

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

Wm Groff 2038

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

VOL. 77, No. 35.

BATTLE CREEK, MICH., AUGUST 28, 1900.

WHOLE No., 2391.

The Review and Herald,

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,
 BATTLE CREEK, MICHIGAN.

Terms, in Advance,

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

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

REVIEW AND HERALD, Battle Creek, Mich.

[ENTERED AT THE POST OFFICE AT BATTLE CREEK.]

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

SATISFIED.

C. H. KESLAKE.

(New Brunswick, N. J.)

WHEN in his beauty the Saviour I see,
 When in his image renewed I shall be,
 When from all sin I'm forever set free,
 I shall be satisfied.

When in my bosom shall dwell love divine,
 When in my life my dear Saviour shall shine,
 So that the world may know, Lord, I am thine,
 I shall be satisfied.

When, filled with love, with lost sinners I plead,
 And, led by Jesus, shall show them their need,
 How for them all the dear Saviour did bleed,
 I shall be satisfied.

When day by day I'm possessed of Christ's mind,
 And in his service my happiness find;
 When, as was he, I am gentle and kind,
 I shall be satisfied.

When from the voice of my Saviour I hear
 The glad invitation his glory to share,—
 Precious the thought! 't will be sweet to be there,
 I shall be satisfied.

"PARTAKERS OF THE DIVINE NATURE."

MRS. E. G. WHITE.

"GRACE and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

These words present before the Christian the privileges brought within his reach through the sacrifice of the Son of God. The promises are full and broad and deep. They encourage our faith; for has not God pledged his word to combine his divine power with our human efforts, that we may overcome by the blood of

the Lamb and the word of our testimony? While Satan is playing the game of life for the souls of men, precious encouragement is given to the one who seeks to do God's will. "Let him take hold of my strength, that he may make peace with me," God says, "and he shall make peace with me."

Man has the assurance that he can become a partaker of the divine nature, even as Christ became a partaker of human nature. In Christ God pledges himself to come under obligation to mankind, if man will comply with the conditions. "Take my yoke upon you," he says, "and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." God purposes to yoke up with human instrumentalities. This must be a work of co-operation; for how can two walk together, except they be agreed? Never did an earthly parent pity and love his children as our Heavenly Father pities and yearns for those who strive for the overcomer's reward. Promises of his love and his grace could not be more abundant. And this that we might be "partakers of the divine nature, having escaped the corruption that is in the world through lust."

Personal piety bears its testimony in a wise and unreserved co-operation with divine principles. The apostle Peter writes: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. . . . For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ."

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but now are the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conscience honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

"The elders which are among you I exhort," Peter continues, "who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed:

feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. Casting all your care upon him; for he careth for you. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."

These directions to the elders of the church are to be heeded. If God, the great Master worker, is with his servants, they will reveal this fact in their daily conduct. Among those who have the oversight of the flock of God are men who bear the stamp of defective characters. They are not walking with Christ. Their piety is not sound and healthful; it is of a cheap order. These need to learn what constitutes true religion. Religion is not a patchwork concern, which makes everything of the Christian's name, and in which self is personified. A man's religion must be founded on the word of God. Practiced in the home life, and exemplified in the church, it will constitute him a laborer together with God.

The efficiency of any church lies in the willingness of its members to learn. Upon the love and harmonious action of church-members depend their power for winning souls to Christ. Therefore cherish love and confidence; for this will give you moral strength. Those who do not make the kingdom of God their first consideration soon lose God out of their experience; for he is the great worker. "Work out your own salvation with fear and trembling," he says, "for it is God which worketh in you both to will and to do of his good pleasure." "Ye are God's husbandry, ye are God's building." Let the transforming energies of the Holy Spirit into the temple of the soul.

In failing to co-operate with God, the church has lost her first love. Very many of God's professed people to-day do not love God supremely and their neighbors as themselves. The prayer of Christ for unity among his followers is not lived out. The principles that Christ carried into his life and work must be practiced. God has given dignity to men by giving his Son to save them. Christ allied himself to humanity that he might make it possible for humanity to ally itself with divine power, that man might love his fellow man with the love wherewith Christ has loved him. Christ calls upon men to exercise the same spirit of forgiveness, the same tender spirit of sympathy and love, which he has revealed for us. This is a debt that every man enlightened by the Spirit of God and converted through the truth owes to every other man with whom he comes

in contact, be he friend or foe, acquaintance or stranger.

Jesus is inviting all who will co-operate with him. A great work is to be done, and God calls the willing ones to come out from among those who will not take their stand by the side of Christ. Who will co-operate with the Captain of our salvation? A practical religion is the life and power of the church. The only way for the church to increase in efficiency is for the members to grow up to the full stature of men and women in Christ Jesus. Then will their light shine in clear, bright rays to those who have not a knowledge of the truth. Then work, yes, work with all your powers, for the perishing souls around you. And as you work, pray. God is always at your right hand, proffering you his omnipotent power. Lift up the standard higher and still higher. Let your glad cry be, "Behold the Lamb of God, which taketh away the sin of the world." The Captain of the Lord's host has gone before you. Then press on after your leader. Strike the foe like men who have learned of Christ. Handle his weapon, "It is written." Thus you can work with Christ, and even your thoughts will be brought into captivity to his will.

As we work in Christ's lines, God will break down the partition walls. He will widen before us the circle of our influence. Leading us to the mount of Beatitudes, he will strengthen our vision by presenting before us truths of the greatest importance. All territorial lines, all man-made distinctions, disappear before his teaching. Our vision takes in sinful, suffering humanity in the regions beyond. God wishes us to learn deeper lessons. He desires to lead us to greater heights, to educate us to love and obey him. He wishes to place us where we can use the talents he has given us. He is giving us opportunities to impart grace, that he may refill us with increased grace. It is by working in Christ's lines that we become laborers together with God. Do not fail nor be discouraged in the work. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." God's promise is immutable. The unfailing God has encouraged us to ask, assuring us that he will establish his word. Hope and faith will increase as the agent of God works with all the talents that God has provided.

When our intrusted capabilities are allowed to lie unimproved, God's vineyard is deprived of the labor it should have. We are to obey the command, "As ye would that men should do to you, do ye also to them likewise." This is a duty, broad and deep, to be brought into our practical lives, one which, under God's divine working, will be a convincing power to the world. Go, laborers, go and work in humble ways to bring souls to the truth. The Lord will open the way before you. In the great day of reckoning, the slothful servant will be dealt with according to the work he might have done by putting his talents to use. Your one talent improved will gain another talent, and those two talents will gain other two. In a faithful discharge of your duty, you will acquire increased ability, tact, knowledge, and experience.

Had there been nothing in the world to work at cross-purposes with us, our patience, forbearance, gentleness, meekness, and long-suffering would not have been called into action. The more these graces are exercised, the more they will be increased and strengthened. The more we deal our temporal bread to the hungry, the oftener we clothe the naked, visit the sick, and relieve the fatherless and the widow in their affliction, the more decidedly shall we realize the blessing of God.

Every believer who takes the yoke of Christ pledges himself — soul, body, and spirit — to do God's work in self-denial and self-sacrifice.

He is a partaker of Christ's joys and of his sufferings. He is imbued with his courage. The obedience that God required of Adam in Eden will be the obedience he will render to all the commandments of God. From the first hour of his belief in Christ as his personal Saviour, all his influence will be under contribution to God. He is Christ's purchased possession, and his physical, mental, and moral powers are to be constantly increasing in adaptability for the work of God.

Those standing under Christ's banners are to be united in the work. They are to be of one mind, of one judgment. As there is to be one Shepherd of the sheep, so there is to be one flock. Union with Christ brings man back to his allegiance to his Creator. It implants in his mind a love for God and for his holy law. The person who is one with Christ prays, and watches unto prayer, that he may have transcribed in his heart and reflected in his life the righteousness of God. "The Word was made flesh, and dwelt among us, . . . full of grace and truth. . . . And of his fullness have all we received, and grace for grace." Upon this all-perfect pattern he fixes his eye; and with open face, beholding as in a glass the glory of the Lord, he is changed into the same image from glory to glory, "even as by the Spirit of the Lord."

QUESTION.

The King's Messenger.

How can you enjoy the presence of the Holy Spirit and be so immersed in business? is the question propounded by many of my friends. The idea seems to be that to be indwelt by the Comforter we must be idly supine and lazily happy. The thought has in some way obtained that his abiding is only for those who live pietistic lives, and shut themselves out from the world, and give themselves up to dreamy ecstasies, or engage in entrancing deliriums of delight. Hence the monkish cell was the plan in other ages; the separation was the way later; and now it is the profession and the practice. Business is regarded "worldly;" and to be engaged in business is to be "worldly minded" and to be "serving mammon;" and how dwells the Holy Spirit in such?

Paul worked with his own hands, and was dwelling in his own hired house, that he might not be chargeable to any. To be "diligent in business" preceded the "fervent in spirit," and in both "serving the Lord."

To my mind the Holy Ghost does not, can not, abide in a lazy person; for an idle mind is the devil's workshop, and this surely is no place for Him. Do business unto the Lord. Whatever you do, do it as unto him.

So many of our young people desire to shirk work — to go to school, to attend conventions, to continually go to meetings, thinking these will tend to their spiritual development, and anything of manual labors will lessen their growth in grace. To attain this they are willing to pauperize themselves, and to be beggars on the Christian community. This seems to be a mistake. The Holy Spirit does not design that we should lose our manhood or womanhood, or degrade ourselves by living on or off of others. He desires us to be dependent on him, and independent of others; to be in subjection to no one; to love, and live, and labor for his glory and the good of men.

There is more enjoyment in business than out. There is more communion in *service* than in idleness. The way to serve God is to use the talents he has given — to meet with the trials and tribulations incident to a business life is the best way to grow in grace and in the knowledge of the truth

CONFUSING MORAL DISTINCTIONS.

The Watchman.

THE fact that the purposes of God are accomplished in spite of the evil done by men, and that the evil done by men is overruled in the interests of God's kingdom, should not for a moment blind our eyes to the fact that the evil done by man is always and everywhere evil, and that it is not in the slightest degree palliated or excused by the excellence of the purposes toward which it seems to have contributed. The moment we have admitted that God chooses unrighteous methods to advance his purposes, we have struck at the root of the conception of God as a righteous being. If he does that, you can not make it out that he has any moral character whatever. Whatever else he is, he is not a being that supremely loves righteousness and hates iniquity.

The Christian is justified in saying, with David, "The Lord reigneth, . . . let the earth rejoice." Like Isaiah, David took great comfort because he believed that Jehovah sat upon the circle of the heavens. They believed that the wrath of man should praise him, and the remainder he would restrain. But never for a moment did David or Isaiah lose a perception of the fact that evil is always evil, and that it does not in the slightest degree lose its character of evil by being overruled to advance the divine purposes.

This line of reflection is of the greatest importance to-day, because we observe that men who ought to know better, — some ministers of the gospel and missionaries, — are using language in a way that obliterates the clearest moral distinctions. Frequently during the last year we have heard statements like this: It may be that the relation of the advanced nations toward the backward races, and of Christendom toward the Chinese Empire, has not been morally defensible. We would admit that grievous injustices have been committed; but, for all that, we believe that the interests of civilization have been promoted, and the cause of Christian missions has been advanced.

Now it is proper to rejoice that these ends, in the providence of God, have been promoted; but such a mode of statement gives color to the notion that the methods are palliated and atoned for by the excellence of the ends that have been served. In this matter it seems to us that there is only one consistent attitude for those who believe that God is essentially a God of righteousness. It is to denounce and refuse to condone injustice, fraud, oppression, treachery, and unrighteous aggression, no matter how directly they may appear to promote the interests of civilization or religion. The moment a man allows his belief that God will overrule the wrath of man to condone unrighteous methods, he has begun to confuse fundamental moral distinctions.

The truth is that evil is always evil, and however it may be overruled to serve beneficent ends, it is always wicked; the face of God is always set against it, and it always involves an eternal loss. God does not, and can not, choose such methods. He overrules them, but he does not condone them. They never lose their character of evil in his sight. There always was a better way to achieve the end in view, and God would have achieved that end in the better way, if the self-will of man had not chosen the evil.

Why, the sin of Judas can be amply and triumphantly defended by the identical reasoning that is employed to palliate national injustice; for the sin of Judas directly contributed to the sacrifice of Christ for the redemption of the world.

"God's law is the law of love."



THE SABBATH-SCHOOL WORK.*

A. T. JONES.

OUR time is so nearly gone that I can call attention only to another phase of this subject. But I hope that this to which I have called your attention will encourage every soul here to get the principle so that we can have it, every one, every day, as we come into the school, or into the church. Let us not continue for a moment in a way that any of the Sabbath-school lessons, in the book of Galatians, or in any other part of the Bible, will be in any sense dry or tedious. If it has been so with any, let it not be so longer.

There is a philosophy in bringing to us now this great principle of the book of Galatians. This is in order that we may be able to show to the world the way to the power of God. That is what the Third Angel's Message is. We must learn it ourselves, before we can give it to the world.

There is not only a philosophy in the bringing of the study of this book to us now, but there is a philosophy *in the book itself*—in the way it is put together in presenting the gospel as it is, and that which annihilates all ceremonialism, root and branch.

Look at it. The first thing in the book, after the greeting, is: "Grace be to you and peace from God the Father, and from our Lord Jesus Christ." Thus speaks that word always to every soul. Can anybody ever grow weary of drinking in the grace of God and his peace, which are poured out from heaven in a mighty stream? Then accept that word, and drink in of the grace of God, and his peace, in all its fullness,—the peace of God, which passeth all understanding. Then that peace will keep your hearts, and will keep your minds, through Christ Jesus. Many persons are distressed in keeping their minds where they would like to have them. They are anxious, and toiling, to keep their heart in the right way. Oh, just take in the grace and the peace of God, which are given to you in the very first thought of the book of Galatians, and that "peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Then thy peace shall be "as a river, and thy righteousness as the waves of the sea."

What is the next thought?—Oh, it is that he "gave himself for our sins,"—gave *himself* for our sins. For what did he give himself?—For *my sins*? He paid the price for all the world? Did he buy *the sins* of all the world?—He did. Then to whom do the sins of the world belong?—To him.

Let us leave out the great world now, and count those *in this house*. To whom do all the sins of all the people in this house to-day belong?—To him.

Now let us leave out all the others, and let only you and me be counted. To whom do all *your sins* belong to-day? Whose are they?—They are Christ's. All *mine* are his; every sin that I ever had, every one that the Lord himself could find in me now,—and he could find a host,—whatever sins could be found by the mighty

searching of the Lord, belong to the Lord Jesus, because he paid the price for them—he gave *himself* for *my* sins. He paid such a price that I could not ask him to forego what he paid. He gave himself for my sins; and in that he gave himself for me, *sins and all*.

That is where many persons mistake. They get it into their heads, somehow,—it is from Satan, of course,—that the Lord will receive them, if only they will separate themselves from their sins, and come to him without sin. But that is a satanic delusion. We can not separate ourselves from our sins. We can *choose* to have it so; but *he* is the only One who can take away our sins. He bought us and made us his own, sins and all. You belong to him, sins and all. We all belong to him, sins and all. And he can cleanse us from all sin. Only he can do it. We never can. We have all tried it. "There is no peace, saith my God, to the wicked," because the sin is still there, and he (the wicked) can not get rid of it. But when the Lord takes away that sin, and puts *his own righteousness* in the place of the sin, do you not see that that righteousness, being the very essence, the very quality of God's own character, imparts righteousness to the believer in Jesus? And through him it is manifested to others. That is just what the Lord Jesus can do; that is what he *does*, for everyone who will let him have what he bought—himself, sins and all.

And what did he do it for?—"Who gave himself for our sins, that he might *deliver us from this present evil world*." Oh, who would not wish to be delivered from this present evil world? Who would not be glad, and who is not glad, if he can be delivered from this present evil world? There is deliverance for every soul in the world. Christ has paid the price. He has done the work. And when we allow him to have what he has paid for, he does deliver. [Voice: "Praise the Lord!"] Then let every soul in the house take this deliverance to-day, and let the Lord do what he will with his own. He makes us fit to dwell with him—fit "to be partakers of the inheritance of the saints in light." He "hath delivered us from the powers of darkness, and hath translated us into the kingdom of his dear Son."

Then he gives us this precious gospel, which an angel from heaven could not improve. And *that* comes to us "by revelation." By next Sabbath every teacher can come before his class with that genuine gospel taught to him by revelation of God. It can not be taught to you by men: "they shall all be taught of God." It must be taught by revelation—the direct revelation of Jesus Christ to the soul.

And how is it done?—Oh, "it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son *IN* me,"—"Christ in you, the hope of glory,"—Christ in the life, the power of God,—Christ in the life, the wisdom of God,—Christ in the life, "all the fullness of God." That is this gospel.

And it is all put into the *first* chapter, to prepare you to see and to receive *the truths in the following chapters*. And, I pray you, do not pass by the first chapter of Galatians without finding the power of God. If you do, you will not be prepared to receive the truths

in the chapters that follow, and you will be at sea all the way through. God has put that book together in such a way that you and I, going through the book, shall be brought into the way of God,—into the way in which he wishes us to go,—to be delivered forever from the very principle; root and branch, of ceremonialism, in whatever way it may manifest itself in the world.

Then, for your soul's sake, brethren and sisters,—for the sake of the sifting that will come to this whole denomination, through the very study of this book of Galatians,—let every one seek the Lord with all the heart, and receive the truth that is given in the lessons before you in the first chapter. Do not go into the second chapter,—do not think of going there; you are not prepared to go there,—until you have received what God has for you in the first chapter. Then, having received the gospel as given in the first chapter; having received the power of God to deliver from this present evil world; having found God revealing his Son in you,—then you can with joy and ever-increasing light go through the following chapters of the book.

Then let there be such an awakening in this time as God calls for, in this time when the world is sunk in the condition of formalism, of the form of godliness without the power of God. God has raised us up to convey to the world the message of the true gospel,—that gospel which is indeed the power of God, because in it the righteousness of God is revealed. If that is not what we are here for, then we have no place at all. But how can we do that unless we ourselves have in very truth that true gospel, that power unto salvation?

Therefore, to prepare us for the loud cry, the crisis of the message that must be sounded to a world sunk in the form of godliness without the power, the Lord sends to us these studies in Galatians, this gospel that is so pure and true that even an angel from heaven could not improve it, that we may first be completely delivered from the form of godliness without the power.

Let us accept and study this gospel. And when it shall be allowed to reign in our everyday lives *in everything*, our lives will be filled with the power of the Lord in all his grace and all his goodness, and we shall be saved from all formalism. Christ in us, the hope of glory, will be revealed; and "the mystery of God should be finished, as he hath declared to his servants the prophets."

"SUFFER LITTLE CHILDREN TO COME UNTO ME."

NANNIE B. KELLAR.
(Battle Creek, Mich.)

JESUS had been teaching the people of Galilee lessons of humility and forbearance from a little child, whom he had called unto him. Now, as he had finished his teachings in Galilee, he directed his steps toward the coasts of Judea beyond Jordan.

Among the Jews it was customary to take little children to a rabbi, who would lay his hands upon them in blessing. Several mothers had heard of the work Jesus was doing, and desired his blessing to rest upon their children. They came near to the Saviour; but when the disciples saw them, they thought the children too young to be benefited by a talk with Jesus, and believed that he would be displeased to have them near him. Jesus knew why the mothers had brought their children, but wished to see how his disciples would treat them. Just as soon as they had sent the mothers away, the Saviour rebuked the disciples for their unwise course of action. "But Jesus called them unto him, and said, Suffer little

* Sermon delivered Sabbath, July 28, 1900, in the Tabernacle, Battle Creek, Mich., and stenographically reported.

children to come unto me, and forbid them not: for of such is the kingdom of God." Jesus knew their hearts. "He knew that these children would listen to him and accept him as their Redeemer far more readily than would grown-up people, many of whom were the worldly-wise and hard-hearted."

Jesus, the King of heaven, had time to simplify the important truths to meet the childish understanding, and to answer the many questions the children were always ready to ask. In those young hearts, he planted seeds of truth that afterward sprang up, yielding fruit unto eternal life.

"It is still true that children are the most susceptible to the teachings of the gospel; their hearts are open to divine influences, and strong to retain the lessons received."

As Jesus called those little ones to him when the disciples were about to turn them away, so to-day he is still calling the children to come and learn of him. But why is it that so many drift out into the world, into sin and wickedness of all kinds, instead of sitting at the feet of Jesus and following his example?

There are a great many things in the world to keep the children from becoming acquainted with Jesus. Many children meet with cold formality and harshness in their own homes. This destroys all the love and tenderness God has implanted in the young heart. Because of a lack of encouragement at home they choose evil associates; and, instead of asking their parents for advice, they go to these companions, who lead them further away from God. If we, by our indifference or wrong influence, are keeping the children from coming to Christ, he says also to us, "Suffer [or let] the children to come unto me." We must not hinder them, but seek to remove those influences that will not let them come to Christ.

Instead of being stumbling-blocks, let us arise and help the children. Let us bring them to Christ instead of turning them away.

TREES.

CHAS. P. WHITFORD.
(Orlando, Fla.)

1. Does an orange tree bear oranges to make of itself an orange tree?—No.

2. Why, then, does it bear oranges?—Because it is an orange tree.

3. Will a sour orange tree produce sweet oranges?—No.

4. Why not?—It is a law of nature that like begets like. To produce sweet oranges would be impossible, since the tree is not sweet, and consequently does not have the sweet sap out of which to make a sweet orange.

5. Can the nature of the tree be so changed that it will produce sweet oranges?—Yes.

6. How is this change accomplished?—By grafting into it a sweet orange bud.

7. Since the character of the tree has been changed, what kind of fruit does it now produce?—Fruit like the bud.

8. How do we judge the character of a tree?—By the quality of the fruit that it bears. Matt. 12:33.

9. In the matter of bearing fruit, does the Lord compare men to trees? Matt. 7:15-18. The Lord would have us understand that it would be just as nearly possible to gather grapes from thorns, or figs from thistles, as to see good works in men, while in their natural state, or condition. See Rom. 8:7, 8. Why can't we please God? Gal. 5:17.

10. By nature, what kind of trees are we? Are we sweet trees, and all yielding good fruit? or are we sour trees? Let the Lord tell us; for certainly he knows. Jer. 17:9; Rom. 3:10, 23; Mark 7:21, 22.

11. How shall we become good trees? Isa. 61:1-3.

SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

FATS AND OILS.

ONE of the most important constituents of the body is fat, or adipose tissue. Viewed from a chemical standpoint, fat consists of glycerin combined with three fatty acids in varying quantities, their names being palmitic, stearic, and oleic acid. Each of these melts at different degrees of temperature.

Fat is the most unstable tissue of the system, and therefore is the first to disappear in lingering diseases, particularly those having a tendency to produce emaciation, such as wasting fevers. During prolonged starvation the body seems at first to feed itself upon its own fat, and just previously to death from this cause the fat has almost entirely disappeared.

Fat is built up in the human body from each of the principal food elements,—proteids and starches,—as well as from fats. It is not acted upon at all by either the saliva or the gastric juice, so it passes out of the stomach in practically the same condition as when eaten. When it reaches the small intestine, it is immediately met by two digestive agents, the pancreatic juice and the bile, which have the ability to digest fat and prepare it for absorption.

DIGESTION OF FATS.

The pancreatic juice is the most active digestive fluid in the body. It contains a digestive ferment, steapsin, which, when brought in contact with fat, at once separates the glycerin from the fatty acids. The acids unite with the alkaline bile, and thus form a kind of soap. This soap helps to emulsify a considerable portion of the remainder of the fat, so that it can readily be dissolved and absorbed.

SOURCES OF FAT.

Careful estimation has shown that the human system thrives best when it has about one and one-half ounces of fat each day. Fat can be secured from either the animal or vegetable world. There is no essential difference in the chemical composition of the fat from either of these sources.

1. *Animal Fat.*—The process of fattening animals for the market by overfeeding, and frequently depriving them of necessary exercise, tends to produce obesity; and the quantity of fat that some animals can deposit in their tissues, in proportion to their normal weight, is very great. The almost universal prevalence of disease among animals affects to a greater or less extent every tissue of their bodies, including the fat; and those who depend upon the animal kingdom to supply them with their daily ration of fat are surely subjecting themselves to unnecessary liability to disease.

2. *Cream, Butter, and Eggs.*—Another common source of fat is found in dairy products and eggs. Milk contains four per cent of fat, cream has twenty-seven per cent, while the yolk of eggs contains thirty-two per cent. The tiny fat globules scattered throughout the milk, when it is allowed to stand, gradually rise to the top, and form cream. Each little globule

is surrounded with a microscopic, nitrogenous envelope, which is broken down by the process of churning, so that the fat is all brought together in one mass, which we call butter.

3. *Nuts.*—The natural products of the earth nearly all contain more or less fat. Nuts, as a class, contain an abundance of fat, which is built up under natural conditions. Nuts do not, like animals, become obese, nor do they become emaciated; the oils are stored away naturally, normally, and in harmony with the great laws of growth. Some of the common nuts, such as peanuts, almonds, etc., contain nearly half their weight in fat, this being a larger percentage than can be produced in even an over-fed animal.

4. *Grains.*—The grains contain fats in varying proportions. Oats, being one of the richest, contains nearly eight per cent; corn, five per cent; wheat, less than two per cent.

5. *Fruits.*—Nearly all the common fruits are deficient in fat, the olive and banana being exceptions. The strawberry, however, contains about one half of one per cent of fat.

6. *Vegetables.*—The majority of vegetables contain only a sufficient amount of fat to make possible a bare estimation.

7. *Legumes (Peas, Beans, and Lentils).*—The legumes average about the same amount of fat as do the grains.

THREE FORMS OF FAT.

Fats, as ordinarily used for foods, are found either as emulsified fat, free fat, or fried fat.

In the emulsified state, fat is found in fine globules, as in milk or cream, or in nuts. In this condition it can be diluted to any extent, by the addition of water or other fluids, and yet it will remain in solution.

In free fat the tiny globules have become crushed, as it were, and they all unite in a solid body. There can be no doubt that fat in a condition of emulsion will do less harm in the stomach by way of interfering with the process of starch and proteid digestion than when taken in its free form; and in this emulsified condition it is more readily assimilated.

It has become a matter of common experience with thousands of persons that fried fats tend to produce heartburn and other digestive disturbances. This is because of the fact that when fat is subjected to such high temperatures, its chemical composition is so changed as to render it very difficult of digestion.

USE AND ABUSE OF FATS.

Probably no food element, unless it be sugar, is eaten in such immoderate quantities as are fats. Thousands of persons forget that fats can not build up structure in the human system. Pawlow, an eminent Russian investigator, has recently noted the fact that large quantities of fat produce biliousness by interfering with the activity of the gastric juice.

The human system has the power to build up fats from both proteids and starches, as has been mathematically demonstrated by experiments similar to the following: A litter of pups was selected, several of them were killed, and

every particle of fat contained in their bodies was carefully analyzed and weighed. Several of the remaining pups were fed on nothing but proteids for a few weeks. Then they were likewise killed, and the amount of fat that they had stowed up was carefully weighed and measured. It was found that these pups had many times more fat than was found in the bodies of those killed without being fed on proteids.

Man possesses the same power; and undoubtedly if he had trained his digestive organs from earliest childhood to manufacture fats from grains, they would be able to do so without difficulty: but when persons have grown up, accustoming themselves to take large quantities of free animal fat, and then this supply is suddenly stopped, the system frequently rebels from undertaking a task that it has never before had to perform. Such changes, if they are made at all, must be made slowly, otherwise the system may become emaciated, and fall an easy prey to tubercular germs or other death-dealing microbes. Fortunately, such persons can secure the fats just as easily from nuts. There are some, however, who seem to have a peculiarity of digestion that renders them unable readily to utilize fats from the plant world. Such persons are no doubt justified in continuing to use animal products; but they should take pains to secure those products from as healthy a source as possible, and gradually train themselves away from their use, and accustom themselves to the use of fats from the vegetable world, which are in every way better, as well as free from the liability to produce the diseases common among animals.

SIGNIFICANCE OF OBESITY.

Fat is the most variable tissue found in the body. In fact, it is often a convenient means that nature has of stowing away waste matter in persons who habitually overeat and neglect physical exercise. Who ever saw a man who was daily performing hard manual labor, such as digging ditches, overloaded with fat? We are gradually coming to have a "fat variety" of the human race,—the aldermen, the office holders; in short, those who secure their bread without sufficient daily toil to cause them to sweat.

Copyrighted, 1900, by David Paulson and W. S. Sadler.

I HAVE been very much interested in the articles in the REVIEW AND HERALD, entitled "The Starch Family," as I have been trying, with what little knowledge I have, to cook our food as healthfully as I know how. I have found by experience that mushes are not the best food, so have discarded them; but last week your article gave me a new thought. I have tried the experiment of baking, in its dry state, my corn and oat meal, graham and white flour, for about two hours, or until a light-brown. From this I made mush, air biscuits, gems, light bread, cookies and pie crust shortened with cream or peanut butter. I am perfectly delighted with the test.

First, please tell me if there is any objection to baking the grains and flour before wetting, or cooking in water. They taste much better, and it is much less trouble; for one can have the flour and grains baked and put away, ready for use, doing away with the necessity of keeping up a hot fire for so long at a time this hot weather.

Second, if, by accident, we should get the flour, grains, or toasted bread a little too brown, does it seriously injure them, from a health standpoint?

The toasting, or browning, in the oven, of these various grains before they are cooked, is an excellent thing, as it tends to partly convert them into dextrin, or a form of sugar, which is very essential, especially to those with weak stomach power.

Whether this is accomplished for the grain in a dry state, or whether the grain is baked afterward until thoroughly toasted, is largely a matter of convenience, as the principle is the same in both cases. If in either case the particles become absolutely burnt or charred, they should be discarded, as there is apt to be developed substances that in some cases prove injurious to the stomach.

DAVID PAULSON.

"ONLY ONE."

VIOLA SMITH.

A THOUSAND bonfires crowned the hills,
A thousand banners waved on high;
The cannon spoke in awful tones,
And shouts of triumph rent the sky;
For there had been a battle won,
The message read, at little cost.
It was a glorious victory,
And *only one* was lost.

But in a cottage near at hand
A woman mourned and wept alone;
And little children thronged her knee,
And wondered at the mother's moan.
They were too young and innocent
To understand what they had lost,—
How hard an orphan's lot may be,
How sad and tempest-tossed!

And she, the mother, heeded not
The booming cannons' awful roar;
She heard, instead, a well-known voice,
Now stilled in death forevermore.
She did not mark the joyous throng,
Nor see triumphal banners wave.
She only saw, through blinding tears,
A soldier's lonely grave.

She saw the ranks in battle stand,
The deadly bullet's cruel flight;
It did its awful work too well,
It turned her day to darkest night.
Through the stern future she must fight
Life's hardest battles all alone.
What wonder if she failed to see
The glory that was won?

Oh, long ago, while lightnings flamed,
And Sinai's mount was all a-smoke,
While list'ning thousands quaked and feared,
The voice of God majestic spoke.
"Thou shalt not kill," it loud proclaimed
To us, as to that waiting host;
And war is murder just the same,
Though *only one* be lost.

"TRY THE SPIRITS WHETHER THEY BE OF GOD."

Thos. K. Beecher, D. D.

ALL of us believe that there is in everyone of us a spirit that controls and directs our body. We who are Christians believe that another spirit, the Spirit of God, can come into our bodies, and dwell there, as in a temple, while our own spirit is still in our body, and that that Holy Spirit can control and direct our spirit.

The Bible tells us that in olden time there were evil spirits that entered into men and took possession of them, sometimes singly, sometimes by sevens, and sometimes a whole legion of them. These evil spirits held men captive, drove men, tore men, denied men their liberty and personality. The question naturally comes up, "Is there anything of this sort in modern times?" I am afraid there is, and I want to be on the watch against the dread possibility.

Suppose I lived on Broadway, where the crowd is surging past in both directions all the time. Would I leave my doors and windows open, saying to the crowd of strangers, "Enter my door, pass through my hall, come into my parlor, make yourselves at home in my dining-room, go up into my bedchambers"? Would that be my way with my home and with the outside world?—No, no! I'd have my windows and doors barred and locked against intruders, to be opened only to me and mine, and those whom I would have as companions. That would be my way, and that would be yours.

Yet here we see poor, foolish men and women opening their ears, and eyes, and noses, and mouths, and stretching out their arms, and saying to the spirits of the vasty deep: "Come in, and take possession of me. Write with my hands, think with my brain, speak with my lips,

walk with my feet, use me as a medium for whatever you will."

Let us remember that God respects the sanctity of the dwelling-place of man's spirit. So does he honor that, that even the Son of God himself says to each soul: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

O Holy Spirit, enter my being as thy temple, and there fill every room so that there shall be no space for any other to come in. Let me be full of thee, and controlled wholly by thee.

IS THE BIBLE WHAT IT USED TO BE?

O. S. FERREN.

WHILE I was visiting a hospital, an aged man remarked to me that he had been trying to solve two propositions—how to become rich in this world, and how to go to heaven when he died.

I remarked that these were two hard propositions for him to grapple with, and especially to try to hold both. In the first place, Jesus says, "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." In the second place, dead men never go to heaven: it is the living who go to heaven, if they are poor in spirit and rich toward God. There are no cemeteries in heaven; the graveyards are all on this earth.

The old man said, "What do you mean?"

I turned and read 1 Thess. 4:13-18, showing him that it is the living that go to heaven, and that they go at Jesus' coming, not at death. Then I read John 5:28, 29, also Luke 20:36-38 and 1 Cor. 15:51.

He said, "Man, what are you reading out of?"

I answered, "The Bible."

Then he asked, "What version have you?"

I replied, "The common version translated out of the original tongues."

Then he said, with considerable emphasis: "The Bible is not what it was one hundred years ago; for I was taught from a mere child that people go to heaven when they die."

I replied: "The Bible is the word of the living God, and is just the same as it was when you were a boy, or even when it was written on parchment." I then told him that his teachers, not the Bible, taught such things.

He was sure his teachers were right; and said that not more than two thirds of the Bible is true.

I handed him my Bible, and asked him to be so kind as to separate the true from the false.

He left the room; but in a few minutes returned, and seating himself close to my side, said: "Will you please read some more to me?"

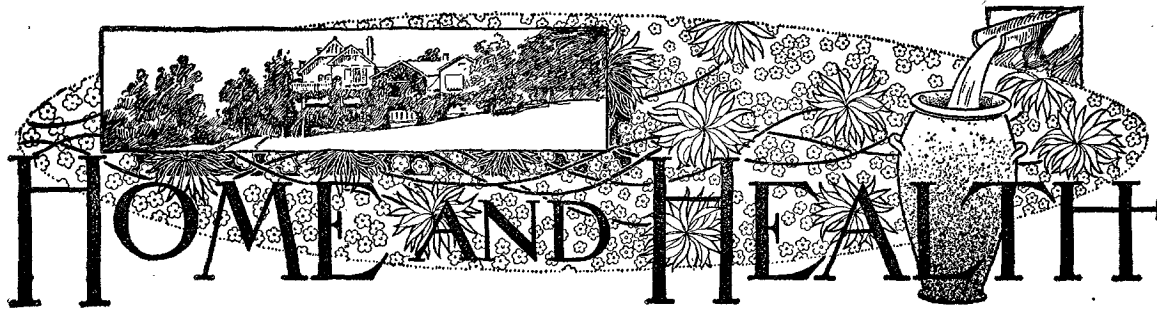
I asked which I should read, the true or false.

"Oh, any of it," he replied.

When I looked on those white locks, and realized that that poor old man had served his time in slavery, and could not read a word, and now he was in a greater bondage, even the bondage of sin and death, my heart went out in pity and deep sympathy for him. What a responsibility rests upon teachers of the word of life!

Speaking of the power of God, Paul says: "Who also hath made us able ministers of the new testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life." Is the Bible what it used to be?

"THROUGH constant watchfulness and prayer we may grow in grace, and perfect Christian characters."



NOBILITY.

TRUE worth is in being, not seeming,
In doing, each day that goes by,
Some little good — not all in and by
Of great things to do by and by.
Whatever men say in their blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure —
We can not do wrong and feel right;
Nor can we give pain and feel pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight for the children of men.

'T is not in the pages of story
The heart of its ills to beguile,
Though he who takes courtships to glory
Gives all that he hath for a smile.
For when, from her heights, he has won her,
Alas, it is only to prove
There's nothing so royal as honor,
And nothing so loyal as love.

We can not make bargains for blisses,
Nor catch them like fishes in nets,
And sometimes the thing our life misses
Helps more than the things which it gets;
For good lieth not in pursuing,
Nor gaining of great or of small,
But just this — the doing and doing
As we would be done by — is all.

— Alice Cary.

THE FOOD OF CHILDREN.

Good Housekeeping.

ALMOST every intelligent person will admit that health depends largely upon food and the manner in which it is prepared. Yet how many mothers study the needs of their children? Scientists say that the human body can be sustained in a healthy condition by consuming daily about twenty-one ounces of heaters, five ounces of muscle-making food, and two ounces or more of vitalizer. Unbolted wheat contains all these ingredients in their proper proportions. It is not to be expected that the busy housewife can stop to weigh the different articles of food, but with a little study she may learn which are heaters, muscle makers, and vitalizers, preparing the food accordingly.

Prize fighters, football players, and others engaged in athletics, are fed upon a special diet, while a raiser of blooded stock gives careful attention to the food provided. But what about our children, who will soon be the rulers of this mighty nation? How many ounces of brain or muscle food are they being provided with? Are not three fourths of them being fed just to satisfy the appetite, and without any regard to the nutritive value of the food? If the little one wants anything between meals, it is invariably given the cooky, which contains but little nutriment; and our children are thus growing up with impoverished blood, and are subject to rheumatism, paralysis, and many diseases that were seldom heard of two decades ago. In nine cases out of ten it is the manner in which they are being fed which is the cause of all the trouble. Who can remedy this evil better than the mother or the mistress of the home?

Much has been written on the subject of scientific cooking; schools and clubs have been formed for the purpose of educating the people, which would be of great benefit if put in general practice. There ought to be some means provided for arousing every mother in the land to the necessity of providing proper food for the children.

A true incident will serve to illustrate: A neighbor advertised for a cook and a coachman. An applicant for the position of coachman was asked by the master of the house as to his knowledge regarding the care and feeding of fancy horses. Did he know what to do in case of overheating, and was he experienced in all that was necessary for the proper care of the team? The employer not feeling quite satisfied with his replies, he was told to call the following day for further conference. About this time an applicant for the position of cook appeared, and was questioned by the mistress, as follows: "Do you understand how to make nice pastry, waffles, muffins, griddlecakes, cakes of all kinds, cookies, and all kinds of fancy dishes?" Not a word about the nutritive value of foods!

There were five children in the family, each one needing daily the most nutritious and health-building food. The mother should have been most particular in ascertaining the cook's knowledge regarding the foods best adapted for producing bone, muscle, fat, brain, and a strong and healthy body. Nearly every vocation in life is filled with a view to getting the most out of it and producing the best results. As the health of the family is the foundation of a useful life, the kitchen ought to be, of all departments in the household, presided over by an intelligent and scientific artist.

A CHILD'S PRESENCE OF MIND.

Oregonian.

CLARA MAC EWAN, the twelve-year-old daughter of Mrs. William R. Mac Ewan, of Portland, is not very large nor very strong; but to her presence of mind and courage her little sister and Earnest Stryte, a boy of about her own age, owe their lives. July 3 the children were bathing in La Camas Lake, near the shores of which Mrs. Mac Ewan and her family are spending the summer. Other children were with them, and all were splashing about in high glee in the shallow water, when the little Stryte boy suddenly got beyond his depth, and began to sink, shouting lustily for help. Without a moment's hesitation, little Helen Mac Ewan swam after him, and seized his arm; but the lad's struggles proved too much for her slender strength, and to the horror of the other children, all but one of whom were paralyzed with fear, she sank from sight.

Clara's courage had not deserted her. She no sooner saw her sister disappear than she dived after her, but was unable to bring the two children, now locked in a despairing embrace, to the surface. There was no time to be lost, and she did not lose any. Coming to the surface, she made the other children understand that they must form a line by taking hold of hands. Then seizing the hand of the largest, she pulled the astonished children out up

to their necks in water, and, still keeping her grasp on the tallest child, dived again, laid hold of her sister with her free hand, and the children waded ashore, dragging their half-drowned companions to safety. It was all done in the space of time that a man usually allots to thinking what to do in a case of that kind; and as an instance of courage and coolness it has probably never been surpassed.

THE USE OF ANIMALS.

Vegetarian Magazine.

"WHAT are all the animals created for?" asks the flesh-eater.

Bless your egotistic soul! to enjoy this beautiful earth, just like yourself. If you do not believe this, read some of the recently published works on the psychology of animals. Some animals even invent playthings for their children, just as you do. Think also for a moment what a cheerless world this would be without the sound of wings or melody in the air; without the shimmering beauty of the finny folks in the brooks and streams; without the busy hum of the "yellow breched philosopher" in the clover; without, in fact, the musical voices of field and wood, and the exquisite beauties of form and coloring, in which sentient life enters and clothes itself, not to mention our more intimate friends in fur and feathers!

It would truly seem that all these manifold forms of life, if made for man, were to contribute to his higher, not his lower, nature; to the poet, not to the beast, that is in him.

WATER-DRINKING in summer may be either a source of health or of illness. Huge draughts of ice-cold fluids check digestion often, if one is overheated, in a dangerous way. As reaction is sure to follow, a rise of temperature after a brief space is inevitable. Yet there is a way to drink water cooled by standing in the immediate neighborhood of ice, so that it will be most wholesome. A distinguished scientist declares that sipping a liquid is a powerful stimulation to the circulation, which ordinary drinking is not. He continues: "During the action of sipping, the action of the nerve that slows the beating of the heart is much lessened. As a consequence, that organ contracts much more rapidly, the pulse beats more quickly, and the circulation is increased. In addition, the pressure under which the bile is secreted is raised by the sipping of fluid."

It follows that the slow sipping of a glass of cold water not only serves as a stimulant to pulse action, it enters into the general circulation without depressing the digestion, and allays thirst much more effectually than the gulping down of double the quantity at one draught. Try it, fathers and mothers, and induce your children to drink slowly. When they come, heated and weary, from the street or from play, show them how to sip a tumbler of cool — not ice-cold — water, as rational beings ought, — not like animals. Otherwise the tone of the stomach, in time, will be permanently lowered. — *Good Housekeeping.*

TO CLEAN your wall-paper, get the preparation that is made of dough, at any wall-paper store. Break off a little piece at a time, taking care to rub it up and down on the paper, and, as the dirt rolls off, take a soft cloth and wipe the paper as you go along. Turn the piece of dough, as it gets dirty on one side, to the other side; and when the entire piece is dirty, take a fresh piece, and continue as before until the whole wall is cleaned.



"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.

GOD IS WORKING.

God is working, did you know it?
Working for us night and day;
And so faithful to his promise,
Don't grow weary, "watch and pray."

God is working, yes, he's working,
Working for me day by day;
And his blessed Holy Spirit
Gently leads me in the way.

God is working, just remember,
Working out his plan for you;
Every detail of salvation,
Every promise, is so true.

God is working, working always,
Working for us rain or shine;
Circumstances can not hinder
Our blest God in any clime.

If the adversary hinders,
Tempting you to doubt God's word,
Don't you listen to his prattle,
All his talk is too absurd.

Satan is the base deceiver,
Filling us with doubt and fear;
But we must not listen to him,
God is working, God is near.

Faith must triumph in this battle,
In the thought that God is true;
Faith will help you walk the waters,
God will always help you through.

Never mind how things are looking,
God is simply testing you;
Just you stand the fiery trial,
God is working, God is true.

God is working, working in us,
Working by the Holy Ghost,
All for Jesus' sake he's working,
For the blood besprinkled host.

Don't trust sense, 't is so deceiving,
Learn to walk with God apace;
Then your soul will always triumph
In God's all-sufficient grace.

—Rev. B. M. Smith.

WORDS OF ENCOURAGEMENT.

E. A. H.

"SISTERS, we may do a noble work for God if we will. Woman does not know her power. God did not intend that her capabilities should be all absorbed in questioning, What shall I eat? what shall I drink? and wherewithal shall I be clothed? There is a higher purpose for woman, a grander destiny. She should develop and cultivate her powers; for God can employ them in the great work of saving souls from eternal ruin."

"Simplicity of dress will make a sensible woman appear to the best advantage. We judge of a person's character by the style of dress worn. Gaudy apparel betrays vanity and weakness. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire."

"To protect the people of God from the corrupting influence of the world, as well as to promote physical and moral health, the dress

reform was introduced among us. It was not intended to be a yoke of bondage, but a blessing; not to increase labor, but to save labor; not to add to the expense of dress, but to save expense. It would distinguish God's people from the world, and thus serve as a barrier against its fashions and follies. He who knows the end from the beginning, who understands our nature and our needs,—our compassionate Redeemer,—saw our dangers and difficulties, and condescended to give us timely warning and instruction concerning our habits of life, even in the proper selection of food and clothing."

QUESTION BOX.

Why has the "reform dress" given to Seventh-day Adventist women years ago, been laid aside? Has the Lord ever given any other style of dress to take its place?
S. E. C.

"The question may be asked, Why has this dress been laid aside? . . . The reason for this change I will here briefly state. While many of our sisters accepted this reform from principle, others opposed the simple, healthful style of dress which it advocated. It required much labor to introduce this reform among our people. It was not enough to present before our sisters the advantages of such a dress, and to convince them that it would meet the approval of God. Fashion had so strong a hold upon them that they were slow to break away from its control." "As our sisters would not generally accept the reform dress as it should be worn, another, less objectionable style, is now presented. It is free from needless trimmings, free from the looped-up, tied-back overskirts. It consists of a plain sacque, or loose-fitting basque, and skirt, the latter short enough to avoid the mud and filth of the streets. The material should be free from large plaids and figures, and plain in color." If the sisters want further information on this subject, they will find it in "Testimonies for the Church," Vol. IV, pages 635-648.

Is it possible always to wear a neat, plain dress, and yet fail to reach the Bible standard of dress reform?
A. G. W.

Yes; our body is the temple of the Holy Ghost, and if, under a plain dress, we mar or injure that temple, we are dishonoring God. "Dress reform comprised more than shortening the dress, and clothing the limbs. It included every article of dress upon the person. It lifted the weights from the hips by suspending the skirts from the shoulders. It removed the tight corsets, which compress the lungs, the stomach, and other internal organs, and induce curvature of the spine, and an almost countless train of diseases. Dress reform proper provided for the protection and development of every part of the body."

EXTRACTS FROM CORRESPONDENCE.

I BELIEVE that a spirit of prayer should pervade everything we do. Many women do not think that they need to pray if they just go out to make a visit; but this is where a great many fail to accomplish that which might be done by such a visit. We should pray before we run into a neighbor's to borrow anything; for who knows what opportunity may present itself at that very time, which we would fail to improve if we did not keep ourselves in the Lord's hands by the attitude of prayer? We can not tell what may happen at any time, and we should pray about the very smallest things.

Several years ago the Lord gave me a burden for souls, and I had a great longing to do more than I was doing. It did not seem possible for me to get away from the duties that held me to my home, so I asked the Lord to send me work that I could do right there. The Lord answered that prayer, and since that time there have always been in our home those who needed a shelter and a friend. At present we have three young women with us. The Lord sends them right to us; and although we are poor, we always have enough for all who come. My daughters are with me in this work, and gladly welcome any unfortunate sister, and we all work together to keep up expenses.

We are glad to receive the following from the secretary of the Woman's Gospel Work among the German sisters :—

I will translate a few letters for you as I promised, whereby you can see that the Lord is with me in my work. One sister writes: "My parents and my brother and his wife were wrapped in indolence until your letter came, and the little tracts from our dear Sister Henry. I can assure you that they have worked much good. My sister-in-law has improved so much that the love of Christ can be seen in her face. She does not return the tracts to me, and says that she can not do without them. Have you more? I have read them once, but that is not enough for me. The Lord will reward you for your work, and we sisters will, like Aaron and Hur, hold you up with prayerful hands."

One sister, a young girl, who wrote very lamentable letters on account of sickness, now writes: "I have learned much from your letters. I will be quiet, and trust the Lord to make me strong. Your letters make me quite glad. I have learned how discontented I was. The devil comes every time in a different way. I thank you for the instruction. I will rest in the Lord, and be content."

A sister who had just accepted the truth, and was in doubt about the Spirit of Prophecy, now writes, after a brief correspondence: "I read your letter with love and joy, and it did my heart good to read the instruction, to treasure it in my heart, and to live after it. The word of the Lord is working in me. The more I hear, the more I long to know. Now I can trust with strong confidence that our faith is the right one."

To one sister I sent some picture-books for her little ones, and some kindergarten work for her little girl. She writes as follows: "May the Lord bless you for your kindness to me. My little girl diligently works away at what you sent her when she can not play outside, and enjoys it. I sorely miss the communion of the children of God. I can not talk with my husband about religion, but he dally hears me talking and praying with the children. My children and I pray aloud at noon now, and I am so glad that I have made the beginning. And at night when we retire, the children and I kneel in the room and have prayer. One child is five, and the other is three years old. They ask me many questions about Jesus and the forgiveness of sins, and my husband hears us as we talk and pray together. I am happy to say that in the last week I have been more in harmony with God, and have had more of his peace."

I have now six hundred and eighty-two names and addresses of German sisters, and am in regular correspondence with fifty. The Lord helps me wonderfully in answering many perplexing questions, and I can already see some fruits of my labor.

REQUESTS FOR PRAYER.

A WIFE and daughter requests prayer for a husband and father, that he may be led by the Spirit into all truth.

A sister who has been an invalid for the last twenty-one years feels impressed to ask the prayers of her sisters for healing. She does not give the cause of her illness, but says that she is very nervous.

A sister asks prayer for the conversion of her two boys, and for the recovery of her sight, which is almost gone. The doctors think the only hope is an operation; but unless the Lord opens the way, this will be impossible.

"At one time my husband loved the truth, but he did not have enough faith to come out and keep the Sabbath, and gradually he has fallen into old habits. He knows that he is not living up to the light God has given him, but it seems as if he can not overcome. I request prayer in his behalf."

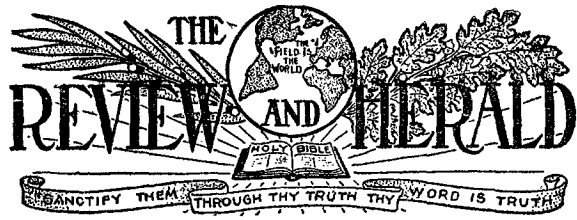
"My husband has been helpless with paralysis for over two years, and requires a great deal of my time and attention. He is very bitter against the truth, and against Seventh-day Adventists. I ask the prayers of the sisters for my husband, and for me that I may meet each duty bravely, and have the right influence."

"I have a dear sister for whom I desire special prayer. She has been an invalid for seven years. I think she is poisoned with drugs, but she is ignorant of it. It has affected her spine and heart so that she suffers intensely at times. I wish special prayer that she may see the poisonous effects of drugs, and look to the Lord for guidance, and accept the truth."

"I watch for the requests for prayer, and join with you all in remembering them. I believe in prayer and in the promises of God; and I, too, wish to make a request. Please pray for my unconverted husband, and for one other member of my household who is not converted, and for me, that I may be able to hold my children for the truth against the influence that surrounds them."

NOTICE!

A LETTER has been received from a sister in Reynoldsville, Pa., bearing no signature. If this notice reaches the sister who wrote us, July 15, from that place, we shall be glad to hear from her again, with full particulars, and to reply to her letters.
MRS. GEO. A. IRWIN.



BATTLE CREEK, MICH., AUGUST 28, 1900.

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

SPECIAL CONTRIBUTORS:

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

THE THIRD ANGEL'S MESSAGE.

Its Basis in the Seven Trumpets.

IN the events of the first four of the Seven Trumpets, the Western Empire of Rome was completely blotted out.

Out of the tribes of barbarians, which, like mighty tides, in succession overflowed the territory of Western Rome, ten established themselves in ten independent kingdoms, and there stood as independent kingdoms in A. D. 476, when the last vestige of the Roman Empire had vanished.

The Western Empire of Rome was gone, and just ten nations stood in her territory, in her stead. The ten stood thus:—

1. The Alemanni in North Switzerland, Swabia, Alsace, and Lorraine.
2. The Franks in all Gaul north and west of the Moselle.
3. The Burgundians in west Switzerland and the valleys of the Rhone and Saone in southeast Gaul.
4. The Suevi in that part of Spain which is now Portugal.
5. The Vandals in North Africa, with capital at Carthage.
6. The Visigoths in Spain and southwest Gaul.
7. The Angles and Saxons in Britain.
8. The Ostrogoths in Pannonia—what is now Austria.
9. The Lombards in Noricum, between the Ostrogoths and the Alemanni.
10. The Heruli in Italy.

The details of this any one can trace out, any day, on any map that he will but hold before him and mark as he reads the history of the fall of the Roman Empire.

These ten kingdoms were first mentioned in the prophecy of Daniel, especially in the "ten horns" of the "fourth beast." Dan. 7:7, 24. They are referred to later in the book of Revelation, in the description of the dragon, and also of the Beast, having "seven heads and ten horns." Also, in the prophecy of Daniel it is related that there would come up among these ten another one, and by it three of the ten would be "plucked up by the roots." The three which were plucked up, were the Heruli, who occupied Italy; the Vandals, who occupied North Africa; and the Ostrogoths, who had been instrumental in rooting up the Heruli, and who occupied Italy in their place. That "other one," before whom these three were rooted up, is described as having "eyes like the eyes of man, and a mouth speaking great things;" and was, and is, the papacy.

Take three from ten, and seven are left. And these seven of the original ten kingdoms that divided Western Rome are in that territory to-day, and are the Powers of Western Europe to-day. The Saxons, the Franks, the Alemanni, the Burgundians, the Visigoths, the Suevi, and the Lombards are the powers respectively of Britain, France, Germany (in the French language, and with the French people of to-day, the Germans are only *Allemands*, and Germany is only *Allemagne*), Switzerland, Spain, Portugal, and Italy of to-day. For after the plucking up of the third of the three kingdoms, the Lombards removed from their place on the Danube, and established their kingdom in Italy, and to a considerable portion of that country "communicated the perpetual appellation of Lombardy." In the middle ages, Lom-

bardy "was, indeed, for a time, the name for Italy itself." Thus the Powers of Western Europe to-day are as definitely pointed out by the prophecy as they could be without specifically naming them.

Of these seven, some are very powerful, such as Britain, France, and Germany; while others are weak, such as Switzerland, Spain, and Portugal; while Italy stands, as it were, between strong and weak. So these seven of the original ten, stand just where Daniel, from the dream that was given to Nebuchadnezzar, said they would stand. They stand there in precisely the condition in which that prophecy said they would stand—"partly strong, and partly broken," or weak. Britain, France, and Germany have spread their power over the whole world, and have so intertwined themselves in the affairs of the whole world that what touches the world touches them, and what touches them touches the world.

And these kingdoms, with the papacy, are the elements that compose the Beast and his power, against whose work, with that of the Image of the Beast, the Third Angel's Message utters its solemn warning.

Thus, in one way, through the Seven Trumpets we find the place of the great nations of Western Europe, as they are to-day. And, in another way, we thus find, through the Seven Trumpets, the basis of the Third Angel's Message.

And, in yet other ways, we shall find these same things through the remaining three of the Seven Trumpets.

"A TREMENDOUS TIME."

A LATE number of the daily *Mexican Herald* refers to the troubles in China, in the following intelligent and forcible words:—

The internal troubles of China have precipitated the war with Russia before the latter country was ready for the conflict. The Siberian railway is uncompleted, and the dispatch of sufficient troops to Manchuria will be hindered by lack of railway communication. But at last the aroused and angry Chinese, their country threatened on every side, have grappled with the Russian Bear.

A war, the consequences of which every competent observer feels to be momentous, has begun, threatening to draw into it all the civilized Powers keenly outraged by the barbaric slaughter of their subjects and citizens resident in the Celestial Empire. France will sustain Russia actively, and with large hopes of further acquisitions in the south of China.

Germany has new interests to defend, and a horrible indignity to avenge.

England, already at war in South Africa, must make new sacrifices to preserve her ancient prestige in China, and to conserve, if it be possible, her sphere of influence in the Yang-tse-kiang Valley.

The United States, transformed, before our eyes, from a domestic and peaceful republic, into an aggressive Power, tending toward imperialistic methods, is almost unwillingly dragged into the *mélée*. The American Republic is already trying to subjugate the Philippine, and now finds herself fighting on the Asiatic mainland; and Seward's memorable prediction, uttered in the United States Senate, in 1854, comes true,—"*The Americans and the Russians will confront one another on the mainland of Asia*" before the close of this century!

Japan, alert, armed to the teeth; with a new navy, and a well-disciplined and numerous army; hot with ambition and spurred by necessity, direfully felt, for expansion, takes a leading part, her secret desire being to dominate in China, to become the tutor of the bigger yellow nation, and to keep white men from conquering the Orient.

Here are all the elements of a colossal conflict. It is a tremendous time, and the vials of wrath are being opened on the nations. It is difficult now to see any assurance of peace; certainly there is no hope save in the utter collapse of China, and this is hardly to be looked for. And even then, would not the jealous Powers fall to fighting over the spoils?

It is indeed a tremendous time, and will be only more tremendous. "The day of trouble is near, and not the echo of the mountains." "Get ready, get ready, get ready."

If we have in any sense a more trying conflict than had Christ, then he would not be able to succor us. But our Saviour took humanity, with all its liabilities. He took the nature of man, with the

possibility of yielding to temptation. We have nothing to bear which he has not endured.—"*The Desire of Ages*," page 117.

STUDIES IN GALATIANS.

Gal. 5:5.

"For we through the Spirit wait for the hope of righteousness by faith."

Notice, it is not that we wait for righteousness by faith. That is the free gift of God, always open to every soul in the world, and does not have to be waited for a moment. Rather, it waits, in the long-suffering of God, for men to awake to receive it.

The word is, We "wait for the hope of righteousness by faith." That is, righteousness by faith is the foundation of a "hope" not yet realized, but which is certain to be realized.

What, then, is this hope?—It is the inheritance promised to Abraham—the eternal inheritance, which none can receive except they have eternal life. And none can have eternal life—the life of God—who have not eternal righteousness—the righteousness of God.

This hope was referred to by Paul in his answer before King Agrippa: "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews." Acts 26:6, 7. The promise made of God unto the fathers was the promise to Abraham, which embraces the world, even the world to come. As it is written: "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:9, 10.

Paul said that it was for this "hope's sake" that he was accused of the Jews, when he made his answer before King Agrippa. But before Paul was brought before Agrippa, he had also stood before Festus the governor; and before that, he had made answer before Felix the governor. And in his word before Felix, he said: I "have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15.

But even before this, Paul had been obliged to stand before the Sanhedrin and answer; and there "he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question." Acts 23:6. Of the hope of the dead, and the resurrection of the dead; that is, even the dead have hope, if they be of the righteousness of faith; for it is written: "The wicked is driven away in his wickedness: but the righteous hath hope in his death." Prov. 14:32. Therefore again it is written: "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:19. Not only in his life, but in his death, he who is in Christ has hope; and, being dead, his flesh rests in hope, as did that of him in whom all the hope and promises of God are yea and amen.

The resurrection of the dead is an essential part of "the hope" which rests on righteousness by faith—this hope of the promise made of God unto our fathers. Indeed, the resurrection is the essential means of receiving "the hope." For, though God promised to Abraham the land in which he sojourned, yet "he gave him none inheritance in it, no, not so much as to set his foot on," though "he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5.

And even at that time, the Lord taught Abraham that it was through the resurrection of the dead that he was to receive the inheritance. For, in his call to the offering of Isaac, in whom was called the promised "seed," he was brought to the point wherein he accounted "that God was able to raise him up, even from the dead; from whence also he received him in a figure." Heb. 11:19.

It was through the seed only that Abraham was to receive the promised inheritance. And thus, in

his receiving that seed "from the dead," "in a figure," upon his accounting that God was able to raise him up even from the dead, he was taught that that inheritance was to come to him through the resurrection of the dead.

There is another bright element that enters into this hope which is begotten by righteousness by faith. Without the coming of the Lord there can be no resurrection of the dead. For he said to his disciples: "Whither I go, ye can not come" (John 13:33); but "let not your heart be troubled. . . . I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

And so all the fathers, "having obtained a good report through faith," "died in faith, not having received the promises," "God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 13, 40.

Therefore, "this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:15-17.

Thus the second coming of the Lord is the crowning essential in "the hope of righteousness which is by faith." We can not have the inheritance without the righteousness of God. And even having the righteousness of God, we can not receive the inheritance without the resurrection of the dead. And having the righteousness of God, and the hope of the resurrection of the dead, there can not be the resurrection of the dead without the coming of the Lord in power and great glory.

Therefore, they who have the righteousness of God, which is by faith, are ever "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

And, so, it is the present truth forever that "we, through the Spirit, wait for the hope of righteousness by faith."

In the note of July 3, announcing to the world the policy of the United States in regard to China, it is declared:—

The policy of the government of the United States is to seek a solution which may bring about permanent safety and peace in China, preserve Chinese territorial and administrative ENTITY, protect all rights guaranteed to friendly Powers by treaty and international law, and safeguard for the world the principle of equal and impartial trade with all parts of the Chinese Empire.

Study that statement clause by clause, and you will get a glimpse of the mighty task which this nation has assumed in Asia. As a leading journal remarks:—

Here the administration has conceded that its policy means the entrance of the United States into Asiatic politics. For no one can suggest how America can work actively for the ends outlined, without plunging into the politics of Asia up to the neck. The United States can no more preserve the "entity" of China without being a force in the complications of Oriental politics than it could set out to preserve the "entity" of Turkey without entering the politics of Europe.

That the program is somewhat colossal will not be seriously disputed. In the first place, the United States is to seek for "permanent safety and peace" in China. Now a state of "permanent safety and peace" is manifestly an impossibility in the most advanced and well-governed of Western nations. The alien nation that seeks to keep China in a condition of perpetual peace must always be in China, prepared to prevent or put down civil war. To preserve Chinese "entity," you must be ready to do a great many other things, such as enter foreign alliances that mean business. To keep China's territorial domain as it is, you must be prepared to oppose the Slav coming down from the north, and the German pushing in from the sea. And when you "safeguard for the world," instead of for the United States alone, the principle of equal and impartial trade, you pass beyond the realm of national interests, which alone concern properly the statesman. Just

why the United States should set out to "safeguard the world's" trading interests in China is a mystery. If the United States safeguards its own trade, it will do its full duty.

It is not enough now to say that the United States is one of "the kings of the East;" but that she is, or at least proposes to be, the very chiefest of these. And so there are now no kings of the East, except the kings of the West; and these are "the kings of the earth and of the whole world."

"WE HAVE SEEN STRANGE THINGS TO-DAY."

THIS was the exclamation of the multitude, near Jerusalem, one day when they brought unto Jesus a man stricken with paralysis, and had seen him restored, by the word of the Master, to health and strength. Every Bible reader is familiar with the circumstances. The friends of the stricken man, not being able to get near to Jesus on account of the crowd, had climbed up, and pushed aside a portion of the roof of the veranda of the house where Christ was sitting, and had let the man down through the opening, in front of Jesus. He, seeing their faith, immediately greeted the man with the astonishing words, "Thy sins be forgiven thee." The poor invalid looked only for the healing of the body, but found what is better, and always in God's order, the healing of the soul.

Then the scribes and Pharisees, ever ready to fall into skeptical haggling and complaint over the work of Christ, lifted up their hands in holy horror, and exclaimed, "Who is this which speaketh blasphemies? Who can forgive sins, but God alone?" In their witch-pot breath of cynicism, they were ready to mix up divine healing and deliberate blasphemy against God, to gratify their envious spirit, never stopping to think that the two could not possibly go together. And Christ, perceiving their wicked thoughts, did not meet them with anger, but patiently took up the matter as it stood in their own minds, and put them to silence, by saying, "What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day."

They had indeed seen strange things; but they allowed what Christ had done to the man's body to excite their wonder more than the greater work he had done to the man's soul. To take a man who is unjust, and unclean in the sight of God, and make him pure, and upright, and justified, is the greatest miracle that ever was, or can be, wrought. And they who now decry the manifestation of miracles, affirming that the age of miracles is past, thereby cut off the great boon of conversion from all men since the days of the apostles. But that boon will continue till the end of time; and the last conversion that will take place under the third, and last, message of mercy, will perhaps be as notable an event of that kind as any in the past. Many strange things of this kind we have seen, and many more we hope to see.

But thought will go forward, and assert its claim to other events that are strange things, which are peculiar to our own times. We are living in strange times. Taking the daily record of the newspapers, as a photograph of the times in which we are living, we can say of every day of our lives, We have seen strange things to-day. The outburst, in 1848, of the predicted anger of the nations (Rev. 11:18) was a strange and unaccountable thing, if viewed outside of the light of prophecy on the subject; or, rather, the sudden and unexpected way in which the trouble was hushed up was the marvelous thing, from any human point of view. But just as strange are the foretold events that have followed right along since that time—the abnormal convulsions of nature, the sea and the

waves roaring, storm and tempest and tidal waves, the threatened distress of nations with perplexity, rolling up portentous and heart-distressing volumes everywhere, till the prospect overshadows the world like a huge nightmare, the spell of which can not be broken,—is not this one of the strange things to be seen to-day? Assemble all these objects into one view, one huge, gloomy picture of the last days, and what can we say of it? Can those be discounted as pessimists who exclaim, "We have seen strange things to-day"? Well may we, like the disciples of old, be amazed over these things; but we can not glorify God on account of them, only as we see in them evidence that the word of God is true, and that he is bringing to pass what he has foretold, and is hastening on that day which is at once the day of his glory and of the triumph and reward of his saints.

Wherever we look, we see strange things. Take, for instance, an object nearest home, our own country,—a country risen to the very acme of renown and prosperity through the excellence of the principles upon which it was founded, and the ability and integrity with which it has been managed,—a nation which has grown delirious with self-laudation over the success of the working of these same glorious principles, and now in the same breath repudiating that which has been its life and glory, its Declaration of Independence, and inimitable Constitution! Seeing this, have we not seen strange things to-day? And when we see the artful manner in which the nation is being drawn away from its former safe moorings, and roped in to the bewildering maze of evils in which the nations of the Old World are entangled, till it must bear its share of the burden of expense and perplexity, which are crushing the very life out of them; and how unconcernedly the rank and file are falling in with this condition of things, can we not say that we have seen strange things to-day?

But, some one may say: "This nation has life and vitality, and it will endure. Things that would block the way and cripple the power of other nations can not phase this one." So, the optimist, we know, dreams and sings. But let us ask, in all candor, of any one who is intelligent in regard to the nature of our times, how long before the influences now confessedly at work everywhere among the people of this land,—how long before these influences would, and will, reduce this government to the condition of those peoples whom Lord Salisbury pronounces to be decaying and dying nations—whose power is waning away, and who are hastening to their doom? No one would claim it could be long, for the example of other nations who have gone over the same course is too plain to be mistaken. Figures will not lie; and history is repeating itself.

But we have not to wait even for this swift decadence; for this power, in connection with that other one called "the beast,"—a power which, to be sure, has run longer in sin, but not deeper,—is to be cast ALIVE into a lake of fire burning with brimstone. Rev. 19:20. That first power—the Beast—has rounded out the prophetic description given of it, by speaking, at the beginning of the last third of the present century, the great words that it was to utter just before it went into the devouring flame, in which it is to perish forever. Dan. 7:11; 2 Thess. 2:8; Rev. 19:20. And this latter one—the Image of the Beast—is preparing to crown with honor, and laud to the very heavens, the first Beast, just when the God of heaven, in his wrath, is about to blot it from the face of his dominion. See last-cited references.

When we see this nation turning its back upon this precious heritage of civil and religious liberty, which Henry Gannett, in his late work, called "The Building of a Nation," says "has contributed more than any other single agency to the career of magnificent prosperity which this country has pursued, almost without interruption," and when we see it oppressing its citizens for conscience' sake, have we not seen strange things?

But that which gives these things their startling significance is not only that they are so strange in themselves, but that they are the sharply defined precursors of the world's coming funeral day. But the world is ignorant of them and does not see them,

because it has not studied the signs of the times. And seeing in these things no significance, they drowsily declare that there is no sign of his coming, for "all things continue." 2 Peter 3:4. They hear the truth, and think they have heard strange things, because they do not acquaint themselves with what God's word teaches on these points. How often we hear them speak thus of the doctrines of God's word. Just so the Epicureans and Stoics thought of Paul's teaching. They said, "Thou bringest certain strange things to our ears." Acts 17:20. We would that listeners to-day would have the same interest as then, to learn "what these things mean." How often have we had the same experience!

But are there not some things among ourselves that should seem strange to us? To those who do not believe these things they seem strange; and their course, under such unnecessary blindness, seems strange to us. But have they not as much reason to look upon the course of us who profess to believe these things, as strange? Is it not strange that, making the profession we do; we display no more earnestness and zeal than we do to make them known to the world? Is it not strange that the different agencies established to promulgate these momentous doctrines are not abundantly sustained? Is it not strange that we manifest no more of the spirit of pilgrims and strangers, seeking a better country, and give no more evidence to the world that our inheritance is above, and that we are seeking a city which hath foundations, whose builder and maker is God?

And if men, with their dull perceptions, can discover such inconsistencies in us, what must be the feelings of angels, as, from their heavenly point of view, and with all their perfect knowledge, they look down upon our half-hearted and semiconscious efforts in the work of salvation for ourselves and others? "It is high time to awake out of sleep." Must they not often be led to exclaim, as they look upon our divided hearts, and unstable course in the cause of the Prince of Life, "Lo, we have seen strange things to-day? What is the matter with that people who claim to believe that heaven and hell are trembling in the balances, soon to be their portion forever, and they no more alive to the situation, and no more zealous in their walk and conversation? They see the heavens and the earth full of startling signs that nature in her present condition is about to be laid in her last winding sheet; and while this is pending, they see the world lying asleep, and dreaming of a time of peace and safety soon to dawn upon them; but, stranger still, though professing to understand these things, and to know the course that events are about to take, and the results that will follow, they seem but half awake. They think themselves rich, but they are poor, and miserable, and blind, and naked. They know that the Lord is coming,—coming as a snare upon all the dwellers on the earth,—and yet they themselves live as permanent dwellers, not as pilgrims and strangers. They understand the subject of the sanctuary, and the closing work of Christ as the only High Priest above, and yet fail to study and sense the subject in its sublime importance. They know the King is soon coming in to examine the guests; but where is the wedding garment? This is a strange sight," we imagine we hear the angels say. "What will awake the people to their duty and will be overcomers?"

But and such will soon see strange things of another nature. The great controversy will be ended, and deliverance will come. And they will be able to say, "We have seen strange things to-day." We have seen the Lord take to himself his great power, and reign. We have seen all his foes cut off, and have seen them perish. We have seen the new heavens and earth come into a new creation before our eyes. We have seen the Sun of righteousness arise, all glorious, with his wings full of life and healing, and have seen the worn warriors with sin, don the robes of victory, and enter upon days which shall be as the days of the tree of life, and enter into a country where they will "long enjoy the works of their hands." With reference to such scenes as these, may we not hope to be able some day to say, "We have seen strange things to-day?" U. S.



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

It would be profitable to read again with care the whole of the seventh chapter of Daniel, giving special attention to the latter part of the chapter, where the time for the rise of the little horn is declared, and the character of its work is described.

The last preceding study in this series made it clear that in the papacy, modern Babylon, is found the fulfillment of this symbol, and the year from which its supremacy is to be dated (A. D. 538) was definitely determined, and its work in blaspheming God and persecuting his saints was considered.

The next indictment against this power is that "he shall think to change the times and the law." Inasmuch as his blasphemous words were against "the Most High," and the saints worn out by him were "the saints of the Most High," it is evident that "the times and the law" which he would think to change would be those of the Most High.

It is proper, therefore, to inquire whether the papacy has done anything which would meet this specification of the prophecy. In order to give an intelligent answer to this inquiry, it is necessary to consider what is comprehended in "the law of the Most High," and how man may obtain the righteousness set forth in it.

The law of God as stated in the ten commandments is simply the revelation of his character as applied to human conduct. The eternal principles of truth and righteousness, which are the very essence of his being and the basis of his throne, are there put into a formal statement. "Thy law is the truth." "All thy commandments are truth." "All thy commandments are righteousness." Ps. 119:142, 151, 172.

As first created, perfect in his being and in harmony with God, in his image and after his likeness, man revealed his character as expressed in these commandments, and the divine life worked unhindered and unchecked in human flesh. But sin marred the image of God, and alienated man from the life of God, so that the glory (character) of God departed from the temple that he had created. "For all have sinned, and come short of [or lack] the glory of God." With the loss of the glory with which he was originally crowned, came the loss of his kingship and his kingdom.

It is the work of the gospel to restore the image of God in the soul, to bestow again the crown of glory, and to bring back the kingship and the kingdom. This is the gospel of the kingdom. But "the kingdom of God is . . . righteousness, and peace, and joy in the Holy Ghost," and "the kingdom of God is within you." And as "righteousness by faith" is the only real righteousness, it is evident that it is only through faith that the lost character can be regained and the kingship restored. This is the warp and the woof of all the inspired teaching concerning the gospel.

The gospel of Christ is "the power of God unto salvation to every one that believeth." In it "is the righteousness of God revealed from faith to faith." By its provision has been made for restoring the image of God in man by "the gift of righteousness," "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe."

God hath set forth Jesus Christ "to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, . . . that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. . . . Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:22-31.

It is evident from this scripture that a personal faith in Christ as the Redeemer, "faith in his blood," is the one and only way by which the gift of righteousness is received, and a sinful law is justified. Through faith in Christ, the law, by which "is the knowledge of sin," becomes in him the very life of our life, the power of God unto salvation. "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." Rom. 8:2-4.

In the practical experience therefore of sins forgiven and righteousness bestowed, everything depends upon the faith of the individual. "According to your faith be it unto you." The natural man, in the pride of his own self-assertion, seeks either directly or indirectly to save himself by his own works, not being willing to acknowledge his entire dependence upon God, both for the gift and for the power with which to receive the gift. To him the whole law is, *Do and live*. This is the law of works, which always gives to man some ground for boasting. But this substitutes sin for righteousness,—"for whatsoever is not of faith is sin,"—puts man in the place of God, and ends in death instead of life.

God's plan for the salvation of man is just the opposite of that: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8-10. To the all-sufficient inquiry, "What shall we do that we might work the works of God?" the answer is given, "This is the work of God, that ye believe on him whom he hath sent." "Life through his name" by believing, and then good works as the fruit of this life,—*Live and do*,—this is the law of faith, which leaves no opportunity for rejoicing in the flesh.

W. W. P.

(This study to be concluded next week.)

PERSONAL EXPERIENCES OF THE REMNANT.

WE are living in the most important period of this world's history. As we near the second coming of Christ, the perils increase on every hand. Time has continued longer than many expected, and this, instead of creating more earnestness and devotion, has the opposite effect on many of the people of God.

All should remember that God's mercy and probationary time have a limit. It was when the fullness of time had come that God sent forth his Son. Not another day could be granted to the world before Christ did come; and so with probation, the end of which is just before the people of God, there is a limit; but where that boundary line is,—the moment, the day, the year,—is not revealed in the Bible. The great anxiety therefore on the part of the people of God should be to have an experience that will stand the test.

This experience will be of no ordinary character; the evidence of our acceptance should not rest on any manifestation of power in healing the sick or in casting out devils, or even of zeal itself; for Christ says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:22, 23. The persons here referred to have prophesied, or thought to prophesy. They think they have cast out devils and done many wonderful works, and this they say they have done in the name of the Lord. It is useless for us to give this scripture all away to those who do not believe the Third Angel's Message; many who profess present truth will be among the number. To understand the word of God, and to have an experience that is in harmony with it, is of the utmost importance.

The apostle Peter, in speaking of his experience with the Saviour upon the mount, when he heard the words, "This is my beloved Son, in whom I am well pleased," says, "We have also a more sure word of prophecy." 2 Peter 1:19-21. Any experience that does not cause a person to rejoice more in *the Word* than in the manifestation of the power of God, or in a special revelation of his love, is very questionable. The disciples on their way to Emmaus, mourning over Christ's death, said, "We trusted that it had been he which should have redeemed Israel." The Saviour could have relieved their feelings in a moment of time; but there was something more important than this, and so he began by saying, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Luke 24:25-27. The most important thing was for them to learn from Moses and the prophets in all the scriptures *the things concerning himself*. When this was done, and he had opened their understanding that they might understand the Scriptures, they were prepared for a revelation of *himself*.

We should have a personal experience with God. Every Christian will have this, and will know that God forgives his sins and accepts him. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:15, 16. And even more than this: "He . . . hath given unto us the earnest [or assurance] of the Spirit. Therefore we are *always confident*, knowing that, whilst we are at home in the body, we are absent from the Lord." 2 Cor. 5:5, 6. But this experience, unless it gives a relish for the word of God, is not to be relied upon. The word of God becomes a test, and that word is the prophecy that relates to the time in which we live.

There is still another test, which, considered from the standpoint of the experience of John the Baptist, becomes equally important. John the Baptist was filled with the Holy Spirit even from his mother's womb. He was the greatest prophet that ever lived upon the earth. No man born of woman was greater than John the Baptist. His life reached the height of self-abnegation. This the Scriptures plainly reveal. When the Saviour came to be baptized of him in Jordan, John felt the holy atmosphere surrounding the Son of God. He was different from those who had come confessing their sins, so John forbade him, saying, "I have need to be baptized of thee, and comest thou to me?"

Considering the character of John the Baptist, and his feelings when the Saviour approached him to be baptized of him, it would seem that there could be no mistake in his experience: yet his own words are, "I KNEW HIM NOT: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." John 1:31-34. John was a prophet, but he did no miracles. God had revealed to him that when he was baptizing in Jordan, Christ would come, asking for baptism at his hands; and yet he did not know him until that which he had seen in vision was fulfilled; namely, the Holy Spirit descending and remaining upon him. Here was his experience confirmed by the living testimony, which was the crowning evidence that Christ was the Messiah.

So in the church to-day, John becomes a representative. The living testimony is in the church, and our experience must be in harmony with that living testimony, or else it is questionable. No wonder the dragon was wroth with the woman, and went to make war with the remnant of her seed, who have the testimony of Jesus Christ, or the Spirit of Prophecy. Rev. 12:17; 19:10. The living testimony in the remnant is to be a test of genuine Christian experience. Whenever we find anything in our hearts rebelling against the plain commands of God, revealed in the word of God or in the Testimonies given by the Spirit of God, we are on dangerous ground. It makes no difference how "happy" and "free" we may be *feeling*, we are being deceived unless that freedom comes from obedience to God's require-

ments. David says, "I will walk at liberty: for I seek thy precepts. I will speak of thy testimonies also." Ps. 119:45, 46. S. N. H.

THE RELIEF OF THE SCHOOLS.

The Practical Application of the Call to the Supper.

"A CERTAIN man made a great supper, and bade many." There is a time, then, in the life of many when they are bidden to the supper of the great God. There is a time when we get our first invitation to be in attendance at that event. This invitation is a separate, distinct, and prominent event in our lives. It comes in the form of God's call to us to give our hearts to him. If we accept the invitation, it marks that experience in life which is called conversion.

"And sent his servant *at supper time* to say to them *that were bidden*, Come; for all things are now ready." The call to come is not given until "supper time." It is not given until all things are ready. This call to come is given only to those who were bidden, and it is a separate and distinct experience from the invitation. It comes later on in life. As it comes at supper time, and when all things are ready, it is clearly a dangerous thing to parley with it, or to put off obeying its mandates.

"And they all with one consent began TO MAKE EXCUSE." Seventh-day Adventists have been warned in the Scriptures and through the Spirit of Prophecy that many will apostatize from the faith, and again identify themselves with the world before the end shall come. God does not wish us to do this. He has not told us that these things will be, to frighten and unnerve us. They have not been recited in the Bible for the purpose of making us downhearted or discouraged. But they are put there that we may draw life and power from them, and be saved from the things against which they warn us.

The great majority of people who give up the Third Angel's Message do not turn their backs upon it in a moment of time. They do not openly declare that it is all a fraud and a lie, and that they want nothing more to do with it. No, people leave the Third Angel's Message in a far different way from this. They simply ask to be excused.

After men and women have been converted, and have accepted the faith of the soon coming of the Lord, God sends them messages that demand a reform in their lives. A message may come calling for a more healthful mode of living, calling for the giving up of certain articles of diet, not the most healthful, such as meat. And then how often is heard the answer: Well, I am a Seventh-day Adventist. I believe the Sabbath and the soon coming of the Saviour. But I don't know that it is necessary for me to be so very particular on this thing. I don't believe that a bit of meat hurts me very much anyway. In other words, this one simply says, "Lord, please excuse me."

Later on, a message comes in regard to work necessary to be done in the large cities for either rich or poor. This is followed by an appeal for church schools. But these both alike are waived aside with a request to be excused. The same course is pursued in regard to gifts and offerings, and so on with every practical reform or work that comes along.

How much do such persons have of the Third Angel's Message? How much of that message is there left for practical exercise in their lives after they have asked to be excused on all these things?—Verily, nothing except the condition of doing nothing on Saturday; for such persons can not in the true sense of the word be termed Sabbath-keepers. The things that have come to such as practical tests have been avoided, and they have asked to be excused from the doing of them. And when the Sabbath becomes a real test, when persecution, torture, and death stare the keepers of it in the face, then these who have all along rejected every practical test that has come to them, will ask to be excused from this test too.

It is all-important, therefore, that every test as it comes be successfully met and passed. Each temptation and test is either a stepping-stone to greater heights or it is a stumbling-block to lower depths.

But the test brought to view as a last great test, is a test over the sale of our property and worldly possessions.

"The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused."

The call to come to the supper was to these men a call to sell their land and their cattle. They asked to be excused from selling what they had. In asking

this, they asked to be excused from attending the supper. They were really asking to be left out of heaven.

The call to the supper is, according to these scriptures, a *call to sell*. And this matter is now becoming a practical test among us as Seventh-day Adventists. The needs of the cause compel the call. The cause is in great need of money just now, and God is pleading with men and women to relieve this need. Eternal life or eternal death is wrapped up in the scene in which we are now being called upon to take a part. Come along, brethren, let us wake up, and dispose of some of our God-given means, that the cause of God may be relieved, and that we may have a place at the SUPPER of THE LAMB.

Here are the names of those who have contributed to THE RELIEF OF THE SCHOOLS since we last reported:—

D. W. C. Mc Nett, Lena, Ill.	\$ 10 00	Geo. Wallace, Payette, Idaho	25 00
H. Mc Chesney, Dane, Wis.	10 00	W. Stephenson, London, England	10 35
Geo. Houck, Corona, S. D.	100 00	Mrs. M. J. Parkhurst, Wacousta, Mich.	50 00
Mr. and Mrs. Mac, E. Avery, Morrice, Mich.	1 00	South Dakota camp-meeting	29 75
Thomas Hurd	100 00	M. E. and E. C. Boutelle, Aztalan, Wis.	50 00
M. G. Gorham, Spirit Lake, Iowa	5 00	James Johnson, Everly, Iowa	50 00
Mrs. F. D. Hare, Vergennes, Vt.	10 00		

Send all money for THE RELIEF OF THE SCHOOLS to A. G. Adams, Review and Herald, Battle Creek, Mich. P. T. MAGAN.

FINANCIAL.

We are pleased to tell the readers of the REVIEW that some have responded to the appeal for money, in the issue of July 24, for the General Conference Association. Some have offered money without interest, and others at a low rate of interest. We are indeed thankful for these responses. The association desires to procure at least fifty thousand dollars. This amount is not wanted to invest in some new, untried enterprise, but to pay back to a person of whom the association has borrowed. It is the settled policy of the association not to run into debt, but to reduce large denominational debts just as fast as possible.

We are indeed pleased to report that many of our people are being moved by the Spirit of God to do something to aid in the reduction of the debts of the denomination. Gifts to the fund to publish the book, the proceeds of which will be applied on the debts of our schools, are coming in quite satisfactorily. This will aid wonderfully in reducing our debts, but notwithstanding this we are in need of fifty thousand dollars by Jan. 1, 1901, and will be glad to secure contributions, and money without interest, or with interest at four or less per cent, giving the note of the association.

Our General Conference, State Conferences, tract societies, publishing houses, and schools are all economizing, and doing all in their power to reduce expenses to a minimum. This being true, money will be saved, which can be applied to cancel debts and to forward the message.

In the past, buildings for publishing houses, sanitariums, colleges, and State depositories have been built, which consumed contributions and all that could be made in operating these institutions. Now that the buildings are erected, it seems that contributions, outside of specific donations and earnings, aside from carrying on our regular line of work, should be applied to liquidate debts, and to build up the work in new fields; and when all our debts are paid, then, instead of building in our older fields, build only in new fields as circumstances demand, thus disbursing all our money in warning precious souls in regions beyond. We shall hail with delight that day.

The General Conference, which pays all its laborers in this country and some in other countries, has audited all accounts and paid the same to Jan. 1, 1900, and thousands of dollars on the time of laborers during the present year, and is not in debt.

Our publishing houses last year made financial gains, and thereby were able either to increase their assets or to diminish their debts. As a rule our schools are now so managed that they are self-supporting; so, as we survey the field, and see that prosperity attends, and the blessing of the Lord rests on, the work of the General Conference, Foreign Mission Board, the publishing houses, sanitariums, and schools, we should all be encouraged, and aid them all we can by making liberal contributions and loaning money. Now is the opportune time to aid the cause of present truth. It never has needed, and it will never need, money more than at the present time. May the Lord bless all with an earnest disposition to aid the cause of God *just now*. Address the General Conference Association, Battle Creek, Mich. S. H. LANE.



WEST INDIAN MISSION FIELD.

In September, 1899, I went to Trinidad to assist Elder Webster for a few weeks in a canvassers' institute and other matters that needed attention. I was glad of this opportunity of getting better acquainted with the island and its needs. Elder Webster's time had been taken up in looking after the depository and church work; Elder Johnston's time previously to his return to the States on account of sickness, had been spent on the land purchased by Brother Wharanam for an industrial school. So little aggressive work had been done for some time.

A tent had been stored there for nearly three years. It seemed clear that we ought to get our help together and engage in tent work. I decided to remain a few weeks to help them. The city officials of Port of Spain allowed us to pitch the tent on city land, in a convenient place, and we began meetings with a good congregation, and the best of attention was given. When we came to the Sabbath question, the interest did not abate. On account of Elder Johnston's return to the States, I remained longer than I had intended. We kept the tent up seventeen weeks, and as the result about thirty persons began the observance of the Lord's Sabbath.

As Brother and Sister Webster were both poorly, I could not leave until other help came; so we decided to pitch the tent in San Fernando, the next largest town. Here, as at Port of Spain, the city gave us the use of a beautiful spot of land. The interest was good. Although there were many things to detract, yet the Lord blessed in the effort. Elder Crowther and family arrived from the States and joined us the first of March. As I had been away about six months, and the work was pressing, I could only remain about three weeks, just long enough to let Elder Crowther get acquainted with the work. At our last meeting about one hundred persons arose, testifying that what they had heard was Bible truth. Many said that they were going to obey God.

March 23 we returned to Barbados. I there received word from Jamaica that their council meeting and canvassers' institute was to begin April 6. The few days before I had to start, we were very busy getting material for a tent, and cutting it out, so that the tent could be made while I was gone, and be ready to pitch on my return.

On arriving in Jamaica it seemed good to meet our workers all together for counsel. The meeting passed off well. An effort was made to help the church and all who might come in. The Lord came near, several backsliders were reclaimed, and nearly the whole church came forward to seek the Lord. Shouts of victory were heard all over the house. We visited the churches at Spanish Town and Font Hill. We should have been glad to visit all the churches; but as we desired to pitch the tent in Barbados, we hastened back.

We began tent-meetings in Bridgetown, Barbados, April 4. We could not secure a central place, so our congregations have not been as large as we expected. The enemy has been working hard to break up our meeting. One of our nearest neighbors—a government employee—hired a band to come as close to the tent as possible, not more than ten feet away, and make all the noise they could. This, while making it hard to speak, only added to the interest, verifying the statement that they can do nothing against the truth, but for it. Public sentiment was against it, so it was kept up for only a week. The nights are dark, and there is plenty of rain. This will affect the work some, yet we believe that the Lord has some jewels here that will be gathered out. We hope to pitch the tent in other parts of the city.

We are trying to raise money to build a church, which is greatly needed. We have purchased a lot in a good locality, for two hundred and fifty dollars. The church now numbers about one hundred. They have been renting a room for meetings; but as their numbers increase, this is not sufficient, and the influence on the work is not what it should be. Many missionaries come here, rent a room, and hold meetings for a time; and as their work does not pay financially, they pull up and leave. People think it will be the same in our work. If we had a church of our own, it would give permanence to the

work, and we could get many more to attend the meetings, as we dare not advertise any special subjects, not having a place to which to invite the people.

The work might have been much further advanced if about one thousand dollars had been spent in a permanent building. Our brethren here are not able to build the church, as they are very poor; and instead of their helping, many of them have to be helped. All the wealth of the church would not be sufficient to put up the building needed. Yet this is no reason why God's faithful poor should not have a plain church in which to worship the Lord, whom they dearly love.

It will take about five hundred dollars, besides what we can raise here, to build the church needed. I do not know where this amount could be more profitably spent than in a church here. Are there not some of our people whom the Lord has intrusted with this world's goods who would like to help us in this building?

One of our brethren told me that his average income during the gathering in of the cane crop had been forty-eight cents a week, boarding and rooming himself. This lasts only a small portion of the year; the rest of the time the brethren can scarcely get anything to do. We have some young men teaching in the public schools, and they get from two and one-half dollars to three dollars each month, and board and room themselves. These are only samples of what we might give.

Most of our people are faithful in paying tithe and offerings. But how can we raise money to build meeting-houses? I feel condemned because I have not laid these conditions before our people before, as I believe that we could long ago have had a place to which to invite the people to worship their Lord. We ask for a plain building, just large enough to hold the people. But as materials are very high,—lumber from thirty to forty dollars a thousand,—it will be seen that we can not put up a suitable building for much less than seven hundred and fifty dollars. All contributions for this purpose should be sent to the Foreign Mission Board of Seventh-day Adventists, Room 1905-7, 150 Nassau St., New York City, N. Y., stating that they are for the Seventh-day Adventist church in Bridgetown, Barbados.

May our people remember, at the throne of grace, the work and workers in these needy fields.

A. J. HAYSMER.

ONTARIO.

AFTER our camp-meeting at Guelph, it was my privilege to assist Elder William Spear in the dedication of our house of worship near Hagersville, Ontario. This church was built about two years ago, but was not finished until recently. It was built by and for the Indian church at that place, on the Six Nations reservation. It was an occasion of much gratitude to God to see this house consecrated to his service for this people.

July 8 I baptized seven Indians at Southwold, where Brother A. G. Smith and others have bestowed considerable labor. We organized a church of nine members there at that time, to be known as the Oneida church. July 14, 15, I held the quarterly meeting with the Toronto church. Three persons were baptized at this time, besides one brother who was rebaptized. July 18 Elder Spear and myself began tent-meetings at Carleton Place, within thirty miles of Ottawa. We have a good interest so far.

Elders Ballenger and Simpson are developing the interest created by the camp-meeting at Guelph. This meeting was considered by all a most excellent camp-meeting, and we hope that our brethren will remember the tent effort that is now being made there. Elders Howe and Dryer are holding tent-meetings at Caledon, near Orangeville.

We are endeavoring to do all we possibly can with tents and otherwise this season to publish the truth in new places, and we hope that our brethren and sisters will be faithful in paying their tithe and in making offerings to support the work, and in praying for the success of the workers; for all this is greatly needed. The workers must be sustained during the tent season, as we must not drop the tent efforts now begun; but after the tent season

some of our workers may endeavor to do self-supporting work by canvassing for our books. It was my privilege last Sabbath to be with the Ottawa church. So many have moved away that their numbers are now very few. The burned district of the city makes a very impressive scene. It makes one think of the soon-coming day when not only a square mile or more of one city will be laid waste, but the whole world. Where will our treasure be then?

F. D. STARR.

THE following officers were elected at the recent meeting of the Ontario Conference, held in connection with the annual camp-meeting at Guelph: President, F. D. Starr; Secretary, Helen McKinnon; Treasurer, T. H. Robinson. Executive Committee: F. D. Starr, T. H. Robinson, P. M. Howe, E. J. Dryer, J. H. Watson. Tract Society: President, F. D. Starr; Secretary and Treasurer, Helen McKinnon. Executive Committee, same as Conference. Sabbath-school Association: President, P. M. Howe; Secretary and Treasurer, Mrs. E. M. Dryer.

J. H. WATSON.

MANITOBA.

MORDEN.—As a good interest was manifested at our camp-meeting by our friends in the city, it was thought best to continue the meetings in a tent; so Brethren Gravelle and Buhalts, and some of our Bible workers, remain to develop the interest; and meetings have been held every night since. A good interest has been manifested, and some have begun to obey the truth, and others are deeply interested. Since the camp-meeting the writer has also been connected more or less with the work there.

Elder Dirksen has been laboring among the Germans in the vicinity of Morden, with a good degree of success. We have a German church of forty members, and are planning to build a church in Morden, so that we can have a place in which to hold our meetings after we take down the tent.

New interests are springing up here and there, and the calls are coming in faster than we can fill them. We are of good courage in this field, and the work is moving onward.

ANDREW NELSON.

PENNSYLVANIA.

IT has been a long time since I sent to the REVIEW AND HERALD a report of the work in the Pennsylvania Conference. These reports do not find their way to the REVIEW as often as in years gone by, before the days of State papers. However, whether there is a report or not, the message is making its way to the six million five hundred thousand persons in the Keystone State.

During the last year we held three camp-meetings in the State. Five new churches were added to the Conference, and over two hundred and fifty new members were taken into the churches. Four young men have been ordained to the gospel ministry. There was an increase of tithe over the previous year to the amount of over sixteen hundred dollars. Contributions to school funds and foreign missions have also increased. From its tithe the Conference pays ten dollars a week for a teacher in South Lancaster Academy, and the same amount for a laborer in foreign fields, besides the ordinary use of the tithe for the General Conference and the work in the State.

This season we have seven tents in the field. The first is pitched in Philadelphia. Elders W. J. Fitzgerald and L. S. Wheeler are in charge, with a good interest reported. The second tent is pitched in Altoona, with Elder S. S. Shrock and M. J. Fritz in charge. The third is pitched at Uniontown, Fayette Co., with Brethren Longacre and Schwartz conducting the meetings. The fourth tent is at Clearfield. Elders Smith and Baierle report an excellent interest. The fifth tent is at Kane. Elder C. Meleen and tent company are laboring among the Swedes. The sixth tent is at Honesdale, Elders McVagh and Rees being in charge. The seventh is pitched at Allentown. Brethren Schilling and White are in charge. Nearly all these tent companies report a good attendance, and in several cases our brethren report that quite a number have already taken a stand for the truth.

War and politics do not hinder us from reaching the ears of the people, but rather add new life to the message. We are planning to hold, in various parts of the State, fifteen or more general meetings of five-days' length, as soon after tent season as possible. These meetings will be so arranged that most of our brethren in the State can attend some one of these gatherings. Revival meetings will be held, and all branches of the work looked after at these gatherings. Each one of such meetings can usually be attended by three or four churches, and our experience is that these occasions are very

profitable. The laborers and the brethren in the Conference are of *good courage* in the faith once delivered to the saints. R. A. UNDERWOOD.

HOT SPRINGS (S. D.) CAMP-MEETING.

THE Hot Springs camp-meeting is now in the past, but the memory of it will long linger in the minds of those who were present. It was a profitable meeting. Many of the brethren came more than one hundred miles over rocky and hilly country to attend the meeting. They came for a spiritual refreshing, and were not disappointed.

Elders Warren and Shultz were present, and rendered valuable help in the meeting. Professor Bland was there in the interest of Union College, and Dr. M. C. Heilesen was there from the sanitarium.

About two hundred persons were camped on the grounds. Eighty dollars was given in money and pledges for the home and foreign missionary work. Twenty-three persons were baptized,—all young persons, the fruit of the three church schools held during the winter in the Hills and vicinity.

Quite a number of brethren came down from Wyoming, where we have four colporteur wagons out selling our publications. That is about the only way in which the truth can reach the people there, as the country is thinly settled except in the mining camps. N. P. NELSON.

STOCKTON (KAN.) CAMP-MEETING.

THIS was the local meeting for northwestern Kansas, and was held July 26 to August 5. The camp was situated in a beautiful natural grove on the bank of South Solomon River, just west of the city. Over one hundred of our people were in regular attendance as campers. Others drove from home in the morning, and returned home in the evening, thus securing the benefit of part of the meetings. Much good is lost by trying to do our work at home and attend camp-meeting at the same time.

Elders Westphal and Rupert and the writer did a large share of the preaching. Brethren Curtis and Godfrey helped in the meeting, and remained to develop the interest. The attendance from the city was small, yet a few were regular in attendance, and expressed a desire to hear more.

Of all the meetings held thus far in the State this season, the interest among our people was the greatest at this meeting. Surely the Lord was present to bless in speaking and also in hearing. On the first Sabbath nearly every one present came forward to seek the Lord. During the week following, the campers could be seen sitting in groups in the grove or in their tents, searching their Bibles, and talking of the precious truths the Lord was sending them in the sermons. On the last Sabbath, Elder E. H. Curtis baptized nineteen persons in the river that ran by the camp. It was a pleasant and impressive scene. The camp-meeting was a success. The only thing we regret is that it was not better attended, but we hope that the ones who did attend may be able to carry the spirit of the meeting to others, that they too may share in what the Lord was pleased to give us. JOHN W. COVERT.

MICHIGAN.

AMONG THE CHURCHES — At the Greenville State meeting I was asked to visit churches this summer, and May 23 I went to Mesick, where I gave a course of lectures last winter, and at the same time looked after the finishing of the church building.

May 27 this church was dedicated, and the Lord came near. There was a large attendance during this three-days' meeting, at which Elder Soule and Brother Irwin assisted. As the result of the course of meetings held here, I baptized, in all, twenty-five persons, and thirty-six were taken into the church. The Lord has surely blessed this church.

From May 31 to June 2 I was with the church at Gaylord. Satan had been working for years to divide this church, and they were sadly in need of help. The Lord came wonderfully near, backsliders were reclaimed, sinners converted, and the Christian was raised to a higher life. In all my labor among the churches, I have never seen such a reformation as in this church at this time. I baptized two persons here.

The following Sabbath I visited the company at Haze. The Lord also came near to the people here, and those who had dropped family worship and ceased attending church were again brought back, and are happy in the Lord. It was remarked by some that this was the best meeting they had had for years. To the Lord be all the praise.

While in this part of the State, I visited the companies at Charlevoix, Van, Cadillac, and McBain. At all these places we had excellent meetings, and the Spirit of the Lord was in our midst.

I then went to Traverse City, and held two meetings. Three persons gave themselves to the Lord, and one was baptized.

July 13-15 I spent with the church at Alden, and on the Sabbath we had a wonderful revival. Backsliders were reclaimed, sinners converted, and God's people were awakened. As the result of the work here, five persons were baptized, and seven, besides the one who came for the purpose of baptism, were taken into the church.

As I look back upon the labors of these few weeks among the churches, I see the wonderful working of God, and know that the Lord has not yet forsaken his people. At nearly all these churches and companies the people have gladly contributed toward my traveling expenses. To the Lord be the praise for all. B. F. STUREMAN.

SEPTEMBER STUDY OF THE FIELD.

"Greece as a Mission Field: Part III."

September 2-8.

(Text-book, September Missionary Magazine.)

1. How is a saint's fête-day observed in the Greek Church?
2. Describe the commemoration of the baptism of Christ.
3. Upon which feast do they lay the greatest stress? How is it observed?
4. What can you say of their hospitality? Of their belief concerning their dead relatives?
5. Tell something of the burial of their dead.
6. State what you can concerning the education of the people.
7. Describe the one belief that is very prevalent among the Greeks.
8. In brief, what can you say of the Greek religion?



— Complete returns give the population of the entire city of New York as 3,437,202.

— An oil well at Medaryville, Ind., seventy-five miles from Chicago, produces 240 barrels of oil a day.

— The London *Daily Express* reports that Lord Roberts has already been appointed to succeed Lord Wolseley, as commander-in-chief of the British army.

— The Hon. William Lidderdale, ex-governor of the Bank of England, will come to the United States for the purpose of studying the American banking system.

— During the last year 2,400 duels have been fought in Italy, resulting in 480 deaths. Most of these combats were between army officers, and based on the most trivial pretenses.

— August 17, a white man having been killed by negroes in Liberty City, Ga., a race riot occurred, in which two whites and three negroes were killed, and a number wounded; troops now patrol the district.

— Fifteen Italian detectives are coming to the United States to shadow Italian anarchists in this country. Fourteen Italians were detained at New York, August 18, on suspicion of being in a plot to kill President McKinley.

— Lord Roberts has issued a proclamation warning all Boers that those who break their oaths in the future will be punished with death, imprisonment, or fine, and that buildings where the enemy is harbored will be liable to destruction.

— General Randall, Seattle, Wash., has received authority to send back the indigent sick and destitute from the Cape Nome district, at the expense of the United States government. He has already received over 3,000 applications for passage.

— It is said that, on August 18, "a Roman Catholic priest in Louisville, Ky., refused to celebrate mass for the late King Humbert, saying that Humbert had been excommunicated." The Italians of the city appealed to Papal Delegate Martinelli, at Washington.

— It is reported that "diamonds, regarded by London dealers superior to those from South Africa, and valued at from twenty-five to fifty per cent higher than those found in that region, have been discovered at the diggings up the Mazaruni River, in British Guiana."

— The bubonic plague has appeared in Manila, Philippine Islands.

— The czar will visit the Paris Exposition, as guest of the Russian embassy.

— Window-glass manufacturers have decided upon a ten-per-cent advance in prices.

— The Johannesburg mines will suspend operations, owing to lack of food supplies.

— With the present uncertainty existing in China, the Powers will take turns watching China's fleet.

— Korea, according to a Seoul dispatch, consents to Japan's sending troops there to provide for emergencies.

— The Japanese government has given permission to the United States to establish a hospital on Japanese territory.

— France is negotiating for one million tons of coal from the United States, to be delivered in the next fifteen months.

— The Adams Express Company was robbed of a \$25,000 express package, between Chicago and Burlington, Iowa, August 20.

— The cost of the Philippine war since February, 1899, aggregates, to date, \$186,678,000, besides the lives of 2,400 American soldiers.

— Paul Lawrence Dunbar, the noted African poet, was drugged and robbed, in New York City, the 21st inst., by one of his own race.

— Kansas farmers met in Topeka, last week, to form a trust and keep up the price of agricultural products. At the meeting \$15,000 was subscribed.

— The present population of Omaha, Neb., is almost 40,000 less than it was ten years ago. In 1880 the population was 140,452, while this year it is only 102,555.

— Caleb Powers, secretary of State under Governor Taylor, has been convicted of aiding in the murder of William Goebel. The Kentucky jury returned the verdict in fifty-three minutes.

— And now it seems that "Russia's occupation of New-Chwang, without adequate reason, caused the decision to land troops at Shanghai, in which Great Britain is supported by Japan."

— It is said that "Germany is preparing for an autumn and winter campaign in China. One evidence of this is that a slow steamer has been chartered for December, to carry to China material for a sixty-mile field railroad."

— President McKinley, members of the cabinet, ministers and ambassadors of foreign countries, and a great concourse of people, attended a memorial mass for King Humbert, in St. Matthews Catholic church, Washington, D. C., Sunday, August 19.

— Maitre Labori, the famous French lawyer who defended Dreyfus, will lecture throughout the United States next winter, his object being "to recuperate his fortunes, destroyed beyond repair in France, by his connection with the Dreyfus case."

— A contract has been awarded to the Royal City sawmills at Vancouver, British Columbia, by the military authorities at Esquimalt, for the construction of 15,000 army huts. They are for use in China, especially during the wet season, and are to be made of wood.

— At the recent annual conferences of the Yorkshire Evangelical Union, it was stated that, of the 18,432 clergy of the Church of England, 9,731 are active upholders of ritualistic, or Catholic, principles. From 1888-98 the number of ritualistic parishes rose from 3,776 to 8,183.

— Andrew Carnegie has had constructed the largest locomotive in the world. The total weight is 391,400 pounds; its boiler capacity is 7,500 gallons; its steam pressure is 220 pounds; its heating surface is 3,564 square feet. The engine is not built for speed, but for power to haul coal, iron, and steel between Conneaut and Albion.

— A race riot occurred in New York City, on the west side, caused by the killing of a policeman by a negro, August 12. Three days after, on the 15th, "a mob took possession of Eighth avenue from Twenty-Eighth street to Forty-Third street, and spread to Ninth and Seventh avenues, through the various side streets, and beat and assaulted every negro man or woman they met. Negroes were pulled off from street-cars, rolled over in the street, kicked and beaten, and were almost murdered, before they could be rescued by the police. Long after midnight the streets were filled with rioters." The number of persons injured, so far as known, is seventy-two.

— The employees of the Milwaukee Electric Railway Company are forbidden to wear celluloid collars, because of "a peculiar and serious accident that happened August 5. A motorman attempting to repair the motor of his car, which had burned out, the controller became charged with electricity. One end happened to come in contact with his celluloid collar. There was a flash, a ring of fire shot around his neck, and he fell unconscious. It is thought that he probably inhaled some of the flame. He was so seriously injured that he can not recover. The rule of the street railway is that its employees shall wear white collars, and nearly all the men wear celluloid collars, as they are the only kind they can keep white during the day."

—August 18 a steamer arrived at Port Townsend, Wash., with \$3,000,000 in gold from the Klondike.

—The ameer of Afghanistan is said to be mobilizing forces, and contemplating an advance on the Russian frontier.

—The six-masted schooner "George W. Wells," the largest in the world, was recently launched at Camden, Me.

—Former United States Senator John J. Ingalls, of Kansas, died August 16, in Las Vegas, N. M. He was born Dec. 29, 1833.

—August 15 a telegraph operator's neglect caused the loss of seven lives in a head-on collision, on the Grand Rapids and Indiana Railroad, near Grand Rapids, Mich.

—President Loubet of France, has decorated Ferdinand W. Peck, United States commissioner to the Paris Exposition, with the Grand Cross of the Legion of Honor.

—Lord Kitchener, after a forced march, has relieved Colonel Hoare and the British garrison at Eland's River; the garrison had lost twelve men killed and fifty-eight wounded.

—August 17, during the burial of Collis P. Huntington, in New York, "every wheel and stroke of work throughout the Southern Pacific system of railroads and steamboats was stopped for seven minutes, as a mark of respect."

—The police of New York City have discovered some small children who had been cruelly treated, starved, and beaten by their parents; and "in the case of all three of these children, their lives had been insured, for the benefit of the parents." This is but one of the evils of life insurance.

—News from the Philippines says that "increased activity has been manifested by insurgents in the Visayan Islands during the last six weeks. The amnesty proclamation has had practically no effect. In Luzon the rebels are using smokeless powder, which they must have obtained by filibustering."

—By a deal just closed, the Carnegie Company "will control the iron production of the Lake Superior region for the next fifty years. It has made a contract with the ore companies, calling for a total of 10,000 tons of ore a year. It is stated that all the rivals of the Carnegie Company, the American Steel and Wire, the Deferal and Midvale, and other companies, will be compelled to depend upon the Carnegie Company for much of their ore."

—Three young Filipinos have arrived at Ann Arbor, Mich., and will enter the University of Michigan. Two of them—Santiago Artiga, of Manila, and Juan Tecson, of Bulacan—passed competitive examinations for scholarships, and are sent to the United States by the International Club of Manila. The third is a young lad named Lorenzo Orirabia, aged eleven. He comes of a fine family, and his father was killed while fighting against Spanish rule. Artiga and Tecson will enter the civil engineering department.

CUMBERLAND MISSION CAMP-MEETING.

The camp-meeting for eastern Tennessee will be held at Harriman, September 14-23. Those who pay full fare coming, and take a receipt from the agent, will be able to buy a ticket to return home at one third the regular fare, provided there are fifty in attendance who have secured these receipts. Each church in the Cumberland Mission field will be expected to send delegates; so that if it is decided to organize a Conference, everything will be in readiness. The ministers and laborers that usually attend the Southern camp-meetings will be in attendance, and the usual accommodations may be expected. Family tents, 12 x 14 ft., can be rented at two dollars for the entire meeting. Those coming on the morning trains, Friday, September 14, will be met at the depots. Those coming later who wish to be met at train should write me in advance, at Harriman, Tenn.

This will be a very important meeting, and we will expect not only a large gathering of our brethren from eastern Tennessee, but a good representation from eastern Kentucky. Elder Irwin has promised me that, if he can possibly arrange his appointments so that he can attend, he will be present at least a part of the time.

SMITH SHARP.

WE WISH TO START YOU INTO A PROFITABLE BUSINESS.

BEGINNING August 15, we will send five copies of *Midsummer Good Health* free, to any man, woman, boy, or girl who will endeavor to sell fifty or more copies of *Midsummer Good Health* before October 1. This is an exceptionally fine number, and sells readily for ten cents. You can start this work on nothing.

This is the plan: Sell the five numbers we shall send you free, at ten cents each; send us the fifty cents received, for ten more copies; sell these at ten cents each, and send the dollar for twenty more copies, etc., and continue until fifty or more are sold.

When you have sold fifty copies, we will enter your name for a six-months' subscription to *Good Health*; if you sell one hundred, we will send it for one year to any address you may name. We will furnish you with subscription blanks with which to take yearly subscriptions, and will allow you a liberal commission. This is an excellent opportunity to start a *Good Health* route, and deliver a copy each month at ten cents, to the houses of those who can not, or will not, give you an order for a yearly subscription. Send us your name and address at once, and start the work of doing good in your neighborhood.

GOOD HEALTH PUB. CO.



CAMP-MEETINGS FOR 1900.

DISTRICT ONE.

New York, Lyons, Aug. 30 to Sept. 10
West Virginia, Fairmont, Sept. 15-24

DISTRICT TWO.

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

DISTRICT THREE.

*Michigan, Ionia, Aug. 30 to Sept. 10
Illinois (local), Salem, Sept. 13-23
Indiana, Muncie, Sept. 13-23

DISTRICT FOUR.

Nebraska (local), Oxford, Aug. 28 to Sept. 2
*Nebraska (State), Seward, Sept. 13-23
Dakota, Huron, S. D., Aug. 30 to Sept. 3
Dakota, Beresford, S. D., Sept. 19-24
Iowa, Ruthven, Sept. 4-9
Iowa, Ottumwa, Sept. 25-30
Iowa, Exira, Oct. 9-14

DISTRICT FIVE.

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

DISTRICT SIX.

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

* Preceded by workers' meeting.

COLORADO CAMP-MEETING.

The Colorado camp-meeting will convene September 6-17. This will be the largest gathering of Seventh-day Adventists ever held in the Colorado Conference. Grounds covered with beautiful timber have been procured for this meeting. We have procured railroad fare on the certificate plan. You will pay full fare from any station in Colorado to Denver taking a certificate of purchase from the agent for money paid for ticket, and we will be able to return you at one fifth the regular fare.

The following prices will be charged for tents pitched on the grounds: 10 x 12 ft., \$1.50; 12 x 14 ft., low wall, \$2.50; 12 x 14 ft., high wall, \$3.00; 14 x 16 ft., \$3.50. Please send in your orders to Colorado Tract Society, 1112 South Eleventh St., Denver, Colo.

On arriving in Denver, take street-car marked Curtis, which stands in front of depot. Transfer at Fifteenth Street to Harman car. Get off at Harman.

J. M. REES.

SCANDINAVIANS, ATTENTION!

As previously announced, the Review and Herald Pub. Co. is now issuing one Swedish and one Danish quarterly, the object being to get out and scatter broadcast tracts on timely topics connected with the Third Angel's Message. So far, we have issued No. 1 in Swedish, treating on "The Seal of God and the Mark of the Beast," and Nos. 1 and 2 in Danish, the first being a translation of Elder Smith's "The Reign of Righteousness," and the second a condensed translation of Elder Loughborough's "Last-Day Tokens."

We are glad to say that these publications are doing a good work. A sister in one of the Eastern States left a copy of the Swedish quarterly with an invalid lady whom she visited; and on her return, a week later, she found the lady rejoicing in the truth on the Sabbath question. Her verdict of this publication was that she could not see how any one could read it and not be convinced of the truth we hold on this important question. A gentleman in one of the Western States read this same number, and became so interested that he wrote for specimen copies of our Swedish paper, noticed on the last page of this number.

No. 2 of the Swedish quarterly is now ready. This is a translation of Elder A. T. Jones's timely and excellent pamphlet "Marshaling of the Nations." The Swedish is brought up to present developments in the far East, and contains the same maps as the English. The price is the same as the English.

We hope our State agencies and tract societies will take an interest in these Scandinavian publications, and not only be prepared to fill orders, but do all they can to give them a wide circulation.

HYMN-BOOK.

At the Scandinavian Conference held in Sioux City, Iowa, last fall, it was deemed necessary to take steps to issue a small hymn-book, one in Swedish and one in Danish, that would be especially suited for tent-meeting services. This undertaking is now accomplished in two small books, each containing 192 pages, with over 200 songs. The Swedish is called "Fridsharpan" (Harp of Peace), and the Danish "Evangeliske Sange" (Gospel Songs).

These books contain no music, but with every song is given a number referring to music in our large hymn-books or in other hymn-books, from which the songs have been selected or

translated. With each song taken from English is also given the first line or title of the English song, thus making it easy to recognize or find the tune. The price is only 20 cents.

We trust our State agencies will take notice of this, and make such arrangements that our Scandinavian ministers and churches can order these song-books in quantities.

PUBLICATIONS WANTED.

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

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

W. C. Yergin, Box 352, Ocala, Fla.

Henry Irving, Box 352, Ocala, Fla.

Mrs. Lulu Wightman, Vine Valley, N. Y.

Mrs. Susan Strickland, Lake Helen, Fla.

Florida Tract Society, Box 508, Orlando, Fla.

Geo. B. Cox, 1808 Margaret St., Key West, Fla.

Robert McFarland, care of S. E. Hortema, Jail, Paris, Tex.

Jennie Jones, 608 Fifteenth St., Birmingham, Ala., has sufficient papers.

H. C. Winslow, 307-309 S. Michigan St., South Bend, Ind., a quantity of *REVIEW*, *Signs*, *Sentinel*, *Instructor*.

BUSINESS NOTICES.

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

WANTED.—A first-class watchmaker, or salesman who can do clock and jewelry repairing. Good chance for student to pay part or all his way. Address H. J. Sevy, Battle Creek, Mich.

Obituaries.

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

ARMAN.—Died near Merrill, Mich., July 22, 1900, of cholera infantum, Elmer H., son of Edmund and Laura Arman, aged 7 months. Words of comfort were spoken by the writer, from Jer. 31: 15-17.

W. H. FALCONER.

AYER.—Brother John S. Ayer, of Minneapolis, Minn., died of consumption, July 22, 1900, aged 46 years. A companion and three children mourn his loss, but not without hope. Words of comfort were spoken by the writer, from Jer. 29: 11.

H. F. PHELPS.

BRUCE.—Alice Maude, only child of Brother and Sister Alex Bruce, of Moose Lake, Minn., died June 27, 1900, after an illness of only twenty-four hours, aged 1 year, 10 months, 27 days. Words of consolation were spoken by the writer, from Eccl. 12: 1-7.

H. F. PHELPS.

BERRY.—Died at Great Valley, N. Y., Aug. 4, 1900, of cancer, Mrs. P. O. Berry, aged 84 years. Sister Berry accepted present truth sixteen years ago, and was a member of the Ellicottville church at the time of her death. Funeral services were conducted in the Baptist church by the writer.

D. A. BALL.

STAPLES.—Myrtle Edith, only daughter of C. H. and M. E. Staples, was born Feb. 1, 1892, at Summit Park, Colo., and died April 9, 1900, at the home of Elder Ellis, Bismarck, N. D., aged 8 years, 2 months, 8 days, of heart-disease, produced by pneumonia. She awaits the coming of the Life-giver. Words of comfort were spoken by Sister Carr, from Matt. 24: 44.

MRS. I. G. STEWART.

GOODMAN.—Died at Dunavant, Kan., of heart-disease, Chas. S. Goodman, the only son of Mr. and Mrs. E. Goodman. He had always been a good and obedient son, and had been under the influence of the message from childhood. The funeral services took place at Garrison, Kan., in the Methodist church, where appropriate words were spoken by the writer.

ARTHUR E. JOHNSON.

DAVIS.—Died in Farmington, Wash., July 6, 1900, Rebecca Bond Davis, aged 75 years, 6 months, 12 days. Sister Davis accepted the light of present truth about eighteen years ago, under the labors of Elder A. T. Jones, and was faithful unto death. Six of her seven children survive her. The large audience of friends listened attentively to the discourse from Ps. 116: 15 and Rev. 14: 13.

J. G. SMITH.

BEDDEE.—Passed away at Rowley, Mass., July 27, 1900, Augusta J. Beddee, aged 74 years, 3 months, 12 days. She was a woman of rare breadth of mind and greatness of heart, with charity for all who erred or who were in need. A devoted Christian and a loving mother, she leaves many to mourn. But she sleeps in Jesus, and will awake where there is no more pain, neither sorrow nor crying.

MARY A. CRAFTS.

SMITH.—Elizabeth Jane Page was born April 20, 1840, in Illinois, and died in Aberdeen, Wash., July 31, 1900. In early childhood she went with her parents to Utah Territory, where, in 1857, she was united in marriage to Samuel H. Smith, with whom she lived until her death. Sister Smith began her Christian life in the Methodist Church, at about the age of forty; and fifteen years later she accepted present truth, and became connected with the Seventh-day Adventists. Her life as a Christian was consistent and devoted; and she gave much of her time and strength to the care of the sick. During her last illness she had a bright experience, and died in the full assurance of faith. Words of consolation were based upon Paul's expression of faith recorded in 2 Tim. 4: 7, 8.

T. H. STARBUCK.

REVIEW TESTIMONY MEETING.—NO. 12.

W. VA., April 23, 1900. Inclosed find fifty cents, for the REVIEW. I can not afford to do without the REVIEW, and yet am not prepared to pay for a year's subscription now; but hope to be able to keep it coming, even if I can send but a little at a time.

IND., April 24, 1900. Have been a constant reader of this good paper for more than thirty years, and could not think of missing one copy. Inclosed please find \$1.50, to pay for one year's subscription to the REVIEW.

ORE., April 25, 1900. Please change the address of my paper. My father has taken the REVIEW for almost thirty years; and now that I am away from home, I can not do without it.

WASH., April 25, 1900. We like the REVIEW better and better. Its visits are eagerly looked for and gladly welcomed. Inclosed find seventy-five cents to renew our subscription.

PA., April 10, 1900. Can't get along without the REVIEW, as it is getting better every week.

TEX., April 9, 1900. Inclosed find fifty cents to pay for my REVIEW. I failed to get my last week's paper, which I was anxious to have, particularly to see the continued article entitled "The Union of Church and State." Please send me a copy of that issue. We had a sermon at the Methodist church last Sunday, on the Sunday law. The article I refer to in the REVIEW, on the union of church and state, is as good an answer as if it were intended for that sermon.

KY., April 20, 1900. Inclosed find my renewal for the REVIEW. I appreciate the cheer and encouragement that it brings to me each week. I am an isolated one, and seldom have the privilege of meeting with those of like precious faith.

WIS., April 2, 1900. The REVIEW has been a weekly visitor to our home for forty years. I prize it more and more. I take great pleasure in recommending our church paper.

MICH., April 3, 1900. For over thirty-five years the REVIEW has been in our home; and as the years roll on, and we draw nearer the end, it is more and more welcome from week to week. We could not be without it.

MINN., March 18, 1900. Inclosed you will find twenty-five cents, for which please send our valuable paper, the REVIEW, to me, for two months. I thought that one of the best ways for him to learn more about the truth would be to send him the REVIEW. I know of no better way; for I believe our dear church paper is the very best paper published.

PA., April 25, 1900. Inclosed find post-office order for \$4.50. We are a little company of four, and all take the dear REVIEW. We feel that we must have it; for it is all the preacher we have.

IND., April 24, 1900. Find inclosed seventy-five cents, for which send me the REVIEW six months. I think it is an excellent paper.

WIS., April 26, 1900. Inclosed find \$1.50, for the REVIEW for one year. The paper grows dearer each year, and I feel as if I could scarcely live—spiritually—without it.

MO., April 23, 1900. Find inclosed money order for \$1.50, to renew my subscription. I appreciate the REVIEW, and will deny myself a great deal before doing without it. It keeps us alive in the faith.

OHIO, Feb. 28, 1900. I inclose a post-office money order for one dollar, for which send the REVIEW to the following persons for four months. I look for the paper eagerly every week, and should feel quite lost without it.

O. T., April 20, 1900. Inclosed find check for ten dollars, subscription for the inclosed list of subscribers. I spent three weeks raising up this company. Every family takes the REVIEW. I do not regard my work completed till I have placed the "Good Preacher" in each family, to comfort them each week.

N. Y., Dec. 5, 1899. The REVIEW of last week has not reached me. It is a treasure too valuable to lose, especially as that number contains the last of the articles on—. I should regard it a great loss to miss one number of the paper. The REVIEW grows richer and richer all the time.

MICH., Dec. 7, 1899. We enjoyed the "Review Testimony Meeting" in the issue of November 28; and if we may be allowed to speak after meeting, we will say: Just take all the good things that have ever been said or written about the dear old REVIEW, and boil them down thick. You will then have our opinion of it, after being subscribers for it for nearly forty-five years.

NEW BRUNSWICK, Dec. 5, 1899. Inclosed please find seventy-five cents, for renewal of REVIEW. No doubt, when that time expires, the way will be opened to renew again. I think I can not do without the paper, it is so good.

PA., April 11, 1900. Find inclosed \$1.50, for which send the REVIEW to—. The REVIEW is a welcome visitor in our home, and I hope that it will be in this brother's also, as he is too feeble to work and get it in that way. I have been wishing for a long time to send it to him, and the other day I thought of a way in which I could do it, as I had been saving a pair of eggs to sell. So you see how it was done.

KAN., April 10, 1900. Inclosed find \$1.50, for which please renew my subscription to the REVIEW for another year. I appreciate its weekly visits, and also believe that it ought to be a visitor to every Adventist family. May God bless its editors and all that read its contents.

N. Y., April 10, 1900. The REVIEW has been a welcome visitor to our home for about thirteen years. I do not wish to be without it. Inclosed find seventy-five cents toward my subscription.

IND., April 9, 1900. Inclosed find money order for \$1.50, to renew my subscription to your valuable paper. I enjoy it, and can not afford to miss one copy.

WYO., April 2, 1900. Find within a post-office order for \$3.50 for—. I can not take the—now, as I can not read so much; but can not do without the REVIEW. I feel lost without its weekly visits. May God's blessing rest upon all who contribute to its columns.

KAN., April 18, 1900. I hereby renew my subscription for another year, as I can not think of doing without the weekly visits of the REVIEW. It cheers us as we read its pages from week to week.

N. Y., July 10, 1900. Inclosed please find \$1.50, to renew my subscription to the REVIEW. It is a precious paper in my home, and it seems as if I could not keep house without it. It is food to my soul. I do not lay the copies away, but lend them to others.

ORE., May 18, 1900. Inclosed please find 25 cents for a two-months' subscription for the REVIEW. I can not spare enough for a year's subscription, but hope to be able to renew when this expires.

NEB., April 16, 1900. Find inclosed money-order for 50 cents, for the REVIEW for four months. Begin the subscription with No. 15. I can not afford to do without the paper.

IOWA, April 15, 1900. Inclosed find 75 cents, for which please send the REVIEW for six months to Mrs.—. The REVIEW is a grand paper, and every church-member should have it. This sister is an isolated Sabbath-keeper, and not able to pay her subscription; so when this subscription expires, please notify us, and the church here will renew it again.

ORION, WIS., Aug. 13, 1900. Kindly send the REVIEW to the following address as long as the inclosed sum will pay for. A "little barley loaf" has tumbled into the camp of the Orionites, and needs the weekly visits of the REVIEW to keep it tumbling.

VT., Aug. 9, 1900. I inclose a money-order for \$1.50, to renew my subscription to the REVIEW. I do not wish to miss one number, as it is all the meeting I have from one camp-meeting to another, and it grows better every week.

MICH., Aug. 6, 1900. Inclosed you will find seventy-five cents in postage, for which please send me the REVIEW six months. My husband likes the paper. He is not a professor, but likes to read the weekly news. He says that one can depend on the REVIEW to give the news nearer right than the rest of the newspapers do. I think it is an excellent paper. I have been one year without it, and it seems as if I have lost a great deal of good by not having it.

COLO., Aug. 10, 1900. Inclosed find seventy-five cents to pay my indebtedness to the dear REVIEW for six months. I do not wish to miss a number. I loan the papers as soon as read.

WIS., Aug. 10, 1900. Inclosed find money-order for \$1.50, to renew my subscription to the REVIEW. I am sure that I can not be without it. It is new, good, and timely each week.

MASS., Aug. 10, 1900. Inclosed please find money-order for one dollar, and two slips for subscriptions to the dear REVIEW. The last year's subscription was a present from my mother (now dead), which has been highly prized.

N. Y., Aug. —, 1900. I inclose one dollar to renew my subscription to the REVIEW. I hope I shall never have to miss its welcome visits. It is a blessing indeed to us isolated ones.

GREENBORO, —, Aug. 6, 1900. We can not get along without the REVIEW. It is all the preaching we have. We do not hear the live preacher very often, but we have the Bible and the REVIEW, and have learned to love the weekly visits of the REVIEW.

ILL., Aug. 10, 1900. Inclosed is a money-order for \$1.50, for which please renew my subscription. Two of the sisters get my REVIEW to read. I can not get along without it. It is such a help in studying the Bible.

COLO., July 24, 1900. I have been a reader of the REVIEW for about twenty years, and expect to read it as long as I live; and I want my children to read it.

NEV., —, 1900. Inclosed please find order for one year's subscription to the REVIEW. We have taken the REVIEW for twenty-five years, and can't afford to miss one number.

MINN., Aug. 2, 1900. Inclosed find fifty cents in stamps, to renew our subscription to the REVIEW, for four months. I have had its company for nearly forty years, and it seems like one of the family. We need it now more than ever.

OHIO, Aug. 2, 1900. Inclosed find seventy-five cents, for which please renew my subscription to the REVIEW, for six months. I feel very grateful to be a subscriber to such a valuable paper, and can not think of being without it.

MINN., July 3, 1900. Inclosed please find fifty cents, to renew my subscription. I can not get along without the good REVIEW. I have taken it for about twenty-two years, and I never want to be without it as long as it is printed.

MICH., Aug. —, 1900. I can find no words to express my appreciation of our good paper. I could not do without it.

MICH., July 2, 1900. Inclosed find fifty cents, for my subscription to the REVIEW. I am isolated from all Sabbath-keepers, and must have the reading-matter in order to keep posted in regard to the signs that are fast coming to pass. I enjoy reading the REVIEW very much.

IOWA, July 4, 1900. Would not do without the REVIEW AND HERALD if it were twice its present price.

MICH., July 5, 1900. We can not afford to miss a single copy. I give the papers away when read.

N. H., July 5, 1900. I now send \$1.50 to pay for the visits of your good paper for another year. I prize it as a dear friend. It cheers me when lonely, and when life seems empty and sad.

ILL., June 12, 1900. I would not think of being without the REVIEW.

IOWA, July 6, 1900. Inclosed find stamps to pay for a six-months' subscription to the REVIEW. It has made me weekly visits for the last forty years, and I expect to welcome it as long as I am able to read.

N. Y., July 5, 1900. Both mother and I greatly appreciate its weekly visits, and would feel lost without it. It is helpful as well as instructive.

O. T., June 5, 1900. It seems as if I could not get along without the REVIEW. The reading in it gets better all the time.

MICH., June 18, 1900. I can hardly wait for the paper each week. I sometimes read the papers over and over again.

N. Y., June 6, 1900. Inclosed find \$1.50, to renew my subscription to the REVIEW. I have been a constant reader of this paper for over thirty years. Can I give it up in these trying times?

IOWA, June 5, 1900. I feel that I have been greatly blessed and strengthened in reading it.

IND., June 6, 1900. I can not get along without the REVIEW.

TEX., May 31, 1900. I have been a reader of the REVIEW for over twenty years, and have learned to love it like the dear old friend that it is.

UTAH, June 3, 1900. We would feel lost without the REVIEW.

MICH., June 11, 1900. I have taken the REVIEW for thirty-four years, without missing a number, and I do not see how anyone interested in present truth can get along without it.

PA., June 18, 1900. I can not get along without the REVIEW. When the way seems dark, I read those blessed words, and it gives me new courage, and helps me on my journey.

NEB., July 9, 1900. Inclosed find \$1.50, for my subscription to the REVIEW. It is spiritual food. I have taken it for over forty years, and it is more precious every week. I can not do without it.

VA., June 12, 1900. For thirteen years I have been a subscriber to the REVIEW, and I feel that I could not be content without its weekly visits.

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

CHICAGO & GRAND TRUNK R'Y.

Trains arrive and leave Battle Creek.

WEST-BOUND FROM BATTLE CREEK.

Table with 2 columns: Train Name and Time. Includes No. 9, Mail and Express, to Chicago; No. 1, Chicago Express, to Chicago; No. 3, Lehigh Valley Express, to Chicago; No. 5, International Limited, to Chicago, with sleepers; No. 75, Mixed, to South Bend.

EAST-BOUND FROM BATTLE CREEK.

Table with 2 columns: Train Name and Time. Includes No. 8, Mail and Express, to Pt. Huron, East, and Detroit; No. 4, Lehigh Express, to Pt. Huron and East; No. 6, Atlantic Express, to Pt. Huron, East, and Detroit; No. 2, Lehigh Express, to Saginaw, Bay City, Port Huron, and East; No. 74, Mixed, to Durand (starts at Nichols yards); Nos. 8 and 74, daily, except Sunday.

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

MICHIGAN CENTRAL

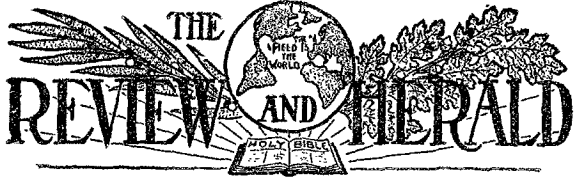
"The Niagara Falls Route."

Corrected June 17, 1900.

Large table with columns for EAST and WEST directions, listing train numbers (3, 12, 6, 10, 14, 20, 36 for East; 7, 17-21, 8, 5, 23, 13, 37 for West) and times for various stations including Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Marshall, Albion, Jackson, Ann Arbor, Detroit, Falls View, Susq. Bridge, Niagara Falls, Buffalo, Rochester, Syracuse, Albany, New York, Springfield, and Boston.

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

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. R. N. R. WHEELER, Ticket Agent, Battle Creek.



BATTLE CREEK, MICH., AUGUST 28, 1900.

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

In his farewell speech to Count von Walderssee, Emperor William expressed the wish that the count's expedition may "turn into a firm guaranty of mutual peace for the European Powers, so that what the czar attempted last year in another field, and what we failed to do in peace, may now perhaps be attained with weapons in our hands."

We sincerely hope that the articles on "Sowing for Health," both "Physical and Spiritual," are receiving from all our readers the careful study that they deserve. We do not remember any articles that have ever before made this subject so simple and plain to all as these articles do. All have been good so far; but we can assure our readers that the ones to come really seem to get better and better. For your own good, please do not miss a single one.

SUNDAY, August 19, in Rome, Archbishop Ireland assured the pope that "the Americans desire liberty and independence for the Holy See." Possibly he may be right. He may know that this is true of the "Americans" with whom he has had much to do. When these "Americans" are refusing liberty and independence to whole peoples wherever they have a chance, and are actually supporting, by regular cash payments, slavery and polygamy, it is only to be expected that they should very much "desire liberty and independence for the Holy See." For "he causeth the earth and them that dwell therein to worship the first beast."

A NEW monthly magazine has been established — *The Expansionist* — to boom the United States as a world-power. And its motto is the intensely significant statement: "Free Institutions and the Christian Religion Must Follow the Flag." In this connection it would be unjust to withhold the following item from the letter of the special Philippines correspondent of the New York *Herald*, printed in the *Herald* of Aug. 11, 1900:—

In the last week a correspondent took a dispatch to the censor for approval. The first sentence stated that the preceding week had been the bloodiest since the war began. The censor mildly objected to the use of the word "war."
 "There is no war out here," he said.
 "Well, what do you call it when three hundred natives have been killed in three engagements, which is what happened this last week?" asked the correspondent.
 "That's not war."
 "Well, what is it, then?" persisted the correspondent.
 "That's only murder."

The English Peace Association recently passed a resolution in which it said: "In the belief that the formation of boys' brigades for teaching military drill in connection with Sunday-schools is opposed to the spirit of Christianity, and is calculated to develop in the minds of the young not only a love for military display, but also the love of war and a dislike to peaceful associations, this committee most earnestly appeals to the various Sunday-school authorities and teachers to use all legitimate means of discouraging their pupils from joining such brigades." Pass it along.

We have received number 1, volume I, of *O Arauto da Verdade*,—*The Herald of Truth*,—a sixteen-page monthly, in handsome cover, printed in Portuguese. Thus goes forth another messenger of the truth in the Lord's message to the nations, kindreds, tongues, and peoples. It is printed at Buenos Ayres. We hope that our Portuguese brethren and sisters will send names and addresses, with subscription price, and contributions of money, to the office of *O Arauto da Verdade*, that the Third Angel's Message may reach as many as possible of those who are of the Portuguese tongue. The address is Caria Postal, 768, Rio de Janeiro, Brazil.

In Porto Rico more than a hundred laborers, with their wives and children, reached the capital, August 17, after a two-days' march without food, led by a woman with an American flag, and carrying banners bearing the inscription "Give Us Work." They marched straight to the executive mansion. Their spokesman then called upon the governor, and told him that the object of their visit was to ask the government to open a road between two towns in their district, thus enabling the laboring classes of the district to get a livelihood. The governor promised that the government would do all in its power to relieve the situation. The procession immediately left the city on its return journey; and "orders were promptly issued for work to be begun on the road, and for the employment of as many persons as possible who might apply from the district." And now that all that can be done under the American flag in Porto Rico, how long before the like will have to be done in the United States? That shirt of Nessus is swiftly making itself felt, and will only do so more and more.

THE RELIEF OF THE SCHOOLS

is a live issue in the State of Montana. At two little local camp-meetings recently held there, twelve hundred copies of "Parables of Jesus, or Christ's Object Lessons" were subscribed for by the brethren and sisters. I am told that many poor persons took as many as twenty-five copies of the book. If the brethren and sisters who attend our big camp-meetings in our large Conferences will only come up to the help of the Lord, and do as well as these poor, struggling handfals in new fields, it will be safe to say that the one hundred thousand line in the sale of this book will be reached before the year is ended. We must get back to the old-time spirit of everybody scattering the printed page everywhere. God will help us to do it.

P. T. MAGAN.

THAT timely pamphlet, "The Marshaling of the Nations," has a good start, and is going finely. Orders by the fifties, the hundreds, and even the thousands, are being received almost daily. One man alone took a thousand. It tells the secret and the end of the international entanglement in China, and will always do so, no matter how deep that tangle may become; because it is simply the truth of the word of God in that connection, drawn out and made plain. We have stated what a prominent notice was given it by the San Francisco Sunday *Examiner* of July 29; we can also say that the Chicago *Tribune* of August 5 devoted about ten inches of double-column reading space to the same subject. This is another valuable tribute to the conviction produced by the pamphlet. People who read it do see that it is the truth. Try it, and see for yourself; and give others an opportunity. They will readily pay its price—ten cents—for it, at sight of the double-page colored map of the "partitioning of the world." Order of the Pacific Press or of the Review and Herald.

Sabbath Sunset Calendar.

"Remember the Sabbath day, to keep it holy." Ex. 20:8.
 "From even unto even, shall ye celebrate your Sabbath." Lev. 23:32.

1900 SEPTEMBER 1900						
Su	Mo	Tu	We	Th	Fr	Sa
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

SUN SETS

Let not the sun go down upon your expired subscription.

Day of Month	BOSTON New England, Michigan, N. Y. State, Wisconsin, N. and S. Dakota, Washington, and Oregon	N. Y. CITY Connecticut, Pennsylvania, Ohio, Indiana, Illinois, Nebraska, and Northern California	WASHINGTON Virginia, Kentucky, Missouri, Kansas, Colorado, Utah Nevada, and Central California	CHARLESTON Georgia, Alabama, Texas, Mississippi, Louisiana, New Mexico, Arizona, and Southern California
SAB. 1	6.37	6.35	6.33	6.26
FRI. 7	6.27	6.25	6.23	6.19
SAB. 8	6.25	6.23	6.21	6.17
FRI. 14	6.14	6.14	6.14	6.09
SAB. 15	6.12	6.11	6.12	6.08
FRI. 21	6.02	6.01	6.02	6.00
SAB. 22	6.00	5.59	6.00	5.58
FRI. 28	5.49	5.49	5.50	5.50
SAB. 29	5.47	5.48	5.48	5.49

WHAT does the yellow address label on your paper indicate? If it shows that your subscription expires in September, 1900, then the "Subscription Order" blank inclosed in last week's paper should be filled out by you now, and mailed to us at once.

REVIEW AND HERALD.