

Wm Groff  
No. 1000

# The Seventh-day Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE  
IS THE FIELD  
OF THE WORLD

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

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### A SONG OF TRUST.

I CAN not always see the way that leads  
To heights above;  
I sometimes quite forget He leads me on  
With hand of love;  
But yet I know the path must lead me to  
Immanuel's land,  
And when I reach life's summit, I shall know  
And understand.

I can not always trace the onward course  
My ship must take;  
But, looking backward, I behold afar  
Its shining wake,  
Illumined with God's light of love; and so  
I onward go,  
In perfect trust that he who holds the helm  
The course must know.

I can not always see the plan on which  
He builds my life;  
For oft the sound of hammers, blow on blow,  
The noise of strife,  
Confuse me till I quite forget he knows  
And oversees,  
And that in all details with his good plan  
My life agrees.

I can not always know and understand  
The Master's rule;  
I can not always do the tasks he gives  
In life's hard school;  
But I am learning with his help to solve  
Them one by one,  
And when I can not understand, to say,  
"Thy will be done!"

— Gertrude Benedict Curtis, in Chicago Standard.

### "DENY THYSELF, AND TAKE UP THE CROSS."

MRS. E. G. WHITE.

In the nineteenth chapter of Matthew is recorded the case of the rich young ruler. This young man's tastes and desires were not offensive, but favorable to the growth of spirituality. As he saw Jesus blessing the little children, he was convinced that this must be a good man.

He was sure that he could live in perfect harmony with him. Hastening to the Saviour, he knelt before him, and said, "Good Master, what good thing shall I do, that I may have eternal life?" "Why callest thou me good?" Christ asked. "There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, which?" Jesus said, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself."

"The young man saith unto him, All these things have I kept from my youth up: what lack I yet?" He had been flattered for his amiable traits of character. He was willing to do good things, and he flattered himself that by his integrity in dealing with his fellow men he was fulfilling the law. The perfection of character he thought he possessed, ranked him in the same state spiritually as was Paul when, touching the letter of the law, he thought himself blameless. But no human standard can save a soul from death. God's standard must be seen, acknowledged, and followed.

"If thou wilt be perfect," Christ said, "go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Jesus needed the co-operation of just such men, whom God had intrusted with his goods. It is God's plan that those to whom he has given money or houses or lands shall act as his faithful almoners, relieving the sufferings of their fellow beings, and in this way winning them to the Saviour.

By helping the Saviour to help the needy, suffering ones around him, the young ruler would indeed have been laying up treasure in heaven. The test had come to him. What would be the result? When he heard Christ's words, "he went away sorrowful, for he had great possessions."

Jesus tested the young ruler by a true standard,—the law of righteousness,—which requires man to love his neighbor as himself; and the ruler proved himself to be destitute of love for either God or man. He thought himself perfect, but he was weighed in the balances of the sanctuary, and found wanting. He was alienated from God; for he regarded that which God had given him in trust as of far more value than heavenly treasure. He went away sorrowful, because he could not selfishly retain his possessions and at the same time have the pleasure of following Christ.

"Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?" They expected the young ruler to do as Matthew had done, and because of his refusal they were sorrowful and dejected. Jesus said, "With men this is impossible; but with God all things are possible."

To-day the Holy Spirit works upon some who are not as self-confident as this young ruler. There are men and women who are truly converted, as was Paul. He says, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. . . . For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good." If the rich young ruler had seen by the light of the commandment that he was sinful; if, like Paul, he had honored God by obeying the commandments in spirit and in truth, his sinful nature would have been slain by the law, and he would have laid hold of eternal life.

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." A great work needs to be done in our churches. The members are not prepared for the coming of the Lord. God's law needs to be written in mind and heart. Many, like the rich young ruler, when tested and tried, will refuse to deny self, to take up the cross and follow Christ. When the test comes to a man, and he refuses to obey, he shows that he is unregenerate in heart, whatever may be the outward propriety of his conduct, or whatever belief he may claim to have in the truth. He needs to have the law brought home to his conscience, that he may see the exceeding sinfulness of sin. He must die to self. Until self is crucified, he can not know what spiritual holiness is.

The question was asked by Christ, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Man sells himself cheaply when he spends his life in securing worldly advantages; for in the ambition to secure earthly estate, God is forgotten, and he reaps loss to all eternity. His money and lands can not pay a ransom for his soul. Better, far better, to have shattered hopes and the world's denunciation with the approval of God, than to sit with princes and forfeit heaven. "Ye can not serve God and mammon," Christ declares.

The young ruler represents many in our world to-day. God has intrusted his goods to them, that they may advance his kingdom by planting the standard of truth in places where the message has never been heard. But they do not carry out God's purpose. The words, "Deny thyself, take up thy cross, and follow me," cut directly across their cherished plans, and they refuse to obey. (God's messages come to his people, but they have not been, and are not yet, willing to receive them.) He is testing them as he was testing the young ruler when he said to him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." God calls upon his people to turn from the earthly to the heavenly,

to yield up to him his own. Nothing that they have is theirs; they themselves are not their own; for God's word declares, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

There is no caste with God. Those who believe that there are certain principles to which the poor must adhere, and from which the rich are exempt, are under a fatal delusion. There is not one standard for the poor, and another for the rich. God does not call upon one to do all the self-sacrificing, while the other lives according to his own ideas and plans. It behoves us at this time to live as if in sight of eternal realities, to lose sight of self, to tear out of the heart every fiber of selfishness. If rich men keep the commandments of God, they will do the work that needs to be done for those whom Christ purchased with his blood. In this way only can they follow Christ. In order to save suffering humanity from perishing in sin, he left the royal courts and came to the earth. Laying aside his kingly crown and royal robe, he resigned his high command in the heavenly courts, and for our sakes became poor, that we through his poverty might be made rich. When God intrusts man with riches, it is that he may adorn the doctrine of Christ our Saviour by using his earthly treasure in advancing the kingdom of God in our world. He is to represent Christ, and therefore is not to live to please and glorify himself, to receive honor because he is rich.

When the heart is cleansed from sin, Christ is placed on the throne that self-indulgence and love of earthly treasure once occupied. The image of Christ is seen in the expression of the countenance. The work of sanctification is carried forward in the soul. Self-righteousness is banished. There is seen the putting on of the new man, which after Christ is created in righteousness and true holiness. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." God is a rich provider. He is a fountain of inexpressible love; and he desires all his servants to remember that, as his faithful servants, they are to use his bountiful provisions to relieve the necessities of suffering human beings whom he has bought with the blood of his only begotten Son.

"MAN'S inhumanity to man makes countless thousands mourn." Because the world misuses and maltreats us, should we return it to them in kind? May we become morose and sour and crabbed? Is it wise to "get square," to retort, and be revengeful? Jesus, having loved his own, loved them unto the death. For curses he gave blessings; for buffetings and scourgings he gave love. He prayed for the forgiveness of his persecutors—pleading that they did not know what they did.

The world, and the church as well, is full of ingratitude. It does evil for good, it does not appreciate, it neglects its faithful servants, and speaks evil of them. What shall they do? Render railing for railing, be vindictive, severe, and retaliate?—By no means. If they smite you on one cheek, turn to them the other also; if they take your coat, give them your cloak; if they compel you to go a mile, go with them twain.

Never think of rendering evil for evil. *Good* for evil is the thing; and the more evil the more good. This is not natural?—By no means. Timon, of Athens, is an ideal of Shakespeare, but not of the Holy Ghost. Jesus of Nazareth is His model, His ideal man. He is our pattern, our example. His is to take of the things of God, and make them known unto us. He teaches us all things.—*The King's Messenger.*

"Love suffereth long, and is kind."

#### THE EVERLASTING MEMORIAL.

UP and away, like the dew of the morning,  
Soaring from earth to its home in the sun,  
So let me steal away, gently and lovingly,  
Only remembered by what I have done.

My name and my place and my tomb, all forgotten,  
The brief race of time well and patiently run—  
So let me pass away, peacefully, silently,  
Only remembered by what I have done.

Not myself, but the truth that in life I have spoken;  
Not myself, but the seed that in life I have sown,  
Shall pass on to the ages—all about me forgotten,  
Save the truth I have spoken, and the things I have done.

So let my living be; so be my dying;  
So let my name lie, unblazoned, unknown;  
Unpraised and unmissed, I shall still be remembered—  
Yes, but only remembered by what I have done.

—*Horatius Bonar, D. D.*

#### COMPREHENSIVENESS OF GOD'S PURPOSES.

H. F. PHELPS.  
(*St. Paul, Minn.*)

THE mind of man is very narrow. We are inclined to look at this world, and view the things that are in it, as if God's thoughts centered in this world alone. We are inclined to think that what God has done, in its creation and redemption, has been altogether with respect to this world alone,—that it, being the one lost sheep that had strayed from the fold, must be brought back again because of its own value, and for the value of the souls in it.

Not so with God. He takes in the universe. He saw no value in us that would by any means compensate him for what he has done for us. He only saw what he could make out of us, by his almighty power. In his eternal purpose, this world is a very small thing. This is so; for we read that "the nations are as a drop of a bucket." And "all nations before him are as nothing; and they are counted to him as less than nothing, and vanity" (Isa. 40:15, 17) when compared with the countless millions of intelligences in other worlds. Therefore we conclude that all that God has done for this world, has been performed not only for it, but for the universe of worlds.

And this being so, it is well for us to remember that all the worlds, even the entire universe of worlds, are interested in the ultimate of this one lost sheep. Not only so, but as the ninety and nine in the parable (Luke 15:4) were left in the wilderness until the lost sheep was found, so all the worlds were left in the wilderness of suspense and uncertainty, even as regards their own destiny, until this lost world should again be safely housed in the fold. The entry of sin affected the entire universe of God. That is to say, the destiny of all the worlds, as well as that of this world, was placed in jeopardy by the rebellion of Satan. This must be so, for the purpose of Satan was that the "mystery of iniquity" should supplant the "mystery of Jesus Christ." And in the contest that arose, the victor, of course, would take the universe.

And so it is written that "God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. Nor was this all, but by the blood of his cross, peace was again to be restored throughout the universe of God, and all things in heaven and in earth be brought back again into a state of reconciliation to the eternal purpose of God. Col. 1:20. Then if they were, by the blood of his cross, to be reconciled to God, of course they were in some measure unreconciled. Not that any other world went away into rebellion and sin; but they did not see clearly the justice and wisdom of God in his dealings with his creatures. There was a mystery about it, which they did not comprehend. And, indeed, it is

called a mystery,— "the mystery of Christ,"—the "mystery of the gospel." Eph. 3:4; 6:19. And it was the willingness of the Creator in following this world in its fall, his willingness to come and suffer with this world, to drink with the world its cup of sorrows, and sufferings, and woe,—his condescension in even being compelled to serve with the sinner in his sins (Isa. 43:24),—his willingness even to give his own life for the world, not only living in the world, sharing its burden of woe, but even going to the cross, bearing the weight of sin in his own body, and dying of a broken heart,—it is this that fully reconciles all these worlds to the purpose of God.

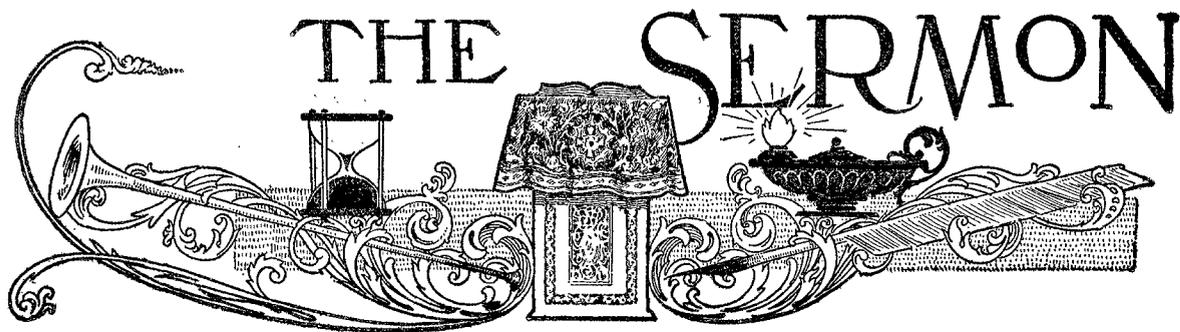
There is another thought that seems to bring us into a closer relationship to other worlds; and that is the thought that they, too, suffer with us; as it is written: "For we know that the whole creation groaneth and travaileth in pain together until now." Notice! the whole creation, and that is the whole universe, "travaileth in pain together," waiting for something. For what?—"The redemption of our body." Rom. 8:22, 23. And this redemption of the body takes place at the second coming of Christ, in the clouds of heaven. 1 Cor. 15:51-55; 1 Thess. 4:14-18. So "the whole creation," even all the universe of God, though now reconciled by the blood of his cross, are still in waiting till the second coming of our Lord to this earth, when he will restore all things.

And we have reason to thank the Lord that, though this is a mystery, yet it has been revealed unto his holy apostles and prophets by the Spirit." Eph. 3:5. And the revealing, and the working out of this mystery, were also with respect to the intelligences of other worlds as well as of this. For we read again: "To the intent that now," at this very time, the church of Christ might make known to all the governments in the worlds above, the manifold wisdom of God. Verse 10. And all this was done "to make all,"—not all men merely; for the word "men" is a supplied word. It means men; but it also means more than men in this world,— "to make all," even all the universe of God, "see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Verse 9. And to all these, "God would make known what is the riches of the glory of this mystery among the Gentiles [nations]; which is Christ in you, the hope of glory." Col. 1:27. And so it is that Christ, being in all his works, is to be seen in man, working to turn him away from himself to God. Then why should we not let him do it?

And now, as it was by the death of the Son of God, who was Creator of all, even by the blood of his cross, that, through the church, by faith in Christ, God would at last bring all the universe to his feet to the acknowledgment of the love and wisdom of God in the final accomplishment of his eternal purpose, we, certainly, for whom in a special sense all this was done, ought to be reconciled to God. For at the last, the word will be fulfilled, that "every creature" in all the universe will join in one song of "blessing, and honor, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

And to you, dear reader, is given the inestimable privilege of being reconciled to God in all things, in heart and in soul; and at the last to join in that song of universal joy, and everlasting praise to God and the Lamb. Will you accept? and accept now?

If murmurers would use their knees more, and their tongues less, everybody would gain by the exchange.—*Breeden.*



“BE SURE YOUR SIN WILL FIND YOU OUT.”

WILLIAM P. PEARCE.

THIS is such a pungent, positive, personal statement that one with less timidity than its author fears to explain and apply it to an intelligent audience like this. But it is God's word, and Paul tells Timothy that all of that word is “profitable for doctrine, for reproof, for correction, for instruction in righteousness.” 2 Tim. 3:16.

Most of the modern-day preaching seeks to please, rather than profit. It is an awful indictment, but it is no less true. Somehow ministers court applause; we like audiences with itching ears, who enjoy wit, elocution, or an ostentatious parade of learning and philosophy; but, God helping me, I would speak at this time as Paul exhorted, with “great plainness of speech” (2 Cor. 3:12), with this one thing in view—the conversion of sinners. I would preach as if it were my last effort with sinners standing on the very trapdoor of perdition, and clergymen before the tribunal with garments dyed with the blood of the lost, and behind me the Almighty, crying: “If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.” Eze. 33:8.

The words of the text take us to the trans-Jordanic territory during the wanderings of Israel. This section was the most fertile part of Palestinian regions. Here the “fat bulls of Bashan” grazed, and the tribes of Reuben and Gad came to Moses, and said: See here, Moses, this country just suits us. Having many cattle, we could not find a finer location. “If we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.” The audacity! Secede and bring the anger of God upon Israel?—Nay; but let us compromise. “If ye will arm yourselves to go before the Lord to the war, and every armed man of you will pass over Jordan before the Lord, until he hath driven out his enemies from before him, and the land be subdued before the Lord: then this land shall be unto you for a possession before the Lord. But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out.” Num. 32:20–23, R. V. I wish you to note that—

SIN IS A DETECTIVE.

If you wish to know its definition, turn to 1 John 3:4, and read: “For sin is the transgression of the law.” If you wish to know its effects, take note of every weed, every storm, every tear, every pain, every murder, every death. If you wish to know its character, take note how it will dog the footstep, and at the right time expose every culprit. Nothing is so merciless a telltale. Nothing in its effort at self-concealment so exhibits itself. The angels in heaven conspired against the Almighty, but their sin sent them into a hopeless exile. Eve fondled it, but like a viper, it drove its poisonous fangs into her bosom, and ruined her race. Cain borrowed its weapons, but the blood of Abel secured the attention of the omni-

perceptible God. Achan went into partnership with it, but the buried treasure spoke to all Israel. David sipped its sweets, but the death of the illegitimate child brought bitterness. Gehazi smiled upon it, but it answered by a leprous frown. Ananias bargained with it, but it robbed him of life as well as of money. Judas embraced it when he kissed the Master, but it wove a hangman's noose and used it. Cleopatra espoused herself to it, but it treated her to a cup of poison. In the transposed words of another, it stole the purple robe of Alcibiades, and gave him the robe of the slave. It was a worm in the bud in Bacon's heart, the moth and rust that consumed the mind of Byron, and the vandal that grew by rapine and murder in the soul of Shelley.

But you say: “Stop! Has not the enormity of the sin something to do with it?”—No; emphatically, no. My Bible says nothing about degrees or colors. Your sins may be small; but it is just such sins that curse humanity. ‘Tis the little leaks that sink the ship, the little germs that strike individuals with the worst kind of diseases, the little thefts that lead to the penitentiary, the little passions that nerve one to murder, the little doubts that laugh at religion, little “not yet's” and “don't care's” that blast eternity for thousands. It is your “little,” dirty words; your “little,” dishonest methods; your “little,” nighttime revels; your “little,” secret sins; your “little” doubts, that lead to dark-stained crimes. But remember each one knows no mercy. It may exhaust every means, but it never abandons. It is, as Bunyan said:—

“The living worm, the lasting fire;  
Hell soon would lose its heat, could sin expire.”

I wish you to note again that sin is—

CERTAIN IN ITS DETECTION.

“Shall find.” What a positive assertion! Finite minds can not draw up a stronger guaranty than this. It does not say when, nor how, nor where, but *shall*.

Plutarch tells of a Spartan youth who stole a fox, hid it under his coat, and chose to let the animal tear out his bowels rather than to discover his theft. In this manner he was found out.

I read of a Chicago detective capturing a pickpocket. He had an ingenious trap into which the thief thrust his hand when picking the pocket, and it caught him like a rat in a trap. Found out!

Several years ago a young man slew his brother, and for many months was thought innocent; but when his brother's head was brought into court, the sightless eyes seemed to look through him, the silent mouth to speak to him, and he confessed his guilt. Found out!

A man was employed to whiten the walls of a room; the fluid used was colorless until dried. Being left alone, he opened a drawer, examined a pocket-book, and handled the papers, but finding no money, placed all things as they were, forgetting that twelve hours' drying would show the marks of his wet fingers, and thus expose his guilt. Found out!

In Sing-Sing is a burglar serving a fourteen years' term. He broke into an artist's home at New Rochelle, and carried off many valuables. The only clue to the thief was his

footprints clearly marked in the dust on the floor of the piazza. He had taken off his shoes so as to make no noise; and, as he wore no stockings, the marks on the soles of his feet were as clearly marked on the dust as a seal impresses itself on paper. The artist made a careful drawing of the footprint, and when, later, the sole of the foot of an arrested suspect was compared with the artist's drawing, it was found to correspond exactly. He frankly confessed. Found out!

When a boy, I was a weaver in an elastic factory. At one time I noticed that my full bobbins disappeared, and empty ones took their place. I was anxious to find out who would resort to such a method, so I had the bobbin-girl make me some extra large bobbins. They were of white cotton, but about a quarter of the way down I had her tie a black thread several yards in length. I set the pin-holder on my loom, and seeing that everything was in order, went out. When I returned, my bobbins were gone, and smaller ones were in their place. I did not need to wait long. The weaver behind me, a man of about fifty years, was in difficulty. He had filled his shuttles with my bobbins, and after a few minutes' absence returned, to find that his beautiful white elastic had an inch or two of black interwoven, which cost him much time and labor to remove. His sin found him out; and in its detection, sin will find out every sinner. It will sting the conscience, pain the heart, mark the character, curse the life, and unless forgiven make death sad and eternity awful.

I wish you to note again that sin is—

PERSONAL IN ITS APPLICATION.

“You.” Etiquette says, “Present company excepted;” but God's word does not stand on etiquette. When it says others, others it means; and when it says you, it means you. It is well enough to talk of Bible characters, and historic characters, and social characters, but my text is as pointed as an arrowhead, and as personal as it is possible for it to be. “Be sure your sin will find you out.”

I would ring out the warning cry to every guilty person of whatever social standing. You liar, who would warp, distort, and crush truth to meet your ends: you slanderer, who would murder the reputation of another to advance your interest: you blasphemer, who take the name of the Father and the Son to elaborate your utterances: you inflated person, beneath whose decorations of pride is a heart as vain as mortal fool can cultivate: you worshiper of Mammon, “who, disdain all commerce with heaven and the future, and knowing no Bible but your ledger, make gold your god and gain your shrine:” you miser, who hoard up every dollar your covetous fingers can get a hold on; who shut up the bowels of compassion and lock the door of sympathy to those in need: you extortioner, who drive, with a lash worse than scorpion thongs, men and women to the wall; who demand unlawful interest and foreclose mortgages when you get a chance: you thief, who would secretly steal, put your property in your wife's name to avoid paying your creditors, or “break,” as it is called, paying a certain per cent when you could and should pay one hundred cents on the dollar: you adulterer and adulteress, who violate the marriage vow, and with the subtlety of your master, the devil, revel in the infatuation of vice: you lawyer, who defend a client whom you know is in the wrong: you physician, who resort to malfeasance to cover up the sins of those who parley with the baser passions: you pleasure-seeking church-member, who would rather sit over a game of cards, or watch an indecent play, or be entwined in the arms of another on the dance floor, than go to that “monotonous prayer-meeting:” you hypocrite, who, under

the mask of a Christian profession, will go to church, yet secretly enter the saloon and the immoral den; who can pray if necessity require, but will not pay your debts; who like the society of God's people when convenient, but who will pander and joke with the vilest when needing their votes,—all you children of ungodliness, remember that, as God liveth, those very sins will find you out. They will expose some of you on earth, and all of you in that day which God has foreordained—that day when there will be no deeds of amnesty, no compensatory arrangements, no prayers heard, no sins forgiven, no stains washed away, no guilt expunged, and no bail allowed. No, the light of judgment will fall on all, will reveal all, will test all. Then hidden sins will be revealed, conscience will lift up her voice and weep, the injured will make their accusations. And in God's name tell me how will you be able to refute them? How? Tell me what will you do then? What will you say then? What will you learn then? What?—This truth of God's infallible word: "Be sure your sins will find you out."

But in closing, let me speak of—

A BRIGHTER SIDE,

teaching this lesson, that, instead of allowing sin to be our detective, we should detect sin. Instead of sin finding us out, we should find out sin. Instead of sin destroying our souls, we should destroy sin. In other words, we should have vengeance upon it wherever and whenever we find it; for it is the cause of every sad heart and tear-stained eye; the cause of the murder of Heaven's best Gift, and the banishment of sinners to hell's worst place.

But I have great comfort to offer. There is forgiveness and cleansing. There is a Saviour who saves from sin.

"My friends, I have something for sale," cried Rowland Hill as Lady Ann Erskine drove up in her carriage when he was preaching outdoors. "My friends, I have something for sale; it is the soul of Lady Ann Erskine. Is there anyone here who will bid for it? Ah, do I hear a bid? Who bids?—Satan bids. Satan, what will you give for her soul? 'I will give riches, honor, and pleasure.' But stop; do I hear another bid?—Yes, Jesus Christ bids. Jesus, what will you give for her soul? 'I will give eternal life.'" Turning to Lady Ann Erskine, he said: "You have heard the two bids; which will you take?" And Lady Ann fell on her knees, and cried out, "I will have Jesus." That is it, sinner—Jesus. That is he whom I wish you to have to-night—Jesus. That is he who can forgive sins, blot out sins, and save the sinful soul—Jesus. Walk up these aisles, thou Lamb of God; knock at each heart's door, thou sinless One; speak to these who reject thy counsel. Stretch forth thy hand and open each blind eye, that all may see thee—thee who didst die, but now livest—thee whom angels revere and devils fear—thee who savest all who come to thee. O Jesus, Jesus, thou Son of God, save some one here to-night. O Jesus, Jesus, thou Prince of Peace, impart peace to some soul to-night.

WHEN thou hast thanked thy God  
For every blessing sent,  
What time will then remain  
For murmurs or lament?

—French.

"THE Holy Spirit can not live in the heart of a coward. When he abides, men and women become brave and true and noble and unsordid and unselfish. Cowardly Peter becomes a moral giant when He comes in to abide. Whoever is a spiritual coward, will be made a heroic power when He is received. He saves from cowardice."

# SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

## THE MINERAL ELEMENTS IN FOOD.

(Concluded.)

CHEMICALS AND DRUGS CAN NOT TAKE THE PLACE OF FOOD.

WE often find children in the slums of our large cities who are fed upon bread made from the cheapest flour, from which the proteid and mineral elements are practically absent. The bones of these children become so soft and pliable that hideous deformities are readily developed. This is caused by the absence of organic lime from their diet, which the human system requires for the formation of bone in the growing child. The prolonged absence of necessary mineral constituents from our food, soon produces results that clearly indicate that the human system does not have the power to manufacture minerals from non-mineral food elements, but must secure the same, properly organized by nature.

The common attempt to substitute a deficiency of live salts in the food by the use of dead minerals, is merely imposing an extra task upon the system by compelling it to eliminate them. Common examples of this erroneous idea are:—

1. *The Iron Mania.*—There is perhaps no more deep-seated delusion than the notion entertained by many that it is possible to grind up a portion of a plowshare, and by feeding it to a child, have it transformed into blood. Large quantities of various forms of iron are annually poured into unwilling stomachs, as the result of such an erroneous education. The blood at any one time contains only about forty-five grains of iron. See Schafer's Physiology. Therefore, if the system could absorb and utilize iron in the form in which it is found in the various "iron tonics," it would certainly require but little, and very few doses, to supply the entire amount needed, even if the blood were wholly lacking in this element.

As a matter of fact, there is occasionally a noticeable improvement after taking some of these iron compounds. The class of persons who need more iron are ordinarily those who are suffering with indigestion. In such cases, more or less of the proteids, which should have been digested in the alimentary canal and used to build up the body, are left there to decay; and among other substances formed by this decomposition, is a gas called "hydrogen-sulphide." This gas is hungry for minerals, or, to use a chemical expression, has a great affinity for iron; it therefore readily combines with the living iron that is found in the food that is eaten. But this robs the system of a necessary food element; for when the iron has entered into combination with the sulphur gas, it can not be used in the system. Therefore in such cases, when the physician prescribes iron, the sulphur gas seizes more readily this dead mineral substance; and thus the natural iron taken in with the food escapes this chemical destruction, and can perform its legitimate functions in the system. See Bunge's Physiological Chemistry, page 96.

The rational as well as the more sensible method is to correct the dietetic habits of the individual, and to starve out the germs by placing him upon a fruit diet for several days. If a room catches fire, it is absurd to throw upon the fire combustible material, with the supposition that by so doing the fire will be satisfied, and so will not burn up the house. It would be much more sensible to put out the fire than merely to treat the effects.

2. *The Phosphate Delusion.*—Because one half of all the mineral substances that are found in the brain is composed of phosphates, it has been supposed that if a person will purchase of the druggist, and take, medicines containing phosphates, these will in some way serve to build up the brain. But brains and nerves can not be built up so easily. The structure of the brain has to be built up from natural foods, and its activities must be prompted by something more substantial than artificial phosphates.

3. *The Lime Deception.*—About three fourths of all the mineral salts that are found in the body are composed of some combination of lime, the majority of which is deposited in the bones. The growing child who has soft bones is particularly in need of food that is rich in lime. The food that nature intended for him, namely, *milk*, contains from one to two per cent of lime in a natural condition. A common error that many mothers make is that of supposing that they can furnish more lime to the child by giving him lime water to drink, than by giving him milk. This is a mistake, because a pint of milk contains twenty-five grains of lime, while the same quantity of lime water contains only nineteen grains. See Bunge's Physiological Chemistry, page 111. The yolk of egg contains about the same quantity of lime as does milk; because nature stows away in the egg all the lime that the young chick will require for the formation of its bones up to the time when it shall have been hatched out of the shell. Wheat contains a trace of lime; peas, beans, and lentils about one tenth of one per cent; and the potato, the same.

4. *The Salt Question.*—All the fluids of the body contain a certain amount of chloride of sodium (common table salt); while the solid substances of the body, as the muscles, liver, etc., contain a large percentage of potassium salts. Calcium, or lime, is found in the bones and the dentine of the teeth; iron is principally found in the blood, and phosphates in the nerve tissues. Of these various salts, common table salt is the most abundant, there being about six ounces of this mineral salt in the body at any one time. Half an ounce is daily carried off by the secretion of the kidneys, so in less than two weeks the body's store of salts would disappear, if more were not supplied.

IS THERE ANY REASON FOR THE COMMON USE OF TABLE SALT?

Sodium chloride, or ordinary table salt, is the only mineral element that it is customary to add artificially to our food. Dr. Bunge, the

great German chemist, has made some observations upon this subject, which led him to the conclusion that when a person eats foods that are particularly rich in potassium salts, the potassium salts combine with the sodium salts already present in the blood, a new substance resulting, which can not be utilized by the body, and so is merely eliminated. Potatoes contain about two and one-fourth per cent of potassium salts; vegetables are also universally rich in this substance; while, on the contrary, rice contains only one twenty-fifth as much as the potato. The same is true of wheat, although containing a little larger quantity.

It is a matter of common experience that those with reasonably normal tastes do not desire to add any considerable quantity of salt to rice, wheat preparations, or fruit, but invariably desire to add it to vegetables. There can be no doubt, however, that common table salt is eaten with the various vegetables far in excess of the quantity that is needed properly to balance the amount of potassium salts that is found in these foods. It is injurious to the health to force the eliminating organs to dispose of a great excess of these mineral elements. Therefore we should avoid using salt to excess with any food, and as far as possible select, for our dietary, fruits, grains, and nuts, which do not create any particular necessity for the addition of artificial salts.

#### THE PATENT MEDICINE EVIL.

It is a deep-seated error, which is very prevalent in the human mind, that somehow or other the elixir of life can be concentrated and stored up in a bottle, if only it be compounded with some vile and noxious substance, and the whole thing sold under some striking name. The sale of this multitude of bitters, tonics, etc., has become enormous, due to the tremendous advertising that their promoters have given them. The reason for this extensive advertising is plain: a dollar bottle of these compounds ordinarily contains but two or three cents' worth of some mineral salts, many of which are extremely harmful and irritating to the already overworked eliminating organs.

It seems strange that rational beings will suppose that they can steadily violate nature's laws, and then in some way atone for their violation by swallowing a few teaspoonfuls of some highly colored fluid.

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#### A YEAR AT HIS FEET.

*The Firebrand.*

WHAT will be the result of a year's tuition under the Spirit? A year with the wonderful Teacher will so change you that you will hardly know yourself. In one year of following his voice, with all your life conformed to him, what developments in love, in humility, in patience, in spiritual discernment, in faith, in wisdom, in light on God's word, what change in the outward life, what increase of power for service may be yours.

Think what we might learn in one year in heaven by talking with God, hearing him speak, being under the influence of his presence. But here under trial is the place to be changed into his image. Our association with him, and the degree of his power over our lives, are limited only by the degree to which we yield to him.

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." Great sums are paid for the most competent instructors, but who can estimate the value of such a Teacher? The poorest may have the best.

#### LOOK TO THE LIGHT.

Look to the light! Yea, upward and afar,  
For thee some gleam awaits,  
Perhaps the glow of some resplendent star  
At heaven's very gates!

Look to the light! Though dark thy night and drear,  
List for the music's roll,  
So loudly clear and sweet, "The morn is near  
Unto thy waiting soul!"

It gleams! It breaks! The everlasting arms  
In darkness have been thine;  
The light! The light! How its full presence warms  
Where endless glories shine!

Look to the light! Yea, upward and afar,  
For thee some gleam awaits,  
Perhaps the glow of some resplendent star  
At heaven's very gates!

— E. S. L. Thompson, in *New York Observer*.

#### "CIVILIZATION" AND BARBARITY.

*London Express.*

READERS of the *Express* will remember the gentleman from Tien-tsin, now resident in London, whose views upon the situation in China I have more than once obtained and placed before the public in these columns.

Yesterday this gentleman called upon me, instead of asking me to call upon him; and, for the sake of our native manners, I regret to say that he was followed by quite a little crowd of small boys, though, but for his skullcap and pigtail, his costume was quite English.

"I have called upon you," he said, "instead of requesting you to visit my humble quarters," — there must have been sarcasm in the Celestial gentleman's mind when he said this, looking around my severely plain working den, and thinking of the tapestried and cushioned luxury of his own semi-Oriental quarters, — "because I want to express opinions the reverse of flattering to the journal in which you have before now done me the honor to reproduce my words and thoughts.

"Have you not sneered for years at what you call the insensate barbarity of my people in referring to the invading peoples of other lands as foreign devils? You know you have. Yet this morning the *Express* publishes broadcast an article headed 'Keep Out the Foreign Devil.'

"A quotation from an incendiary pamphlet in China, issued by the Boxers to stir up enmity against the whites? — Not at all; but an article published in an English newspaper (and, mark you, other of your leading journals are taking precisely the same tone), and written with the avowed object of preventing poor workmen from my native country obtaining a footing and work in other countries.

"Is not that disgraceful? Is not that a ridiculous travesty of your boasted civilization, you people of the West? And, mind you, the *Express* does but voice a feeling widespread throughout the West. The principal newspapers of Europe and America, of this country, too, are all adopting the same desperately inconsistent attitude.

"Keep out the Chinaman they say. Hound him out of our labor markets; force him back to his own country; we won't have the yellow beast competing with our fellow-whites! Australia, America, Europe, and now London, even, — all have the same cry. I myself may quite possibly be forced to relinquish my business here. Is that your Western civilization?"

"In China, frankly, we hate to have you. These many, many years we have made that as clear as possible. Do not intrude upon us; do not come here; we will not have you! There

has been no possibility of your mistaking our feelings in the matter.

"But, so far from acceding to our requests, even when we have backed them with force of arms and little massacres, you have remained persistent intruders, uninvited guests, who were begged to go away.

"And now — now you will fight. Oh, believe me, I know; I know my Europe; I know how bitterly hard you will fight; and I greatly fear you will succeed. In what? — In forcing yourselves as residents — commercial, diplomatic, and fanatically proselytizing — upon long-suffering China!

"Meantime you are shouting from all the corners of your vast dominions: 'Keep out the Chinaman! Drive back the hated yellow race! Don't let them come in, even as laborers' — though you have to admit they are better than your own, by the way.

"O hopeless and blatant illogicality! O childish unreason of the mushroom West!

"Yet, mark you, we Chinese are not the terribly objectionable foreigners that yourselves are in China.

"We send no missionaries to worry your authorities, or to unsettle and undermine the beliefs of your ignorant masses. We send no consuls with powers to protect any foreigners who may be connected with our subjects while they sojourn in your lands.

"No; we make ourselves wholly amenable to your own laws, and adapt ourselves to your rule and methods, childish though we find them. That is because we are reasonable, a nation of philosophers.

"But with you, how far otherwise! You expect to bring your own laws, your own methods, your own habits, with you; you decline altogether to conform to ours, or to adapt yourselves in any way to our system. Yet you expect absolute liberty, immunity from our laws, and even the right to arrogantly exhibit contempt for us and our ways, and to try to force your own upon us.

"We deny you this, and you wage bitter war upon us. And at the same time you work yourselves into a frenzy to prevent Chinamen from entering your dominions, even in the humblest possible capacities.

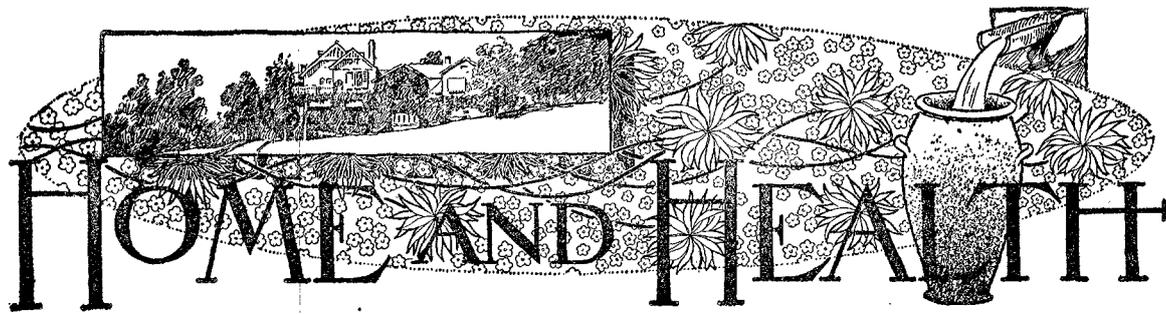
"You would drive all Chinamen out of your dominions, and effectually prevent any others from entering them. Well and good! There is nothing particularly unreasonable about that, though you are in a position of having a use and need for Chinamen, while we in China have never had any use or need for you. However, shut them out by all means, if you will, but —

"Is not the thing clearer than crystal? Yourselves you must withdraw from our empire, to a man, if you would be even reasonably just and decent. I do not seek logic, far less philosophy, from you.

"The present attitude of the mushroom West, particularly now that Britain, its leading newspapers even, has taken up the cry of the rest of Christendom, demanding the shutting out of Chinamen, — the present attitude, I say, is supremely ridiculous, savagely unjust, a travesty, and a mock of civilization.

"I have finished."

Do not forget that your life may be the only Bible your neighbor ever reads. Your words, your actions, are ever spread before him as so many pages to be read. He is forever scanning you carefully, looking for a blot here, a blemish there, or some absolute mistake. You may think lightly of some inconsistent action; he does not, and is quick to take advantage of such to defend his own shortcomings. "The one argument I never could answer," said an infidel after conversion, "was the consistent life of my Christian mother." — *Selected*.



## MY INHERITANCE.

MRS. L. D. AVERY-STUTTLE.

THOU'ST made the face of nature fair,—  
The towering mount, the verdant tree,  
The beauteous forms in earth and air,—  
For me, the creature of thy care,  
Thou'st made them all for me.

I plucked a fragrant rose this morn,  
And gazed upon its beauty bright;  
For me those radiant tints were worn,  
As if a rainbow had been shorn,  
To give my soul delight.

A dewdrop sparkled on a flower,  
Like kingly diadem it shone.  
It might have graced some prince's bower,  
Yet it became, for one brief hour,  
A diamond all my own.

I stood and watched the setting sun  
Like master artist paint the sky;  
The gray clouds kindled one by one,  
Until, the mighty picture done,  
It hung before my eye.

No fairer scene had e'er been flung  
Were I a queen upon the throne,  
No fairer picture had been hung  
The galleries of God among,—  
Yet it was all my own.

The starry heavens shine for me  
As bright as if a crown I wore;  
O'er mighty pathway, broad and free,  
Each planet through immensity  
Rolls onward evermore.

And more, yet more; one Gift above  
All other gifts so broad and free,—  
The mighty God, whose name is Love,  
As if his matchless grace to prove,  
Has given his Son for me.

## SUNSHINE AND FRESH AIR.

Christian Work.

As a general rule, we value the most that for which we pay the most. But at this season of the year we have sunshine and fresh air in prodigal plenitude freely given us. Do we really appreciate these free gifts surrounding us? We can have them in immeasurable quantity if we will. Let us see if we understand their value to us.

Suppose we go into the garden, or into a field, and gather a handful of flowers, with a little grass and a few leafy twigs to add to their beauty. Now divide this lot into two, and put them into jars containing water. One is to be kept outside—say under a tree, where at times the sunshine will break through, and where the air is pure; and the other is to go into the sitting-room of our house. Leave them a few days, giving them each fresh water daily, and notice what happens to them. We shall find that cut flowers, placed out of doors in the fresh air, and having also a measure of grateful and comforting sunshine, not too hot and burning, will live three times as long as those placed in an average living-room of a house, where fresh air and sunshine do not so penetrate. True, human beings are not

flowers, but they do require favorable circumstances of atmosphere and influences of sunshine to enable them to breathe their best, and to produce satisfactory specimens, all the same. Humanity toils and spins, and, therefore, needs all the kindly influences that nature so lavishly bestows. Daily labor in stuffy, sunless atmospheres and dull apartments will cause to droop and wither all the flowers of manhood and womanhood, making limp and lifeless what ought to be as fresh and sweet as a wild rose.

These are the days of micro-organisms. We have learned much of the habits of deadly microbes, and have discovered various means of putting them to death. We have our poisonous solutions—our antiseptics, as we call them—to spray them with, and thus put an end to them. And we are daily discovering more and more in this direction. But let us not forget the sun. This is the greatest and most powerful antiseptic agent of all. The sun gives life and color to the animal and vegetable kingdoms, and it no less helps us by destroying the legions of organisms that would otherwise create disease when opportunity permits. The sun is the finest antiseptic known to man. And how pleasant! If sunshine were scarce, what money the rich would pay for it! But, thank heaven! it is as free as it is abundant and delightful. We have only to put our head out of the door or window, and revel in it.

We must not forget, either, that where the sun is, there will be, as a rule, fresh air also. The house should not be closely shut up in summer-time just because the dust will blow in, or because the sun may fade the furnishings. Well, so too will the occupants of the house fade if their rooms are kept unaired and un-sunned. The color upon a daughter's cheeks should certainly be as important as the shade of a carpet; and a little dust blown through the window now and then would not be as poisonous as the stagnant air of a darkened room. Draw up the blinds, then, and throw open the window, that the fresh air of heaven and the pure sunshine may come in, with all their health and life-giving power. One hour of such a vivifying draught will be of more healthful value than would the swallowing of the entire pharmacopoeia.

## THE SPIDER MADE USEFUL.

ONE of the most novel exhibits in the Paris Exposition is said to be a complete set of bed hangings made in Madagascar from the silk of the halabe. The halabe is a native spider, of huge size, and ferocious temper. This is by no means the first time that fabrics have been made from spider's silk, but this is of remarkable strength. Mr. Vogue, the head of the Autanaricoo technical school, so reports the *Home Journal*, has been studying the life of this particular spider for many years, and observing the strength of the silk as exhibited in its web, invented a process of winding off the silk before the unfortunate and bereft spider could use it for its own purposes. Each spider yields from three hundred to four hundred yards of this silk, which is somewhat finer than that of the silk-worm, and of a light-golden color. The bed hangings are the first results of Mr. Vogue's skill and patience.

## THE OFFENSIVE TRAILING SKIRT.

Springfield Republican.

A DISTINGUISHED scientist at Rome, Dr. Casagrandi, in an address at a congress lately held in that city, told his colleagues that he had been making some simple experiments to show the abuses of trailing skirts. He employed, he said, a number of women wearing long skirts, to walk for one hour through the streets of the city, and after their promenade was over, he took their skirts and submitted them to a careful examination. As a result, he found on each skirt large colonies of noxious germs, including those of influenza, consumption, typhoid fever, and tetanus. The bacilli of minor diseases were also well represented on each skirt.

Dr. Casagrandi maintained that, in view of these facts, women, and especially mothers, ought at once to stop wearing long skirts; and the other members of the congress unhesitatingly expressed the same opinion, and passed a resolution to this effect.

A French writer, commenting on these experiments, says that the time may not be far off when all women will wear short bicycle skirts, and that the sooner this time comes, the better pleased will be all those who have made a study of hygiene, and who know how dangerous to public health the long skirt is.

That women should willingly subject themselves to the danger as well as the filth of the trailing skirt, is a subject of perpetual wonder.

## THE TWO SIDES OF IT.

THERE was a girl who always said  
Her fate was very hard;  
From the one thing she wanted most  
She always was debarred.  
There always was a cloudy spot  
Somewhere within her sky;  
Nothing was e'er exactly right,  
She used to say, and sigh.

And yet her sister, strange to say,  
Whose lot was quite the same,  
Found something pleasant for herself  
In every day that came.  
Of course, things tangled up sometimes  
For just a little while;  
But nothing ever *stayed* all wrong,  
She used to say, and smile.

So one girl sighed, and one girl smiled,  
Through all their lives together;  
It did n't come from luck or fate,  
From clear or cloudy weather.  
The reason lay within their hearts,  
And colored all outside;  
One chose to hope, and one to mope,  
And so they smiled and sighed.

— Priscilla Leonard.

MILK is sterilized by bottling, corking with cotton, and after placing the bottles in a kettle having a false bottom, filling the vessel with cold water, and allowing it to come to a boil. At the end of half an hour, the bottles may be removed and closely corked. Whatever unwholesome bacteria the milk may have contained are killed by the heat. But even then, milk must be sipped. Taken at one draught, it is coagulated by the gastric juice the moment it reaches the stomach. There it remains in one large lump, upon which that digestive fluid can not act. There results disturbance or pain, and the person supposes the milk disagrees with him. The fact is that the same amount of milk, slowly sipped, would present to the gastric juice small, separate masses of coagulum, which are readily acted upon. Hence all depends upon the manner in which fluids are imbibed.— *Good Housekeeping*.

“STRICT habits of cleanliness should be observed.”



"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.

#### HER PURPOSE.

Down the long vistas of the years she gazed  
With eager eyes, expectant and alert.  
Somewhere her purpose waited — that great work  
For which she was created. In her heart  
Burned the deep longing to achieve, achieve —  
To lead some glorious effort for reform!  
To feed poor, starving minds with loaves of thought,  
And hungry hearts with love; to cheer, to aid,  
To help humanity to nobler heights  
And purer altitudes. She cared not how,  
Nor through what paths, God led her to her work;  
She was prepared for sacrifice and toil  
And suffering, so be it at the last  
She might attain her purpose. Night and day  
This thought was dominant; it had shaped her dreams  
And colored all her actions, and it grew  
To be a wall, which shut her duty out,  
And hid the hearts of dear ones from her view.

A good man starved for love beside her hearth,  
And little children wandered from the home  
To find their pleasure elsewhere, and to learn  
Life's mysteries from other lips than hers.  
She dreamed of leading hosts to happiness,  
The while her own was hungering for her care.  
She dreamed of fame and glory, while dear love  
Sat in the solitude and pined to death.  
She waited for her purpose, and knew not  
It dwelt forever lonely at her side  
And wept because she would not understand.

—Ella Wheeler Wilcox.

#### BIBLE READINGS WITH FAMILIES.

##### The Image of Daniel 2.

MRS. S. N. HASKELL.

PROPHECY is given to lift up Christ, and to reveal God's dealings with the nations.

Never become so interested in relating the wonders of Babylon, or the achievements of men, that you forget to mention the still greater wonders of God's love, and the greatest of all achievements,—the plan whereby salvation is offered to all men in all ages.

What happened when Israel continued in sin? Dan. 1 : 1, 2.

How many retained their integrity, and could be trusted in responsible places? Dan. 1 : 19, 20.

How did they gain the king's confidence? Dan. 2 : 1-19.

Who gave the dream? Why? Dan. 2 : 28, 29.

The king's mind all centered in man. God took an image of a man to represent the world's history, and utterly destroyed it while the king looked upon it. Dan. 2 : 31-35.

Babylon, the head of gold. Dan. 2 : 37.

Universal kingdom. Dan. 2 : 38.

It was the glory of kingdoms. Isa. 13 : 19.

The power of God was published throughout the Babylonian kingdom. Dan. 3 : 1-3; 26-29.

Babylon could have been healed. Jer. 51 : 9.

Overthrow foretold. Isa. 13 : 19-22; 44 : 26-28; 45 : 1-4.

The Lord publicly announced the time when, as a nation, they crossed the line of probation. Dan. 5 : 24-28.

What followed? Dan. 5 : 30, 31.

Where was Daniel placed? Dan. 6 : 1-3.

Knowledge of God published throughout Persia. Dan. 6 : 18-27.

Who besides Daniel had influence at court? Dan. 10 : 13.

Decrees to restore Jerusalem given by Persian kings. Ezra 1 : 1-4; 6 : 7-12; 7 : 11-26.

Persia in the image. What followed? Dan. 2 : 39.

Persia rejects light, and is destroyed. The angel continues with Grecia. Dan. 10 : 20; 8 : 20, 21.

Rome, fourth kingdom. Dan. 2 : 40; Luke 2 : 1, 2.

Gospel preached to the Roman world. Col. 1 : 23.

Saints in Cæsar's household. Phil. 4 : 22.

Church in Babylon. 1 Peter 5 : 13.

Rome rejects light, and is divided. Dan. 2 : 41.

Never to be united. Dan. 2 : 42, 43.

All earthly nations finally reject God; they are destroyed. God sets up his everlasting kingdom. Dan. 2 : 44, 45.

#### EXTRACTS FROM CORRESPONDENCE.

THE Word tells us that even the hairs of our head are numbered, and of late I have been wondering if the Lord is interested in our headwear, and have decided that he is. I went to a millinery store a few days ago, but could find nothing that would be suitable, and pleasing to the Lord, for a woman of my years. If we are to be a peculiar people, why don't we choose a plain, sensible shape in headwear, suitable to all ages, and adopt it as a general style? If I were to choose a shape, I would select something with a rim wide enough to avoid making it necessary to carry an umbrella except in rainy weather, and yet not wide enough to obstruct the view of those behind us in public places. I would choose something light in weight, made of material that would bear brushing frequently, or even the use of a damp cloth. It seems to me that, as our people have established broom factories, tailor shops, etc., this industry could be added with profit also, and be in harmony with the message, and forever settle the matter as to what we shall wear on the head. I believe that anything which brings comfort to God's people is pleasing to him, and you can help me personally by giving me something to wear in the sunshine, which will not make my head ache, and will leave both hands free to carry books, papers, etc., containing the message. Much has been said and written about hanging the skirts from the shoulders, and is not the headdress as important as that? I am ready to step into line with a uniform headgear, furnished by our Woman's Gospel society—a headgear that is modest and womanly, and in harmony with the Testimonies.

I am much interested in what you write about women's headwear. I know that this is a perplexing problem. There is nothing I dread more than the getting of a hat or bonnet. I wish I might be able to suggest something that would meet your needs, and be a relief to other sisters, but I think that every woman must find the style of hat that suits her best, and keep to it. You can have your milliner take her blocks and make a hat, such as you have in mind; and if you find it as convenient as you expect, you can recommend it to others. I know of no hat that is more becoming for girls than a sailor hat. Many women over twenty-five years of age can also wear it, but for women of your age and mine such a hat is not suitable. The walking hat is a good shape for nearly every face. It is suitable for women of all ages, and is very desirable because it does not require any trimming. I have always found a bonnet the most satisfactory covering for my head, but I know that many women do not wish to wear one.

In regard to having a uniform style of hat, I can hardly see that it would be advisable. I quote the following from an unpublished Testimony; while referring especially to the dress, it applies to everything in a woman's wardrobe: "Our sisters whose minds are agitated upon the subject of again resuming the reform dress should be prayerfully cautious in every move they make. We have now the most solemn, important test given to us from the word of God for this special period of time. This

test is for the whole world. The Lord does not require that any tests of human invention shall be brought in to divert the minds of the people, or to create controversy in any line. *No one precise style has been given me as the exact rule to guide all in their dress.* Simple dresses should be worn."

I fear that the industry of hat-making would not receive sufficient patronage to be sustained, and therefore, as I said before, each one must find and adopt her own style of headwear. I am sure that the Lord wishes us to wear things that are becoming, and also comfortable.

I am always glad of any suggestions from the sisters, and will pass them along just as far as practicable. Write freely about anything you have in mind for the furtherance of our work.

MRS. GEO. A. IRWIN.

The following in regard to one of our sisters—a Sabbath-keeper, though she may not yet be a member of the church—tells a story that needs no comment. May it be a warning to every woman:—

A sister who lives near me is very critical about everything. She is painfully neat. She has always lived in luxury, and without labor; but now she lives on a farm, and the dirt of a farmer's lot is almost more than she can stand. Her kitchen is as nice as a parlor, and her stove is a thing to admire for its shine. She finds so much fault that her husband has given up all his religion. He said to me, with tears in his eyes, "The Holy Ghost has not made my home any better, if that is what my wife has. I am ready to keep the Sabbath with her, and do right, if my home can be less like a hell. She has disgusted me with religion, and I know not what to do. I would give all I am worth to have the peace of God, the forgiveness of the past, and a quiet, peaceful home."

#### REQUESTS FOR PRAYER.

"My dear husband is a backslider, and some of my children are far from the truth. Pray for my dear ones, that they may see their lost condition, and turn to God."

"I would still ask for prayer for the prisoner that Sister Henry wrote to—the one who was sentenced to be hanged February 9. He was granted a reprieve, but may be executed soon."

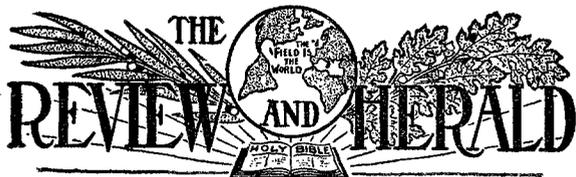
A sister requests prayer for her loving husband, who is grieving because of her acceptance of the truth. This seems the only barrier between them. Pray that the way may open for them both to attend the camp-meeting, and that he may be inclined to go, and may see the truth.

"Will you kindly remember to pray earnestly that my dear father and two brothers may yield themselves to the Lord, and be saved? God is working with them, for I ask him to, and I know he hears me. I love to remember those who have made similar requests through the REVIEW. It draws us nearer to God to have something definite to ask for, and special ones to pray for."

We have just received word in regard to one of our sisters who is discouraged. Her husband, once a worker in the cause of God, has grown indifferent to the truth, and also to his family, and does not even provide comfortably for them. This sister has six children, and she is trying to earn enough for their support by making shirts at forty cents a dozen for the factory. This is certainly a pitiful case, and she should have our prayerful interest.

"I earnestly desire prayer for my husband and children. My husband was once a Baptist, but now he makes no profession, and does not seem to believe the Bible. My daughter is married, and is very worldly. She has everything to make her happy as far as this world's goods are concerned; and although she has been brought up to know the truth, she does not seem to care for anything religious. I have a son fourteen years old, who seems to be drifting out into the world. He says that he loves his Saviour, and he attends Sabbath-school and church, but the things of the world are getting a hold on him. O Christians, pray earnestly for me and my loved ones."

WHEN the Master shall come, he will commend those who have visited the sick and relieved the necessities of the afflicted. There are multitudes of poor children who need care and protection. There are multitudes of aged people who are dependent upon others for the necessities of life. The Lord has not designed that these sufferers should be neglected.—*"Testimonies for the Church."*



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### THE THIRD ANGEL'S MESSAGE.

#### Its Basis in the Seven Trumpets.

"AND the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." Rev. 9:13-15.

In the year 1449, at the death of the emperor of the Eastern Empire of Rome, that empire had dwindled almost to the very walls of the capital itself. And so certain did it seem that the capital itself must shortly fall, that the successor to the throne would not accept the place without the knowledge and permission of Amurath, the sultan of the Turks. And thus that empire at that time really passed under the control of the Turkish power; and all that remained to complete the blotting out of the empire in every respect, was the actual taking of the capital, which was accomplished in 1453.

Thus the time of the sixth trumpet began immediately upon the expiration of the fifth, July 27, 1449; and was to continue "an hour, and a day, and a month, and a year." Counting 30 days to the month, according to the Scriptural mode of computing time, a year is 360 days; and taking "each day for a year" (Eze. 4:4-6), we have 360 years. A month—30 days—is 30 years. A day is 1 year. These, added together, give 391 years. From July 27, 1449, the 391 years reach to July 27, 1840. But there is "an hour" more. An hour is the twenty-fourth part of a day; and (a day for a year) this would be the twenty-fourth part of a year, or *fifteen days*. Fifteen days, from July 27, extend to August 11. Therefore Aug. 11, 1840, this period of an hour, and a day, and a month, and a year, would expire. For this length of time, and to this date, the power of the Ottoman Empire was to continue.

And as that power, in the place of Eastern Rome, was made complete by the voluntary surrender to it of the authority of Eastern Rome; so, when the end of the time had come which was marked for its continuance, that power itself, as an independency, should be expected to cease. And on that very day the actual power of the Turkish government passed into the hands of the great Powers of Europe, and from that day to this, the very existence of the Ottoman Empire has been solely dependent on the support of these great Powers.

Before the expiration of that time, the light of this prophecy was seen; and in 1838 it was announced to the world that Aug. 11, 1840, the independence of the Turkish power would cease. For several years there had been discontent on the part of Egypt and her pasha, which were subject to the Turkish power. In 1839 actual hostilities were begun, and the forces of the pasha of Egypt were victorious, the sultan's army was destroyed, and his fleet was captured and taken into Egypt.

According to all regular order of human events, this matter should have ended in the breaking away of Egypt from the Turkish power, and the establishment of her independence of that power. But instead of this, the four Powers—Britain, Russia, Austria, and Prussia—entered upon the scene, interposed their united authority, and determined, themselves, to settle the controversy. And the way in which it was settled was that the pasha of Egypt must again yield himself in subjection to the

defeated sultan, whose standing and authority *these Powers assured*, and for which *they became responsible*.

And this arrangement, by which the authority of the Turkish Empire passed into the hands of the Powers of Europe, was completed Aug. 11, 1840, *the very day* to which the time marked in the prophecy continued, and the very day which, in the light of that prophecy, had, two years before, been named for this very result.

Several times since 1840 the Turkish government would have ceased to be, had it not been upheld in this way. In a little pamphlet on the Turkish-Armenian question, published in 1895 by the Armenian Society in London, the following statement is made concerning England's connection with this matter:—

We are responsible for Turkey. We saved the Turk twice at least from the doom which he richly merited. The Duke of Wellington sixty years ago lamented that the Russians had not entered Constantinople in 1825 and brought the Ottoman Empire to an end. We have much more reason to lament that it was not destroyed in 1853, and again in 1878. On both these occasions we interfered to save it. But for us there would be no sultan on the Bosphorus.

On the same page is a quotation from an article by the Duke of Argyle, in the *Times*, in which the duke says:—

It is not too much to say that England has twice saved Turkey from complete subjection since 1853. It is largely—mainly—due to our action that she now exists at all as an independent Power. On both these occasions *we dragged the Powers of Europe along with us* in maintaining the Ottoman government.

We do not reproduce these statements for the purpose of attaching blame to England, or to any other Power; but solely for the purpose of making clear the fact that the Ottoman Empire, since 1840, has not existed by its own power, but wholly by the action of other Powers. In accordance with this fact, the pamphlet truly says:—

It is impossible to talk of the Ottoman Empire as if it were a nation, like the United States, or like Holland. It is an artificial . . . creation of treaties, that is kept in existence by the Powers for their own convenience.

Thus, Aug. 11, 1840, the time set by the Scripture for the existence and work of the Ottoman Empire, as such, expired; on that day the sixth trumpet ceased to sound, and the second woe ended; and of the seventh trumpet—the third woe—we read: "The second woe is past; and, behold, the third woe cometh quickly."

Note the expression as to the coming of the third woe—it "cometh quickly." It did not come immediately upon the expiration of the sixth, as the sixth came immediately on the expiration of the fifth; there was a little space between the expiration of the sixth trumpet and the beginning of the seventh, which space is announced, and its shortness signified, by the word "quickly." And in this short space between the sixth and seventh trumpets, that mighty angel of Revelation 10 came in with his message, which was to sound over sea and land.

And that this is the place of that angel, is made certain by the fact that he refers to the beginning of the trumpet of the seventh angel as future. For that angel which stood "upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. 10:5-7.

And when that mystery of God shall be finished, the kingdoms of this world "become the kingdoms of our Lord and of his Christ." This is at the coming of Christ; and the coming of Christ brings the end of the world. The first four trumpets mark the downfall of the *Western* Empire of Rome; the fifth and sixth mark the destruction of the *Eastern* Empire of Rome; and the seventh trumpet marks the downfall of *all empires*, all kingdoms, and all nations; for when the God of heaven sets up his king-

dom, "it shall break in pieces and consume all these kingdoms." Dan. 2:44.

The woe of the fifth trumpet was called by Gibbon the "shipwreck of nations;" but the woe of the seventh trumpet will be not only the shipwreck of nations, but of the great globe itself; for, in Rev. 11:19, among the events of the seventh trumpet—the third woe—are that earthquake by which every mountain and island are moved out of their places, and that great hail, both of which come in the seventh plague, when God "ariseth to shake terribly the earth," and the great voice is heard out of the temple of heaven, from the throne, saying, "It is done." Rev. 16:17-21.

The events of the seventh trumpet will be considered next week.

### STUDIES IN GALATIANS.

Gal. 5:7-15.

"YE did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you."

Verse 8 here ought to make plain to all who is the one, in chapter 1, verse 6, that called them into the grace of Christ. Some are inclined to hold that Paul refers to himself in that scripture, in the words: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel." They think that Paul is marveling that the Galatians should be so soon removed from himself; because they think that Paul was the one who called the Galatians into the grace of Christ. But this is a mistake. Paul did not draw men to himself: and this for the simple reason that he did not preach himself. He preached Christ—Christ and him crucified, and Christ crucified in every place where Paul preached. Consequently, men saw Christ instead of Paul—Christ with themselves, just where they were. And Christ, being thus lifted up in person, drew men to himself. And since, even in that, it is forever true that no man can come to Christ except the Father draw him, it is evident that in this work of the grace of Christ it is God who called these people into the grace of Christ. And when men came to them, preaching another gospel, which was not another, but was a perversion of the gospel of Christ, as many as trusted in that false gospel were, by that, removed, not from Paul, but from Christ, who had drawn them to himself; and from God, who had called them into the grace of Christ, which drew them to himself.

And thus verse 8 of the present study—"This persuasion cometh not of him that calleth you"—shows that it could not refer to Paul; because he had not been near to them, so that the persuasion could be an alternative between them and the others. But God *was* present with them, with his persuasion and his calling, so that whatever persuasion and calling were against that gospel which they had at first heard, could not possibly come from him who had called them, who was God.

"A little leaven leaveneth the whole lump. I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offense of the cross ceased. I would they were even cut off which trouble you."

As we saw in last week's study, if he had preached circumcision, it would have been but to put circumcision in the place of Christ; and that, in itself, would have been to reject the grace of Christ, Christ and him crucified; and so the offense of the cross would have ceased, and the persecution with it, in the preaching of circumcision.

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself."

Every soul, in being called unto Christ, is called to liberty; and every soul who receives Christ is delivered from bondage, into the glorious liberty of the sons of God. Jesus Christ came into the world only to set men free, and to plant in their souls the

genuine principle of liberty. And this liberty with which Christ makes men free is liberty actuated only by love. It is a liberty too honorable to allow itself to be used as an occasion to the flesh, or as a cloak of maliciousness. It is a liberty led by a conscience enlightened by the Spirit of God. It is a liberty in which he who has it, is made free from all men; yet it makes him who receives it so gentle by love that he willingly becomes the servant of all, in order to bring them to the enjoyment of that same liberty. This is freedom indeed: this is the freedom which Christ gives to whomsoever believes in him; for "whom the Son makes free is free indeed."

And thus "all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." This, because all that law, of which this "one word" is but one of the two great principles upon which the whole hangs,—that law is itself "the law of liberty."

This is Christianity: this is the gospel and the liberty of the gospel! "But if ye bite and devour one another,"—if so, ye repudiate the gospel and deny the liberty which it brings; if ye be critical, narrow, and intolerant,—"take heed that ye be not consumed one of another." For that is the only consequence that can come of such a course, with utter destruction at the last.



#### MODERN BABYLON SUBSTITUTES PAGANISM FOR CHRISTIANITY.

It should constantly be borne in mind that the book of Daniel is the book of the gospel of the kingdom, and that it is the purpose of the book to show what kingdom will stand forever, and to set forth the principles upon which this everlasting kingdom is established. And *this is no less true of the prophetic portion* than of that which is usually called the historical portion.

We have seen that the chief subject of the prophecy in the seventh chapter is the little horn, modern Babylon, the papacy. In the brief prophetic sketch that is given of the great world-kingdoms, the outline is made with such clearness that the time of the rise of this power is definitely determined, and the divinely drawn indictment is made up under three counts: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws." Dan. 7:25.

His whole career is thus shown to be one of direct opposition against God, against the subjects of the kingdom of God, and against the law of the kingdom, "the law of the Spirit of life in Christ Jesus."

From our last preceding study upon this subject it is evident that the intent of the papacy to change the law of the Most High involved much more than a mere change of some outward form; that it took hold upon the very foundation of the gospel. It is nothing less than Satan's chief effort to pervert the gospel of Christ so completely, by substituting a counterfeit so perfect that no merely human wisdom could ever have invented it, that the wondrous gift and sacrifice of Christ would be in vain. Only the direct inspiration of Satan, who, as Lucifer, the light-bearer, had been "upon the holy mountain of God," could give birth to such a scheme as this, and then develop it under the outward pretense of burning zeal for the advancement of the kingdom of God in the earth.

In this study we shall look still further at the meaning of this purpose on the part of the papacy to change the law of faith into the law of works. Recognizing the papacy as the product of more than human wisdom, as the masterpiece of Satan in his long-continued warfare against the gospel of the kingdom of God, we can see in it the far-reaching purpose to nullify as far as possible all the effects of the sacrifice which he could not prevent.

It is evident that the purpose of the gospel is to deliver man and the earth from sin and the results of sin. The central thought and all the efficacy of the gospel are found in the gift of Christ to man. It is faith in *the person*, Jesus Christ, and the actual acceptance of *him*, rather than an assent to a creed, however true that creed may be, which renders the provision of the gospel of saving value to men.

These simple but fundamental principles may be stated in the exact words of the Scripture: "There shall come out of Zion *the Deliverer*, and shall turn away ungodliness from Jacob." "Thou shalt call his name Jesus: for *he shall save his people from their sins*." "For God so loved the world that *he gave his only begotten Son*, that whosoever believeth in him should not perish, but have everlasting life."

The one thing essential, and without which the plan of the gospel could not be accomplished, was that the Son of God should be manifested in the flesh. From the time that the gospel was first preached in Eden in the promise of the seed of the woman who should bruise the serpent's head, this great fact has been kept in the foreground. In the seed promised to Abraham; in the deliverances wrought through Joseph and Moses; in the promise, "I will raise them up a Prophet from among their brethren;" in the very *name* of him who led the children of Israel into the promised land (the Greek form of the name of Joshua and Jesus is the same. See Heb. 4:8 and margin); in the law that only the nearest kinsman could redeem the inheritance (see the whole book of Ruth); in the promises to David, "Of the fruit of thy body will I set upon thy throne," and "his seed also will I make to endure forever, and his throne as the days of heaven;" in Isaiah's wonderful prophecies of Immanuel, and the Branch out of the roots of Jesse; in Zechariah's prophecy of "the man whose name is the Branch,"—in all these and in many other ways was the revelation made again and again that in human flesh was the power of salvation to be made known. Where sin abounded, in the flesh, just there must redeeming grace be made to abound. And not only so, but it must be in the very *same kind of flesh* in which the sin reigned that the victory over sin must be gained. Otherwise, the victory for man would not mean victory in man.

The Scripture is most explicit upon this vital feature of the gospel. "For both he that sanctifieth and they that are sanctified are all of one. . . . Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to naught him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham. Wherefore *it behoved him in all things to be made like unto his brethren*, that he might be a merciful and faithful High Priest in things pertaining to God to make propitiation for the sins of the people." Heb. 2:11-17, R. V.

What was impossible by the law *because of the weakness of sinful flesh* was accomplished for man through the incarnation of that same law in *sinful flesh*, and thus the hope of righteousness was actually brought within his reach. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Thus "the Word was made flesh and dwelt among us," and "God was in Christ, reconciling the world unto himself," and so divinity was clothed with humanity that "the life also of Jesus might be manifest in our mortal flesh."

The experience of this genuine gospel is thus expressed: "I am crucified with Christ: nevertheless I live; yet not I, but *Christ liveth in me*: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." This is "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mys-

tery among the Gentiles; which is *Christ in you, the hope of glory*."

The work of the minister of this gospel is to preach "the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." And the sum of it all is "that *Christ may dwell in your hearts by faith*."

The reality of this experience marks the difference between being in the flesh and in the Spirit. "So then they that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And *if Christ be in you*, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead *dwell in you*, he that raised up Christ from the dead shall also quicken your mortal bodies *by his Spirit that dwelleth in you*. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8:8-13.

All this is simply the full revelation of the gospel of the kingdom, the kingdom within, that everlasting kingdom which will continue as long as the eternal God lives. When Jesus, the Son of God, became united to this human family *by birth*, taking upon himself the same sinful flesh that every son and daughter of Adam bears, he revealed in his own person that mystery which had been the hope of the church in all ages.

In him all the human family conquered sin through the power of the indwelling Spirit; in him all the human family paid the penalty of sin, "because we thus judge, that one died for all, therefore all died;" in him all the human family was raised from the dead and seated on high, since he "hath raised us up together, and made us sit together in heavenly places in Christ Jesus;" but all this "is of faith, that it might be by grace." No outward form, not even the observance of a *gospel form* when the observance is merely outward, can take the place of living faith. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; *but faith which worketh by love*."

Previously to the actual revelation in the flesh, of God's "eternal purpose which he purposed in Christ Jesus our Lord," Satan's counterfeit of the gospel consisted chiefly in obscuring the truth that "the Lord our God is *one Lord*," and substituting for it the falsehood that "there be lords many and gods many." The perversion of the truth that God is revealed in everything that he has made, was the foundation of all pantheistic systems, in which it was taught that everything was God. This was paganism, open and gross idolatry.

And this system of paganism found its highest expression in all lands in *the worship of the sun*, and in the many and varied rites and ceremonies connected with it. The day especially devoted to the worship of the sun-god was *the first day of the week*, which was by the heathen very properly designated as *Sunday*, and has since been known as "the wild solar holiday of all pagan times."

When the children of God anciently departed from the pure faith in the one Jehovah, they invariably fell into the idolatrous worship of their pagan neighbors; and as the inevitable consequence, they violated the true Sabbath, the seventh day of the week, and paid special honor to the day devoted to sun worship, the first day of the week, now called Sunday. Thus the observance of the true Sabbath of the Lord, the seventh day of the week, was a sign of the worship of the one true God, as opposed to the special honor placed upon Sunday, the first day of the week, the distinguishing mark of paganism.

After the incarnation of the Son of God was an accomplished fact, and by his life, death, resurrection, and ascension the truth was wrought out that "there is one God, and one mediator between God and men, the man Christ Jesus," the "god of this world" attempted to crush out this truth by persecution. But as this simply opened the way for the power of the divine life to be perfectly revealed in the flesh, and resulted only in maintaining and spreading a pure gospel, it became necessary for Satan to change

his principle of warfare. Then out of the councils of darkness was brought forward that counterfeit of the gospel which afterward developed into the papacy, "a system of unrighteousness so set forth as to seem that system of righteousness which God has revealed for the salvation of the world," — a system which "presents to the world a spiritual and saving apparatus for the salvation of men, and yet it neither sanctifies nor saves anyone." This is the "mystery of iniquity," which finds its incarnation in "the man of sin," the pope, in opposition to "the mystery of godliness," which finds its incarnation in him "who knew no sin."

Both systems culminate not simply in forms of doctrine, but in a person. But while alike in outward appearance, as any counterfeit and genuine must needs be, the contrast between the two is in reality as great as that between light and darkness, between the divine and the human, the Spirit and the flesh.

But all this wideness of difference turns upon one pivotal point.

In the *genuine gospel* we have Immanuel, "God with us," him "who was manifested in the flesh," "born of a woman, born under the law, that he might redeem them which were under the law;" and sinful flesh becomes the dwelling place of divinity, the temple of the Holy Ghost. The whole creed is found in the one statement of the eunuch, "I believe that Jesus Christ is the Son of God." This union of the divine with the human in the flesh of Jesus of Nazareth, and therefore in all flesh, is the rock upon which the true church is built, "and the gates of hell shall not prevail against it."

In the *counterfeit gospel*, the perversion of the true, we have the self-styled "representative of Christ on the earth," who "as God sitteth in the temple of God showing himself that he is God." While assuming the titles and prerogatives that belong only to the divine Author of our salvation, he yet denies to the Christ whom he pretends to represent, that very experience which alone constitutes him the Saviour of a fallen race, *the incarnation in sinful flesh*.

Here is the crucial test. Here is where the counterfeit reveals itself. Here is where the divinely appointed detector will show that not the Spirit of God but the spirit of Satan is working under this mask of a pretended gospel. "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh [or confesses Jesus Christ as having come in the flesh, all flesh, and therefore in sinful flesh] is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." 1 John 4:2, 3. "For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist." 2 John 7, R. V.

In its doctrine of the immaculate conception, which is "the Catholic belief that the Blessed Virgin was, by special privilege, preserved immaculate, that is, free from the stain of original sin, from the first moment of her conception," the papacy denies that Jesus of Nazareth "took human nature from a corrupt source," and asserts that "God the Son, by assuming this perfect human nature, which he took from the Blessed Virgin, was born in the flesh."

But this separates the divine Redeemer so far from the sinful flesh in which we live that the whole human scheme of priests, saints, and the Blessed Virgin, with good works of many kinds, become necessary in order to have communion with the divine life. In other words, man is effectually cut off from the only saving power, the only real means of salvation, the divine life working in sinful flesh to give victory over sin.

Such is the terrible outcome of this counterfeit gospel. *Changing the law of faith into the law of works is simply the introduction of paganism under the form of Christianity.* And the natural result of this change, as shown in the last preceding study, has been to substitute, by the authority of this counterfeit church, the observance of the first day of the week, Sunday, the chief mark of paganism, for the observance of the seventh day of the week, commonly

called Saturday, the true Sabbath of the Lord, the sign of his creative power, the sign of the true gospel, which really saves from sin.

Such is the work of the papacy, modern Babylon. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." W. W. P.

#### CATHOLIC FEDERATION.

ALL summer Bishop McFaul, of Trenton, N. J., has been urging the federation of all "societies of Catholic laymen in the United States." He claims that Catholics are discriminated against politically, and are denied their rights as citizens. And the object in forming this federation that he urges is that by means of it Catholics can bring to bear at the necessary points and the opportune times, the pressure required to secure to Catholics the coveted political recognition.

What they will take when they get the power at which they aim in this federation, can be in a measure estimated by the items that he uses as illustrations of how Catholics are now deprived of their rights. One is that "several Catholic members were not appointed on the commissions to our new possessions." Another is that public money is no longer paid by the United States government to the Catholic Church in support of her Indian schools. Another is that there are too few Catholic priests appointed to chaplaincies in the army and navy of the nation.

At a glance it will be seen that all these items signify the direct recognition of the Catholic power, and of Catholics, *as such*, by the national government. And this is put beyond all question by the words of Bishop McFaul, as reported in the *New York Sun*, August 17. In an address to the Irish Catholic Benevolent Union, he urged "the necessity of federation among Catholic organizations of the country, in order that their influence may be brought to bear upon local boards, the State legislatures, and the NATIONAL GOVERNMENT." And with these points merely as items of illustration of what they, through federation, propose to take, what of governmental recognition and support may they be expected not to take when they really get their federation so organized that they can effectually use it?

With respect to the commissions appointed to Cuba, Porto Rico, and the Philippines, Bishop McFaul actually has the assurance, in the *North American Review* of this month of September, to insult every non-Catholic in the nation with the statement: "I do not hesitate to affirm that for a non-Catholic, even with the best disposition, it would be morally impossible to render an impartial report, or to make just recommendations." When that is his measure of things now, what may it be expected to be when he shall be possessed of the power at which he is aiming in the federation which he is urging? "If they do these things in a green tree, what shall be done in the dry?"

When Bishop McFaul began his crusade, some of the strongest Catholic papers decidedly opposed it, as tending directly to create sectarian strife *politically*. This is plain enough; for when the Catholics thus organize for the purpose of making their power felt in and upon the government, Protestants may be expected to do the same in sheer self-defense and for self-protection.

However, that opposition on the part of the Catholic papers was soon silenced by the hearty espousal of the bishop's cause by Apostolic Delegate Martinelli, Cardinal Gibbons, and Archbishops Ryan, of Philadelphia, and Elder, of Cincinnati. In the *New York Sun* of July 30, 1900, Martinelli's letter is printed as follows:—

In a letter to John A. Kuster, of Columbus, Ohio, one of the most earnest advocates of the scheme, Mgr. Martinelli says:—

"Believing, as I naturally and sincerely do, that Catholic interests are well worth protecting and promoting for the welfare both of religion and of the civil society, and knowing the value of united effort for the protection of any interest, I do not fail to appreciate the importance and desirability of such a movement as you tell me has been inaugurated. If, however, it is absolutely necessary that any and every Catholic society, however humble, in order to have the approval and encouragement of

the church, should maintain relations of filial respect, submission, and obedience to the legitimate ecclesiastical authority, for a great confederation of Catholic societies such relations become infinitely more important and necessary. I hope, therefore, that as the movement progresses, and the Catholic societies grow strong in union, they will ever remember that before numbers and before union the great source of Catholic strength is an ecclesiastical authority."

In the same place the *Sun* continues the subject as follows:—

Cardinal Gibbons, Archbishop Ryan, of Philadelphia, Archbishop Elder, of Cincinnati, and many other members of the Catholic hierarchy, have warmly indorsed the project.

It has been decided to keep up the agitation for a Catholic federation for some time yet, and then hold a national congress to perfect a permanent organization. This congress may be held in this city. Catholic societies with a membership of six hundred thousand have already announced their intention to enter the federation. The objects of the federation have been officially announced as follows:—

"To work for the general welfare of Catholic interests apart from the special object of each society, leaving each society with its own constitution, language, government, and officers, but establishing a central board for the purpose of better carrying out the principles advocated,—to vindicate the rights of Catholic citizens; to support the Catholic press, and diffuse Catholic literature; to defend Catholic principles, and protest against all measures antagonizing them."

The *Catholic Mirror*, the cardinal's "official organ," Aug. 4, 1900, in an editorial, says:—

The development of the idea of Catholic federation is one of the most significant events of the day in America. From East and West, North and South, far and near, come reports of the growing interest in the plan, and of the activity and enthusiasm with which the idea is hailed by prelate, priest, and layman. It is to be the crusade of the twentieth century. Already, with Catholics, federation is the most important problem of the day, the central issue around which their energies should be expended.

Nobly is the plan being advanced by every legitimate effort by the pioneers in the movement, and most cordial is the response accorded to the repeated urgings of the Catholic press. The cry of "church and state," "religion and politics," has been raised by croakers in our midst and by adversaries without. The Catholic position has been correctly explained, however, by many in position to speak with weight of truth and sincerity; and without doubting, without faltering, the work will be advanced to a happy consummation. The success of Catholic federation will be the greatest triumph ever achieved by the Catholic press of the United States.

All this is laden with deepest meaning to us, to the nation, and to all the world. Awake, watch, work, and be ready!

#### PREPARATION FOR THE LOUD CRY.

MUCH has been said and written upon that phase of our work called the "loud cry." Those who will have a part in the loud cry of the Third Angel's Message are learning to humble their hearts and search the word of God, in order to ascertain their duty; and their anchor is both sure and steadfast within the veil, where our High Priest pleads his own blood in the heavenly sanctuary.

I saw that Satan was at work . . . to distract, deceive, and draw away God's people, just now in this sealing time. I saw some who were not standing stiffly for present truth. Their knees were trembling, and their feet sliding, because they were not firmly planted on the truth, and the covering of Almighty God could not be drawn over them while they were thus trembling. — "Early Writings," page 36.

Many are looking forward for the outpouring of the Spirit of God to fit them to stand in the day of the Lord. In "Early Writings," page 60, is the following:—

I saw that many were neglecting the preparation so needful, and were looking to the time of "refreshing" and the "latter rain" to fit them to stand in the day of the Lord, and to live in his sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole

truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it, and no Mediator to plead their cause before the Father. Before this time, the awfully solemn declaration has gone forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." I saw that none could share the "refreshing" unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in his presence.

Again, on page 49, we read:—

What leisure time we have should be spent in searching the Bible, which is to judge us in the last day. . . . When you lie down, and when you rise up, let it be your meditation. Live and act wholly in reference to the coming of the Son of man. The sealing time is very short, and soon will be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure.

We should never be content with a superficial knowledge of God's word. We should search as for hid treasure, studying the whole Bible. The plan of salvation is revealed as much in the writings of Moses as in the writings of the apostles. Christ said, "Had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John 5:46, 47. Again, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31.

When the Saviour appeared to his disciples, in the evening of the day of the resurrection, he breathed on them, and said, "Receive ye the Holy Ghost," and then he opened their understanding that they might understand the Scriptures. The Holy Ghost has the same power to-day: when he comes to any of us, the first thing he will do will be to open our understanding that we may understand the Scriptures. The following appeared in the first-page article of the REVIEW a few years ago, and shows that when the loud cry of the loud cry comes, and the Spirit of God is poured out in a special manner, God's people will not run with a few favorite texts, but that they will preach Christ from every portion of the revealed word, as Jesus did when he instructed his disciples in what was "written in the law of Moses, and in the prophets, and in the Psalms concerning himself:"—

Let every one who claims to believe the Lord is soon coming, search the Scriptures as never before; for Satan is determined to try every device possible to keep souls in darkness, and blind minds to the perils of the times in which we are now living. Let every believer take up his Bible with earnest prayer, that he may be enlightened as to what is truth, by the Holy Spirit, that he may know more of God, and Jesus Christ, whom he has sent. Search for truth as for hidden treasures, and disappoint the enemy. The time of test is just upon us, for the loud cry of the third angel is already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth. For it is the work of every one to whom the warning of the message has come, to lift up Jesus, to present him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to his disciples, and in the wondrous miracles wrought for the sons of men. "Search the Scriptures;" for "they are they which testify of me."

The loud cry is not simply a state of the mind, a happy flight of feeling: it is the power that attends God's people everywhere, as they go forth to proclaim the message. In the quotation just given, we are told that in order to engage in this work, we must be thoroughly grounded in God's word, that not simply the ministers, but "every one to whom the warning of the message has come," is to be able to "lift up Jesus" in the five ways mentioned,—"in types," "symbols," "revelations of the prophets," "as unveiled in the lessons given to his disciples, and in the wondrous miracles wrought for the sons of men." The Holy Spirit will not impart

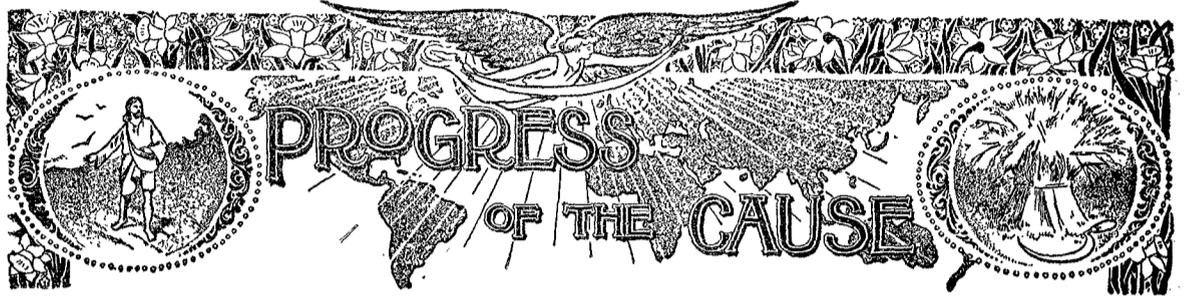
to us the knowledge of the Scriptures which God has been urging us for years to gain for ourselves; but the Spirit will bring to our remembrance what we have acquired, and give us wisdom to use this knowledge of God's word mightily to the salvation of souls. The Spirit works through the word, and if we neglect to shape our lives in harmony with the word, and expect mighty miracles as a sign of power, we shall be deceived, and find too late that we have neglected to obtain the needed preparation.

The glory of God will rest upon the patient, waiting ones, and they will fearlessly give the last solemn warning, proclaiming the fall of Babylon. The Third Angel's Message will do its work. The loud cry is this message given in its fullness. It is a clear-cut message, and will separate the precious from the vile. Miracles will attend the message, but mighty miracles will not be the greatest evi-

dence that we are in the loud cry. The greatest burden will be to proclaim the WORD with all boldness, and the signs and wonders will confirm the same.

The giving of the Third Angel's Message by God's people will be the greatest evidence. Many will be expecting great manifestations; and as the Jews of old had their minds so set upon a Saviour after their own ideas that they did not recognize the Saviour in the humble Nazarene, but crucified him, while they were anxiously looking for the Messiah; so, many at the present day will fail to hear the multitude of voices everywhere saying, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus," and will awaken to find the work has closed, while they were waiting for a display of mighty miracles.

S. N. H.



#### INDIA.

SINCE coming to Bombay in November, 1899, we have been busy, soliciting subscriptions for the *Oriental Watchman*, and canvassing for our large books, "Patriarchs and Prophets," and "The Great Controversy between Christ and Satan," nearly a hundred of which have been placed in the homes of Bombay. A goodly number of health books has also been sold. We hope that the canvassing will be continued during the coming winter, with the public preaching of the message.

A tent could be pitched at a central place, and readily reached by all who choose to come; as Bombay has one of the best street-car plants that is in operation, and for two cents, United States' value, one may be conveyed anywhere within city limits.

Meanwhile, as we have opportunity, we are holding Bible readings in the homes of the people. One young man, a native of the north of Ceylon, who speaks Tamil and Marathi, and has a good command of the English language, has, together with his wife, become much interested in the study of the message, and is now considering the question of the Sabbath. We hope that they will soon take their stand firmly for the Lord. An Armenian family have been receiving Bible instruction for several weeks, and seem eager to learn. We have also begun services at our home Sunday evenings, and already one woman observes the Sabbath, and rejoices in the light she has received.

Brother Richardson reports a new Sabbath-keeper at Otacamund, where he has been introducing the *Oriental Watchman*, and is anxious that public meetings be begun there soon, to develop the interest that has been awakened. Doors are open to us all through India.

The readers of the paper and books are calling for our preachers, and we are equally anxious to fill the demand, but find that we can not spread our company fast enough nor far enough to meet the necessities of the people. I trust that workers may soon be found in the home field who can come over and help us cast in the gospel net without delay.

A few weeks ago it fell to my lot to visit the famine districts. The famine relief fund had been coming in; and as I am the nearest to the distressed area, it was thought advisable that I should investigate the situation, and get, if possible, a more intelligent idea as to the most practical and helpful way of distributing the funds received.

Happily for me, when the time came to go, I met a missionary returning from Bombay to his district, which was in the famine neighborhood, and he kindly invited me to go with him. We traveled north, on the B. B. & C. I. Ry., three hundred and twenty-seven miles, to a small station called Sannand, in Gujarat. Here we exchanged the train for a bullock-cart, belonging to my missionary friend, and rode ten miles, to a small village, where the famine is a horrible reality.

It did not seem possible that men could be reduced to such skeletons and still be able to move about, but there they were before us.

One poor man, who applied for relief from the missionary, said he had managed thus far to main-

tain his family, and to keep his buffalo alive, by gathering green leaves, but at last had been forced to beg for help. Many had sold their doors from their houses to get a few pice, with which to buy food; others had gone so far as to pull down the rafters from over their heads for the same purpose. These people were given immediate relief, each family receiving a small amount of grain. Plans were laid to open relief works as soon as possible, so that the needy could earn something with which to sustain their families.

Arrangements were made for some to begin digging wells, the missionary paying them each day for the work done, thus affording immediate relief. The wells, once dug, will become a future source of water supply, and a means of irrigation. As far as possible, all work on the principle of helping the people to help themselves, and so discountenance the idea, now gaining currency, that the people are to be fed and clothed without any effort on their part.

Mr. King, my missionary friend, said he had opened two grain depots, where the people can buy small quantities of rice below the actual cost, care being taken to ascertain that the person who calls to buy at these reduced rates is a real sufferer from famine, and worthy of help. As part of the grain is sold at reduced rates, and part is dispensed gratuitously, it requires constantly inflowing funds to keep things going; and we were glad to leave with this missionary a part of the funds placed at our disposal for this purpose.

I visited other missionaries, and found them united in their efforts to save life, and to make the people self-supporting, encouraging them until the coming rains should prepare the fields for cultivation. They have now had rain throughout the famine districts, and I hope that the worst is over, and that growing crops will soon bid the famine depart.

Cholera has broken out, and I have just received a letter from Mr. King, saying that after an illness of a few hours, his little daughter died of that disease. He spoke in grateful terms of the fund placed with him for famine relief, and said that he had been praying for money to erect a cheap hospital for the very weak famine sufferers, and believed he could now do this.

The money coming to us from America and other places has served a double purpose,—that of famine relief, and Christian fellowship; for by sharing with the missionaries already in the field, we prove to them our comradeship.

E. ROBINSON.

SINCE the last preceding report from India some changes have taken place. The mission house, in Bow Bazar, Calcutta, has been given up, and our meetings are held in a hall, secured for a year, in the European quarter of the city. The hall is ample for our present needs, and by a partition at one end, supplies space for our office and depository. The company meeting here, will pay their share of the hall rent and all expenses of the meetings, leaving a small amount for the book depository to pay for office room. The amount thus saved can be put into public work in other cities in India.

Our office is now at 44a, Free School St., Calcutta.

The medical branch has also changed its location. Until recently their office was in one part of the city, and the hospital for patients in another. Now the work is carried on at 51 Park St., where offices, treatment rooms, and living quarters are combined. This is far more convenient for the workers, and they expect a considerable business increase as the result of the improved facilities. All the medical workers are engaged at the Park Street institution, which the doctors have decided to call the Medical and Surgical Sanitarium. The home institution has made the name "savitarium" known in India as an institutional name, so the word is understood.

Miss Burrus and Sister Fleming are in Calcutta, doing zenana work, or visiting the women in their homes. Sister Fleming heard the message at Naini Tal, while Brother and Sister Brown were at that hill station last summer. After a few months' canvassing, we called her to the zenana work in Calcutta, as she was already proficient in the Bengali language. The zenana work is one requiring steady, plodding effort, and doubtless we shall see more abundant fruit of it in the kingdom of God than in this world. Seeds of truth sown here and there in Hindu homes must surely bear fruit some day. The orphanage is at Karmatar, where Elders Robinson and Brown died. At present there are but fifteen children in it, but possibly we may add others during this famine. Genuine orphans are not so readily secured in India as in other lands, where the caste system does not work to keep the children within the family and tribal boundaries. The large societies working in the famine districts gather in many children, orphaned, or left, forsaken, at the poor-houses and relief camps. But, as our brethren found in the famine of 1897, unless one is stationed in the distressed districts, or is on good terms with the "orthodox" missionary circles, orphans are found with difficulty. The famine regions are a long way from Karmatar.

Brother and Sister Quantock are at Karmatar, looking after the children and the farm. We can never train the children on the cheap plan generally advertised; for the amount given would put only a rag around the body, and fill the stomach with rice and dahl twice a day. To make anything satisfactory of children in India, it takes the same care that is given to orphans in America, though on a cheaper scale, it is true; and it will take more care and training, because they live in an atmosphere of indifference, indolence, and deception. We are in no haste to add largely to our responsibilities in this direction. The orphan problem is, generally speaking, unsolved in India. Funds for their support are easily raised, but the difficulty to be met and conquered is that of making the child a useful member of Indian society. As yet the mission-trained convert is not at a premium in the business world. A missionary who has a large work, and makes brilliant reports, told me personally some time ago that his orphan children are worse than the heathen, and that he has to watch his preachers and teachers like a hawk, or they take advantage of him by false dealing. We wish to make sure work as we go, nor will we try to force the pace to make grand reports.

The farm is a much better place for the children than the house in the city, and, with the rent paid in by those who occupy the main bungalow, our expenses are lessened. With rain, our farm should produce a good quantity of rice. The land will probably never be very productive, and fruit and the finer grades of garden and farm produce do not grow well, even after the labor of irrigation, but during the next two years there will be opportunity to experiment and learn what will do best. Farming here is not what it is in America. The workmen are cheap, it is true, but will do as little as possible, and must be watched day and night. The head gardener, they tell me, stole a piece of cloth some time ago. Learning that the theft was traced to him, he called a council of villagers, and after much speaking, it was decided to burn the cloth. Why does not Brother Quantock turn him off? Well, why don't people in India turn servants off generally for petty peculations of foodstuffs, etc.? One would be changing servants all the time; for in the native servant code, the wages includes the right to take small articles belonging to their employer, and also a commission on all purchases.

Experienced medical help being required at Calcutta, the dispensary work that Brother Brown started at Karmatar has been discontinued, except as the workers may be able to do something for the natives coming with sores, bad eyes, etc. A young man, Babu Dewanjee, is teaching the children. Babu Mitter, who formerly was with the school, is engaged in Calcutta in general evangelistic work.

In one of the Calcutta suburbs, Balliaghata, we have our one native school for girls, with another Bengali worker, Babu Biswas, in charge. He and his wife have about thirty girls, of all ages from the little ones to those of ten years, at which age the girl generally leaves to get married.

Brother Ellery Robinson is in Bombay, where he has taken several hundred subscriptions to the *Oriental Watchman*, and sold a large number of books, besides visiting and doing Bible work. In connection with his rooms, he has a small hall-like room, which serves for a book depository and place for meetings. To draw together some who are interested, he has begun Sunday evening Bible studies for the public. Thus the heaven is working; and very possibly, by the time reinforcements come to carry on public meetings in the centers of India, it will be thought best to begin in Bombay a general effort for English-speaking peoples.

Brother I. D. Richardson, who came to sell books in India, has had good success. This summer he is working with our paper and small books in southern India. One other canvasser is in the field, Brother H. B. Meyers, who is assisted by his son. These two have recently sold a large number of books, mostly health works, in Burma and the Straits Settlements.

Our paper has now a circulation of about forty-seven hundred. We hope soon to get more literature in the vernaculars into circulation. We are but a handful, and can not say much of what has already been accomplished in this great field. It is far less than should have been done, and it seems sometimes as if America, with its increasing appeals and new enterprises, will continue to monopolize the Seventh-day Adventist energies to the end. But the Lord knows. When we see how China is seething, and know how much of unrest and trouble there is in all Asia, we are convinced that now is the most favorable time we shall ever have to work in these lands. We can only go forward and look to the Lord and the brethren for help.

The very fact that India is a dark land, morally, socially, and industrially, makes it a grand missionary field. One of the most depressing things in it is the condition of the convert communities after a century of missions. But the Third Angel's Message will work reform, and produce something different. Some in the native community are already facing the right way; and we know that many honest but uneducated ones are waiting for the message. Step by step we shall advance, and the Lord will bless the work, whether we are able to tabulate the results or not.

W. A. SPICER.

#### FROM THE FRENCH TENT IN NAMUR, QUEBEC.

We have had a rainy season, which has been unfavorable to the holding of tent-meetings. However, since reporting last, we have held Sunday meetings in our tent, and by visiting much from house to house, and occasionally holding a meeting among the France French at another place, have largely made up for the drawbacks resulting from the inclemency of the weather. Since haying has begun, I have gone into the field and engaged in work with those interested in the truth, setting them the example of discontinuing work on Friday in time to begin the observance of the Sabbath at sunset. I have found this an excellent way to initiate them into Sabbath-keeping. My helper, Brother Bourbeau, has done the same. Two France French families, whom I have thus assisted by manual labor, have begun to keep all God's commandments. These have many relatives, and, if faithful, will lead others to walk in the glorious way of present truth.

To know that even old ministers, after many years of hard missionary work in different fields and climes, can, by physical exercise and proper diet, together with other healthful habits, fully compete with strong young men in performing heavy work in the hay field, is a source of no small satisfaction to me. This also adds physical, mental, and moral health. Further, it sets a proper example of industry; and here relieves feeble and overtaxed women of some of the outdoor work which they usually do by the side of their husbands, and says to all that the habit of our Saviour and his apostles in honoring physical work is even now worthy of imitation. It is a blessed means of winning souls to Christ, and teaching them the truth as it is in Jesus. Brethren in the ministry, let us never disgrace the religion of Jesus Christ, nor go against God's original plan, by being ashamed of and neglecting physical exercise.

Soon after we reached this place, several of the France French who had been reading our literature asked for a discussion on points of difference between us and others, the two leading speakers to be myself and the French Presbyterian pastor in Namur, who had been boasting that he was prepared to meet us. A meeting was held, the pastor was present, and I spoke on a very practical subject, inviting him to take part. At the close of the discourse a leading Frenchman, representing several others of his nationality, asked that the points of difference between the minister and myself be dis-

cussed in a Christian way, that it might be known who had the truth. I gave all to understand that I had not asked for this discussion, but having been notified that it would be demanded, and that I must be one of the speakers, I had prepared regulations to be observed should such a discussion be called for. These held the speakers strictly to the Bible. I read my paper; the minister refused to go on, and said that God had sanctified no particular day, and if all kept Monday, he would keep it.

Of course I showed that God had sanctified the day of his rest, the last day of the New Testament week, that the Jews keep it to this day, and that the minister had virtually admitted that God had not ordained Sunday; for certainly he would not disobey God's express order to keep Sunday, by keeping Monday instead, if everybody kept Monday. All saw the point, and a glorious victory was gained for the ancient Sabbath.

But now the same minister announces that he will speak next Sunday on the importance of a better observance of Sunday; for the Sunday following a recent celebration of the day of France French liberty and independence (the 14th of July), most of his church-members joined with the world's people in dancing, drinking, racing, and shooting at marks for prizes. We wait to see how this minister will try to get out of his dilemma. Pray for the work among the French.

I would express gratitude to correspondents who have written us encouraging words.

D. T. BOURDEAU.

#### ONTARIO.

CARLETON PLACE.—Our camp-meeting at Guelph, from June 14-24, was an enjoyable occasion. The grounds were beautiful, a goodly number of our brethren and sisters attended, the weather was pleasant, and the meetings crowded. But above all, God was there with his blessing and providential guidance.

No work having been done in the eastern part of our province, Elder F. D. Starr and I began tent-meetings in Carleton Place, July 19. We have seen many manifestations of God's providence since then. Often it has looked as if the way would be blocked up because we lacked ground on which to pitch our tent. But our extremity has always been God's opportunity. We were unable to secure the use of a lot centrally situated, except one belonging to the town, and we had the assurance of that for only ten days. However, as it was the only opening, we pitched our tent and began meetings. We would have had the permanent use of this ground but for the complaints of the Methodists, whose church was directly opposite the town lot.

Since moving to our new location, we have presented the Sabbath truth, and last Sunday evening, after a discourse on the Third Angel's Message, eight persons promised to obey.

We hear encouraging reports of our brother ministers, who are battling for the right in other parts of the province.

W. H. SPEAR.

#### EXPERIENCE.

A FEW days ago it occurred to me to put up a reading-rack by the roadside. I tore up a dry-goods box and made a reading-rack, which I nailed to a tree by the roadside, and filled with papers and tracts. In less than two days they were all taken out. I have used all my papers and tracts, but will order a new supply to-morrow. Some of the brethren here have promised me all their papers after they have read them, and I am taking five copies of the *Signs of the Times* to use for this purpose. I will gladly accept clean copies of the REVIEW, *Signs*, and other periodicals and tracts.

No one can tell what good may result from this work. We are commanded to sow by all waters. "In the morning sow thy seed, in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that." It is better to use our papers in this way than to paste them on a wall, or to let the children destroy them, while souls all around us are perishing for the word of life, which it is our privilege to give them.

Brethren, if we appreciated the word of God as we should, and had the love for perishing souls and the missionary spirit that characterized the apostles and prophets, we should not waste so much precious time indulging self and seeking our own ease. We should take the books and papers that we have read till they seem dry and uninteresting, and lend them to our neighbors, and read to them, and talk to them about the love of Jesus and about his soon coming. By laboring for others we kindle, and fan into a flame, the little spark of love in our own souls.

W. T. WHITE.

## VERMONT.

THE work in Vermont is moving steadily forward. Our force of workers is small, but the Lord is blessing the efforts of the few, and some are accepting the truth. At St. Johnsbury, where Elder Adkins and his wife and Sister Lecklider are holding public services in a hall in the center of the city, the interest is increasing. At Barre, where my family is, Sisters Rice and Luce have recently engaged in Bible work, and are succeeding well in obtaining readers. The outlook at this place is encouraging. About twenty persons attend Sabbath-school and social service on the Sabbath.

Recently the writer visited East Sheldon, where an interest has been created by our literature. Several years ago "Bible Readings" and "Great Controversy" were sold in this vicinity. They were then laid away on the shelf, but now are read with deep interest. Four persons were baptized and united with the Bordoville church; while others are keeping the Sabbath, and still others are investigating the truth.

Our local camp-meeting, held at Bellows Falls, June 26 to July 2, was an excellent one. Not more than one hundred of our people were present at any time during the meetings, but from the first it was evident that these were there to seek the Lord and to get a better understanding of the truth for this time. On Sabbath morning Elder G. B. Thompson spoke, after which a call was made for all who desired to reconsecrate themselves to God to come forward. Almost the entire audience made a forward move. It was a precious season indeed. At the close of this service five persons followed their Lord in baptism. The outside interest was good, and some were convinced of the truth, who we hope will yet obey. We praise the Lord for a part in this closing work of the gospel.

Brethren, pray for the work in Vermont.

J. W. WATT.

## SOUTH CAROLINA.

SINCE returning from the District Conference held at Graysville, Tenn., in January, I have spent the time at and near my home in Shaw's Fork, S. C. My wife and I have held one or more meetings each week, and have visited among, and studied the Bible with, our neighbors as much as our circumstances would allow. We have also visited the sick, and given a number of successful treatments, as well as carried on considerable correspondence pertaining to the work.

Since April, 1899, with the assistance of Brother Parker Atwood, who secured from his parents the gift of one hundred acres of land for educational purposes, we have been preparing for the opening of school work at this place, on the industrial plan. In December, our cousin, Miss Julia Luccock, from the Sanitarium, who has been in the South for the last three years, came to our assistance, and has been much help to us. A few weeks ago she was united in marriage to Brother Atwood, and they are now permanently connected with us in this work.

As the use of a rude building was kindly given us, we were enabled to open school in February. The attendance was small, but after the first week it began to increase. By the third week the school and class work had grown to such an extent that my wife was unable to attend to it all; so I took the higher grades myself, spending a few hours each day hearing their recitations. The school was not large at any time; but the number of classes required to give each student the work he needed was such that one teacher could not do it justice. We have worked under unfavorable circumstances; for we have only a small two-room tenant-cabin in which to teach, without blackboards, maps, or even desks, only long, rough benches and a few chairs to sit upon, with rude, homemade tables for desks. These, with a four-foot-square rubber-cloth blackboard and a set of Dr. Kellogg's physiology charts, constitute our whole schoolroom equipment. Yet our school proved a success, and without exception our patrons were well satisfied.

The prospects for a much larger school in the fall are excellent. Several who live at a distance are talking of sending their children to board with our neighbors, and attend our school. One man who lives about thirteen miles from here recently told me that as soon as he gathers his crop, he is going to move his whole family into our neighborhood, that his children may have the benefit of the school. Last term one of our pupils came about fifteen miles, and another twelve. We are in need of a boarding hall, where we can accommodate such as these, but we must build a schoolhouse first. We hope to do this in time to open the school about October 1, and I trust the Lord will open the hearts of some of our brethren who have his treasures in trust, to assist us in this much-needed work. We need this schoolhouse, we need equipments for the

schoolroom, and our land needs to be improved, so that we can have a steady income from it in the future. We also need reference books and song books to use in the school and in our meetings. If any Sabbath-school has old copies of "Joyful Greetings" or "Gospel Song Sheaf," in good condition, which it wishes to give for missionary work, we should appreciate the gift very much. The expense connected with the starting of this work has been considerable, and I find my income as a General Conference worker much too small to provide for the work.

The interest in the religious work is correspondent with that in the school work. To reach the highest degree of success in this field, I am convinced that the educational work must be closely connected with ministerial effort. Educational work and Christian Help work, carefully conducted, beget confidence in the minds of the people, and they are then ready to listen to instruction from the same persons in religious matters. Our school work at this place has opened a field for meetings about twelve miles from here, where I now preach one Sunday each month. The Lord is wonderfully blessing, and is opening the way before us to proclaim the gospel of Jesus Christ as the power of God unto salvation. We are of good courage, notwithstanding the difficulties we have had to meet, and are expecting great things of the Lord, according to his promise.

My post-office address is Oakwood, S. C.; express office, Southern Express-Company, Montmorenci, S. C.; freight office, Montmorenci, S. C. This office does not receive freight if not prepaid.

B. F. GOWDY.

## THE WORLD'S OUTLOOK.

AT this, the close of the nineteenth century and the beginning of the twentieth, there is a great deal of discussion in regard to the outlook before the world. Perplexities have arisen, which are filling the hearts of men with fear and dread. Centuries ago the Lord told us that there would be distress among the nations, with perplexities, which would cause men's hearts to fail for fear. We see the literal fulfillment of these things to-day; and on every hand the question is being asked, What will be the end of these perplexities and troubles, and into what awful vortex is the world plunging? Seventh-day Adventists know the prophecies of truth that answer these questions, and they should use every energy to give this light to the world.

To assist in this work, the publishers of the *Signs of the Times* are preparing an unusually valuable number, which will be issued under date of November 28, and will be entitled "The World's Outlook Number." In the light of prophecy, it will discuss all these problems that are before the world, and will be a more important issue of the *Signs* than any ever printed.

It will be a thirty-two-page, double number, and will have a specially prepared, beautifully illustrated, attractive cover design, and the paper itself will be illustrated throughout.

Our people everywhere should plan early to give this special number of the *Signs* as wide a circulation as possible. It is the design to fill it with terse articles, which will point out in a clear and forcible manner the meaning of the conditions that are before the world to-day. We know that this paper will not only thrill our own people, but will throw rays of light across the pathway of the many thousands who shall read it. It should be placed in every home in the land.

Further particulars and facts concerning it will be given later.

A. O. TAIT.

## SEPTEMBER STUDY OF THE FIELD.

"Bermuda;" "The First German Camp-meeting;" "From the Land of Turkey."

September 16-22.

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

1. TELL something of the advantages to be found in Bermuda.
2. Why is the missionary work in this field out of proportion to its size and the number of inhabitants?
3. Tell something of the school that has been conducted there during the last year.
4. What is the membership of the German Conference?
5. What increase is reported for the last year?
6. Name the different fields represented at the German camp-meeting.
7. How is the work progressing in Turkey?
8. What experiences do the brethren have in this field which give them opportunity to present the message to those who occupy high positions in the government?



—Sweden is negotiating for a \$10,000,000 loan in this country.

—Continued wet weather threatens the potato crop of Ireland.

—It is thought that 20,000 Chinese were killed at the siege of Tientsin.

—On the Island of St. Helena 4,000 Boer prisoners are being cared for.

—The United States battle-ship "Oregon" has been ordered to Woosung, China.

—A strike on the Taff Vale Railway, in Wales, has caused a coal famine in England.

—A new elevator now being constructed at Duluth, will hold 3,750,000 bushels of grain.

—The Chinese admit a loss of 3,000 men during the siege of the foreign legations at Peking.

—Steamers from Glasgow will be quarantined twelve days at New York, because of bubonic plague.

—The price of coal has advanced thirty per cent in Newfoundland, the demand exceeding the supply.

—New York firemen will be furnished megaphones, to use in talking from tall buildings to the chiefs in the street.

—Leo Rassieur, of St. Louis, was recently elected commander-in-chief of the G. A. R., at the reunion in Chicago.

—The Union Pacific Railroad offers \$1,000 reward for each of the four men who robbed a train near Tip-ton, Wyo.

—Soldiers of the Connecticut militia are suffering from skin troubles, caused by the poison from the dye of the khaki uniforms.

—War between rival companies in Chicago has reduced gas to sixty cents a thousand feet, and the rate may drop to forty cents.

—Negroes have filed damage claims amounting to \$185,000, for being assaulted and maltreated in the late race riots of New York City.

—A United States war-ship has arrived at Tangier, Morocco, to enforce a claim arising out of the murder of a naturalized American citizen.

—The viceroy of India, Lord Curzon, telegraphs that good rain continues to fall, but that cholera still rages in many districts of that country.

—Four electric automobiles, carrying twelve passengers each, are now making hourly trips through Central Park, New York, and up Riverside Drive to Claremont.

—The coal famine in Germany is serious. The Prussian cabinet has modified the tariff on foreign coal, in order to facilitate importation from England and the United States.

—Sahekib Bey, head of the Cipher Bureau of the Turkish Foreign Office, has been appointed Turkish minister to the United States, in place of Ali Ferrouh Bey, recalled.

—The United States transport "Lawton" has returned from Cape Nome, with 220 passengers, two thirds of whom are destitute miners returned at the expense of the government.

—Arthur Sewell, Democratic nominee for vice-president in 1896, and famous ship owner, died at his summer home, Small Point, about twelve miles from Bath, Me., September 5, of apoplexy.

—All the telephone companies in California, Oregon, Washington, Nevada, Idaho, and Arizona, which are associated with the parent Bell Company, have been consolidated in one corporation, with a capital of \$15,000,000.

—The United States Department of Agriculture is procuring a good supply of the best varieties of foreign wheat used in the manufacture of macaroni, with the expectation that the use of them in this country will stimulate the home manufacturing industry.

—Elevated railways in Chicago and New York are using a device whereby their passengers are carried from the street to the elevated stations, without walking. Twenty-seven persons can be carried up simultaneously, making a total passenger-carrying capacity of 3,000 an hour.

—The submarine boat "Holland," built by private parties, has been sold to the United States government. Orders have since been given to build five similar boats. Of course, armor-plate manufacturers object to the submarine boats; for, in their own words, "If they succeed, Congress won't appropriate for so many ships." Without a doubt, the submarine boat has come to stay.

—The population of St. Louis is reported to be 575,238.

—Six hundred ore handlers on Cleveland, Ohio, docks are on a strike.

—The Lehigh Valley Railroad will not hereafter allow newsboys on its trains.

—The number of men participating in the recent G. A. R. parade in Chicago was 35,000.

—The forest fires, which were raging in the Yellowstone National Park, have been extinguished.

—It is rumored that Russia will "seize Manchuria, Germany Shawtung, and Japan Korea or Amoy."

—The first maker of vaccine quills, Wm. Lawrence, died at Coscob, Conn., August 25, aged ninety-two years.

—The present population of Boston, Mass., is 560,892, against 448,477 in 1890, an increase of 112,415, or 25.07 per cent.

—India is suffering from "one of the worst outbreaks of cholera ever recorded," the people dying at the rate of 7,000 a week.

—The Brooklyn bridge has dropped two and one-half feet, the heat having expanded the cables; but it is perfectly safe.

—F. H. Cooper, of the Siegel-Cooper Company, New York, will found an American Department store in London, England.

—Farmers in Cass County, Ind., have blown the toll-house to pieces, and opened the Burlington turnpike road to the public.

—It is reported that "enlistments in the United States army have been phenomenal since the beginning of trouble in China."

—Because of President McKinley's inability to attend the G. A. R. reunion, in Chicago, W. J. Bryan declined to be a visitor.

—With the exception of four towns, every town in Cuba was represented by the teachers attending the Harvard Summer School.

—All railroad crossings in New Jersey now have a flagman, and a sign over the roadway tells the hours during which he is on duty.

—The Cuban flag floated over Santiago de Cuba, August 25, for the first time since General Shafter ordered it hauled down in 1898.

—Since Spain has shifted the Philippine load onto Uncle Sam's shoulders, receiving her \$20,000,000 therefor, she is making rapid strides toward prosperity.

—A combine has been formed to control all the zinc business of the country. The New Jersey Zinc Company are the chief promoters of this new trust; capitalization, \$60,000,000.

—During the years 1890-94 Chicago's mortality record was 126,804, or a yearly average of 25,361, during the years 1895-99 there were but 117,531 deaths, or an average of 23,516 each year.

—Russian troops in the far East are on the way to China, to the number of 375,000, and mobilization is in progress all over European Russia. At Odessa fourteen steamers are chartered to take troops.

—In certain parts of South Africa the bitterness between the Boers and those speaking the English language is so great that the Americans have adopted badges, showing the public that the wearers are Americans.

—A Lorenzo Marques dispatch, dated August 28, reports heavy fighting between the Boers and British, at Machadodorp, in which the former were "defeated with great loss, leaving their guns and ammunition in the hands of the British."

—The Westinghouse Electric Company has secured the contract to equip, with American motors, an electric railway that is to skirt Lake Geneva, in Switzerland, and run through the Alps. The line is being built by an American syndicate.

—A London dispatch says that Great Britain is "alarmed by the prospect of an epidemic of bubonic plague." Two persons have died of the dread disease at Glasgow, Scotland, and ten families have been quarantined by the medical authorities.

—News from Washington, D. C., says that the officials of the State Department "are now convinced that the territorial integrity of China is seriously menaced by the secret plans of some of the Powers whose armies are operating in the yellow empire."

—Armour and Company have received an order from the Russian government for 6,000,000 pounds of "beef on the hoof," the largest order in the history of Chicago's meat trade. The cattle will be shipped to China from San Francisco, via Hawaii and Japan.

—The new United States battle-ship "Alabama" made an average speed of seventeen knots an hour, during four hours' continuous steaming, running each hour a full knot above the contract requirement. She was built by the Cramps, of Philadelphia, and made her test trip August 28.

—President McKinley has invited former Presidents Harrison and Cleveland to accept appointments on the international board of arbitration resulting from the Hague Peace Conference. At that conference each of the signatory Powers was authorized to appoint four members of the international board.

—In eleven days over 2,000 shells fell among the legationers in Peking.

—Sousa's band has closed its European tour, and returns to the United States in a few days.

—An electric car at Northville, Mich., was recently stopped by thousands of crickets being on the rails.

—The Amsterdam papers are urging the Boers to "wage a relentless war against Britain, and to spare no Britishers."

—For the first time since the Dreyfus trial, the French government will send officers to the grand German manoeuvres, this fall.

—The largest gun ever built in this country, and having a reach of fifteen miles, has just been tested before army officers, in South Bethlehem, Pa.

—In point of population, Detroit, Mich., is now the thirteenth city in the United States. The population is 285,704, against 205,876 in 1890, an increase of 38.77 per cent.

—George Greville, British minister at Bangkok since 1896, has been appointed minister to Mexico, succeeding Sir Henry Deering, who has been appointed British minister at Rio Janeiro.

—Owing to the severe windstorms on the inland lakes, a great tidal wave recently swept the shore of Lake Michigan, causing the water to recede 100 feet from some parts of the Illinois shore, and then to rush back again. The Chicago River level fell and rose about four feet.

—The American crusade for the export of United States coal to foreign countries, has opened with an order from England for 75,000 tons, for shipment via Baltimore. Orders for 200,000 tons of coal have recently been received from Italy, by the Chesapeake and Ohio Coal Company.

—Mrs. Olive Thorne Miller, the well-known author of "Bird Ways," "Among the Tree-Tops," and books of like character, wears a green gown and a leafy hat when she goes to the woods to study the habits of the feathered songsters, sitting motionless for hours, in order to observe them closely.

—A dispatch from Washington, Ind., dated August 27, states that "at the Odd Fellows picnic at Glendale, near here, to-day, one hundred persons were poisoned by eating ice cream that had been made in tin cans." Three came very near dying, and "all were in a critical condition for several hours."

—Bishop Watters, president of the national Afro-American council, recently stated before that body, at Indianapolis, Ind., that "prejudice against the race [colored] is on the increase, but advised negroes to be submissive, and work out their salvation through industry, education, and character."

—At the agricultural exhibition just opened at Toronto, Ontario, among other historic exhibits, is a sample of pears grown on pear-trees planted nearly 200 years ago, at Walkerville, Ontario, near Detroit, Mich. It is said that the trees from which the fruit was gathered are sixty feet in height, and have a girth of eight feet.

—Vice-Admiral Seymour (British), in a letter printed in the London *Express*, concerning the march to Peking, says: "The Germans we admired most; but for dash and go, none surpassed, or perhaps equaled, the Americans. The French had no particular rapprochement with any other nationality. The Germans and the Russians were inclined to hold together; but the Americans were with us always."

—The engagement of Queen Wilhelmina, of Holland, to Prince Frederick Adolf, of Mecklenburg-Schwerin, is announced. Prince Adolf is only eighteen years old, two years the junior of the queen. He succeeded his father as reigning duke, April 10, 1897. It is said that he is a good-looking boy, accomplished, manly, and modest. Mecklenburg-Schwerin is a principality on the northeast coast of Germany. It has an area of 5,135 square miles, and a population of 596,857.

—There are more than 300,000 persons engaged in the United States in the culture of bees, and the annual value of apian products is in excess of \$20,000,000. There are 110 apian societies in the country, and eight journals devoted to the industry. It is further said that "the present existing flora of the United States could undoubtedly support, with the same average profit, ten times the number of colonies of bees it now supports. That means an industry of \$200,000,000 a year, supporting 3,000,000 healthy, happy workers." England is the chief buyer of American honey.

—Catholic papers in Italy are now busy publishing statements to the effect that some months before his death the late King Humbert made overtures to the Vatican for reconciliation. According to the Rome correspondent of the London *Daily Express*, Humbert "wrote to Cardinal Ginseppe Prisco, archbishop of Naples, requesting that a trustworthy priest be sent to hear his confession. A priest was sent, but absolution was refused unless Humbert would agree to abdicate and give up Rome. The king asked time to consider, as he was anxious to receive the sacrament," and "it was this communication to the priest that induced the Holy See to grant Christian burial. King Humbert's letter to Cardinal Prisco will be published. A circular note from the Vatican to the Catholic powers declares that so long as Italy contests the rights of the Holy See, the pope will recognize Victor Emmanuel as king of Sardinia only."



#### CAMP-MEETINGS FOR 1900.

DISTRICT ONE.		
West Virginia, Fairmont,	Sept.	13-24
DISTRICT TWO.		
Tennessee River, Paris, Tenn.,	Sept.	6-16
Cumberland Mission, Harriman, Tenn.,	Sept.	14-23
Florida, Terra Ceia,	Sept. 28 to Oct. 8	
Florida, Punta Gorda,	Oct.	12-22
Florida, Ocala,	Oct. 26 to Nov. 5	
DISTRICT THREE.		
Illinois (local), Salem,	Sept.	13-23
Indiana, Muncie,	Sept.	13-23
DISTRICT FOUR.		
Nebraska (State), Seward,	Sept.	18-23
Dakota, Beresford, S. D.,	Sept.	19-24
Iowa, Ottumwa,	Sept.	25-30
Iowa, Exira,	Oct.	9-14
DISTRICT FIVE.		
Kansas (State), Emporia,	Sept.	20-30
Colorado (State), Denver,	Sept.	6-17
DISTRICT SIX.		
California, Napa,	Sept. 27 to Oct. 7	
California, Chico,	Oct.	11-21
Upper Columbia, Baker City, Ore.,	Sept.	14-24

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

WANTED.—By his sister Martha, the address of William Rumbold, a florist, formerly of Alderbury, Salisbury, England. About twenty-eight years ago he went to America. Address Mrs. Bendaill, Donnybrook, West Australia.

### Obituaries.

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

FEATHER.—Died near Highmore, S. D., June 5, 1900, Edna Jane, daughter of I. K. Feather. A large number of neighbors listened to words of comfort upon the Christian's hope, by the writer. M. M. KENNY.

PETRE.—Died at Springfield, Ill., July 21, 1900, Jacob Petre, in his fifty-fifth year. For many years he had been almost blind, and was attacked by palsy and dropsical trouble. Funeral services were conducted by Dr. L. A. Reed; text, James 4:14. GEO. TUTTLE.

LAFFERTY.—Died July 12, 1900, at the St. Helena Sanitarium, Cal., after a painful illness of more than twelve years, Sister Carrie Lafferty, a native of Ohio, aged 40 years. She accepted the truth about three years ago, and died in the faith of the soon coming of our Lord. Services were conducted by the writer. A. C. MC OLIVER.

PACKARD.—Sarah Jane Packard was born in New York, State, May 10, 1821, and died triumphant in the faith, at Scottville, Mich., June 23, 1900, aged 79 years, 1 month, 13 days. The deceased accepted the Third Angel's Message in 1860 at Greenville, Mich. Words of comfort were spoken on the funeral occasion by the writer, from Rev. 14:13. C. N. SANDERS.

DEARBORN.—Died at Hudsonville, Mich., Aug. 7, 1900, Henry Dearborn, aged 89 years, 7 months, 20 days. He and his wife accepted the Adventist faith in 1845. His aged widow, seven children, sixteen grandchildren, and six great-grandchildren survive him. Discourse was given at the funeral by the writer, in the United Brethren church, to a large, attentive audience. A. SMITH.

TAYLOR.—Died at the home of her parents, Edward and Josephine Squires, near Greenville, Ore., July 6, 1900, of a complication of diseases, Mrs. Josie Taylor, aged 24 years, 7 months, 5 days. She bore her sufferings with quiet patience and Christian resignation. She fell asleep with a bright hope of a home in that world where pain and death will never come. Funeral discourse was delivered by W. J. Burden. R. D. BENHAM.

HUFFINGTON.—Died at Hidalgo, Ill., July 16, 1900, of a complication of diseases, my wife's father, George W. Huffington, aged 85 years. Father Huffington first heard the Adventist doctrine preached nearly thirty years ago. And although he never united with the church, he was a firm believer in the truth, and for the last twenty years endeavored to keep all the commandments of God. Funeral sermon was delivered by the writer; text, 1 Cor. 15:26. C. H. BLISS.

COUTANT.—Died at Radcliffe, Iowa, Aug. 5, 1900, Stephen Roe Coutant, in the seventy-third year of his age. Brother Coutant was converted when twenty-six years old, and united with the Methodist Church, where his faithful labors as an exhorter were the means of bringing many souls to Christ. Later he united with the Seventh-day Adventist Church, and died with a hope of a part in the first resurrection. Words of comfort were spoken in the Christian church. N. C. BERGERSEN.

THE 25,000 MARK IN THE SALE OF "MARSHALING OF THE NATIONS"

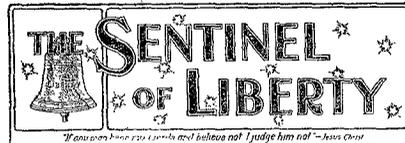
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WEST-BOUND FROM BATTLE CREEK.

Table listing train schedules for west-bound routes from Battle Creek, including No. 9, No. 1, No. 3, No. 5, and No. 75.

EAST-BOUND FROM BATTLE CREEK.

Table listing train schedules for east-bound routes from Battle Creek, including No. 8, No. 4, No. 6, No. 2, and No. 74.

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 17, 1900.

Large table showing Michigan Central train schedules for various routes including Chicago, Detroit, and Buffalo.

\*Daily. \*Daily except Sunday. Trains on Battle Creek Division depart at 8:05 a. m. and 4:10 p. m., and arrive at 12:40 p. m. and 6:15 p. m. daily except Sunday.

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Is Sunday The Sabbath?

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

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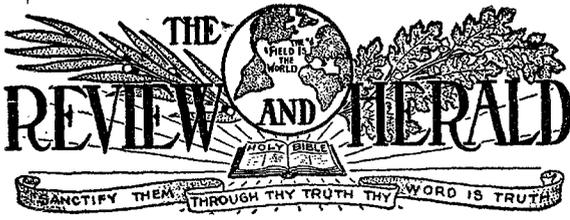
During the current year the publishers expect to make the Library more valuable than the preceding volume. The first number has already been issued. It is entitled "LOOKING UNTO JESUS, or Christ in Type and Antitype," by Elder Uriah Smith.

The articles by Elder A. T. Jones, on the "Third Angel's Message" and the "Seven Trumpets," will also appear as one number. Other numbers will be announced later.

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BATTLE CREEK, MICH., SEPTEMBER 11, 1900.

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THE post-office address of Elder A. F. Bal-lenger is Gospel Tent, 1413 Whitelock St., Baltimore, Md.

THE article on "Modern Babylon" this week is of special importance and special value. We especially ask all to read it slowly and study it carefully as they read.

THE combination of the Kentucky State treasurer's safe was lost. Machinists worked for three days to open it, but without making any real progress. From the penitentiary a man was brought who opened it in about twenty minutes.

THE *Sentinel of Liberty* truly remarks: "The fact that America is in Asia, cheered on by the great Powers of the world, has in it a significance that can scarcely be realized now, but which will be realized more and more keenly as time goes on."

AT a number of places in the South, indignation meetings have been held in the last few days, at which resolutions were passed protesting against the "uncivilized conduct" of large bodies of people in the North, especially in Ohio and New York.

THE Grand Army of the Republic at their late reunion, in Chicago, voted almost unanimously against the proposal to fix Decoration day to a Sunday—the last Sunday in May. We wish a whole lot of other people would act as sensibly, as to the public recognition of Sunday.

UPON evidence of such kind and in such quantities as it is impossible to evade, the Powers are compelled to admit, and the world to believe, that the troops of the allied Powers, upon their entrance into Peking, engaged in "systematic" and thorough looting.

A CORRESPONDENT of the London *Daily Mail* gives, from "a diplomat of high standing," the following words, which truly show the real spirit that exists among the great world-powers:—

England has no first-class Power, except America, which offers her the slightest ground for hoping a friendly hearing of her case. The better feeling of to-day will generate war against her to-morrow. Russia's plan, which is encouraged by Austria-Hungary, France, and Germany, is to strip Great Britain of all support—to leave her naked—before such a war begins.

A SHORT time ago a prominent attorney of Washington City said that "the most prominent official of the American government in the Orient has reported that not a foot of ground in the Philippine Islands outside of rifle shot of the American soldiers is in the control of the United States government."

THE United States paid Spain twenty million dollars for the Philippine Islands and people, and since that, has paid more than nine times as much money,—\$186,678,000,—and twenty-two hundred and one men, and twenty hundred and seventy-three wounds, in the effort to govern them; and the thing is not yet near done.

A CLERGYMAN in New Haven, Conn., claims to have discovered that science can aid religion "as a cure for sin;" and therefore proposes to cure, by *hypnotism*, the cigarette habit in boys. But in such "science" as that, there is neither science nor cure for sin. There is a science that will cure sin: it is the science of the cross of Jesus Christ. But that is not an aid to religion, it is religion.

THE Porto Ricans are the people who, in 1898, hoisted the American flag, welcomed the United States troops, and with demonstrations of delight celebrated their deliverance from Spain. This year, 1900, they let the fourth of July pass unnoticed, and also the anniversary of their deliverance from Spanish rule, and celebrated with great emphasis the day of Spain's patron saint.

THE *Medical Missionary and Gospel of Health* for July is an especially interesting number on account of its full report of the graduating exercises of the medical missionary class of 1900. We heartily wish that every person in the United States would read the addresses delivered on that occasion, and particularly that of Dr. Dowkontt. They are all in this number. By all means, get it.

A DISPATCH from Manila, August 5, says: "On September 1 the commission headed by Judge Taft will become the legislative body of the Philippines, with power to take and appropriate insular moneys, to establish judicial and educational systems, and to make and pass all laws." And yet that commission is "the personal representative of the President of the United States," who of right has no legislative power at all. How can the commission represent the President in making laws, when the President has no authority whatever to make any law?—It simply can not be done. Then, instead of representing the President, the commission merely represents the person who is President. And since the commission represents this person, who is not present, in things in which he would have no authority but his own personal will if he were present, the sum of it is that the commission represents merely its own will. And all this under the jurisdiction of the United States! Where in that is there any recognition of the Constitution?—It would be impossible to abandon the Constitution more completely than is done in this arrangement.

THE international problem in China is as perplexing as ever. Not one of the Powers knows what is the best thing to do. And only one of the Powers—Germany—seems to know certainly what she will do. Germany knows that she is going to stay in Peking, for the present anyhow. Russia presented a proposal that she would leave—not China, but—Peking, if the other Powers would do so. The United States caught this as a cue, and presented to the world the proposition; but neither Germany nor Britain would trust Russia, and so the scheme could not carry. It is therefore settled just now that the Powers will all stay in Peking; but what for, and what they shall do there, no one of them knows. The pretense presented by the United States for staying is "to protect her interests and the native Christians." But what call she has to protect native Christians in China, any more than in Russia or the Philippines, nobody has explained. But the United States setting herself up as the special champion of Christians in China, or anywhere else, is another distinct and long stride in the making of the Image of the Beast. For how long shall she be the special champion of Christians abroad before she will be the same thing at home?

#### THE MICHIGAN CAMP-MEETING.

WE have good news from the Michigan campground; and although not undertaking to give a report, we thought a few facts would be of interest to the readers of the REVIEW.

The camp is favorably situated in a grove, which gives ample shade, and yet is not so dense as to be unsanitary. There are about two thousand campers on the grounds, in two hundred and seventy-five tents. A good spirit prevails, and the meetings are successful. All seem anxious to seek the blessing of God as never before. The preaching is a combination of the practical and the doctrinal.

The outside attendance is not large, but those who come seem interested. Already sixteen persons have been baptized. There was fully twelve hundred dollars subscribed for the relief of the schools. About seven hundred of the forthcoming books, "The Parables of Jesus, or Christ's Object Lessons," were subscribed for.

The meeting closes Sunday night, September 9. A report in full will of course be made soon, but the blessings already received, and the manifest desire to forward the message, will certainly be instrumental in disseminating the truth in the State as never before. A larger tithe was paid by the churches than for several years before, and the Conference is out of debt, and is determined to push the work. We thank the Lord for his loving kindness, and for the blessing richly bestowed upon all the campers.

S. H. LANE.

THE Medical Missionary Board wishes to notify the public that J. Henry Myers is not a representative of the International Medical Missionary and Benevolent Association, and is not authorized by them to solicit money for any purpose whatever. He has not been connected with the association for a year and a half, and his work is not indorsed by their board.

J. H. KELLOGG, Pres.