

The Advent REVIEW AND HERALD Wm Groff

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

And Sabbath

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

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IF CHRIST SHOULD COME TO-DAY.

If Christ should come to-day!
 If we could find him on the broad highway
 Or city street,
 Oh, would we crowd to touch his garments' hem
 Or kiss his feet?

If he should come to-day!
 If the All-searching one should find us out,
 And call our name;
 Would we press forward toward the outstretched hand,
 Or sink in shame?

If he should come to-day!
 The Prince of Peace amidst the clang of war
 And battle heat;
 Oh, would we haste to lay our weapons down
 Before his feet?

If he should come to-day!
 Above all honors and the paltry things
 That men call great,
 Is he enshrined, and have we kept our faith
 Inviolate?

Oh poor, and weak, and blind!
 Living for self, we make our petty plans,
 Map out each year;
 Forgetting in an hour we know not of
 He may appear.

O gentle, pitying Christ!
 Delay thy coming to the weary soul,
 So sick of sin,
 Draw close thy cords of love until his heart
 Shall take thee in.

Then come at morn or eve!
 Whether in manhood, youth, or feeble age,
 Thy visit fall;
 To him who loves thee all is well, since Christ
 Is all in all.

—Helen A. Beard, in *Topeka Capital*.

Now is the time of even—we're gleaners in God's field,
 'Tis the time of barley harvest, we the scythe of God must wield,
 Improve each fleeting hour—we must work while it is dawn,
 For our time of rest is coming soon—the resurrection morn.

C. F. LADD.

GOD LOVETH A CHEERFUL GIVER.

MRS. E. G. WHITE.

LIBERALITY is one of the directions of the Holy Spirit, and when the professed people of God withhold from the Lord his own in gifts and offerings, they meet with spiritual loss. The Lord can not reward a stinted offering. Says the apostle, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

God has made men his almoners, co-partners with himself in the great work of advancing his kingdom on the earth; but they may pursue the course pursued by the unfaithful servant, and by so doing lose the most precious privileges ever granted to men. For thousands of years God has worked through human agencies, but at his will he can drop out the selfish, the money-loving, and the covetous. He is not dependent upon our means, and he will not be restricted by the human agent. He can carry on his own work though we act no part in it. But who among us would be pleased to have the Lord do this?

It were better not to give at all than to give grudgingly; for if we impart of our means when we have not the spirit to give freely, we mock God. Let us bear in mind that we are dealing with One upon whom we depend for every blessing, One who reads every thought of the heart, every purpose of the mind.

The apostle Paul had a special work to present before his Corinthian brethren. There was a famine in Jerusalem, and the disciples, "every man according to his ability, determined to send relief unto the brethren which dwelt in Judea." They presented the need to the churches, expecting to receive a small sum for the relief of the needy saints; and in prayer they presented before the Lord the necessity. But the Macedonian brethren, moved by the Spirit of God, first made an entire consecration of themselves to God, and then gave all that they had. They felt it a privilege thus to give expression to their trust in God. The Macedonian brethren were poor, but they did not have to be urged to give. They rejoiced that they had opportunity to contribute of their means. Of themselves they came forward and made the offering, in their Christlike simplicity, their integrity and love for their brethren, denying themselves of food and clothing in cases where they had no money. And when the apostles would have restrained them, they importuned them to receive the contribution, and carry it to the afflicted saints.

This self-denial and self-sacrifice far exceeded Paul's expectations, and he was filled with thanksgiving; and taking courage by this example, by epistle he exhorted Titus to stir up the church in Corinth to the same good works.

"Moreover, brethren," he wrote to the Corinthians, "we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."

This movement on the part of the Macedonians was inspired of God to arouse in the Corinthian church the spirit of liberality. Paul sought to uproot the plant of selfishness from the hearts of his brethren; for the character can not be complete in Christ when self-love and covetousness are retained. The love of Christ in their hearts would lead them to help their brethren in their necessities. By pointing them to the sacrifice Christ had made in their behalf, he sought to arouse their love. "I speak not by commandment," he said, "but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Here is the apostle's mighty argument. It is not the commandment of Paul, but of the Lord Jesus Christ. The Son of God had left his riches and honor and glory, and clothed his divinity with humanity, that humanity might take hold of divinity, and become a partaker of the divine nature. He came not to live in the palaces of kings, to live without care or labor and be supplied with all the conveniences which human nature naturally craves. The world never saw its Lord wealthy. In the council of heaven he had chosen to stand in the ranks of the poor and the oppressed, to take his place with the humble worker, and learn the trade of his earthly parent. He came to the world to be a reconstructor of character, and he brought into all his work the perfection which he desired to bring into the character he was transforming by his divine power. Nor did he shun the social life of his countrymen. That all might become acquainted with God manifest in the flesh, he mingled with every class of society, and was called the friend of sinners. In himself Christ possessed an absolute right to all things, but he gave himself to a life of poverty that man might be rich in heavenly treasure. Commander in the heavenly courts, he took the lowest place on earth. Rich, yet for our sake he became poor. Though he was in the form of God, he "thought it not robbery to be equal with God:

but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

How great was the gift of God to man, and how like our God to make it! With a liberality that can never be exceeded he gave, that he might save the rebellious sons of men and bring them to see his purpose and discern his love. Will you, by your gifts and offerings, show that you think nothing too good for Him who "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"? The man who truly loves God will not offer to him lip service merely. He will bring to the treasury his gifts and offerings, that laborers may be sent forth to sow the precious seed.

For a little time the Lord allows man to be his steward, that he may test his character. In that time man decides his eternal destiny. If he works in opposition to the will of God, he can not belong to the royal family. The silver and the gold, which were not his, but the Lord's, he has misapplied. The day of probation granted him he has abused, and he receives the reward of the unfaithful servant.

Evidence of the work of grace in the heart is given when we do good to all men as we have opportunity. The proof of our love is given in a Christlike spirit, a willingness to impart the good things God has given us, a readiness to practice self-denial and self-sacrifice in order to help advance the cause of God and suffering humanity. Never should we pass by the object that calls for our liberality. We reveal that we have passed from death unto life when we act as faithful stewards of God's grace. God has given us his goods; he has given us his pledged word that if we are faithful in our stewardship, we shall lay up in heaven treasures that are imperishable.

Men and women need to understand that the means they are handling are not their own. "Ye are not your own," the apostle says, "for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." To withhold our offerings will not be for our own interest or for the glory of God. The Lord will use all who will give themselves to be used. But he requires heart service. "My son," he says, "give me thine heart." When the heart is given to God, our talents, our energy, our possessions, all we have and are, will be devoted to his service.

LET THE LIGHT SHINE.

GEO. B. WHEELER.
(South Lancaster, Mass.)

In an address upon the effects of the higher criticism, given before a ministers' meeting in Boston recently, the speaker said: "We do not know how sin originated, but we do know that there is sin." As I read this, I could not but think how greatly favored our people are in having the Spirit of Prophecy. We know, not only that there is sin, but we know how it originated. A flood of light has been thrown upon the word of God, the meaning of which has been covered up by a mass of tradition and false interpretation so deep that its true meaning has been in a great measure lost sight of: and this, too, in the providence of God, at the most opportune time, just before the coming of the Lord, "whose coming is after the working of Satan with all power and signs and lying wonders."

The working of Satan is seen to-day in the religious world. The moorings of its faith, the word of God, are being rejected; belief in the Bible as the word of God is being under-

mined in the very institutions made to establish it. Religious leaders, who shape in a great measure the thought of the people, place it upon the same level with other books written by uninspired men. The principles of Christ and those of Satan are being confused in such a way that Satanic principles are being held up before the world by professed Christians as true Christian principles. This is the last great effort of the powers from beneath, and the character of their deceptions is such that we are told that, if possible, they would deceive the very elect.

The light that God is now giving us enables us to distinguish clearly Christian from satanic principles; it foretells the signs and lying wonders of Satan; and shows us how to avoid the deceptions of these last days. Do we appreciate the light? Are we meeting the responsibility that comes to us with it? The light we have was not given to be hid, but the call now is exceedingly urgent to let the light shine.

"FRET NOT THYSELF."

THE little sharp vexations,
And the briers that catch and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell him about the heartache,
And tell him the longings, too;
Tell him the baffled purpose
When we scarce know what to do;
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—Phillips Brooks.

THE THREE POWERS OF DAN. 11:40.

G. H. Wallace, in *Advent Christian Messenger*.

"AND at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." Dan. 11:40.

The Turk rules the territory of the northern division of the Alexandrian empire. The territory identifies the power in this case. Egypt rules the territory known as the south, or the southern division of that empire, and has from the beginning, with the capital at Alexandria. The Syrian capital of the northern division was at St. Jean d'Acre, later at Constantinople. Now the king, or power of the north, so many times mentioned in this chapter, is mentioned in this verse 40; so also is the king of the south.

But the question we have been asked to answer is, What is the power referred to as *him* in this verse, against which the king of the south—Egypt—pushes, and against which the king of the north—Turkey—comes like a whirlwind? This third power is introduced in verse 36 as the willful king. The indefinite article is used by some very good authorities, who read this verse as follows: "And a king shall do according to his will," etc. It will be observed that this willful king, or power, makes his appearance *at the time of the end*, being therefore neither papal nor Mohammedan, but being atheistical at first, and idolatrous later. See verses 37, 38.

Finding these three powers complicated in this verse, we look into history that has been made since the waning of papal supremacy, and since the beginning of the sign period known in the prophecy as the time of the end, and marked definitely by the darkening of the sun May 19, 1780, for an invasion of Egypt by a strong power, which is met by a mere push of feeble resistance, and against whom

Turkey goes forth to war like a whirlwind force, and is victorious.

Nowhere is the historical finding. Napoleon Bonaparte fondly cherished the dream of universal empire, with his beloved France as the center, and himself as the head. He predicted the Suez canal, and calculated that if a strong power like France could control that territory, a highway by a short route could be opened up to the wealth of India. That route has been opened up by the Suez canal, but not for the control of France. The distance is said to have been shortened to 4,888 miles to Bombay from London or Hamburg. Napoleon pondered long and well, before venturing upon the risks of that invasion of Egypt in 1798-99. He saw himself monarch of a fifth universal empire.

At length he sailed for Egypt with forty thousand troops and a large fleet, and a plan of campaign so well matured that it has been the marvel of history that in the hands of such a man as Napoleon Bonaparte it had not succeeded. But God had said only four earthly, carnal, universal governments; the fifth is to be heavenly, and ruled by the Lord Jesus Christ. "The word of the Lord can not be broken."

On July 21, 1798, the famous battle of the pyramids was fought. The French, though greatly outnumbered, lost but about two hundred, while the Egyptians lost thousands. *The resistance was a mere push at him.* This battle was decisive, the courage of Egypt was gone. Napoleon was filled with joy. He left a sufficient force in Egypt to finish the war, and with the bulk of his army he invaded Syria, the territory of the Turk. His plan as given to the world by his private secretary after Napoleon's imprisonment was this: To overturn the sultan's power in Syria, and liberate and arm his misruled malcontents, especially the Armenians, who, as he rightly said, were praying for his coming. This invasion was made in the spring of 1799, and siege was laid to St. Jean d'Acre, the ancient capital of Syria, and the gateway to the sultan's Asiatic possessions. He fully appreciated the importance of that fortification. As he approached the little city, he pointed toward it, and said to Murat, who rode at his side, "The fate of the East depends upon yon petty town." The siege of Acre in bravery and blood beggars description.

England had correctly divined the plan of Napoleon, had landed a strong force in Egypt, and had sent a powerful fleet to Acre. Supposing that the plans of his chief had materialized, the captain in charge of a large flotilla of munitions of war went to Acre, as directed, and fell into the hands of Sir Sidney Smith, who commanded the British fleet. This enabled the city to hold out to Napoleon's ruin. "But for the mistake of a captain," said Napoleon in after time, "Acre would have fallen. I would have flown to Damascus and Aleppo. In the twinkling of an eye I would have been at the Euphrates. I would have reached Constantinople and the Indies, and would have changed the face of the world." Splendid as his situation afterward became with the French, he never ceased to regret the throne relinquished by him when he sounded the retreat from Acre. And he often said of Sir Sidney Smith, "That man made me miss my destiny."

England, seeing that her Indian interests were endangered by this invasion of Egypt and Syria, and Russia, seeing the Bosphorus in danger of falling into the hands of France, came to the assistance of Turkey in an overwhelming force by land and sea. Thus strengthened, the king of the north (Turkey) came against him (France) like a whirlwind, with chariots (artillery carriages), with horsemen (Turkish cavalry), and with many ships (British navy), and he, the king of the north (Turkey), shall enter into the countries, and shall overflow and

pass over. He swept everything before him. This affiliation of natural enemies seems quite wonderful.

For a sample of the fighting in that war we call attention to the naval engagement in the bay of Abukir, known as the battle of the Nile, Aug. 1, 1798. The respective fleets were commanded by Admirals Bruce and Nelson. There were 19,298 men engaged, with 2,217 guns. The French loss is recorded, according to Allison, as 5,225 men killed, while the loss to the British was 898 killed.

On March 8, 1801, the famous battle of Alexandria was fought between Sir Ralph Abercromby and General Menu. Mr. Allison says of this battle that "it decided the fate of the civilized world." Vol. II., page 176.

A misapprehension that England was the king of the north in that war [and], consequently the power that must fulfill the closing verses of Daniel 11, is positively corrected by consulting Allison's "History of Europe," Vol. II., page 176, where we read of the celebration of victory as follows:—

The cannon of the seraglio were fired, the city of Constantinople was splendidly illuminated, medals were struck, to be distributed among the English, who had served in Egypt, and a palace was built for the British ambassador at Pera, as a lasting monument of the gratitude of the Ottoman Empire.

Who, then, was the principal in that whirlwind war?—The king of the north, Turkey. What was England's part in the war?—An ally, as shown by the fact that her soldiers were rewarded with medals by the principal, the Ottoman Empire.

This seems sufficient to show that there are three powers brought to view in Dan. 11:40, and also to identify them as, (1) the king or power of the south, Egypt; (2) the king or power of the north, Turkey; (3) the invading aggressor, France. To this agrees the history.

These facts leave the old position intact that the Ottoman Empire, and not Great Britain, nor Russia, nor any other power, is the one described as coming to his end in the closing events of earth's bloody drama, and in close connection with the deliverance of God's people by the standing up of Michael, and the resurrection. These are interesting times for faithful watchmen, but perilous times for mere nominal Christianity.

ROMANIZED.

(Advent Christian Messenger.)

ARE we becoming Romanized? It would seem so from the way we are following in Rome's steps in forms and ceremonies. Many of Rome's festivals, festal days, and observances were borrowed from pagan idolaters, such as Christmas, Easter, etc. These are now celebrated by Protestants with as much enthusiasm as by the Romanists. Not long ago Massachusetts abolished our "Fast Day," so long observed by the people of this country as a holiday; now the press is agitating the question of making one of Rome's festal days a legal holiday, as the following from the *Worcester West Chronicle* will show:—

There is a growing sentiment in the public press, for the setting aside of Good Friday as a legal holiday, not for sports, but, if possible, with such restrictions as legally apply to Sunday, so that those who revere the day as one consecrated by the death of Christ for the salvation of the world, may spend it in such religious service and duties as will best bring men to a realization of their obligations to their Creator. In five States in the Union the day is already a legal holiday, and others may soon be expected to follow their lead.

When will this nation become fully awakened to see that Rome is rapidly tightening her coils around this government, and that we shall soon be fully within her grasp, unless the influence she is now exerting upon our government officials shall be thrown off by those who are fully aware of our danger?



THEY SEE IT; DO WE?

C. H. KESLAKE.

"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 24:26, 27.

It is easy for us in this age to look back to the time when Christ had just risen from the dead, and marvel that the disciples should have been so dull of comprehension, and to congratulate ourselves that we believe and understand perfectly the doctrine concerning the passion of Christ, his resurrection, etc. But the text already quoted shows that "Moses and all the prophets" not only speak of the sufferings of Christ, but of the time when he should enter into his glory. Peter says that the Spirit of Christ in the prophets "testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11.

The "glory that should follow" will not be fully consummated until Christ shall come again, when he shall be glorified in his saints, and they in him. 2 Thess. 1:12. What of the time that should elapse between the passion and resurrection of Christ and his second coming? Do the Scriptures have anything to say about this? So far as Seventh-day Adventists are concerned there is, to them, a certainty on this point that is absolute. At least in theory they all believe that the Bible can not get "out of date;" that it is the Book for the times, no matter what the age may be.

But the query might naturally arise, Are we any more clear upon the word of God as relating to our own times, than the disciples were of their times when the Lord spoke to them in the language of the text quoted at the beginning of this article? Not only is it to be feared that many are not, but it is also to be feared that many professed believers do not understand the trend of events as clearly as do some who know nothing of what God in his word has said about it. This is a situation that should be deeply deplored.

Never, in all the history of God's people, have they been so uniquely situated as they are at present. In times past God's church has had ample time to study up and understand the philosophy of events long after their occurrence, and, in a way, still be all right. But nevertheless they should have been in a position where they could see and recognize the events as they were occurring, instead of waiting until some future time. But the situation is entirely changed now. History is being made so fast, current events being the harbingers of Christ's soon coming, that unless we stand in the counsel of God, and so understand them and recognize their significance as they take place, there will be positively no opportunity for us to study them afterward, and so be able to place ourselves on the right side of every question, and so be saved; for the only truth that will save us is "present truth."

To say nothing of affairs that pertain to the world at large, one can not look at the affairs of this country without recognizing the fact that history is making with lightning-like rapidity, and the time has come when God's people

must be as "minute men," ready to grasp and understand each event as it occurs in relation to the coming of Christ. To be anything short of this means to be left so far behind that it will be impossible ever to catch up.

As with God's church, so with this country. No nation in the world at any age has occupied so unique a position as the United States. Founded upon principles that are eternal, this government has been the only exponent in all the world of true Protestantism and republicanism. But in late years this nation has taken steps, which, if continued, must eventually prove its undoing; and as other nations have perished, so must it.

These things are so clearly recognized by public men, who understand their significance so thoroughly, apart from what God has said about them, of which they know nothing, that it should put to shame Seventh-day Adventists, in that, instead of knowing less than these men, as is the case with many, we ought to know a great deal more.

In the *New York Sunday Journal* of April 15, 1900, appeared two long editorials, one of which is signed, and needs only the leaving out of a few political phrases, and the placing of a good strong Scripture quotation at the beginning, to make it a straight sermon on the Third Angel's Message.

Under the heading, "The Republic in Danger," and referring to the situation in Porto Rico, the editor of the *Journal*, over his signature, says: "Bad as the Porto Rican oppression is in itself, it is not the most sinister phase of the present situation." And then, speaking of the influence alleged to have been brought to bear upon the executive of the nation, and accounting for the change of policy of the government, he closes with this strikingly significant paragraph:—

The Roman Republic was not overthrown by ambition, but fell through corruption; and to realize adequately what is threatening us, we should remember what has happened before under somewhat similar conditions. American citizens may profitably reread at this time the introductory chapters of Froude's "Caesar," where the events and causes leading to the dissolution of the Roman Republic are clearly and forcibly set forth.

He then proceeds to give, under the heading, "Froude's Roman Lessons for America," a number of extracts from the history referred to, all of which are exceedingly interesting in view of what the Lord has been telling us in the Scriptures and through the Spirit of Prophecy concerning this nation. The whole of the editorial is too lengthy to quote here, but I group together a few of the more prominent statements:—

To the student of political history, and to the English student above all others, the conversion of the Roman Republic into a military empire commands a peculiar interest. Notwithstanding many differences, the English and the Romans essentially resemble each other. The early Romans possessed the faculty of self-government beyond any people of whom we have historical knowledge, with the one exception of ourselves. In virtue of their temporal freedom, they became the most powerful nation in the known world; AND THEIR LIBERTIES PERISHED ONLY WHEN ROME BECAME THE MISTRESS OF CONQUERED RACES, TO WHOM SHE WAS UNABLE OR UNWILLING TO EXTEND HER PRIVILEGES.

IF THERE BE ONE LESSON WHICH HISTORY CLEARLY TEACHES, IT IS THIS, THAT FREE NATIONS CAN NOT GOVERN SUBJECT PROVINCES. IF THEY ARE UNABLE OR UNWILLING TO ADMIT THEIR DEPENDENCIES TO SHARE THEIR OWN CONSTITUTION, THE CONSTITUTION ITSELF WILL FALL IN PIECES FROM MERE INCOMPETENCE FOR ITS DUTIES.

The life of a nation, like the life of a man, may be prolonged in honor into the fullness of its time, or it may perish prematurely, for want of guidance, by violence or internal disorders. And thus the history of national revolutions is to statesmanship what the pathology of disease is to the art of medicine.

The physician can not arrest the coming on of age. Where disease has laid hold upon the constitution, he can not expel it. But he may check the progression of the evil if he can recognize the symptoms in time. He can save life at the cost of an unsound limb. He can tell us how to preserve our health when we have it; he can warn us of the conditions under which particular disorders will have us at a disadvantage.

And so with nations; amid the endless variety of circumstances there are constant phenomena which give notice of approaching danger; there are courses of action which have uniformly produced the same results; and the wise politicians are those who have learned from experience the real tendencies of things, unmisled by superficial differences, who can shun the rocks where others have been wrecked, or from foresight of what is coming can be cool when the peril is upon them.

For these reasons the fall of the Roman Republic is exceptionally instructive to us. A constitutional government the most enduring and the most powerful that ever existed was put on its trial and found wanting. We see it in its growth; we see the causes which undermined its strength. We see attempts to check the growing mischief fail, and we see why they failed. With such vividness, with such transparent clearness, the age stands before us of Cato and Pompey, of Cicero and Julius Cæsar: the more distinctly because it was an age in so many ways the counterpart of our own, the blossoming period of the old civilization, when the intellect was trained to the highest point it could reach; and on the great subjects of human interest, on morals and politics, on poetry and art, even on religion itself and the speculative problems of life, men thought as we think, doubted where we doubt, argued as we argue, aspired and struggled after the same objects.

It was an age of material progress and material civilization; an age of civil liberty and intellectual culture; an age of pamphlets and epigrams, of salons and of dinner parties, of SENATORIAL MAJORITIES AND ELECTORAL CORRUPTION.

The highest offices of state were open in theory to the meanest citizen; THEY WERE CONFINED, IN FACT, TO THOSE WHO HAD THE LONGEST PURSES, or the most ready use of the tongue on popular platforms. DISTINCTIONS OF BIRTH HAD BEEN EXCHANGED FOR DISTINCTIONS OF WEALTH.

Religion, once the foundation of the laws and rule of the Republic, had subsided into opinion. The educated in their hearts disbelieved it. Temples were still built with increasing splendor; the established forms were scrupulously observed. Public men spoke conventionally of Providence, that they might throw on their opponents the odium of impiety; but of genuine belief that life had any serious meaning, there was none remaining beyond the circle of the silent, patient, ignorant multitude.

THE WHOLE SPIRITUAL ATMOSPHERE WAS SATURATED WITH CANT—CANT MORAL, CANT POLITICAL, CANT RELIGIOUS; AN AFFECTATION OF HIGH PRINCIPLE WHICH HAD CEASED TO TOUCH THE CONDUCT, AND FLOWED ON IN AN INCREASING VOLUME OF INSINCERE AND UNREAL SPEECH.

THE PROUD PRIVILEGE OF ROMAN CITIZENSHIP WAS STILL JEALOUSLY RESERVED TO ROME ITSELF, AND TO A FEW FAVORED TOWNS AND COLONIES; AND A MERE SUBJECT COULD MAINTAIN NO RIGHTS AGAINST A MEMBER OF THE HAUGHTY OLIGARCHY WHICH CONTROLLED THE CIVILIZED WORLD. Such, generally, the Roman Republic had become, or was tending to become, in the years that followed the fall of Carthage, B. C. 146. Public spirit in the masses was dead or sleeping: the commonwealth was a plutocracy. THE FREE FORMS OF THE CONSTITUTION WERE THEMSELVES THE INSTRUMENTS OF CORRUPTION.

I have given these quotations, not because they are not known by many of the readers of the REVIEW, for many of them have already appeared in our publications, but simply that it may be seen that those who are watching closely the trend of events at this time see clearly that this nation has begun to parallel the Roman Republic; they see plainly that the very same causes that led to the final overthrow of Rome are being repeated by this nation; they see that the disease has laid hold upon "the Constitution" of this country, and that its life can be saved only by such governmental action, or possibly revolution, as would be analogous to the amputation of a human limb to save the rest of the body.

But will this be done? Having started in the direction indicated, are the probabilities likely that this nation will wrench itself from the awful grasp of present influences, and so become again what she once was? Doubtless this is the thing hoped for by those who recognize the alarming situation. But the fateful words of Froude, which I quote direct from his "Cæsar," might appropriately be given here:—

The popular leader of the hour sees some present difficulty or present opportunity of distinction. He deals with each question as it arises, leaving future consequences to those who are to come after him. The situation changes from period to period, and tendencies are generated with an accelerating force, which, when once established, can never be reversed. When the control of reason is once removed, the catastrophe is no longer distant, and then nations, like all organized creations, all forms of life, from the meanest flower to the highest human institution, pass through the inevitably recurring stages of growth and transformation and decay.

It might be, in fact there is every reason to believe that it will be, that the hope will be cherished that it will finally be true of this country what Froude further says of Rome: "When nothing seemed so likely as complete dissolution, the whole question [will be] changed by a violent operation, and the dying patient's life protracted for further centuries of power and usefulness."

But just here is where many will be in danger of making this fatal mistake, and doubtless many will make it; and to guard against it, the Spirit of God has faithfully shown that which really will be, as follows:—

When . . . our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then may we know that the time has come for the marvelous working of Satan, and that the end is near.

It took Rome hundreds of years to reach the point where decay set in, but barely a hundred years has sufficed for the United States. As its rise has been phenomenally swift, so will there be a corresponding decline. We may understand perfectly the present course pursued by this nation by tracing the history of her prototype—Rome; and as all this has been set forth in the word of God, it clearly shows one of the purposes for which it was done, and that because in no other way could these things now be understood, and this people of to-day be saved from the impending destruction.

But there are many who will plead that they have so much business on their hands that they do not have time to search out all these things, even though they could afford it, and had the inclination. This is doubtless quite true. Yet God has arranged it so that none shall have even that excuse to offer. God is faithful, and he assures us that he is watching over his word to perform it. Jer. 1:12, Leeser's Translation. And as he does this, he is raising up faithful watchmen who, in response to the question, "Watchman, what of the night?" are calling, "as the dark night is settling upon the world, 'The morning cometh, and also the night.'"

In other words, God has moved upon some of his servants to study closely the history of Rome, and also to watch closely that which is a perfect parallel to it in this day; and thus knowing the one, they are able to recognize the other. And in the light of the word of God they are faithfully giving us both, in our publications. For ten years it has all been told in "The Two Republics."

THE SOLUTION.

WILLARD H. SAXBY.
(Battle Creek, Mich.)

Not long ago, I heard a mother say, with unspeakable joy, of her only son, who had recently given his heart to the Lord, and was all aglow in his service, "——— is just lovely." There was something in her way of saying it, the tone of her voice, etc., that followed me.

I had often heard (and who has not?) extravagant expressions from young, thoughtless, and superficial people, as, such and such a thing, an ordinary affair, was "lovely," "just lovely," was "just perfectly lovely," or was "just perfectly delightful," all of which car-

ried very little weight with it. I began to think, How is it that such a perverse, unlovable boy has been transformed into one who is, by all who know him, considered "just lovely"? And here is the solution: "Where sin abounded, grace did much more abound." Rom. 5:20. "Christ liveth in me." Gal. 2:20. Consequently, "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17. This is our wonderful transforming Saviour,—"the chiefest among ten thousand," the one "altogether lovely." Cant. 5:10, 16.

Every son who has this indwelling Saviour becomes, in a sense, the chiefest among ten thousand boys that know not Christ: the one "altogether lovely." Precious son, indeed! All this applies equally to every daughter, yes, to every member of the family. What a little heaven a whole family of such would have, to go to heaven in!

FAITHFULNESS.

C. H. CASTLE.
(Fond du Lac, Wis.)

"FAITHFUL is he that calleth you, who also will do it." 1 Thess. 5:24. Jesus left the throne of glory; he laid aside his divinity, and, clothed with humanity, dwelt among us. He was exposed to all the temptations to which we are subjected, "yet without sin." He suffered the cruel death of the cross, in order that we might have life eternal.

He came to prepare a people who should stand as lights in the world; who should give the message of truth to those who know not God the Father. He died that we might live.

He is ever near to every unconverted soul, pleading and entreating him to "taste and see that the Lord is good." "Faithful is he that calleth," for he says, "I will never leave thee, nor forsake thee."

Christ was faithful to the end, and having passed through all the temptations through which we shall be called to pass, he is able to help us who are tempted, and he has left the promise to come again and receive us unto himself. Can we not take him at his word? Has he not proved that it is possible to be kept by the power of God from the evils of this world?

He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." We are to come to Christ, and thus be kept. He can not keep us, in our sins. We must draw near to God, and he will draw near to us. It is through the influence of the Holy Spirit that we are able to draw near to God, it is this that opens the way. By trusting in Jesus, Satan is foiled. Christ is stronger than Satan, since he overcame every temptation that was presented.

Then let us accept the offers of mercy, that he may be glorified in us. Jesus is coming again. Do we believe it? Do our lives witness daily to that fact; are we living Christ daily? Can the world see in us that change of character which is to distinguish the people of God from those of the world? If not, there is something wrong. Christ said, "If ye love me, keep my commandments." He commanded, "Go ye into all the world, and preach the gospel to every creature." We may preach the gospel where we are; souls all around us are perishing. Home missionaries are needed as well as foreign missionaries. We may all work and live for God wherever we are, whatever our occupation. How can we better illustrate the gospel or the Third Angel's Message than by strict conformity to all its requirements in everyday life, in our dealings with our fellow men?



"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.

KIND FATHER, there's mercy with thee;
 There's pardon abundant and free,
 In thy bosom there's rest
 For the sad and oppressed:
 There's peace and forgiveness in thee.

For the lost on the mountains away
 Thy Spirit goes seeking each day;
 For the sad and distressed
 In the wild wilderness,
 There's help and deliverance in thee.

Unto thee, and thee only, is known
 The heart, and its weary, sad moan.
 Thou knowest our might,
 And the sorrows that blight
 The good we are longing to do.

— Mrs. Melissa Sollars.

A CIRCULATING LIBRARY.

It may not be known by all the readers of this department that there is in the office of the Woman's Gospel Work a small circulating library, which is for the benefit of those who are unable to purchase as many of our denominational books as they desire.

This library was started in the beginning of our work from a small donation made for that purpose. Below is a list of the volumes we have enrolled:—

Five volumes of the Testimonies, two of the "Abiding Spirit," two of "Every-Day Dishes;" one of "Early Writings," one of "Rise and Progress of Seventh-day Adventists," one of "Science in the Kitchen," one of "The Stomach."

The plan is to send one volume to a sister as a loan, to be returned at the end of two weeks, unless special request is made for an extension of time. We wish this library to benefit just as many as possible, and shall be glad to hear from any who would like to read any of the books mentioned above.

We would also like to enlarge this library, but have no fund in hand for that purpose at present. If any would like to donate money for this purpose, we shall be glad to receive it, and will make it go as far as possible in the purchase of books, and to aid in the expense of mailing the books where it is not possible for the one receiving to pay transportation. Donations of books will also be thankfully received. Address communications to Mrs. G. A. Irwin, 271 W. Main St., Battle Creek, Mich.

THE unsympathetic mothers are rare, and are so only at those stages and concerning those occupations of the child's life that they feel come outside of their own sphere of action. They are those mothers who care most devotedly for their children in infancy, but consider them "off their hands" when old enough to go to school, having no inclination to follow them there, even in their thoughts; who have no interest in hearing anything about their school life from the children, meeting their wish to tell thereof with indifference, if not outright objection, to "being bothered about such things," as I heard one mother say when intent on

preparing a good dinner for her family, and the children came in eager to talk over their morning's experiences. "It's their teacher's business to attend to their school affairs. I've got all I can do to dress and feed them properly," she added, after silencing them; never thinking to shut off a child's confidence in one thing may be to destroy it altogether, nor foreseeing that her own action was bringing about the time when the children would come to consider her incapable of sharing their larger interests and would turn from her to those who could sympathize with them.

Another mother was getting dinner and ironing. Warm and tired and not very well, it would hardly have been surprising if she had remonstrated at the vehement greetings upon the entrance of the children. "I got one hundred in spelling, ma," cried Ben, "and Nettie's map was well done, the teacher said." "I forgot the six in the table of nines, mamma," confessed Will, "but thought of it in time from the story you told me about it. I don't think I'll ever forget the old fifty-four again." The mother smiled her approval, looked her praise, and in a few but hearty words spoke her sympathy to each one and patting the least child on the head, asked, "Was Fannie a good little girl in school?" Sympathy begets sympathy. The little thing at once offered to help Nettie, who, as soon as she put away her books, had begun to set the table. Ben declared he'd "just like to iron the towels," while Will was off for a pail of fresh water.

Yet another mother, considered not a very exemplary housekeeper, was found going over the day's lesson with each child before school time in the morning. "In ten years from now," she said, "it won't much matter whether my work was all done up at the proper time of day, but it will matter if these children have made the most of their chances in school."

"I can't get this translation," said her son to still another mother, coming to her with his Latin book in hand. She might very reasonably have asked, "Why do you come to me? I don't know a word of Latin." What she did say was: "I'd just leave that a while. Do the other sentences, and then come back to this. Perhaps you will get fresh ideas by that time." The plan succeeded, and, throwing his arms about his mother, the boy exclaimed: "You can always help a fellow somehow."— *Helen Raymond Wells, in the New Crusade.*

EXTRACTS FROM CORRESPONDENCE.

We wish that every one of our sisters had the same determination to do something to reach others with the truth, that is expressed in the following extract from a recent letter:—

I am an isolated Sabbath-keeper, but I want to be a worker for the Lord. My prayer is, Here am I, send me; but where and how? There are a good many hard-working, neglected women around me, and I myself am a hard-working farmer's wife, and the idea has recently come to me that I could devote one afternoon of each week to these women,—form a reading circle, or sewing circle, or a gathering of some kind; and while they

were at work, I could read to them something which would reveal the truth. There is a great field of work here, and none of our ministers have been here. I have my own housework to do, and that takes nearly all my time, but I could give a part of it to this work. I have a horse and buggy at my command, and it does seem to me that I must help to spread this truth to my neighbors. I must work, or I shall die spiritually."

As I have read from time to time the articles from the pen of Mrs. S. M. I. Henry, strange thoughts have passed through my mind relative to the work that women should do for the Master. I was glad that there was to be an advance step in working for Jesus; but as I talked with other sisters, who I thought had much more time than I, I found some of them afraid to take up the work, and sign the cards, lest they should obligate themselves to perform some task beyond their capacity. We all felt that we had all we could do with our home work. But at last I thought I would write and investigate for myself. And then the letter of tenderness and love which I received, with cards to work for others, made me happy in God; and I felt that there was surely one Christian heart that appreciated a sister's trials and labors of love.

Having the care of five orphan children, it seemed useless to use the cards; but God's ways are not our ways, nor his thoughts our thoughts. Half a mile away from me lived a family upon whom I have never called, although they have lived there for years. So the Lord sent the woman to my house. When she called, the study cards were lying on the table, and she asked, "What are these for?" It was then easy for me to tell her of the work, and of the love of Christ, and she said, "I will sign the cards, and be glad to have you come in and read with me." She then told me that some time before a lady used to call and bring her the *Signs of the Times*, and how she had missed her visits of late. I gave her a copy of the *Signs*, and could but be amazed to see how the Spirit of the Lord worked while I looked on.

Only this morning I asked the Lord to give me the opportunity of helping some one aside from my daily home cares. I did not see any way of doing this all day, but in the evening when my husband came home he brought with him an old man, who said he was hungry, and had no money. We prepared him a supper, principally of bread, nut butter, and honey. I told him we had no dairy butter, and he ate with relish what we gave him. I gave him some of our papers. I asked him if he was a Christian, and the tears ran down his face, as he answered, "No, I am not; but I wish I was." You people are, if you are Adventists. May God bless you for your kindness to me." He then went on his way, and we do not know what the result of this short acquaintance may be in his life.

Surely we sisters have a share of the Master's work to perform, and in doing it we shall be baptized with the Holy Spirit. I am glad of an opportunity of doing a little for the Master.

We were glad to receive the following report from a band of Christian women, whose work began before the Special Call to Women was sent out, but which is the real woman's gospel work:—

Four years ago we organized a Christian Help Band, and have held weekly meetings since that time, except in hot weather. We have solicited money and clothing from the rich, and distributed to the needy. We have made clothing and quilts. One winter we made over thirty comforters, and placed them where they were needed. We help as many as possible, whether they are members of the church or not. We have helped poor women who have drinking husbands, to get washtubs, washboards, clothesline, and soap, so that they could earn a living for their hungry children. We have made up boxes and barrels of clothing and sent them to missions and orphans' homes. Last week fourteen of us went to an orphans' home and sewed all day, making and repairing seventy garments. Last summer we sold over one hundred wall pockets, and sent the proceeds to the Southern mission. We stand ready to relieve any case of distress of which we hear. This city has ten thousand inhabitants, and as many more tourists come here to spend the winter.

I want to tell you how wonderfully the Lord is working in our neighborhood,—a small spot in a corner of a large city. A month or two ago two of our sisters and one sister of the Methodist Church began to hold cottage meetings. Women from all churches were invited, and each was to be asked to take charge of the meetings at different times. It has been quite wonderful how at every meeting the Spirit of the Lord has come in, and we have been able to hold up the truth. Nearly every time one of our own sisters has taken charge, and we realize that the Lord is working through us. All express themselves as glad to be present, and say that they have learned something new from the Bible. We ask the prayerful interest of our sisters in this work. One of our sisters, seventy-three years old, sold thirty-two copies of the *Signs* in two days. She is one of the best leaders of our cottage meetings. "Oh, how good is the Lord, and how blessed it is to serve him."

"THE Saviour of the world devoted more time and labor to healing the afflicted of their maladies than to preaching."



CHILDHOOD.

I took a piece of plastic clay,
And idly fashioned it one day;
And as my fingers pressed it still,
It moved and yielded to my will.

I came again, when days were past;
The bit of clay was hard at last;
The form I gave it still it bore,
And I could change the form no more.

I took a piece of living clay,
And gently formed it day by day,
And molded, with my power and art,
A young child's soft and yielding heart.

I came again when years were gone:
It was a man I looked upon;
He still that early image wore,
And I could change him nevermore.

— Selected.

SOW THE SEED.

* * *

My goods were packed ready for the cars.
I had said, "Anywhere, dear Saviour," and
was not quite sure whether to go, or stay.

After some strange occurrences, which I did
not quite understand, a place was offered me
at a less rent than I had ever paid, yet worth
double the price asked for it. I accepted
gladly, and wondered what there was for me
to do there.

I soon discovered that my nearest neighbors
were not noted for quietness. There would
often break out the most terrific screams from
little children, mingled with loud and angry
threats, while heavy blows from a whip could
be heard distinctly. The most shameful and
cruel language came from a woman who
claimed to be mother to two children, both
under five years of age. At first this shocked
me so greatly that I tried to shut out the noise,
and bar my senses from seeing and hearing
anything of it.

Still I did pray most earnestly; there was
need enough of it: but it was weeks before I
could summon courage to speak to them, or
even to look at them, as I had at once decided
to have "nothing to do with such neighbors."
When at last I did venture, it was in answer
to the Lord's question, "Have n't you let those
folks alone about long enough?" I quickly
answered, "Yes, Lord, I believe so; what will
you have me to do?" I first made the ac-
quaintance of the mother, and found that she
would be glad to have me take the little girl
of four and one-half years, and do what I
pleased to interest or instruct her. She was
"so hard to manage, and such a bad child."

I had no trouble whatever in getting the child
to stay with me several hours each day; in-
deed, she would stay all day if I could give
her the necessary attention, but I had duties
that called me sometimes from home. When-
ever she came to me, my first business was to
wash her and comb her hair, and then pin a
clean towel or apron on her, and give her
something to do. She had been taught nothing,
hence she was always in mischief. The
mother was a snuff-taker and had no knowledge
of a child's needs, and with her violent temper,
took no pains to love or instruct her children.

It would be too long a story to tell how the
hours passed by in pleasant, happy employ-
ment requiring a good deal of patience, and
careful, firm treatment. Perhaps you would
like to have a few particulars however. The
first lesson was on being tidy and clean "for
Jesus to see." She had to be told who Jesus
is, for she had never heard of him nor of
heaven and the good angels. She was so
bright and quick to learn that every day a new
lesson was fastened in her mind, which she
delighted in rehearsing not only to me but to
her parents as well.

Meanwhile the mother was astonished. She
did not expect me to notice her "bad child."
But the poor neglected baby, so little and so
young, full of inventions and activity, could
not fairly be blamed, when she was taught
nothing. I always kissed the little clean
hands, and said, "They must make pretty bis-
cuits now for Jesus and papa to see;" and she
was delighted with her first baking, and all
subsequent ones. Then she could never look
at the pretty pictures without clean hands, be-
cause the books and pictures would soon be
soiled if she handled them with soiled hands.
So she had that first settled in her mind, and
never refused to be made clean, taking pride
in doing it herself after a while, asking oft-
times, "Are me getting ready now to go up
there? Can't Gylo go too if he's clean?"
She had always lived upstairs, and the ground
had a great attraction for her. I took her out
walking with me sometimes to give her a treat,
and to teach her how to behave on the street.

Her mother had relinquished her so much as
to tell me to do what I pleased with her; but
I felt it was not best to assume too much, and
relieve the parent of all responsibility. So,
many were the hours I spent in giving the poor
woman timely instruction, and urging her to
become acquainted with my Friend above, who
would also be her friend and helper if she
would let him.

The family have now moved away, and I
have lost sight of them; but my interest and
prayers will follow them, and I am thankful I
could sow the good seed in a little child's heart.

WHY I AM A VEGETARIAN.

DAVID PAULSON, M. D.

I AM a vegetarian, first, because I do not
believe it is right to slaughter an animal sim-
ply to tickle my palate, when I am acquainted
with many pure foods that contain the same
elements of nourishment in a much more de-
sirable form.

Secondly, because I have seen the most
beautiful animals slaughtered by the State live
stock commissioners, and found different parts
of the body virtually reeking inside with tuber-
cular growths and puss abscesses, and know full
well from reliable sources that a large per cent
of the cattle are at present similarly affected.

Thirdly, and most important of all, I am
anxious to cultivate such a taste here below that
when I have the blessed opportunity of pass-
ing into that better world, where blood-stained
slaughter-houses can not be found, I shall feel
fully in harmony with that arrangement.

THE MOTHER AND HER BOY.

ALICE STARR.

Much has been said and written about girls
and the problem of their rearing until it is al-
most an acknowledged fact with many at least
that boys need no training. I have heard
mothers say, "Oh, I am so glad my baby is a
boy! Boys are so much easier to raise than
girls. Why, boys almost raise themselves,"
and so they are left to come and go as they
please,—this too by good, conscientious
women, who give their spare time and strength
to works of charity and the uplifting of human-
ity. An incident I read not long ago will
illustrate this point:—

A lady who had occasion frequently to pass
down a certain street, often met a bright faced
boy on his way "uptown." She finally made
his acquaintance, and a friendly feeling sprang
up between them. As soon as possible she
asked him if he thought it was best and right
for him to spend so many evenings in town.
He raised his dark handsome eyes to hers, and
said, frankly, "Well, no; I know it is n't ex-
actly right, but you see there is no place for
me at home. Sue and Rose entertain com-
pany in the parlor every evening, and they
give me strictly to understand that I am not
wanted; and then father likes to have the sit-
ting room to himself, where he can read or
sleep without a noise; and you see mother is
so busy working for other people's boys, I
suppose, that she has no time for me. So I
spend more time uptown than I really ought
to." It doubtless was considered an easy
matter to raise that boy. But what will the
harvest be.

Why is it so much easier to raise boys than
girls?

Another question arises: "Why is it that a
boy can grow up without training, while it is
the constant care and worry of the anxious
mother that she shall be able to bring her
daughter through that period of blossoming
womanhood, pure and spotless? Why, too, is
that mother more anxious than ever when her
daughter begins keeping company with some
young man? Why will she lie awake till late
if the girl is away in his company, never clos-
ing her eyes till she hears the well-known foot-
falls? In short, why is it that our girls are
not perfectly safe through this period of their
lives? Ah! I hear some mother say, "We
can not trust the boys." Then, my dear
mothers, is it not a fact that the mothers of
our boys have sadly neglected their duty?

If a boy was taken into his mother's confi-
dence as a girl is, and the mystery of his life
unfolded to him, would it not have a tendency
to give him a sense of the sacredness of the
powers of his manhood? The boy will learn
all these wonders, somewhere, somehow, from
other boys, perhaps. He finds it all out, but
it is sure to be enshrouded in a murky cloud of
vice, and often he looks upon his own parents
as parties in vicious habits. He grows up with
the idea that virtue is all talk, that no one
really practices it. He comes to look upon
vice as not so bad after all. With such ideas
of virtue and vice, can we wonder that he will
not consider it a thing to be ashamed of if he
does trifle with lustful passion when he has the
chance? Can he be blamed for his conclusion
when his training in that respect has been so
sadly neglected?

It has been said that the years between the
ages of twelve and eighteen are years fraught
with special dangers in a boy's life. In Ger-
man this period is called the period of "storm
and stress." These are the years when he so
much needs a firm loving mother hand to
guide him over the rough places. If he is
not so fortunate as to have this pilot mother,
he is sure to drift with the tide, unless there

is some other influence to take the mother's place.

These are strange and wonderful years to him, and O so many, *yes, the vast majority*, are left to themselves to find their own way through. If the boy at this age is strongly fortified with the knowledge the mother can and should impart to him, he will successfully repel many of the temptations that are sure to come at this period of his life; while, if he is not thus strongly fortified, he is a sure target for the many fiery darts of the enemy.

Shall we not, as mothers of this generation of boys, rescue them from such a fate? O mother! if you are one to whom God has intrusted the care and training of a boy, go on bended knee to him for wisdom to perform the duties he has laid upon you. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

IS IT SO IN YOUR HOME?

E. K. SLADE.
(Wacousta, Mich.)

EVERY home should be a happy, peaceful place, and there is nothing that will contribute more to make it so than proper management.

A short time ago I spent a few days with a family in one of our small churches, where I was much impressed with the order and harmony and happiness that existed.

There were twelve in the family, and, consequently, there was a large amount of work for some one to do. The family consisted of the father, mother, their seven children, the grandfather and grandmother, and a Christian teacher employed for this one family only.

All the children attend school in a building suitably fitted for it.

Each morning the large farm bell rings at a stated time for rising. A little later the bell is rung, which calls the family together for morning worship. All are present during prayer, after which the mother and the three youngest children quietly finish getting the breakfast on the table, while the remainder of the family enter into a study of the truth for about fifteen minutes. At the tap of a small bell all the family, cheerfully, and with perfect order, gather around a bountifully spread table. This regularity seems to be perfectly natural, with no stiffness about it. The same order and regularity characterized the work in all the house during the day. Everything in the house and about the place gives evidence of neatness and thoroughness.

The mother was heard to say to some of the children, as a gentle reminder, "Well, what do you do about this time?" but no scolding, loud commanding, nor harsh words were to be heard from either parents or children.

Each one had his work, a time in which to do it, and everything had its place, so that no time was lost in hunting for misplaced articles. By this management parents, as well as children, find time each day for recreation, rest, and study, as well as to do some missionary work. The mother found time, when I was there, to drive some distance to visit an invalid, besides attending all the meetings that were being held at the time. She gives instrumental music lessons to her daughters, who have regular time for practice; and at stated hours she goes to the schoolroom, where she gives vocal lessons to the school,—all her own children.

In this family the laws of health are strictly observed by all. The smallest children are in bed, each day all through the year, before seven o'clock, and are up with the rest of the family in the morning. They have never been sick.

I do not need to tell you that this is a happy, Christian family, and that father and mother and home afford greater attractions to the grown-up boys and girls than any outside influence.

Much of the desirableness of this home is brought about by order and system, which are laws of heaven; harmony and health and happiness will contribute much to the heavenliness of any home.

LITTLE KINDNESSES.

If you are toiling up a weary hill,
Bearing a load beyond your strength to bear.
Straining each nerve untiringly, and still
Stumbling, and losing foothold here and there;
And each one passing by would do so much
As give one upward lift and go his way,
Would not the slight, reiterated touch
Of help and kindness lighten all the day?
There is no little and there is no much;
We weigh and measure and define in vain;
A look, a word, a light, responsive touch
Can be the minister of joy to pain.
A man can die of hunger walled in gold:
A crumb may quicken hope to stronger breath,
And every day we give or we withhold
Some little thing that tells for life or death.

—Susan Coolidge.

"WHAT IS THAT IN THINE HAND?"

MRS. A. W. HEALD
(Windham, N. H.)

At the first camp-meeting I ever attended among our people, Elder ——— preached from the text, "What is that in thine hand?" It will be remembered that these are the words of God to Moses when he begged to be excused from the Lord's work. Moses answered, "A rod." Said God, "Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it." At the word of God, Moses caught the serpent, and it became a rod in his hand. Through this rod Moses was to manifest to Pharaoh the great power of God. The words of the preacher have passed from my mind, but the thought remains, and has been a source of constant encouragement; may it not be also an encouragement to others?

In order to work for God, it may not be necessary to go as a foreign missionary, or to enter the slums: this is good work; but it may not be *your* work. God has given you an individual work; you should learn what it is. "What is that in thine hand?" Is it gold and silver? have you the riches of this world? With them you may "make to yourselves friends; . . . that, when ye fail, they may receive you into everlasting habitations."

You may have the eloquent tongue: consecrate the gift to God's service that so you may "persuade men." Have you the gift of song? Then sing of Jesus' love, and gather souls to join you in the heavenly song. Are you a ready writer? Consecrate the pen to God's service. He will give you the power to cheer many a sad heart.

But do you say, "I have *no* gift"? God says to you as to Moses, "What is that in thine hand?" What is that with which you are skillful? What is it that occupies your hands and your heart? Is it the hoe? Then think of God the Creator, as you work with him to cultivate the soul. Is it the mixing bowl and the bread board? Then work with God to prepare healthful, nourishing food for yourself and family. Is it the broom and duster? Then faithfully carry on the cleansing process. Is it the little child which claims your hands and heart? You have then a most sacred mission to train the infant soul for heaven. "What is that in thine hand?" Consecrate it and yourself to God; become a

co-worker with him, and a blessing to those around you. You will find joy in the service; and in the great gathering day, you will come, "bringing in the sheaves," and will share in the reward of the faithful.

WHERE THE RESPONSIBILITY LIES.

If there is too much gin made in the world, too much good corn spoiled in the manufacture of whisky; if vast areas of fertile soil are impoverished, and great battalions of human life wasted in the cultivation, the manufacture, and the commercial handling of the tobacco plant in all its nasty forms, says *Ad Sense*, the responsibility rests with the drinkers, the smokers, the chewers, and the snuffers of these commodities of degradation. If there are absurd fashions in shoes, dress, or bonnets, ungracious torture of the "human form divine," ill-fitting, mal-adjusting, life-wasting use of leather, cotton, wool, silk, or gold, the woman who wears these is responsible before God and man for the desecration and the torture.

It may be right to slaughter by the millions the seals on our Alaskan coasts, that women may not only be warmly but elegantly dressed; it may be right that the mother sheep should be slaughtered in order that the unborn lamb may contribute to the lady's toilet her "Persian lamb" cloak; it may be right that the business of denuding the world of its songsters should go on, and that the live birds on the tree should be sacrificed in order that there may be dead birds on the hat; it may be right for us men to wear clothes that have been stitched at starvation prices, in inhuman hours, in infectious and perhaps infected districts, by hectic men and women; if so, let those who consume these products, who wear these goods, for whom they were made, assume the responsibility, and not shirk it under the guise of ignorance, or shift it onto the shoulders of the dealers, who are at best but unwilling slaves to the whims of the tyrant purchaser.

IN New York City a bright-eyed, barefooted, shabby little fellow was working his way through a crowded car, offering his papers in every direction, in a way that showed him well used to the business, and of a temperament not easily daunted. The train started while he was making change, and the conductor, passing him, laughed. "Caught this time, Joe!" he said. "You'll have to run to Fourteenth Street."

"Don't care," laughed Joe, in return. I can sell all the way back again."

A white-haired old gentleman seemed interested in the boy, and questioned him concerning his way of living and his earnings. There was a younger brother to be supported, it appeared. "Jimmy" was lame, and "could n't earn much hisself."

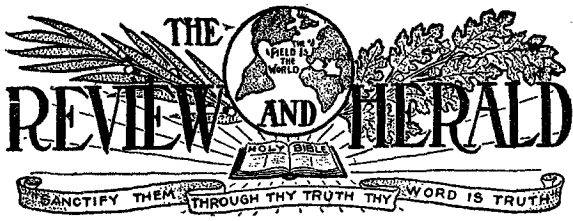
"Ah, I see. That makes it hard; you could do better alone."

The shabby little figure was erect in a moment, and the denial was prompt and somewhat indignant. "No, I could n't! Jim's somebody to go home to; he's lots of help. What would be the good of havin' luck, if nobody was glad? or of gettin' things, if there was nobody to divide with?"

"Fourteenth Street!" called the conductor, and as the newsboy plunged out into the gathering dusk, the old gentleman remarked, to nobody in particular, "I've heard many a poorer sermon than that!"

FIRE will not be put out with kerosene: pour water. Melt ice with heat. Meet hate with love. Use a soft tongue to break hard bones.

PHILIP GIDDINGS.



BATTLE CREEK, MICH., MAY 15, 1900.

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THE THIRD ANGEL'S MESSAGE.

The Making of the Image.

As before stated, the Edict of Milan, March, A. D. 313, granted "to the Christians, and to all, the free choice to follow that mode of worship which they may wish." It decreed "that no freedom at all shall be refused to Christians to follow or to keep their observances or worship, but that to each one power be granted to devote his mind to that worship which he may think adapted to himself." This freedom was "absolutely granted to them." It was "also granted to others to pursue that worship and religion they wish, . . . that each may have the privilege to select and to worship whatsoever divinity he pleases."

As freedom of religion and worship, without any interference whatever on the part of the State, was thus decreed, and absolutely granted, this act was the formal surrender of the Roman imperial power to the principle announced by Jesus and maintained by his disciples through two hundred and eighty years, against all the power that the Roman empire could employ to suppress it—the principle of the total separation of religion and the State: the rendering to Cæsar only that which is Cæsar's, and to God the things that are God's.

It is perfectly plain, therefore, that, at this point, upon this question, the Roman State stood exactly as the United States stood at the formation of the national government with its total and Constitutional separation of religion and the State. Here, as there, the supreme law of the State disavowed any authority in matters of religion and worship. That is the only instance of such a thing in ancient times: this of the United States is the only instance of such a thing in modern times. It is true that in that ancient instance, the principle was immediately subverted, and the good intent and proper results of that supreme law were destroyed by the apostate church being able, through the political necessity of the State, to force herself upon the State.

It is likewise true that, though in this modern instance the freedom guaranteed in the supreme law of the State has continued longer than that anciently was allowed to continue, yet it is equally true that here, also, the principle has been subverted. In that ancient instance, as we have seen, the principle was subverted by interpreting into the supreme law a meaning which, on its face, was not there; and in this modern instance the principle has been subverted also, by interpreting into the supreme law a meaning, which not only on its face was not there, but which, by its positive terms, was entirely excluded.

The supreme law of the United States said that "no religious test" should "ever be required as a qualification for any office or public trust under the United States;" that Congress should "make no law respecting an establishment of religion, or prohibiting the free exercise thereof;" and that "the government of the United States is not in any sense founded upon the Christian religion." By an interpretation, Feb. 29, 1892, the Supreme Court of the United States declared it to be the "meaning" of the Constitution of the United States that it is "the voice of the entire" people of this nation, speaking in "organic utterances" that "this is a religious nation;" that, therefore, "this is a Christian nation;" and that "the establishment of a Christian

religion was one of the purposes" of those who made the Constitution and formed the nation.

As we saw in last week's study of that ancient course of procedure which made the Beast, the supreme authority of the State was shortly required to decide who were Christians, and the decision was that only those of the Catholic Church were Christians, in the eye of the State: and that next, the State was required to decide who were Catholic Christians: and it decided that only those were Catholic Christians who were in communion with the bishop of Rome.

These points have not, in actual fact, been brought yet to a decision in the United States. But that things are swiftly shaping unto the point where these steps will have to be taken, is plain. And this has been in progress here ever since the Supreme Court declared this to be "a Christian nation."

In a very short time after that declaration was made by the Supreme Court of the United States, a letter from the Vatican, announcing the plans of Leo XIII respecting the United States, said that "what the Church has done in the past for others, she will now do for the United States."

Then very shortly after this announcement from the Vatican, a permanent apostolic delegate was sent from the Vatican, and established at the capital of the United States, with the assurance beforehand, under the seal of "the fisherman's ring," that whatever he does shall be confirmed by the pope.

Then, within a year from that, Sept. 5, 1893, at the World's Catholic Congress, Chicago, this same apostolic delegate—Satolli—delivered to "the Catholics of America" the following message from Leo XIII:—

In the name of Leo XIII I salute the great American republic; and I call upon the Catholics of America to go forward, in one hand bearing the book of Christian truth, and in the other the Constitution of the United States. . . . Bring your fellow-countrymen, bring your country, into immediate contact with that great secret of blessedness—Christ and his church. . . . Here you have a country which will repay all effort not merely tenfold, but aye! a hundredfold. And this no one understands better than the immortal Leo. And he charges me, his delegate, to speak out to America words of hope and blessing, words of joy. Go forward! in one hand bearing the book of Christian truth,—the Bible,—and in the other the Constitution of the United States.

The real secret and true inspiration of this message of the pope can be discerned from the following consideration. In the *Catholic World*, the representative Catholic review in this country, for the month of September, 1871, was printed a leading article, in which the Constitution of the United States was referred to in the following words:—

As it is interpreted by the liberal and sectarian journals that are doing their best to revolutionize it, and is beginning to be interpreted by no small portion of the American people, or is interpreted by the Protestant principle, so widely diffused among us, . . . we do not accept it, or hold it to be any government at all, or as capable of performing any of the proper functions of government; and if it continues to be interpreted by the revolutionary principles of Protestantism, it is sure to fail. . . . Hence it is, we so often say, that if the American republic is to be sustained and preserved at all, it must be by the rejection of the principle of the Reformation, and the acceptance of the Catholic principle by the American people.—Page 736.

Contrast that now with Leo's command by Satolli "to the Catholics of America" to "go forward" on their "hundredfold" rewarded mission, "bearing in one hand the book of Christian truth,—the Bible,—and in the other the Constitution of the United States;" and inquire, What has caused this change of the attitude of Rome toward the Constitution?

The principle upon which the Constitution was founded in its total separation of religion from the notice of the national government, was definitely and intentionally the Protestant principle. In the discussions which led up to the making of the Constitution as it reads in this respect, and in the discussions upon the Constitution in the conventions which made it, this point was especially dealt with, and the Protestant principle was the one chosen and made the principle of the Constitution. In the

documents of that time, and which are an essential part of the history of the Constitution, this was the crucial point considered; and the Protestant principle was made the principle of the Constitution. In fact, it was plainly said not only that "it is impossible for the magistrate to adjudge the right of preference among the various sects which profess the Christian faith, without erecting a claim to infallibility, which would lead us back to the Church of Rome;" but it was also said that "to judge for ourselves, and to engage in the exercise of religion agreeably to the dictates of our own consciences, is an unalienable right which, upon the principles on which the gospel was first propagated and THE REFORMATION FROM POPERY CARRIED ON, can never be transferred to another."

Therefore it is the undeniable truth of the only history on the question, that the Constitution of the United States was founded upon the Protestant principle. And while it was held so, no Catholic was ever commanded by any pope to take that Constitution in one hand and the Bible in the other for any purpose under the sun. On the contrary, they openly declared that so long as the Constitution was held to that principle, Catholics did "not accept it," nor hold this government "to be any government at all."

But as soon as the Supreme Court of the United States had interpreted the Constitution by the papal principle,—the principle of "the establishment of the Christian religion,"—as soon as the Supreme Court thus rejected "the principle of the Reformation," and accepted "the Catholic principle"—

First, Then it was, and not till then, that there was published to the United States the purpose of Leo XIII, that what the Church has done for other nations, she will now do for the United States.

Second, Then it was, and not till then, that Leo XIII, pope, sent his permanent apostolic delegate here in his name, to "call upon the Catholics of America to go forward, in one hand bearing the book of Christian truth, and in the other the Constitution of the United States," upon their hundredfold rewarded mission to bring this "country into immediate contact with the Church" of Rome.

Immediately following this, in the same month, Sept. 24, 1893, it was declared, in the Chicago World's Congress of Religions, that the United States is "a nation that shall find its perfection in Catholic Christianity."

In less than a month after that, Oct. 18, 1893, at the jubilee of Cardinal Gibbons, celebrated in Baltimore, Archbishop Ireland exclaimed:—

I preach the new, the most glorious crusade. Church and age! Unite them in mind and heart, in the name of humanity, in the name of God. Church and age! . . . Monsignor Satolli, the church, and the age. Rome is the Church; America is the age.

Sept. 21, 1894, Bishop Keane, on his return from Rome, announced that:—

The policy of the pope, in view of the late overtures in Italy, is the union of the Church with the great democratic powers of the future—that is, America and France. This is his hope, and toward it all his remarkable energies are bent.

Three days later, September 24, the newspaper dispatches stated that Bishop Keane was "the bearer of a rescript from Pope Leo XIII," of which the import was the following:—

The papal rescript elevates the United States to the first rank as a Catholic nation. Heretofore this country has stood before the church as a missionary country. It had no more recognition officially at Rome than had China. . . . By the new rescript the country is freed from the propaganda and is declared to be a Catholic country. . . . The importance, not only to Catholics, but to all citizens of the United States, of this radical change in the relations to Rome of the Church in America, can scarcely be overestimated.

Much more to this same effect might be quoted; but this is enough for the present, to show the aims of Rome, and how ready she is to repeat here, and now, the very thing which she did yonder in the fourth century. And it is evident that such progress can not be much further made before a decision shall be drawn forth as to just what is the Christianity of this "Christian nation." And this is made even the more certain just now, since the

United States has taken possession of Cuba, Porto Rico, and the Philippines, which are solidly Catholic, and in connection with which there must inevitably arise, sooner or later, and sooner much rather than later, an issue which will call for a decision. This is peculiarly the situation, and the present prospect, in the Philippines.

Bear in mind that, when such a decision shall be called forth, we do not say that the decision will be that Roman Catholicism is the Christianity of this "Christian nation." The decision may, indeed, be in favor of Protestantism; but, which way the decision may go, is not material; for, whichever way it shall be decided, it will be in the perfect image of the making of the Beast, and will be a mighty stride in the further making of the Image of the Beast.

And if there be soon no actual decision of that question, it is perfectly plain that at the past and present rate of progress of Rome in the affairs of the United States, and especially with her now great advantages through the affairs of Cuba, Porto Rico, and the Philippines, Rome will be in a position where, even without an actual decision, she can assert her claims with such advantage and power as to amount practically to a decision in her favor.

In any event, therefore, it is perfectly plain that the making of the Image of the Beast is steadily progressing before the very eyes of the whole people of the United States and the world.

This is plain from only this one item; but there are others equally as marked, yet to be noticed.

STUDIES IN GALATIANS

Gal. 4:8-11.

"HOWBEIT then, when ye knew not God, ye did service unto ["were in bondage to," R. V. and Greek] them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain."

The Galatians, having been Gentiles, knew not God, and, accordingly, were in bondage to them which by nature were no gods at all. To them the gospel had been preached. They had believed the gospel, and so were delivered from bondage, and had received the adoption of sons of God, and were, therefore, no more bondmen, but sons; and, being sons, were heirs of God, through Christ. But the Pharisees which believed, knowing nothing of true faith and the freedom which Christ gives, had come among the Galatians, with their perverted gospel, which was not the gospel at all, had confused them, and turned them from faith to works: from the Spirit to the flesh, as the means of justification, and the hope of salvation. Gal. 3:1-3.

But when the Galatians were turned from faith to works, they did not stop with the works which the Pharisees recommended and urged. Having at first been heathen, and having now been driven back from faith to works, they took up their own heathen works, as well as the works which the Pharisees recommended. Having been turned from the Spirit to the flesh, it was only to be expected that they would do this: seeing that the ways of the heathen were more satisfying to their flesh than the ways of the Pharisees could be, because these were the things to which their flesh had formerly been accustomed.

This is certain from the very words of the text, in the inquiry: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" The apostle had just stated that before they knew God, they were in bondage unto them which by nature are no gods, and now, having been turned from God, they turned AGAIN to those things, and AGAIN to that bondage. And, as seen in the former lesson, these elements whereunto they were formerly in bondage, and to which they were now AGAIN in bondage, were "the elements of the world:" and the only elements of the world are "the lust of the flesh,

and the lust of the eyes, and the pride of life:" the works of the flesh—in a word—are only sin.

Among these things in which they had formerly done service unto them which by nature are no gods, were the observances of certain days, and months, and times, and years: to the very things of the heathen which the Lord, even in ancient times, had condemned, as it is written: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an *observer of times*, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect ["upright, or sincere," margin] with the Lord thy God. For these nations, which thou shalt possess, hearkened unto *observers of times*, and unto diviners: but as for thee, the Lord thy God hath not suffered thee to do so." Deut. 18:9-14.

In the Galatian backsliding some of these things had entered; for the text says: "Ye observe days, and months, and times, and years." Well enough, therefore, might Paul write: "I am afraid of you, lest I have bestowed upon you labor in vain."

The one great lesson in this particular phase of the experience of the Galatians, is that there is no power but that which is in the righteousness of God which is by faith of Jesus Christ, that can save any man from the evil that is naturally in him: there is no half-way ground between the way of the Spirit and the way of the flesh. Every man is either in the freedom of the Spirit and of the righteousness of God, or else in the bondage of the flesh and of sin.

THEY TOOK NO OIL WITH THEM.

OUR Lord uses these words in describing the five foolish virgins, in the parable of the ten virgins, in Matt. 25:1-12. Of them all, he says that ten virgins went forth to meet their Lord, or "to meet the Bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps."

These two classes represent all who have any experience in the movement shadowed forth by the parable: Five wise virgins, and five foolish ones. And the language intimates that it will be easier to be among the foolish ones than among the wise; for the cases of the foolish are first taken up, and their failures described, "They that were foolish took their lamps, and took no oil with them." That was their failure. The wise are next described; and the only difference between the wise and the foolish, is that the wise took oil in their vessels with their lamps.

Here were the two classes of wise and foolish: one class with oil, the other without oil, or at least, any extra supply. There was no apparent difference between them, in outward appearance and outward profession. They looked alike, and they were both engaged in the same work; but with one class there was an inward work of grace in the heart, which the other did not have. With the wise there was real genuine heart work; a real entrance into the cause of God; a fixed determination to believe the promises of God, act upon them, and secure what he had to offer in them. With the foolish, it was all pretense and sham, a spasmodic grasping of a passing emotion, a momentary yielding to present conditions. Hence the wise anticipated contingencies to come, and prepared to meet them, determined to follow their Lord all the way, and to see the come-out of the whole matter. And when finally the issue was reached, and the conclusion was manifest, the same two classes again appear, described now in a different manner to show a different destiny; namely, "And they that were ready went in with him to the marriage: and the door was shut." One class is admitted, and the other is shut out. The wise virgins are received to the marriage, and the foolish are excluded therefrom.

Here is the solemn lesson of the parable, for all. What was the difference between the two classes?—One was "ready," the other was not. What is this readiness?—It is not a condition of nature. None are, or will be, ready to enter to the marriage supper of the Lamb, while they are in an unregenerate condition. It must be a work of grace, since we can not any of us make ourselves fit for the glorious presence of Christ, or the unspeakable majesty of the Father. Without holiness, which none of us can generate, no man shall see God. But with this preparation we are ready for anything; ready to live and work for the Lord, or to die, and wait in hope for the resurrection; and without this we are not ready for anything; we are living an utterly bankrupt, hopeless life. But when we have the inward work of transformation wrought in our hearts; when we are reconciled to God, by the blood of his Son; when we are regenerated and made meet for glory; when we have been anointed by the Spirit, and fitted for holy service; when we have been quickened into high and holy fellowship with God, when we delight in him more than in all else,—then we feel that we are ready to enter into his presence and enjoy his glory, in his kingdom.

So, the ever-present inquiry in our minds should be, "Am I ready? or, if I have not already attained, am I pressing forward to reach the heavenly standard?" Some seem to be making no efforts at all; they make no profession; never pray, nor offer praise. Others make a profession, and go through the forms of worship; but they neither love nor trust; they have lamps, but no oil with which to keep them supplied and burning.

"They that were ready went in." Into what?—Into glory, to be forever with the Lord. 1 Thess. 4:17. And when the time comes for this move, there is no delay about it. No sooner does the Bridegroom enter upon the marriage ceremony, than those who are ready go with him in to the marriage. Love brooks no delay. The Lord has left on record his wish that his saints may be with him, to behold his glory; and to our unaccustomed eyes no scene will appear more glorious than when he takes his kingdom.

It is the perfection of divine intimacy: they enter in *with him*. This is the glory of heaven, the crowning of its joys. We go in with Jesus, and are no more separated from him. He says himself, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." And again, "These are they which follow the Lamb whithersoever he goeth."

It is an occasion of exuberant joy. They do not go in to any of the ordinary scenes even of heaven, but to the *marriage* of the Lamb; and a marriage is a scene of festivity and good will. No clouds of depression or sadness are allowed to overshadow such a scene. And it is an occasion not only of general joy, but of personal and individual ecstasy.

It does not say that their friends and acquaintances went in; but *they* went in, each one for himself, into his own individual rapture. And the condition into which they enter is one which is safeguarded for eternity. The door was shut; not only shutting the wicked out, but shutting the saints in. He shutteth, and no man openeth. We do not read that this door is ever, at any time afterward, opened again. When once that door is shut, there is no second probation for any man. There is a world of meaning, little comprehended, in Peter's declaration, "So an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:11.

The unready are excluded. What is the cause of their unreadiness?—They had no heart-work in their service. They had the name and appearance of true virgins; they had lamps or torches, such as the true virgins had; they were the companions of true virgins for a while; they, like them, at the midnight cry, arose and trimmed their lamps; they seemed to be desirous of having as good a light as the rest; but the lack of oil soon began to show itself. They were shocked at a startling discovery: "Our lamps are going out." Matt. 25:8, margin. They even resorted to a kind of prayer, but it was not directed to the right source; it was directed to the wise virgins: "Give us of *your* oil." When told that the grace of God could not be distributed

pro rata, but that they must go and buy for themselves, they started off in haste to buy. They were not indifferent. They were not inactive. No doubt they hastened, with all their power, to reach the merchant, and procure the oil which they lacked; and the narrative would seem to indicate that they succeeded in procuring the oil, or at least in supposing that they had, for they returned with haste and great confidence, and knocked, saying, "Lord, Lord, open to us."

And the Lord does not meet them as if their situation was the result of an ordinary piece of ill luck, or mishap; he does not treat them as if they had been all right through most of their experience, but had just then made a little mistake in coming late to the marriage. No; but he treats them as strangers; he says, "I know you not." Their whole course in reference to Christ's great marriage feast, with which, says one writer, "they had played the fool," not deeming it important enough to procure a supply of oil, but going to it with empty lamps, [which must inevitably go out in smoke, their lack of heart in it, and preparation for it, had so estranged them from the whole occasion and its spirit, as to render them wholly unfit for the provisions which had been made for the sincere and faithful.

In Christ's own instruction to his disciples, on the mountain, he speaks of many who will come to him in the great day, hoping to enter into the kingdom, and say, "Lord, Lord." "Then," he says, "will I profess unto them, I never knew you." The trouble is, not some single contingent or fortuitous lapse from right, at the close of a long religious experience; but the vital error, the determining factor of failure, is a whole life characterized by a lack of fervor, and by insincerity.

Another way in which this disposition manifested itself was that the foolish virgins put off till in the night, what should have been attended to at once and in the light of day. Think of this, you who mean to be Christians sometime, but are putting it off, and putting it off, till a more convenient season. If you have to go for oil at the close of the day, will that be a more convenient season?—No; it will be too late. Get it now.

The foolish virgins were excluded. How many?—All of them; all who were not "ready." It is no abrupt and arbitrary decision on the part of God that certain ones can not come in. It is no election or predestination that keeps them out; but they did not go in, simply because they were not "ready." It was their own doing, their own fault. The door was shut. The righteous were shut in, as well as the wicked shut out. This separation of the two classes is final. They never are brought together again in common association; for the door is never again to be opened in such a way that the two kinds of characters can intermingle. The tares and the wheat are never again to grow together in this world.

The poet Cowper tells us that when he was under conviction of sin, he dreamed that he was walking in Westminster Abbey, waiting for prayers to begin. "Presently," he says, "I heard the minister's voice, and hastened toward the choir. But just as I was entering, the iron gate under the organ was shut in my face, with a jar that made the Abbey ring. The noise awakened me; and a sentence of excommunication from all the churches upon earth could not have been so dreadful to me, as the interpretation which I could not avoid putting upon this dream."

The following incident shows how many try to turn aside the solemnity of this subject: A lady heard Whitefield preach on one occasion, in Scotland, upon the subject, "The Door Was Shut." She was placed near two dashing young men, and witnessed their mirthfulness. She overheard one say to the other, in a low voice, "Well, if the door be shut, another will open." Mr. Whitefield had not proceeded far, when he said, "It is possible that there may be some careless, trifling person here today, who may ward off the force of this impressive subject, by lightly saying, 'What matter if the door be shut, another will open.'" The two young men were paralyzed, and looked at each other. Mr. Whitefield proceeded, "Yes, another will open: and I will tell you what that door will be. It will be the door of the bottomless pit; the door of hell;

the door which conceals from the eyes of angels the horrors of damnation."

There is a great deal said to-day in this country, about "the open door." There must be maintained an open door, say the leaders of the nation, if we have to fight for it. An open door to what?—Why, to China, and to every place where we wish to dispose of our merchandise; an open door for trade, that the few millionaires in this country may become billionaires. But what is this compared with the "open door" to *everlasting life*?—a door which will soon be shut. Who concerns himself about this greater matter?

"Why do we waste on trifling cares
That life which God's compassion spares,
While in the various range of thought,
The one thing needful is forgot?"

The door is not yet shut. Those in the parable who were unready, and did not go in, were those who took no oil with them. "Have salt in yourselves," said Christ. Have oil in your vessels, says this parable. The only open door which should concern the people of the world to-day, is the open door to endless life in the kingdom of God; and before it is shut all who are ready will enter in. Let us be ready.

U. S.

IT IS TRUE.

In the following extract from the *Interior* of March 8 there are several profound sermons:—

"Foresight is the projection of existing conditions and causes into the future, and calculating the results. It is an equation of what they have done with what they will do. . . . The whole past of life is a record of successive alternations of rising and ruin. . . . One after another, civilizations and empires have passed away; and since history began, they left the record of the forces which lifted and then overthrew them. . . . The world moved at a leisurely pace. A thousand years was, in results, then, as one day. The world moves swiftly now—a day is as a thousand years.

"One century has seen a nation grow on this continent from a straggling fringe of log huts on the Atlantic, till it became the wealthiest and potentially the most powerful homogeneous power that ever dwelt upon the earth. Judging by any standard in the past, such precocity means a short life. Even an old forest tree seldom falls by its own weight. The immediate cause is a blow of the wind, or fire. No empire or nation ever disappeared by slow and quiet decay. Every one in the past was destroyed by force. Decay was the proximate, but not the immediate, cause in any instance. As our nation has grown to maturity so quickly, will it not perish as quickly? If one century was sufficient to bring it to maturity, will not another century mark its decline and fall? If an empire could survive a thousand years when all causes moved so slowly, can ours survive long when they operate so swiftly?"

"If we inquire for the causes which operated to destroy the empires of the past, we shall find that they were all included in, or grew out of, wealth and luxury—the moral and physical enervation which it induces; but wealth increased very slowly indeed. We make a greater increase every day than Persia or Egypt ever made in a year—we may say in an age. Their luxuries have become our necessities. We struggle for wealth as they never did. History never saw a people so mad for the possession of money as we are; and no people ever squandered it as recklessly, not to say as riotously, as we do.

"The licentious passion for wealth as it then existed found expression in combinations of men for its sudden acquisition. They organized into robber bands and launched pirate fleets, to war upon productive industry and upon each other. Do we not see the same thing now under the forms of law? What are these labor unions and capitalistic trusts but rapacious tribes, engaged in warring upon each other and upon productive industry? What is the objective of this tremendous struggle and conflict, what the ideal, if it be not luxury, idleness, and selfish indulgence?—perhaps not the immediate

ideal of all those engaged in it, but it is the ultimate ideal—selfish indulgence. It appears therefore that the disintegrating forces which caused other empires to fall are working with unexampled energy in our own. . . .

"Selfishness, individual and national, destroyed the empires of the past, from Alexander's to Napoleon's. It was an unmitigated selfishness, lighted up by no ray of philanthropy. The destruction of Sodom was symbolic teaching for us, and there is hope in it. If there had been ten righteous men in the city, they could have saved it. . . . At first general view one would say that the future is not hopeful. It would appear that as we grew in a night, we are to perish in a night."



THE KING OF BABYLON HEARS THE MESSAGE OF RIGHTEOUSNESS BY FAITH.

Dan. 4:1-27.

THE fourth chapter of Daniel consists of a most remarkable document, which is complete in itself. It is a personal confession in the form of a public proclamation by one of the greatest kings of either ancient or modern times, in which he gives his own account in detail of the experience which resulted in his conversion. On two occasions the God of heaven had revealed himself through his servants to Nebuchadnezzar, so that the king had acknowledged that he was "a Lord of kings, and a revealer of secrets," and that "there is no other God that can deliver after this sort." Thus the gospel of the kingdom was publicly proclaimed throughout all the king's realm, and the existence of the true God and his power to save were made known to all the people. But the gospel of the kingdom is not preached as the Lord would have it, by merely calling public attention to these facts. The message, "Behold your God," must be brought to each individual with a clearness and power which will require him to make a definite choice whether he will personally acknowledge the right of the King of heaven to rule in him, and whether he will yield himself to be his servant. So it was with Nebuchadnezzar, and it is this experience which he himself relates.

"Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation."

The God of peace had set up his kingdom in the heart of Nebuchadnezzar, and the same power which had delivered the three captives from the burning fiery furnace had now wrought in him to deliver him from the violence of his own passions. No outward sign or wonder can be so great to any person as his own experience in being rescued from the power of darkness, and translated into the kingdom of God. There is then revealed to him and in him "the power of an endless life," and the conviction is wrought into his inmost soul that the kingdom and the dominion are eternal. And he who has had such an experience is prompted by an earnest desire to make it known "unto all people." "We can not but speak the things which we have seen and heard." "And these things write we unto you, that your joy may be full."

"I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of

Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof."

The failure of the wise men of Babylon to meet the requirements of the occasion was more complete than when the king dreamed the dream of the great image. Then they said, "Tell thy servants the dream, and we will show the interpretation;" but now they did not offer any interpretation, although the dream was related to them. They were utterly unacquainted with the King of heaven, or the principles of his kingdom, and so they could not interpret these mysteries to anyone else. But the king evidently remembered his former experience, and knew where to turn for help in his extremity.

"But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of mine head in my bed; I saw, and behold, a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: the leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass in the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee."

Daniel was known and recognized in Babylon as one "in whom is the spirit of the holy gods." This was not due, however, to any claim which he made for himself, but to the simple fact that a power and a wisdom were manifested in his life, which testified to communion with a God greater than the gods of the wise men of Babylon. This is the testimony which carries weight with it, and is just what is needed in the world now. The gospel of the kingdom can not be proclaimed simply by expounding creeds and prescribing ceremonies, but by revealing the principles and the power of the kingdom in the life. Those who have the form of godliness, but deny the power thereof, are really the worst enemies of the truth, and they do more to hinder the kingdom of God in the earth than do the avowed unbelievers. Men are wanted to-day who know "the mystery of godliness," and who like Daniel are living representatives of the kingdom of heaven, and then in time of perplexity many of those who have come to feel their need of help will turn to them. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60:1-3.

The picture presented to Nebuchadnezzar in his dream was not an arbitrary one. The tree in the vegetable kingdom answers to man in the animal kingdom, and these two kingdoms may very properly be regarded as two portions of the same kingdom of life, and the man as a tree with a power of moving at will from place to place. And so the trees are constantly declaring to us that we should be "rooted and grounded in love," that it is God that "causeth . . . to grow," that "every good tree bringeth forth good fruit," and that "by their fruits ye shall know them." Thus every tree, through the interpretation given to it in the written word, ought to preach to us the gospel of the kingdom, just as the one in his dream, through the interpretation given to it by Daniel, preached the same gospel to king Nebuchadnezzar. With fair leaves, and abundant fruit, supplying food for all, it is a universal object lesson which tells of the

man "crowned with glory and honor," a king and a priest, ministering the gifts of God to all about him. And there is nothing in the structure of the tree which would indicate that it was not intended to "stand forever." Under right conditions it ought to continue from generation to generation; but the tree of Nebuchadnezzar's dream was to be hewn down, the branches to be cut off, the leaves to be shaken off, and the fruit scattered. When Daniel had heard the dream, and the words of the watcher and the holy one, he saw that the King of heaven was sending a message of warning and yet of encouragement to Nebuchadnezzar, that he might cease to be a cumberer of the ground and become a tree of righteousness. But the experience was to be a severe one, and the contemplation of it disturbed the mind of the interpreter.

W. W. P.

(This study to be concluded next week.)



SOUTH AFRICA.

[THE following private letter from Sister Sara Willson, we are permitted to print. It will be of interest to all our readers, and especially to the many acquaintances of Brother and Sister Willson. — Ed.]

KIMBERLEY, SOUTH AFRICA, Oct. 31, 1899.

DEAR — AND —: I am going to write you a few lines to-day; but I have no idea when there will be a chance to send it, as we are entirely cut off from the outside world. No telegrams, no trains, nothing but "Boers," and they are all around us. We are well protected by forts and barriers and intrenchments. Our water works have been blown up, but the reservoir was full, and now they are pumped from the pan of the Wesseltown mine so we are well supplied for the time. The Boers have blown up the railway bridges, torn up the track, and cut telegraph wires, so we are living in a world of our own. There is a system of some kind by which they get word from Cape Town, but I do not know what it is. The soldiers have a signal system for their own use. I heard yesterday that they will not repair the line for three months yet, but will conquer the country first. I hope it will not be that long, for I do not just relish the idea. Wish I could send you some of the daily papers we are getting now; but you probably get a good deal from the papers at home. I never was in a war before. The news went to Cape Town that we were all dead or taken prisoners, and it may have crossed the "big water;" but I assure you we are all very comfortable thus far, and I hardly think the English government will let us suffer, if it can be helped. There has been only one battle near here, about five miles out; four were killed and eleven wounded saw some of the wounded as they were brought in. One of the soldiers was telling me a few moments ago that they used the X-rays on them, located and extracted the bullets, and had them all in bed inside of two hours, and all have nearly recovered. The battle was over a week ago. The home is about deserted, as all the men have joined the volunteers or the Home Guards. Many of them spent part of the day here, and sometimes take a meal, but have to be on duty, or sleeping at the Drill Hall at night. They have to sleep with their clothes on, even to their boots. Our wood yard has sold all its wood, closed up, and most of our help will quit to-night; the rest work without wages, and are at liberty to go any time they can get a job elsewhere. We have sold one horse, and will sell the other. We have four refugees here, and a number come in for dinner only. The government furnishes one meal a day to all refugees, and lodges I think, but a not certain.

They are casting about to see how food there is still in the city so they know how soon they must plan supplies here.

We are under martial law, and the government sets prices on everything, and we get food stuffs at the old price as yet; that is, the substantial, — the luxuries are higher: for instance, butter is seventy-five cents a pound, and eggs are one dollar a dozen.

By the way, we have had to get used to English money, but it is quite natural now; and on the street I feel quite at home turning to the left. There are so many things that are different from the States, and I think I would like to tell you about them as they happen, or my mind is called to them; but when I write, I forget them. I went into a store (shop in this country), and asked for some gingham. The clerk looked at me inquiringly, so I asked him what they called it, after I pointed to what I wanted, and he said it was *zephyr*. Calico is *rint*, and *muslin* is calico. Molasses and syrup is treacle. I do not think of anything else, but these are a few dainties stores are ironmongers, and numbers are tinkers, etc.

Our rooms are quite American in looks, and the people who call seem pleased with the furniture and arrangement. The houses here look much alike on the outside, as they are built of sun-dried brick, plastered over, then painted. They are also plastered on the inside, and calcimined or papered.

Nov. 11, 1899.

Will write a few lines now, just in the time of excitement. I suppose you are reading accounts of the war every day, and wondering what has become of us. Well, we are right in it yet, but are still all right. I wish you could know how it is with us. We are entirely shut off from the world, as far as mails and telegraphs go, but a little news comes occasionally by dispatch riders. The Boers are all around us in large numbers, but they do not come near enough for the English to fire on them from the forts, and the English are not strong enough to go out and drive them off. Last Saturday they (the Boers) sent word to take care of the women and children, for they were going to shell the place within twenty-four hours; but they did not do so until Monday morning, when they sent out sixty shells at a lively rate.

N. B. These holes were made by a Boer shell that went through, while on our desk, Nov. 14, 1899, at 1:15 P. M. This hole was made by bullets from a chain-shell, ninepounder.

Nov. 16, 1899.

Again I will attempt to write you. I will send all I have written just as it is. I had started to tell you about the shelling of the town last Saturday morning, and left the letter lying on the desk in the office, intending to step in and finish it soon; but time slipped along until Tuesday at 1:15, when they began shelling again. We were in the dining room, having just served dinner to the men, and had stepped to the front door to listen to the whistle of the shells, and watch where they struck, as they were falling thick all around us, when one struck very near. We rushed to the back to see

where, and found it had gone right into the office and exploded, tearing things to pieces generally. There are seventy-two holes in the walls and furniture. The chair that I sit in to write,—and just as I left it when writing to you,—has a piece taken out of the back. The desk is badly torn to pieces, one piece going right through my letter to you and the paper under it. Jared, Floy, and I were standing together, and about ten feet from where the shell exploded; but there was a thick wall between. One piece of shell went partly through the wall. We were certainly very thankful to the Lord for such an escape. We were right in the path of the shell; and had it exploded in the next room, where our whole family was at the time, it would probably have meant instant death to every one of us at once. A Kaffir boy stood on the step directly under where the shell entered the building. He said he thought he was "doded" (dead). A church near us was badly torn with a shell; a bar in another direction near us; a horse was killed nearly across the street from the same bar at another time. A Kaffir woman was killed while going to her work early Sabbath morning.

This has been quite a new experience for us. A prominent brother in our church here was arrested for treason, and is now in jail. We trust he will get out when the war is over: for we do not think he was guilty, although it was proved against him. He is Dutch, so they would naturally watch him.

Feb. 21, 1900; 8 A. M.

I was awakened at midnight by a drunken man, and after lying awake for three hours, decided to get up and write you so as to get it off on the first mail. It is a long time since I wrote any on this letter; but I had no disposition to write as I could not send it, and then I was so very busy. Our baths were closed for four weeks on account of the water supply being cut off by the Boers. Then it was arranged to pump from a mine at Baconsfield; so we were allowed to open again by being careful of the water, and we have done a good business ever since. The work has increased every week until it crowds us now, and Jared and I have had to carry it alone and also at the home, as all the help left when their wages stopped. Some went to work on the road and boarded here, working nights and mornings and Sundays to pay their board. This helped us some. Now I have a good colored girl to help me, and I hire some washing and cleaning done besides; still I have to work very hard. We have many soldiers in for baths, and Jared has three for daily massage, and another every alternate day. We have earned considerable money during the siege. Have kept the home going all right, paid several debts, and have over two hundred dollars to our credit in the bank, and have not run in debt a cent. This we regard as pretty good, considering the home was running in debt at least two hundred dollars a month when we took it.

Well, the siege was a long, tedious thing. We put in supplies for three or four weeks and it has been one hundred and twenty-four days, exceeding everybody's expectations. We had enough to eat, though it was rather plain some of the time, and we drew rations for the family, the same as everybody else. We had a small garden from which we had some green stuff for ourselves, and were able to sell over twenty-five dollars' worth to some people who wanted something green to eat. We had string beans, cucumbers, and lettuce. Have some ponderosa tomatoes ready to ripen now. At the beginning of the siege, we had a few bushels of potatoes, which we sold for over three dollars a bushel. The necessities were kept down to original prices by the military, but the luxuries went up. Potatoes went as high as twenty-five dollars a bushel; eggs, five dollars a dozen; butter, one dollar and a half a pound. There was a long time of quiet waiting for relief, in which the Boers did not do much, nor the English either. The Boers finally got a ninety-four-pound gun ready, and began shelling the town. We were right in their range, so came in for our share. February 9 one of their ninety-four-pound shells struck our east wall, shattering it badly, but hurting no one, although J. V. and I were standing at the front, about fifteen feet from where it exploded. The 12th another, a one-hundred-pound shrapnel, struck in the same place, tearing the wall down, breaking two windows for us, and damaging the next building to us. These large shells struck many buildings near us. A man was killed about a block from us, and Mr. Labrams, about three blocks away. There were many marvelous escapes. Floy stayed with a friend who had a bomb-proof, as she was quite nervous. Jared and I were the only persons on our premises one night; and one night we slept out doors, with four brick walls between us and the shelling.

When the large shells began coming in freely, word was sent to the Relief Column that Kimberley could wait no longer, and so General French's flying

column hurried in, riding for six days, hardly stopping to eat or sleep. The Boers got word somehow, took down their big gun, and got away as fast as they could. General French is after them, and it is rumored that he has surrounded them. There was quite a demonstration when General French arrived, and there would have been more had all the people known it; but he came in suddenly, and only stayed one day. Cecil J. Rhodes was in Kimberley during the war, and did very many kind acts. He has a fine large garden at Kenilworth, a suburb, and he sent fruit to many families of rich and poor. We shared with the rest to the amount of four half-bushel lots of peaches, one-half bushel apricots, one-half bushel nectarines, and some grapes and vegetables in small lots several times. We think we like him. He sent an invitation to women and children to go down in the mines during the shelling. We went over; but there was such a crowd we came back again, and were all right at home. We feel very thankful to the Lord for his tender care over us all through, and we saw many tokens of his guidance and protection. We just trusted our lives in his hand, and felt sure he would keep us.

I did not get this letter off in this week's boat as I had intended, so will add a few lines. The Relief Column reached here Thursday night at 7:30, February 15. The railroad was repaired and ready for business the next Monday night, but only provisions were brought in at first. No mail came until Thursday, and we did not get a thing until Friday night just before sundown. Then thirteen letters came, and more to-day,—all October and November mail. No papers as yet. We will not do much but read and write, I guess.

We received a letter from Elder Hyatt and a prepaid (both ways) telegram from the Claremont Sanitarium this morning, asking of our welfare. We had already written. Jared, Floy, myself, and a colored girl are all the workers here now at the home. Many have gone to Cape Town on the free tickets furnished by the government. We do not care to go, but may be sent for to attend the conference to be held in about a month. The military have everything in their hands, and will hold it until the war is over, I suppose. We must have a permit for nearly everything we buy, and the rations are about half what one needs. We are all thin in flesh on account of scarcity of food, and the hot weather and hard work, of which we have had a plenty; but have kept well all through, and will soon pick up when the strain lets up a little. The work has been very prosperous during the siege, and we are glad to have been here. We have heard the whistle of the shells till they are quite familiar; but nevertheless, terrible. We are so glad we hear them no more.

CAPE TOWN, March 5, 1900.

This morning finds Floy and me here at the mission. We decided rather hastily to come down with some friends, so we left home Thursday at 7 A. M., reaching here on Sabbath, at 3 P. M., and were gladly received by the friends here, who did not know whether we would come through the siege alive or not. We came down free, and will return free after about two weeks. Jared could not leave at the same time, but I rather expect after I return he will come down to conference, which begins the 23d. I was not very well when I left home, but am all right now. I found I was completely tired out, but did not realize it until I quit work. I shall enjoy a few days' rest. We shall visit old friends here, and do considerable resting. We have not received nearly all our mail as yet, but it keeps coming every day. The railroad is busy bringing up troops, horses, military supplies, foodstuffs, fuel, etc., for Kimberley. You, of course, read all about the war in the papers at home, so I will not say much about it. The place where Cronje surrendered was about twenty miles from Kimberley. That was a big victory, and everybody thinks the war will soon be finished now. We all hope so, for we have had enough. Brother Gaskell's folks are here in the mission now. Brother Hyatt is still president of the Conference. There is much party feeling in all the churches of our people, as both Dutch and English are well represented. When the matter is finally settled, it will be all right, for they will accept the situation. Many Americans have gone back since the siege set in. Since coming down, I have learned of the death of D. A. Robinson. W. C. Grainger, and Sister Henry. Have not seen many REVIEWS yet. We are getting our oldest mail first at Kimberley. I will write again when I get back home. Perhaps the coming Conference may change our plans.

SARA.

OUR work is moving on well in England. We are always glad to welcome the REVIEW. It seems like a good big letter from home. We wish you God-speed.

DR. LAURETTA KRESS.

A VOICE FROM THE CHACO.

"Bless the Lord, O my soul: and all that is within me, bless his holy name." And truly the Lord deserves all recognition on our part, for the innumerable benefits we are constantly receiving. How can one fail to realize the power of the gospel, when he sees so many incontrovertible evidences of its power wherever he may turn.

Speaking from personal experience, we remember when we first came up to the Chaco, we found a very small company of believers,—five or six, if I remember right. Brother Vuilleumier had labored faithfully up here, but against great difficulties, since at that time he was unable to speak the Spanish language. Brother Brooking, too, had manifested great zeal in his canvassing trips, doing some real, substantial missionary work in this great Chacueno field.

Full well we remember Satan strove to destroy Brother Westphal, Brother Brooking, and myself, upon our first trip to the Chaco, by overturning our cart into a large river; and it is only the goodness of God that preserved us in that dangerous circumstance.

Satan knew that there were many thirsting souls longing for the water of life. He knew many were panting after the truth as it is in Jesus; and so he contrived to annihilate those who were bearers of the message of truth. But the angels of God were encamped about them, and they were safe. Ps. 34:7; Deut. 33:27.

We have spent the principal part of the last two years laboring in the different parts of the Chaco. And we can in truth testify that we have seen manifested in a remarkable way the power of the eternal gospel. Throughout a large stretch of one hundred and fifty miles, from Malabrigo to Las Toscas, we now see those who are rejoicing in the knowledge of the present truth. Eighty-five per cent of these believers were Roman Catholics, and those of the most superstitious type. Twelve different nations are represented in them. So heterogeneous by nature, yet made homogeneous by the power of this last, great message; thus beautifully illustrating the truth of Christ's sublime prayer. John 17:20-23.

Of late, however, the Catholic priests, realizing how great are the losses they have incurred, have begun to stir themselves. Severe methods have been recommended by them to their adherents, with the object of extirpating the "heresy" which has pervaded their ranks. Not long ago they made a collection of all the Bibles, "Steps to Christ," and "Gospel Primers," that they could get hold of, and tore them in the church, before the whole congregation. Thus we see that the Spirit of the Council of Constance is not by any means extinguished, it is only latent, awaiting the occasion to present itself with all the horrid intolerance of the Dark Ages.

However, the Lord is keeping our brethren faithful amid the persecution which has arisen; and although they are boycotted on every side, they are still rejoicing in being participators in the suffering of Jesus Christ.

There is room for ten workers in the Chaco alone, while now there is only one. The interest in the truth is increasing, and we have our hands full, in responding to the various calls. Would that many more would take hold of the gospel plow to break this fallow ground. We can assure such of hard, difficult work, but the results will more than recompense the labor expended therein. Work, brethren, while it is day, for the night comes, when all opportunities to work for God shall have flown into the past.

JUAN McCARTHY.

Argentine Republic.

DEDICATION OF THE WOODLAND (WIS.) INDUSTRIAL SCHOOL.

ACCORDING to appointment the Woodland school was dedicated Sunday, May 6. Meeting began Friday evening, the 4th, and continued over Sunday evening. Many people were present, and all, as far as the writer could learn, were greatly pleased with the school and its prospects. The time was well filled up with sermons and other exercises appropriate for the occasion. It is not known how many were in attendance; but though the rooms are sufficiently large for all practical needs, yet all the people could not be seated.

The remarks made expressing satisfaction and appreciation of the services were to the effect that they were the most blessed ever experienced. Of the building, the premises, and the school it was said they exceeded the expectation of the visitors, and that the Lord had planted the institution. What most impressed the hearts of those who love the Third Angel's Message was the fact that almost

every student was converted, and with many this precious experience had been gained at the school.

The treasurer's report showed that \$8,880.06 had been expended in buildings and furnishings for this institution. Of this amount, a little more than one thousand dollars has been given by those not of our people. There was a small balance not paid, but this was fully covered with cash and pledges before the dedicatory services closed; so that there is no debt to embarrass the work, and discourage the people.

There is only one coat of paint upon the building, and a number of articles are yet needed to complete the furnishings, so that some more money will be needed to fully equip the enterprise. The delegates at our last annual conference voted that the builders go no faster in investments than the means in sight would warrant. Compliance with this vote left the large part of the painting yet to be done, but this will very soon be accomplished.

It is needless to say that this report gave general satisfaction. Some had feared that the enterprise would embarrass the Conference and also keep means from being paid to other departments of the cause; but it has done neither. On the other hand, it has given courage to our people, and has acted as a strengthening tonic to cause them to do even more for the general cause than they have previously been doing.

We embody in this report thoughts from the address of Professor Tenney, given at the dedication, also a poem written for the occasion by Elder Godsmark. Surely the Lord is anxious for his people to have courage, and work in behalf of Christian education.

WM. COVERT.

Thoughts Gleaned from the Address of Professor Tenny at the Dedication, Sunday, May 6.

"When our sons shall be as plants grown up in their youth; and our daughters as corner stones hewn after the fashion of a palace; when our garners are full, affording all manner of store; and our sheep bring forth thousands and ten thousands in our fields; when our oxen are well laden; when there is no breaking in, and no going forth, and no outcry in our streets; happy is the people, that is in such a case: yea, happy is the people, whose God is the Lord." Ps. 144:12-15, R. V.

God never places before man ideals that can not be reached. Yet "God's ideals for us are higher than any human thought can reach."

The sacrifice on Calvary was not salvation, but it opened the way and made salvation possible.

Man was to be raised to a higher life by first accepting the sacrifice; then by the power thus received living a godly life.

Education has to do with this attainment of a higher life; hence there is no true education apart from Christ.

Adam and Eve were God's ideal man and woman, created in "his image, after his likeness."

Through sin man descended to his present low position; through Christ man can regain what he lost by sin.

Education is a new growth and not a development. Rom. 12:2. God is the creator of mind, and only through him can it be renewed.

Every faculty of the mind is exercised through power from God. It is therefore absurd to attempt an education that leaves out God.

When all our faculties and strength are consecrated to God, he gives his Spirit to comfort, to teach, and to lead into all truth.

The careful study of God's word prepares the way for the operations of the Spirit. The Bible is therefore an essential factor in education.

It is absurd to speak of sacrifice that we may avail ourselves of the benefits of Christian education. We should, on the contrary, not cease to praise God for the precious truth he has given us in it.

Let us heed these principles of truth. Our salvation depends upon the place we give to them in our lives.

To these principles of eternal truth, this building and all that pertains to it, these students and teachers are to-day sacredly dedicated.

So may it be said that all who accept these truths and are led by them, are taught of God; and our sons will be like plants grown up in their youth, and our daughters will be like corner stones polished after the similitude of a palace.

Dedication Poem of the Bethel (Wis.) School.

In the days when ancient Israel
Passed from Egypt's plague-scourged shore;
When the hosts of God were marching
To the promised land before;

When they gathered at Mount Sinai,
Where the thunder tones were heard
Of Jehovah's voice proclaiming
Their redemption through his word,—

It was then God gave to Moses
What his children should be taught,—
How the lessons they were learning
Should with heaven's truth be fraught,—
Gave the tribe of Levi wisdom,
Turned this sacred trust their way,
That they might thus teach the wisdom
Of their God from day to day.

Israel had her schools of prophets,
Where the youth were taught of God,
On the hills of old Judea,
Where the greensward stretched its sod;
Where the cedars of Mount Lebanon
Spread their shade o'er hill and plain;
Where the fig and fir and olive
Drank of heaven's dew and rain.

Not in crowded schools and classrooms,
Not amid the city's noise,
Not where sin vaunts its corruption
Would God rear his girls and boys;
Not from heathen works of wisdom
Would he have his children learn;
But from earth's great book of nature,
That their hearts for him might yearn.

You remember how Elisha
Taught on Gilgal's quiet slope,
Back amid the trees and flowers,
Where, of God, all nature spoke;
How he showed each opening petal,
Every branch and leaf above,
Every bursting bud about them
Said, so plainly, "God is love."

Every night the vaulted heavens
Of his glory did declare,
While the firmament beneath them
Showed his handiwork was there.
Thus their youth were taught from nature,
In that quiet country place.
How to say, "Thou art my Father,—
I behold thee face to face."

It was then God blessed his people,
For we read how this school grew
Till the students asked the prophet
If they might not build anew—
If they might not go to Jordan,
Where more timber could be found,
Where they there could fell the forests,
And might cultivate the ground.

So they took their tools and hammers,
Borrowed axes, as we read,
For they did not have sufficient
To supply the students' need;
And we're told how one, while chopping,
Lost his ax 'neath Jordan's wave;
How this borrowed tool was rescued
From its dark and watery grave.

And, again, we're told in Scripture,
How, when lacked these students bread,
How the brethren sent provisions,
That the hundred might be fed;
For although they toiled and labored,
Each to do with willing heart,
Yet God gave these brethren 'round them,
Thus, a chance to do their part.

So, to-day, back here in Bethel,—
Here amid these forests grand,
Like those hills of old Judea,
Like that sacred Holy Land,
Here, amid these streams and hill-slopes,
Far from any city's strife,
Are these students daily learning
Lessons of the higher life.

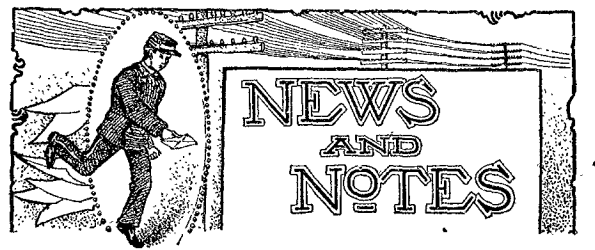
God has placed this school in Bethel—
God has placed these scholars here;
God has given us these teachers
That we all hold doubly dear.
How our hearts did burn within us,
As last night these students told
How they'd found the Saviour precious,
Dearer far to them than gold.

Brethren, God hath wrought this wonder,
And 't is mar'vous in our sight;
May he help us, brethren,— help us,
Now to use this gift aright.
As we go among our churches,
Let us gather in the young,
Let us tell them of the praises
That last night these pupils sung.

Let us tell again the story,
Till our youth shall fill each hall,
Till, for still another college
There shall come a mighty call;
Till, as in the days of Israel,
Schools shall be on every hand,
And the glory of this message
Shall be seen through all our land.

Father, to thy care and keeping,
Do we dedicate this school.
Wilt thou take it, Father, take it,
And be thine the right to rule,
May thine angels ever linger
In these halls by night and day,
May thy Spirit guide these teachers,
Guide each scholar, day by day.

And at last when thou shalt gather
All thy people to thy home;
When the exile captives hasten,
Here on earth no more to roam;
When our Saviour crowns his servants,
When the school in heaven shall call,—
May we then each hear thy welcome,
Teachers, scholars, parents, all.



—During the week ending April 28, 90,290,700 two-cent postage stamps were sold in this country.

—The New York City ice trust has advanced the price 100 per cent, and Chicago may ship ice there, to compete.

—Strikers are suspected of having caused a \$500,000 fire in the Standard Oil Co.'s docks, at Constable Hook, N. J., May 8.

—A dispatch from Borkum Island, North Sea, says that the laying of the German-American cable was begun there May 4.

—C. F. W. Neeley, late postal clerk at Havana, Cuba, was arrested May 9, on the charge of embezzling \$36,000 of United States funds.

—A surgeon in the Philippines says that there is "danger of communication of smallpox through josi and pina cloth sent home by soldiers."

—Richard Yates was nominated the Republican candidate for governor of Illinois, at Peoria, Ill., May 9. It was a great surprise to his competitors, Messrs. Reeves, Hanecy, Carter.

—Queen Victoria will have returned to her the chocolate box which she sent to an English private, Humphrey. The box has a Boer bullet imbedded in it, and was the means of saving his life.

—In view of what has happened, and what is likely to happen, one is led to exclaim, "Why did n't Dewey sink the island as well as the Spanish fleet, while he was at it?"—*Detroit Christian Herald.*

—May 3, General de Gallifet, French minister of war, prohibited the sale of spirits, absinthe, and vermouth in the barracks and camps of the French army. Wine, beer, and cider are allowed, as innocuous beverages.

—One of the leading papers of Tokio, Japan, has just published the names of 130 school-teachers, all of whom, it declares, are suffering from consumption. It calls on the authorities to dismiss them at once, lest they infect the children under their care.

—As a result of the American operations in the Philippines during April, according to General Otis's report, 1,721 Filipinos were killed, wounded, and captured, and thirty pieces of artillery, 1,209 rifles, and large stores of ammunition, etc., were taken. The American losses were 13 killed, and 27 wounded.

—The British forces in South Africa are advancing slowly, but steadily, northward, toward Pretoria, the Boers harassing them as much as they are able. General Pole-Carew, in the center, has forced a passage of the Vet River, below Smaldool station. On the right, General Hamilton has occupied Winburg, inflicting serious loss on a Boer force on the Little Vet River.

—A dispatch from London, England, dated May 9, says that "Lord Salisbury made to-day a most unpromising speech at Albert Hall, before the Primrose League, condemning Mr. Gladstone's home rule policy both in South Africa and in Ireland. . . . He warned Irishmen that recent events in South Africa proved that there could not be practical independence anywhere in the empire, with opportunities for arranging hostile forces against the imperial government. It was a trenchant but acrid speech."

—The plague has disappeared from Honolulu, H. I.

—A Russian Chamber of Commerce has been established at Paris, France.

—In the Hawaiian Islands, according to latest reports, there are 21,616 Chinese.

—The monopoly enjoyed by the Berlin Street Railway (Germany) has been extended to the year 1950.

—The Ecumenical Missions Conference now being held in New York City, began its business April 23.

—The king of Sweden and Norway offers to reward persons who find relics of the André polar expedition.

—Five Pullman cars, in sections, were recently shipped to Japan, to be used on the government railroad there.

—It is stated that "the United States may be compelled to intervene to preserve neutrality at the Isthmus of Panama."

—A shipment of seventeen carloads of cotton cloth, for points in the Chinese empire, was recently made from Birmingham, Ala.

—An English firm, by outbidding American and other foreign firms, has secured the Formosa camphor monopoly for ten years.

—Within ten days \$50,000 worth of automobiles have been shipped from Chicago to the Hawaiian Islands, and more than 10,000 bicycles.

—The price of white pine and spruce lumber will be advanced, on account of the great fire at Ottawa, Ontario, a large quantity having been destroyed there.

—It is reported that "the negotiations between Denmark and the United States, relative to the purchase of the Danish West Indies, have been definitely broken off."

—The Board of Agriculture, London, England, has ordered cattle from America to be slaughtered within five days, and those from South Africa within thirty-six hours, of landing.

—By a canvass of a western city, made on a certain Sunday, it was found that 18,000 people were in church and 38,000 were attending ball games and were in dives and places of sin.

—Australian news "chronicles the discovery of rich placer ground at Wedderburn, Victoria. The first man to stake ground unearthed a sixty-one-ounce nugget at twenty-two-foot depth."

—John D. Rockefeller and Standard Oil Company associates are reported to have secured an exclusive copper-mining concession from the Dominion government, on mines in Alaska.

—Twelve sacks of mail for Francis Truth, the alleged Boston divine healer now under arrest, have been seized by the authorities, who will return all money to the senders whose names and addresses are given.

—Congress is to be petitioned by Polish societies to appropriate \$120,000 for a monument for General Pulaski, a measure that was approved by the Continental Congress, Nov. 29, 1779, but has never been carried out.

—The Chinese viceroy, Li Hung Chang, has legalized big lotteries at Canton, by licensing them. They will furnish a revenue of nearly 1,000,000 taels yearly, which amount he proposes to use in suppressing piracy.

—A dispatch from Washington says that "the three new battle ships to be constructed for the United States will excel anything in the world's navies, in speed, armament and power combined. The ships will be enlarged 'Iowas' in type."

—The recent Cuban census shows a population of 1,572,797, of whom 443,426 can read and write. Fifty-eight per cent are native whites, and thirty-two per cent, negroes. Havana's population is 235,981. The elections will be held June 16.

—The verdict of the Prussian minister of railways upon the American locomotives that were tried in Bavaria is that, "notwithstanding their faultless construction, they cost considerably less than locomotives of similar style of Prussian make."

—A. A. Putnam, an electrical engineer of Rochester, N. Y., talked his last will and testament into a phonograph, a few days ago. Then, with a hot copper wire he signed his name on the wax roll of the phonograph, the witnesses doing likewise, and the "document" was thereupon completed.

—A part of the 30,000 Finnish immigrants promised America this season, recently reached Houghton, Mich., which has now upwards of 15,000 residents of Finnish birth and parentage. Of the 10,000 population of Ironwood, Mich., 6,000 are Finnish. Two more carloads were added to the town recently, and a like number to Calumet, Mich.

—The *Daily Express*, the new London paper, prints the following message from Emperor William, sent through the German ambassador in London: "Tell the British people that my first hope, now and always, is the preservation of international peace, and my second, the consolidation and maintenance of good relations between Germany and Great Britain. Between these two nations no essential cause of difference exists. Nor should one arise between them. There should be no rivalry other than friendly competition in furthering the economic and social progress of their peoples."

—It is stated upon good authority that "probably no young woman in the world receives so many letters as Miss Helen Gould, which, if she were to read and answer personally, would require at least ten hours' work every day in the week, including Sunday. Yet every epistle is carefully gone over by two secretaries employed for that purpose, and, if the case is worthy, some response is made. During a recent week 1,303 letters were received, including requests for everything, from false teeth to cows for a farm, and \$1,000,000 to form a colony in Cuba."



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

CAMP-MEETINGS FOR 1900.

DISTRICT ONE.		
Pennsylvania, Philadelphia,	June	7-17
New England, Arlington, Greater Boston, Mass.,	June	14-25
Chesapeake, Baltimore, Md.,	June 21 to July 2	
DISTRICT TWO.		
Louisiana, Mississippi,	July	13-22
	July	24-31
DISTRICT THREE.		
Wisconsin, Eau Claire, Ontario, Guelph,	June	5-17
	June	14-24
DISTRICT FOUR.		
*Iowa, Ames,	May 31 to June 10	
*Minnesota, Anoka,	June	7-17
*South Dakota, Sioux Falls, North Dakota, Manitoba, Morden,	June	12-24
Nebraska (local), Danneberg, Nebraska (local), Morrillville,	June 29 to July 8	
Nebraska (local), Southeastern, Nebraska (local), Hot Springs, S. D.,	June 28 to July 8	
Kansas (local), Great Bend,	May 29 to June 3	
Kansas (local), Wellington,	June	6-13
Kansas (local), Stockton,	June 27 to July 2	
	July	13-23
	May 31 to June 10	
	July	12-22
	July 25 to Aug. 5	
DISTRICT FIVE.		
Texas, Dallas,	Aug.	2-12
Texas (local), Houston,	June	1-11
Texas (local), Marshall,	July	13-23
DISTRICT SIX.		
North Pacific, Portland, Ore.,	May	17-27
*Upper Columbia, Walla Walla, Wash.,	May 24 to June 3	
Upper Columbia (local), Spokane, Wash.,	June	14-24
California, San Jose,	June	5-17
Montana (local), Great Falls,	June 21 to July 1	
Montana (local), Bozeman,	July	5-15

* Preceded by workers' meeting.

Announcement of later meetings will be published in due time. Particulars as to the time and place of holding State and local camp-meetings should be sent to the undersigned as soon as definitely planned. L. A. HOOPES, Sec. Gen. Conf.

BEING no longer the principal of Cedar Lake Industrial Academy, no correspondence relative to the school should be addressed to me. J. G. LAMSON.

BATTLE CREEK COLLEGE has something to send every Seventh-day Adventist public-school teacher. If you are a teacher, send your address. Some teachers may not see this notice; so if you are acquainted with teachers, send their names to E. A. Sutherland, College, Battle Creek, Mich.

ONTARIO CONFERENCE.

THE first annual session of the Ontario Conference will be held in connection with the camp-meeting at Guelph, Ontario, June 14-24, 1900. Let all the churches see that delegates are elected, one for each church, with the addition of one for each fifteen members. First session will be held Friday, June 15, at 10 A. M. More will be given in reference to the meeting later. F. D. STARR, Pres.

MICHIGAN SABBATH-KEEPERS, NOTICE!

THE Michigan Sabbath-school Association is planning to open a Sabbath-school Home Department, and desires the names and addresses of all our people who for any reason are not able to attend the Sabbath-school regularly. Will you kindly send the names of all such persons that you know of? Address, Kate L. Macey, Grand Rapids, Mich.

BATTLE CREEK COLLEGE offers, as an inducement, to a limited number of persons who have had experience as typesetters or press feeders, and who desire to fit themselves for active work in the field, the privilege of working for their board, room, and tuition. Address the undersigned, stating amount of experience, and sending references. J. W. COLLIE, Battle Creek College, Battle Creek, Mich.

TEACHERS' INSTITUTE AND SUMMER SCHOOL.

THOSE wishing to attend the Institute or the Summer School beginning June 20, should send names AT ONCE. If you fear you can not meet the expense, write anyway. A way may be provided for you to attend. CHURCH-SCHOOL TEACHERS HAVE ROOM AND TUITION FREE DURING THE INSTITUTE. Write for particulars. The announcement, giving program for institute and course of instruction for Summer School is now ready. Send for a copy. Address, E. A. Sutherland, College, Battle Creek, Mich.

MICHIGAN, NOTICE!

A GENERAL meeting of District 11 will be held at Mesick, May 24-27. All the surrounding churches are invited to attend. The dedication of the church will take place at this time. Elders Gowell, Horton, and Soule are expected to be with us. The first meeting will be Thursday evening, May 24, at 7:30. B. F. STUREMAN.

NOTHING preventing, I will meet with the church at Gaylord, May 31 to June 5. B. F. STUREMAN.

ONTARIO SABBATH-SCHOOL ASSOCIATION.

THE Ontario camp-meeting will be held at Guelph, Ontario, beginning June 14, and continuing ten days. We know that the Lord will be with us at this annual gathering of his people. Much of his blessing has been enjoyed at every camp-meeting held in Ontario. This will be the fourth meeting, and may we not expect a larger attendance, and, consequently, a greater manifestation of the Holy Spirit than before?

For another year the Lord of the harvest has held the winds that we might have time to work for him. The case of Brother Sherk, of Albion, which went to the Supreme Court of Ontario nearly a year ago, is still pending. If the hand of the Lord should be withdrawn for one month, the way would be opened to prosecute our farming brethren for Sunday work, and take their property to pay fines and costs. What will you offer to the Lord, dear brethren, to show your appreciation of this year of peace and rest from the enemy of the truth? The dragon is none the less wroth, but Christ is holding him back. Would it not please the Lord if we and our wives and children would come up to the camp-meeting and unitedly praise him for this great deliverance? Remember this case, if decided against Brother Sherk, imperils every Sabbath-keeper in Ontario. At a meeting held in —, Ontario, a few weeks ago, it was voted by the Lord's Day Alliance to invite the Catholic father of the city to unite with the Protestant ministers in the next meeting. It was boastfully declared that the way is all clear before them, the only obstruction being a small sect of Saturday Sabbath-keepers. "These," said the speaker, with a wave of the hand, "we will pass by as too contemptible to notice."

Is it not time now, just now, to raise our eyes and look upon the great harvest field of Ontario, all ready before us for the harvest? Or will we fasten our eyes on our farms, our houses and lots, and see no way to leave them to go up to the gathering of God's remnant people?

The interest our Sabbath-school officers take in arranging to come to this meeting, and also to encourage and help the children and those too poor to help themselves, will tell for the salvation of many souls, and do much to advance the truth in this new Conference.

Do not say, "I can not," but say, "By the help of the Lord, I can and will go." He will help you, and a way will be provided for you to "come up to the help of the Lord against the mighty." P. M. HOWE, Pres. Ontario S. S. A.

ADDRESSES.

THE address of Elder E. L. Sanford is Greensboro, N. C.
The address of G. W. Morse is Echo Pub. Co., North Fitzroy, Victoria, Australia.

PUBLICATIONS WANTED.

LET all sending publications for missionary work see that they are properly wrapped. Complaints are made that papers are received almost wholly unfit to distribute on account of not having been properly wrapped. A little careful attention on the part of those sending publications will result in a saving of literature and postage.

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

Stella M. Powers, 62 E. Seneca St., Oswego, N. Y.
Mrs. J. G. Downs, Parsons, Kan., REVIEW, Signs, Sentinel, Life Boat, tracts.
T. B. Buckner, Charity Mission, Montgomery, Ala., Signs, Instructor, Little Friend.

NOTICES.

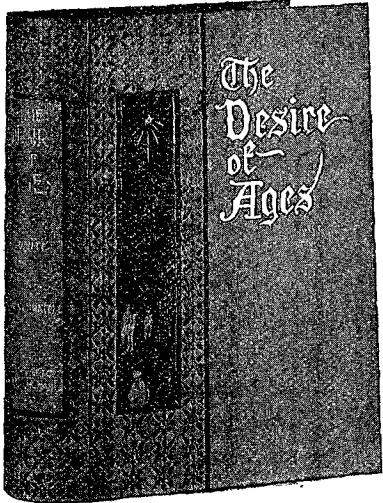
BRIEF business notices and "wants" will be published in this department, subject to the discretion of the publishers. A charge of one dollar for one insertion of four lines or less, and of twenty-five cents for every line over four, will be made, though in the case of the poor who want employment, the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

WANTED.—Employment with Sabbath-keepers on farm, within 100 miles of New York City, by Danish man. Address, Jens. Nelsen, 440 E. Sixtieth St., New York City.

... THE ...

AGENTS WANTED

... FOR ...



BY MRS. E. G. WHITE.

It is the purpose of the author of this book to set forth Jesus Christ as the one in whom every longing of the soul may be satisfied.

"The plan of our redemption was not an afterthought," or "a plan formulated after the fall of Adam."

The world "is ripe" for a timely written book on the Life of Christ, and "The Desire of Ages" contains a wealth of information on the Prophecies relating to the Saviour's First Advent, His Birth in the City of David, The Dedication, Visit of Angels to the Shepherds, Visit of Wise Men, Christ as a Child, His Mother His First Human Teacher, The Baptism, The Temptation in the Wilderness, At the Marriage Feast, Imprisonment and Death of John, The Call of the Disciples, Mount of Transfiguration, At the Feast of Tabernacles, The Good Samaritan, Blessing the Children, Zaccheus, The Temple Cleansed, Gethsemane, Judas, Calvary, In Joseph's New Tomb, The Walk to Emmaus, To My Father and Your Father.

These are but a few of the many stirring and interesting subjects considered in the book. The world "is ripe" for it. Every church should plan to have one or more of its members engaged in canvassing for it.



A postal card bearing your name and address and mentioning this ad. will bring you information explaining why this is the most favorable time to engage in the sale of "THE DESIRE OF AGES."

The united efforts of all our people are required in the great work that must be done in placing the truth contained in the book before the public.

To delay now, will mean defeat. The various styles of binding and prices bring the book within the reach of all.

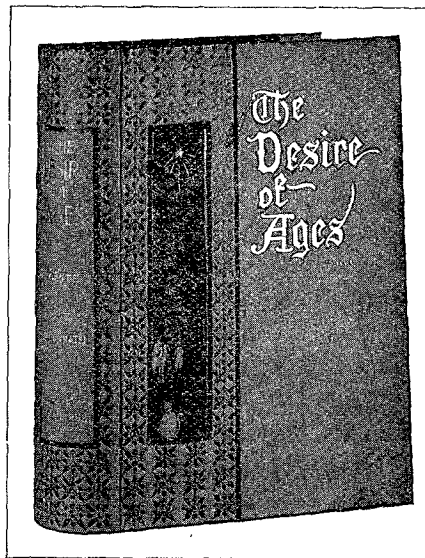
It contains 87 chapters, 900 pages, 38 full-page engravings, besides 300 smaller cuts made especially for the book.

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PACIFIC PRESS PUB. CO.
Oakland, Cal.



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MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 19, 1899.

EAST	8	12	6	10	14	20	26
	*Night Express.	†Detroit Accom.	Mail & Express.	*N.Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*All'ntic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		6.45	12.30	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		am 2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.28	6.43	5.05
Marshall.....		8.38	1.30	3.09	7.51	7.10	5.30
Albion.....	9.50	8.57	1.50	3.30	8.11	7.50	5.52
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.40
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.48
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.02		pm 4.13
Susp. Bridge.....					5.17		4.38
Niagara Falls.....					5.30		4.40
Buffalo.....				am 12.20	6.14		5.30
Rochester.....				3.13	9.50		8.45
Syracuse.....				5.15	11.50		10.45
Albany.....				9.05	pm 4.15		am 2.50
New York.....				pm 1.30	8.15		7.00
Springfield.....				12.16	6.13		7.40
Boston.....				8.00	9.05		10.34

WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*News Express.	*West'n Express.	†Kalam. Accom.	*Pacific Express.
Boston.....					pm 3.00		pm 6.00
New York.....		am 10.30			6.00		am 12.10
Syracuse.....		pm 1.00			am 2.00		pm 12.25
Rochester.....		8.10			am 2.00		pm 2.25
Buffalo.....		10.00			4.05		pm 3.50
Niagara Falls.....		am 12.05			5.20		pm 3.50
Falls View.....					6.02		4.52
Detroit.....	pm 8.20	am 7.20	am 8.25		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.43	8.18	9.40		1.38	5.45	am 12.30
Jackson.....	11.15	9.20	11.05	am 3.30	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.30	pm 12.25	4.35	3.50	9.08	3.00
Kalamazoo.....	1.40	11.05	1.20	6.15	4.28	10.00	3.35
Niles.....	3.15	pm 12.22	2.55		6.25		6.05
Michigan City.....	4.25	1.20	4.10		7.05		6.01
Chicago.....	6.30	3.00	6.05		8.55		7.50

*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 6.10 p. m. daily except Sunday.

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

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

CHICAGO & GRAND TRUNK R'Y.

Trains arrive and leave Battle Creek.

WEST-BOUND FROM BATTLE CREEK.

No.	Train	Leave
No. 9	Mail and Express, to Chicago.....	12.15 P. M.
No. 1	Chicago Express, to Chicago.....	9.00 A. M.
No. 3	Lehigh Valley Express, to Chicago.....	3.40 P. M.
No. 5	Pacific Express, to Chicago, with sleeper.....	1.10 A. M.
No. 75	Mixed, to South Bend.....	8.20 A. M.

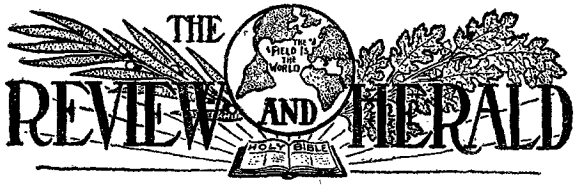
Nos. 9 and 75, daily, except Sunday. Nos. 1, 3, and 5, daily.

EAST-BOUND FROM BATTLE CREEK.

No.	Train	Leave
No. 8	Mail & Exp., to Pt. Huron, East, and Detroit.....	3.45 P. M.
No. 4	Lehigh Express, to Pt. Huron and East.....	8.27 P. M.
No. 6	Atlantic Exp., to Pt. Huron, East, & Detroit.....	3.25 A. M.
No. 2	Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East.....	6.50 A. M.
No. 74	Mixed, to Durand (Starts at Nichols).....	7.15 A. M.

Nos. 8 and 74, daily, except Sunday. Nos. 4, 6, and 2, daily.

A. S. PARKER, Ticket Agent, Battle Creek.



BATTLE CREEK, MICH., MAY 15, 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.

THE annual report of the governor of Egypt shows that the revenue last year was fifty-five million dollars, and the expenditures left a surplus of two million dollars.

THE *Christian Advocate*, April 24, says that in Manila "On Holy Thursday ten thousand persons marched in procession and fought for the privilege of carrying images of the saints," and that the semi-barbarous condition of some of the people was shown in several remarkable scenes of humiliation and self-torture."

THE *New York Tribune* says that "the United States may possibly find it necessary at no distant day to make public declaration that the question of independence [of Cuba] can not be considered for some years to come." Whether any such declaration shall ever be made or not, everybody can know now just as well as ever that Cuba will never see independence.

THE *London Outlook*, touching the Monroe doctrine and the new attitude of the United States, speaks thus plainly: "The sole ground upon which the United States can successfully maintain their exclusive influence on the American continent is that they shall not interfere on other continents. The rule applies to men and nations alike, that in requiring others to attend to their own affairs, you must define your own business and stick to it."

In the Methodist General Conference the editor of the *Christian Advocate* offered a resolution that in the report of the proceedings, in mentioning the names of members, all degrees and honorary titles be omitted. And in speaking to the resolution, he made the following sound and sensible remarks: "As for the degrees, they don't mean anything. They are not at any time proper objects of distinction, and to put them in is wrong. No man here is colonel. No man here is governor. No man here is a doctor of laws. No man here is judge. Every man here, from the highest to the lowest in stature, and every other way—every man is a natural equal of every other man. Why, therefore, should we stick in these abominable tinsels that made us so contemptible when we went to England in 1891? I absolutely trembled with shame when I saw that those noble men of the Wesleyan body had no degrees, and there was scarcely a man from the United States, whatever his age, history, previous condition of servitude, or anything else, that had n't at least a D. D., and a large number had LL. D." The resolution was adopted.

ON the subject of the United States collecting by force the \$88,000 from Turkey, the London correspondent of the *New York Times*, April 22, remarks: "My advice to you would be to try to keep your hands out of that hornet's nest as long as you can. . . . In trying to get money out of him [the sultan] all the nests of wasps and scorpions in southeastern Europe may be stirred up, with consequences dire."

NEXT WEEK

in the studies on the Third Angel's Message, will be begun the account of Sunday legislation in the making of the Beast. And from that it will be easy enough to see the place of Sunday legislation in the present making of the Image of the Beast. Therefore, of all times, just now is the time when any one can least afford to be without the REVIEW AND HERALD. Do not let your subscription expire now; and do not let your neighbor be without it when only twenty-five cents will secure it to him for the whole time covered by these studies on Sunday Legislation in the making of the Beast and his image.

WHOEVER gets a copy of that new pamphlet, "The Marshaling of the Nations" will not only have the splendid five-color map of the partitioning of the world among the five world-powers—Russia, Britain, United States, Germany, and France—as they are just now; but in this will also have the field so clearly defined, that he will be able himself to trace and to mark on the map of the world's face, whatever further partitioning may be made. It is a ready and easy means of keeping informed as to the events that chiefly concern the world and ourselves. The pamphlet has five maps, in addition to the reading; and any one of the maps gives information that is worth more than the cost of the whole pamphlet, reading and all. Then why should anybody lose all this, when only ten cents will get it all? Address Pacific Press, Oakland, Cal., or Review and Herald, Battle Creek, Mich.

Zion's Herald is one of the leading papers of the Methodist Episcopal Church. And on the question of the Bible as the revelation of God, it says, "The progress of Christian scholarship has revealed the untenability of the traditional view of the method of revelation. The real method was not so simple. . . . In place of the dictation of a book we have the historic evolution of a divine truth." Thus the so-called Christian scholarship has substituted evolution for revelation as well as for creation. But in both it is wrong. In creation God "spake, and it was;" and so "the worlds were framed by the word of God." In revelation also God spoke: for "holy men of God spake as they were moved by the Holy Ghost;" and "the Spirit of the Lord spake by me, and his word was in my tongue." "God . . . spake in time past unto the fathers by the prophets," and "in these last days," "unto us by his Son." Ps. 36 : 9; Heb. 11 : 3; 2 Sam. 23 : 2; 2 Peter 1 : 21; Heb. 1 : 1, 2.

ACCOUNTS of robberies, murders, society sensations, etc., etc., usual and unusual, continue to fill the columns of the daily newspapers. But of such happenings as reported in the dailies, we make no mention in our news columns. On this we hold with Thoreau, who has well said: "If we read of one man robbed, or murdered, or killed by accident, or one house burned, or one vessel wrecked, or one steamboat blown up, or one cow run over on the Western Railroad, or one mad dog killed, or one lot of grasshoppers in the winter, we never need read of another. One is enough. If you are acquainted with the principle, what do you care for a myriad of instances and applications?"

CORRECTION.

IN the article which appeared in the REVIEW AND HERALD of May 1, by G. A. Irwin, entitled "Help for Our Schools," occurred a technical error. It was stated in this article that the typesetting and plate making on Sister White's new book "Christ's Parables and Object Lessons," which is to be given to the schools, would cost about four thousand dollars. The figures should have read, about twenty-five hundred dollars. It can not be estimated exactly until the work is further along than it is at the present.

While only about twenty-five hundred dollars will be needed to pay for the illustrating, typesetting, and plate-making, a large amount will be needed for the paper and material entering into the composition of the book.

The publishing houses have agreed to do the work free of cost on three hundred thousand books.

It was also stated that gifts as small as twenty dollars would be received for this fund. It should have read fifty dollars. The committee having charge of the work do not despise small gifts, but we feel that our brethren and sisters who can afford to make only comparatively small gifts, can help us more by taking the book and circulating it, while those whom God has blessed with an abundance can help us also on this fund requiring larger amounts. Hence the lowest sum called for on the typesetting, plate-making, and material fund is fifty dollars in a single gift.

THE May number of the *Training School Advocate* should be read by all lovers of Christian education. The leading features this month are the selections from the writings of Sister White on the "Duty of Parents to Their Children," showing that the greatest missionary work for Seventh-day Adventists to-day is properly to educate their children. "The Sons of Zion and the Sons of Greece" is the beginning of an address in which is shown how the educational question separates men into two opposing classes designated in Scripture as "the sons of Zion" and "the sons of Greece." Professor Haughey has the fourth of his series of articles on mathematics. The selections from the article by Mrs. Lew Wallace on the evils of the modern school system, with parallel thoughts from the Spirit of Prophecy, should receive a careful reading. Other departments are equally as interesting. Send for copy to *Training School Advocate*, College, Battle Creek, Mich.