

### WEST-BOUND FROM BATTLE CREEK.

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

Nos. 9 and 75, daily, except Sunday.

Nos. 1, 3, and 5, daily.

Nos. 9 and 75, daily, except Sunday.

Nos. 1, 3, and 5, daily.

Nos. 9 and 75, daily, except Sunday.

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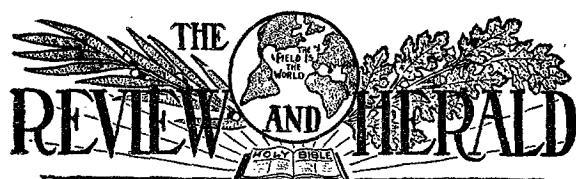
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BATTLE CREEK, MICH., AUGUST 14, 1900.

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

In a speech, Monday, August 6, the German emperor said that "the arm of the kaiser reaches to the remotest parts of the world."

*The Outlook*, August 11, that says that it is "anti-imperialist" also says: "That there is a possible danger of imperialism in America, we are not inclined to deny."

THE United States charge of affairs in Constantinople, August 4, again presented to the Porte the demand of the United States that Turkey pay that claim of eighty-eight thousand dollars, and "insisted on prompt settlement." And again the nations smile.

WORD from the Philippines, August 5, says:—

At the suggestion of Archbishop Chappelle, Judge Taft has been examining the heads of the religious orders, as well as Mgr. Nozaleda and other ecclesiastics, preparatory to the time when it will be necessary to take definite action regarding the affairs of the friars and the church. It appears that the real-estate holdings of the friars are smaller than had been expected.

And so Judge Taft is directed by the suggestions of Archbishop Chappelle, is he? And it was only to be expected that it would "appear that the real-estate holdings of the friars are much smaller than had been expected."

THE Springfield *Republican* of July 31 exclaims: "What in the world is the matter with the world? The fever for shedding blood is 'in the air' all around the globe. Those nations which, a few years ago, were relied upon to help keep the peace of the world are breaking it. The contagion of killing spreads." The answer is, We are in the last days, when the "perilous times" have come, in which "evil men and seducers shall wax worse and worse, deceiving, and being deceived;" and when, because of all this, there hastens the "time of trouble, such as never was since there was a nation," from which none can be saved but those whose names are "written in the book." Is your name in the book of life? "Get ready, get ready, get ready."

It is in the goodness of God in order that he may save men, that the themes that are of paramount interest in the world are also the themes of paramount interest in the Third Angel's Message. "The Peril of the Republic," by Prof. P. T. Magan, tells all about one question that is of paramount interest, as it is in the prophecies and in the world just now. Review and Herald Pub. Co.; price, \$1.

Two of Li Hung Chang's grandnephews are in the United States, and with respect to the Boxer movement in China they say that in one of its phases it is "the battle of the poor, who have nothing and are starving, against the rich, whose property they wish to take from them." It will not be very long before that sort of a movement will be rife in the United States.

THE Midsummer Number of *Good Health* is out, and certainly is all that was promised concerning it. To mention the specially good things in it would require the mention of each particular article; as, "The Wonderful Healing Powers of Common Water," "Some Things That Water Will Do for the Sick," etc., etc. Be sure to get a copy and see for yourself that this is the simple truth. Address *Good Health*, Battle Creek, Mich.

#### THE RELIEF OF THE SCHOOLS

is coming to be somewhat of a household word among Seventh-day Adventists. This is good. The Lord, through his grace, is operating upon human hearts, and they are awakening to the fact that the GIFT OF GIVING is one of the greatest gifts belonging to the Third Angel's Message. Several letters have lately come in, saying, "We inclose this money FOR THE RELIEF OF THE SCHOOLS."

A GREAT German general, Count Von Waldersee, has been chosen as commander-in-chief of the allied armies in China. It is feared that the campaign will not be ended in two years. The real danger is that it will never really end until the battle of the great day. "On to Peking" is now the watchword. Fifty thousand troops are at present in the allied armies. By the end of September it is expected that, altogether, two hundred and thirty thousand men, with five hundred guns, will be in China, and one hundred and thirty-eight war-vessels in Chinese waters.

IN its issue on Sunday, July 29, the San Francisco *Examiner*, one of the two leading papers of the Pacific Coast, printed a double-page illustration and written notice of the "Marshaling of the Nations." The space occupied and the illustration, if they had to be paid for, would no doubt have cost nearly a thousand dollars. This will convey an idea of the importance of that little pamphlet, as viewed by this great newspaper; and yet that is not an overestimate of its importance. But when it is counted of such importance that that great newspaper would take the time to read it, to write it up, to illustrate it, to print, word for word, its special points in such great space, and bring it thus to the attention of its thousands upon thousands of readers, then is it not of sufficient importance for you to read it, and for you to bring to the attention of the persons whom you shall meet? Will you let the world get ahead of you in believing and spreading this very present truth? It sells easily—almost at sight. Price, only 10 cents. Address Pacific Press, Oakland, Cal., or Review and Herald.

#### HELP FOR THE WOMAN'S GOSPEL WORK.

In an article handed in by Sister Irwin for the Woman's page, but too late for this week's REVIEW, she calls attention to the fact that the "Woman's Gospel Work is curtailed because it has no resources upon which to depend," and expresses the wish that money might be supplied in some way to help this work. Without any knowledge of these words of Sister Irwin's, there has come a quick response from a good friend. "Before they call, I will answer; and while they are yet speaking, I will hear." Isa. 65:24. Sister S. M. I. Henry's daughter,—Mrs. Rossiter,—all of her own planning, has made to the Woman's Gospel Work the following generous offer with "My Mother's Life" — her life of Sister Henry:—

To every woman who, before Dec. 1, 1900, will sell, at the regular price, \$1.50, three copies of "My Mother's Life," Mrs. Rossiter will send a fourth copy free; and in addition will give to the Woman's Gospel Work five per cent on the full price of all three copies sold: that will be seven and one-half cents on each copy sold. The way to do it is this: Send \$1.50 and get a copy, to show. Then take orders for two copies, and send in the money, \$3, with these two orders, and you will get three copies in return; and twenty-two and one-half cents, in money, will go at once into the money box of the Woman's Gospel Work. Of course, if any one chooses to send at once the money for three copies, \$4.50, she can do so, and will in return get four copies of the book, and twenty-two and one-half cents will go to the Woman's Gospel Work. The offer is good on not simply three copies for each woman, but on all that the women will sell: with each three sold, a fourth one goes free.

Here is a good opportunity to do gospel work, and get for the Woman's Gospel Work a good fund besides. See: if only one thousand copies were sold, the Woman's Gospel Work would receive seventy-five dollars; and that would be a great help. But it should be easy to sell at least five thousand; and that would give to the Woman's Gospel Work three hundred and seventy-five dollars. The work of circulating the book is itself gospel work; for every copy will do only gospel work wherever it may be read; and in addition to this, it brings a fund with which to do other gospel work. We sincerely wish that "My Mother's Life" were read by every girl and by every woman in every Seventh-day Adventist family, as well as in all families. Address all orders to Mrs. Mary Henry Rossiter, 294 Van Buren St., Battle Creek, Mich. Remember that this offer is good to any woman till Dec. 1, 1900.

Now, sisters, go ahead; and only success to you.

Two weeks ago we stated that the price of the pamphlet "The Seven Trumpets" was 15 cents: That is wrong, the price is only 10 cents. The price was 15, and that is printed on the pamphlet cover; but the price has been reduced to 10 cents. Every reader of the REVIEW who has n't it, ought now to send ten cents and get it, to read along with the studies in the REVIEW on the basis of the Third Angel's Message in the Seven Trumpets. Address Review and Herald, Battle Creek, Mich.; or Pacific Press, Oakland, Cal.