

# The Advent REVIEW AND HERALD 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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### IS THE CHILD OF GOD A FREETHINKER?

J. W. STEIN.

Yes, he alone; all others are enslaved  
 By evil thoughts, from minds that are depraved.  
 The worldly mind is 'neath the world's control;  
 The mind satanic is unsound, not whole;  
 The carnal mind is hampered by its lust;  
 How oft the sordid mind trails in the dust!  
 A sinful understanding is not clear;  
 Rebellious judgments are enslaved by fear:  
 The wicked conscience by remorse is stung;  
 The evil recollection is but hung  
 With weights that drag it down; the stubborn will  
 Can not be free to choose the good, is still  
 Impelled to mischief, without help divine.  
 The sinful mind is but a slave: in fine,  
 It is the workshop of the evil one—  
 A play-room in which devils have their fun.

The mind by God made free is free indeed;  
 Its thoughts become like his; its every need  
 Is furnished by the Lord's paternal care;  
 Whichever way it looks, it sees God there.  
 Its aspirations, impulses, and choice  
 Are all unfettered, and in God rejoice.  
 Its sphere of operations is as vast  
 As is immensity; and just as fast  
 As time can roll its wheels, its growing strength  
 Is measured by eternity in length.  
 Its life, its love, its friendships, all are free,—  
 Bounded, if we can bound infinity!

I emphasize the freedom of its life:  
 Commensurate with God, above all strife,  
 It enters on a blest, immortal sphere,  
 Free from embarrassment, besetment, fear:  
 Made free from sin, 'tis therefore free from death.  
 In God its strength renews at every breath.

I emphasize the freedom of its love,  
 Applied to things on earth, or things above;  
 It chooses not to invade another's rights,  
 But finds in its own objects, true delights;  
 It loves in purity each living soul,  
 That it can elevate and help make whole;  
 It loves God with the heart and soul and mind,  
 And seeks, in him, its good always to find;  
 It loves its neighbor as itself: in fine,  
 Its love is just, and godlike, and divine.

I emphasize its friendship-freedom, too:  
 In its unfoldings all its friends are true.  
 Its enemies, like those of God, must die  
 (Because to be his friends they will not try).  
 Every intelligence that lives and moves,  
 Every intelligence that breathes and loves,  
 Every intelligence on earth, in heaven,  
 Has true affinities, which God has given  
 To give, and to receive, grace and good will  
 That can not die with sin, but linger still.

The child of God is free; his sphere is free  
 As is immensity, eternity.  
 His life is hid in God; his highest love  
 Pertains to God and things that are above  
 And beyond sin and death; his heritage  
 Is undefiled, secured in every stage  
 By wisdom infinite. Almighty power  
 And tenderness uphold him every hour.  
 He e'er abides in God, and God in him;  
 Hence he is free to everything but sin.  
 Sinners can not be free: therefore to think  
*Away from God* is but to drink  
 The bitter draft of death, and cease to be,—  
 Like sin itself,—to all eternity.

Nor is the child of God the slave of creed,  
 Of priest, or church, or state. He hath no need  
 Of written law, save that within his heart,  
 Where God's law lives, and reigns in every part.  
 The transgressor alone is under law;  
 He, and he only, needs to stand in awe  
 Of written statutes, judge, jury: these all  
 Are indications of a vassal's thrall.

Who loves the right pursues the right by choice;  
 In wrong he will not live, can not rejoice;  
 Therefore the law can not be made for him:  
 'T is made to suppress wrong, to correct sin.  
 Where physical pursuits have liberty,  
 The mind controlling must also be free.  
 Who *thinketh evil*, lives beneath the rod:  
 A true freethinker is a child of God.

### GOD'S ESTIMATE OF SERVICE.

MRS. E. G. WHITE.

"THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

"Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

"So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received

every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen."

In this parable Christ compares the kingdom of heaven to a man in search of workmen. Those in search of work took their position in the market place, and at different hours during the day the husbandman went there and engaged men. The steward was directed to call them together in the evening, that they might receive their wages. Beginning with those hired last, he paid them all the same sum. This offended those who had begun work early in the day. Had they not worked for twelve hours? they reasoned; and was it not right that they should receive more than those who had worked for only a few hours in the cooler part of the day? "These last have wrought but one hour," they said, "and thou hast made them equal unto us, which have borne the burden and heat of the day."

"Friend," the householder said to one of them, "I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen."

On another occasion Christ said, "Which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

By these parables Christ would teach us a lesson of humble service. He who reads the hearts of all men knew that in the spiritual life of his followers traits of character would appear that would lead them to indulge in proud boasting and in disparaging others, as if they understood the value of soul-service. Those indulging these attributes would regard their work as of much value, while looking upon the work of their fellow laborers as inferior.

The law of nature is that we reap as we sow. But Christ was here laying down the principles of the law of his kingdom. He did not consult the opinions of others regarding him, but

steadily worked out his own purpose according to his own standard. The way in which, in the parable, the owner of the vineyard dealt with his workers, represents God's dealing with the human family. God declares, "My thoughts are not your thoughts, neither are your ways my ways. . . . For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Christ came to this earth to represent God, and he was not bound about by the actions of any other householder. He worked according to the laws of the kingdom that is not of this world. He did not aim to follow any human standard.

The gospel of the kingdom is not confined by any precise regulations. Christ deals with men in a way that develops their moral and spiritual capabilities. He does not reward his servants according to the amount of labor done, or according to the visible results, but according to the spirit brought into the work. To observers this dealing seems unequal, and their sympathy goes out to those who say, "These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day." But the Lord makes no excuse for this supposed unfairness. "Those who came first," he says, "received the amount for which they agreed to work. The last stipulated no terms. They left the matter of payment with me, having faith that I would do what is right and just."

No one should enter Christ's service in the spirit of a hireling. Such ones work for the remuneration they receive. They think their work is of greater value than the work of those who come in later; and they try to make terms with God, saying that for a stated reward they will do a stated amount of work. Thus did those in the parable who were first called. There are many professed believers who possess a large measure of the hireling spirit. They work for the wages they hope to receive.

Those who came at the eleventh hour were so thankful for an opportunity to work that they left the matter of payment with their employer. They were glad to work at any price. Their hearts were full of thanksgiving, full of love for the one who had accepted them, and they showed their faith in him by asking no questions in regard to reward. When at the close of the day the householder began with them, and paid them for a full day's work, they were greatly surprised. This was unlike any treatment they had ever received. They knew that they had not earned the money given them. The kindness expressed in the countenance of their employer went to their hearts, and filled them with gratitude. They never forgot the goodness of the householder, or the gracious compensation they received.

Thus it is with the poor sinner who knows his unworthiness, who has long neglected to enter the Master's vineyard, but who comes at the eleventh hour. His time of service seems short, and his wages large. He expects very little, and will be satisfied with little, if only Christ will accept him in his service.

Those who make a definite demand receive their wages—nothing more. Does not this teach us that faith is needed in the service of Christ? The humble and confiding, who are willing to accept any sum, however meager, God surprises with a large reward because they bring thankfulness and joy into their work. David declares, "With the merciful thou wilt show thyself merciful, and with the upright man thou wilt show thyself upright. With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself unsavory. And the afflicted people thou wilt save; but thine eyes are upon the haughty, that thou mayest bring them down."

Those who think more of their wages than of the privilege of being honored as servants of

the Lord, who take up their work in a self-gratulatory spirit, do not bring self-denial and self-sacrifice into their work. Christ warns those in his service not to bargain for a stipulated sum, as if their Master would not deal truly with them. The last men hired believed the word of the householder, "Whatsoever is right I will give you." They knew that they would receive all that they deserved, and they were placed first because they brought faith into their work. If those who had labored during the whole day had brought a loving, trusting spirit into their work, they would have continued to be first. The Lord Jesus estimates the work done by the spirit in which it is done. At a late hour he will accept penitent sinners who come to him in humble faith, and are obedient to his commandments.

#### SPEED, HERALDS OF OUR KING!

SPEED, heralds of our King,  
To earth's remotest bound,  
On love's swift-pulsing wing,  
The joyful tidings bring;  
Till new-born souls shall sing,  
And Christ o'er all be crowned.

Speed, messengers of light,  
O'er ocean's billowy ways,  
Then, in Jehovah's might,  
Bid wrong give place to right,  
And rend the Stygian night  
With heaven's celestial rays.

Then come, thou Saviour mine,  
And reign from shore to shore;  
Assume thy right divine,  
And make earth's scepter thine—  
The powers of hell confine  
To curse the world no more!  
—H. S. Dunning, in N. Y. Observer.

#### THE CHURCH MILITANT.

Chicago Journal, June 19, 1900.

Quite the most surprising deliverance upon the Chinese question comes from Bishop Earl Cranston, who declared, in a sermon at Denver, on Sunday, that it is worth any cost in money or bloodshed if we can make the millions of Chinese true and intelligent Christians. "I would," he continued, "cut all the red tape in the world, and break all the treaties ever made, to place the armies of the United States in the fore next to Great Britain. We must not be the tail end of everything."

Bishop Cranston was, we believe, elected to his present position at the Cleveland Conference of 1896, and is now stationed at Portland, Ore. During the last three or four years he has traveled abroad, and travel seems to have enlarged—or perhaps "expanded" is the better word—his views.

The moral obloquy discovered by many men of many minds in discussing the Chinese is one of the most astonishing phenomena of a turbulent and strenuous age. Commerce, imperialism, and the followers of Christ, widely apart on many other questions, have been singularly unanimous in denying to the Chinese the common attributes of humanity—white, black, or yellow. Hath not a Chinaman eyes? Hath not a Chinaman hands, organs, dimensions, senses, affections, passions?—Evidently not. Commerce would force trade upon him, even though the trade be opium; imperialism would cut up his empire, upon this or that pretext; and the followers of Christ—the Christ that stands for peace on earth, good will toward men—would make the Asiatic empire run red with blood, transform its rice fields into shambles, ensanguine every river and tributary, if thereby, as Bishop Cranston says, "we can make the millions of Chinese true and intelligent Christians." For the Denver exponent of the church militant does not stand alone in his views.

The missionary question is a question upon which we hesitate to pronounce opinion. Much may be, much has been, said upon all its sides. It is not a question upon which an opinion can be passed at once sweeping, intelligent, and final. Yet one can, with a clear conscience and a conviction of right, protest against any such monstrous, immoral declaration as that credited to Bishop Cranston. It is unspeakably odious.

Nor is it necessary that one should have any genuine sympathy with the Chinese to appreciate the shameful bullyragging that that peaceful people has put up with for more than half a century. The Powers, one and all, but especially England,—the England that Bishop Cranston would like to see, with drawn sword, marching side by side with the United States,—have outraged, abused, and robbed China systematically. Every concession of importance that they have obtained from China has been such a concession as the victim of a highwayman yields at the point of a pistol. When Europe has advanced another foot on Chinese soil, the foot has been set down in blood.

And we, the lovers of liberty, the writers about liberty, the orators on the subject of liberty and her sister justice—what have we done to help the cause along? We have denied the Chinese entrance to this country, and demanded entrance to theirs. At the same time we have opened our gates to the riffraff of Europe, and for fear that this might be contaminated by contact with the Chinese population already inside the country, we have, in one way or another, done our best to kill off the "pigtales." We have been as unjust and cruel to China as almost any other Power has been; but we have done it in another way, and have been a shade more gentlemanly in the doing.

It has been bad enough to watch commerce and imperialism holding up and slashing at the Chinaman; but now that religion frets for the highway, the mask, and the blunderbuss, it is rather time to call a halt. What has come over the church lately? Sword and fire flash and curl around half the pulpits in the land. Here is the New York *Independent*, which has long been suspected of religious leanings, clamoring for another Egypt under a joint protectorate of seven Powers, including your Uncle Sam, of no-entangling-alliance fame. Verily, brethren, as the rural editor loves to inquire, "Whither are we drifting?"

#### SPIRIT OF TRUTH—SPIRIT OF ERROR.

J. C. NICHOLS.

THERE are persons who lay great stress upon being led by the Spirit, while at the same time they are ready to reject any commandment of God with which they are out of harmony.

Certainly they are led by some spirit; they could not be led in any other way. But by which spirit are they led? There is the spirit of error (1 John 4:6), "which worketh in the children of disobedience" (Eph. 2:2); and there is the Spirit of truth, "which will guide you into all truth." John 16:13. We read, "All thy commandments are truth." Ps. 119:151. The Word also admonishes us to try the spirits.

How can I prove the spirits so as to know one from the other?—Simply by comparing the spirit with the Word. Where these two agree, we have the unmistakable evidence that the spirit is true.

The Word says, "All thy commandments are truth." The same Word also says that the Spirit of truth will guide into all truth. Here is the agreement: the Spirit of truth guides into the keeping of all the commandments.

Therefore, when a person loves the commandments, he is being led by the Spirit of truth; but when a person rejects the love of the keeping of the ten commandments, he is led by the spirit of error.

# THE SERMON



## “MEATS WHICH GOD HATH CREATED TO BE RECEIVED.”

*Present Truth.*

A FRIEND writes: “I am greatly interested in your articles on food reform, etc., but I should much like your exposition of 1 Tim. 4: 1, 3, 6,” and asks us to note particularly the expressions, “commanding to abstain from meats;” “for every creature of God is good, and nothing to be refused;” “for it is sanctified by the word of God and prayer.” Several have expressed surprise that in our articles on the proper diet for man we have made no mention of this passage, and such others as Rom. 14: 1-3; but the reason we have not is because they have no bearing whatever on the subject, and there is no occasion for referring to them. When, however, the question is asked, we are very willing to take time to consider their application.

In the first place, we hope that every reader of the *Present Truth* could conscientiously bear witness that verses 1 and 2 plainly show that we are not among those referred to in this passage. However mistaken any may think us to be, we trust that none get the impression that we are hypocritical liars, and that no one has found anything in the paper which he imagines can be styled “doctrines of devils.” Faith in Christ will be found inculcated on every page, and that is the basis of all our health teaching.

As a matter of fact, the text in question needs no exposition, as it explains itself. It tells what certain ones will do in the last days. Who those people are, and just how they will command “to abstain from meats, which God hath created to be received with thanksgiving,” we must confess that we do not know. But we do know that the advocates of food reform, and of a return to the diet that God prescribed for man in the beginning, do not come within the range of the warning here given.

It should be understood by all that in the Bible the word “meat” does not necessarily mean flesh. It is the old Saxon word for food of any kind, and is not in itself distinctive. Whenever the flesh of animals is referred to in the Bible, the word “flesh,” and not “meat,” is invariably used. For example: “God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.” Gen. 1: 29, 30. Here we see that the word “meat” excludes all flesh of animals, since flesh was not included in the diet originally designed for any of the lower animals, much less for man.

And this, by the way, has a bearing upon 1 Tim. 4: 3, since it tells us what the meats are which God has created to be received with thanksgiving. One thing is most certain, and that is that they do not include the flesh of any living creature. God did not create any beast, fish, bird, or creeping thing to be eaten; the only things which he created to be eaten are

fruits and grains for man; and green herbs and vegetables for the lower animals; and therefore whoever advocates a return to the original, God-given food, is the last person in the world to be charged with commanding to abstain from meats which God has created to be received with thanksgiving.

But what about the statement that “every creature of God is good, and nothing to be refused”? The connection settles that. The word “for,” which introduces the verse, shows that the statement grows out of the preceding one, and depends upon it. The term “every creature” in this instance is obviously limited to that which God created to be received. The warning is against those who command to abstain from food which God created to be received, which, as we have seen, does not include flesh; and therefore the subsequent remarks must be within range of that food. The products of the earth have been sanctified by the word of God—set apart for the use of man; flesh meat has not been thus sanctified, but has been permitted as a concession to man’s lust and hardness of heart.

Now that we have given that text all the attention that it seems to demand in connection with the food reform, we will notice one or two remarks that occur in a note accompanying the question. The writer says: “I believe I have in the past made too much of vegetarianism, but I do not do so now. When asked my reasons for abstaining from flesh foods, I simply state that what God first ordained for the food of man I find all-sufficient for me, and the most enjoyable. . . . I leave the side issues, and avoid contentions.” That is good, and is exactly the position taken in this paper, except that we have never advocated “vegetarianism,” and repudiate the name “vegetarian.” This, because we believe in eating fruits, grains, and nuts, as well as vegetables. We are Christians, and believe that we are saved by the life of Christ, when we give it free course in us. We know that nothing that we can eat or drink or do can bring Christ into our lives; but we know also that “fleshly lusts” “war against the soul,” and that we may do many things to keep Christ out of his rightful place in our lives; and inasmuch as every thoughtful physician will admit that flesh and all animal products tend to excite the lower nature, we submit that no one ought to lay this extra burden upon himself. It is not merely a question of health, although that follows right living, but it is one of spiritual-mindedness.

We also avoid contentions; for “the servant of the Lord must not strive” about food any more than about anything else. The work of the gospel teacher is simply to set forth truth in all its fullness before the people, “whether they will hear, or whether they will forbear,” and leave them to do as they please with it. His responsibility ceases with the faithful delivery of his message. So far are we from “commanding to abstain from meats, which God hath created to be received,” that we do not presume to command anybody to abstain from that which God has not created to be received. The Lord is our judge, and he is our lawgiver; and for man to command, after God has commanded, is absurd presumption. God

has shown us what is good, and has exhorted us to eat “that which is good;” and we are content with simply declaring his word. We have no controversy with any.

Our correspondent says, further, in relating his experience: “I do not drink tea; coffee I may drink once in a year or longer, cocoa no oftener, as a rule. I often long for coffee, but very seldom take it, as stated, as I detest stimulants, after the inner man, as I believe they somewhat dull the conception of glorious truths.”

That is exactly what they do. But the statement, “I often long for coffee,” shows that our correspondent has not yet come to the gospel basis of health reform. Healthful living is included in the gospel, and a man’s Christian life is his whole life, including every act, which, whether it be eating or drinking, or anything else, is to be to the glory of God. But the Christian life is not a penance; it is not a continual longing for forbidden things. The Christian does everything that he has a mind to do, yet he does nothing that is contrary to truth and purity, because he has the mind of the Spirit. When God saves us wholly from the guilt of sin, he saves us from the love of it, so that our heart and our flesh cry out for God, and not for anything that will dull our sense of his presence. In Christ is all fullness, and those who dwell with him in the heavenly places are “abundantly satisfied” with the fatness of the house of God, drinking continually of the river of his pleasures.

The true health reform, which we advocate, which consists simply in taking into the system nothing except the pure life of the Lord, can no more be a burden than Christ’s life is. The gospel frees us from every yoke of bondage. The last thing in the world that we should think of doing would be to deprive any person of any real pleasure or enjoyment. On the contrary, we hold out to people a way of life which is full of the joy of the Lord—one continual joy. To be continually longing for something, and to be fighting against that longing, is torture, and the Lord does not call men to the rack. He teaches us what is good, and then puts into our hearts such a desire for the good that there is no room for longing after forbidden things. From personal experience in every wrong way of living, and also in recognizing and accepting only the life of the Lord, we can testify that the pleasure derived from the very eating of proper, God-given food, together with the freedom from any foreboding of evil results, the perfect health enjoyed, and the sense of cleanness, and the higher appreciation of spiritual things, are beyond all expression. The soul that has been in the bondage of corruption can not, when once freed, easily be brought to long for its old chains.

### WORKING TOGETHER.

WM. COVERT.

THE gospel cause is the greatest thing in all the earth, and its numerous interests have to do in some way with everything under the sun. Those upon whom God places its burdens need minds clear as the noonday beams, and wide as the universe. Narrow thinking and limited planning concerning its working will never meet the infinite mind, which presides over all.

The prophet Isaiah saw a coming time and condition, of which he said, “The isles saw it, and feared; the ends of the earth were afraid, drew near, and came. They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering; and he fastened it with nails, that it should not be moved.” Isa. 52: 5-7.



This view of the prophet falls in a field of light, where no dark jealousies mar the cause and cripple its strength. In that happy time there will be full co-operation. No voice of criticism in that day will be heard; nor will bickering cast a shadow over the way. Then the different departments made necessary for the advancement of the gospel work will be caused to move together with as much harmony as the parts in a perfectly regulated watch.

To bring this state of glory to pass, strong, liberal-minded persons are needed who can fill positions of trust in harmony with the golden rule. These officials in all their ministrations will be mindful of the work others are doing, and plan every operation with reference to the movement of the whole body. Nothing will at that time be pushed ahead of its proper relation, nor any part of the cause be regarded as of little consequence; neither will anything in the least degree be retarded, or held back. If some departments have in the past been neglected, they will then receive sufficient attention to bring them into line with the advance ranks. If others are a little to the front, those departments will not complain if one in the rear endeavors to catch up; for every one will help his neighbor, and speak kindly of that which he is doing, saying, "It is good." Verse 7, R. V.

Then Conference will not criticise Conference, and committees expect that others are scheming for some advantage; but entire confidence will at all points prevail. Then all societies, all boards, all Conferences, all publishing houses, all schools, and all sanitariums, will be one in the Lord's blessed work. That will be *co-operation*.

The gospel cause is like an army in action, meeting a desperate enemy. Every man is expected to do his duty, and every officer know his place, and fill it to the best advantage.

United action must be secured. Loyalty and capability must work together. For the Lord's watchmen will see eye to eye when the Lord returns to Zion. This united condition must be brought about. The mighty work to be done in the earth before the Lord comes can not be accomplished through a divided church.

A strong people must be a united people. But only the Spirit of God can unite them. Self must die in every one, and the Lord by his Spirit live and reign in every heart, before this time of victory is realized. The prophet, in beholding the glorious working of the cause of truth under the power of this union, exclaimed, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that sayeth unto Zion, Thy God reigneth!" And then, to crown the thought with the perfection of beauty, he adds, "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Verses 7, 8.

It is the same blessed thought of unity that filled the soul of David with gladness as he wrote the one hundred and thirty-third psalm. And in its binding he clasped it with something far richer than gold, saying, "There the Lord commanded the blessing, even life forevermore."

Jesus emptied himself; and in all that he did, self did not appear. He subordinated all things to the will of his Father. When his mission on earth was about to close, he could say, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." And he bids us, "Learn of me; for I am meek and lowly in heart." "If any man will come after me, let him deny himself; let self be dethroned, and no longer hold the supremacy of the soul.—"Mount of Blessing," page 27.

# SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

## THE STARCH FAMILY.

(Concluded.)

### HELPS TO STARCH DIGESTION.

STARCH in the raw state is scarcely, if at all, acted upon by the saliva, and only with difficulty by the pancreatic and intestinal juices. If it were not for this latter provision, no doubt multitudes would practically starve; for it is extremely rare that starch, whether in the form of mushes, biscuits, cakes, or piecrusts, is properly cooked; hence the integrity of the pancreatic juice should be regarded as one of the life-saving elements in the human system. Like the rounds in a ladder, there are a series of steps through which starch passes in being transformed into sugar, so that it can be utilized by the body. The first of these steps, as noticed in a previous article, is known as starch as ordinarily cooked, or the pasty stage, and is called "amylodextrin." In this form it is only slowly acted upon by the digestive juices.

If, however, it is subjected to ordinary baking heat, as in the case of common bread, it is still more readily digested. At this stage, it is known as "erthro-dextrin." But when it is subjected to such a high degree of temperature as to become thoroughly browned, as in toasted bread, it reaches a stage known as "achroo-dextrin," and in this form it needs, as it were, only a touch of the digestive fluids to transform it into maltose, or sugar.

An important portion of the real digestive work that is required to convert starch into sugar can be accomplished by the process of thorough baking; and, as cook-stove energy is much more economical than digestive energy, foods containing starch should, whenever possible, be subjected to sufficient heat thoroughly to brown them before they are eaten. Many persist in compelling their digestive organs to do for them what the cook stove might just as well do; just as there are persons who are trying to accomplish for themselves, spiritually, what the Lord is willing and anxious to do for them.

### HINDRANCES TO STARCH DIGESTION.

Starch digestion is hindered not only by water-drinking at meals, but its activity is almost entirely annihilated by strong acids. Careful experiments have demonstrated that one teaspoonful of strong vinegar is enough to spoil the digestion of a whole dinner, so far as the starch is concerned. "What an absurd thing, also, is the use of pickles,—a vegetable product containing starch to be digested by the saliva, and which is saturated with vinegar so that the starch can not be digested at all. How absurd also to put vinegar upon vegetables, or any kind of food requiring salivary digestion." The only rational use of vinegar seems to be to create a pond for its eels to swim in. Some of the stronger acids of fruit, particularly the acid of rhubarb and lemon juice, have, to a certain extent, the same effect. This accounts for the indigestion so often produced by the eating

of lemon pie, or puddings served with strong lemon dressings.

The following is an extract from a report of observations made by Dr. J. H. Kellogg, in the Laboratory of Hygiene connected with the Battle Creek Sanitarium:—

"Dr. Wm. Roberts showed, a number of years ago, that certain substances possess the power of strongly inhibiting, or entirely preventing, salivary digestion. Among the principal substances investigated by Dr. Roberts were *vinegar, tea, coffee, and beer*. All these substances were found to be inimical to starch digestion, even in very small quantities,—a very interesting observation when considered in connection with the great frequency with which cereal foods are taken with tea, beer, coffee, wine, and similar substances. In repeating and extending these observations, I have found most complete confirmation of the observations of Dr. Roberts."

Insufficient mastication is another hindrance to the proper digestion of starch. During hasty eating the saliva does not have opportunity to come in contact with the minute starch granules, and so the starch will receive no further attention whatever until it reaches either the pancreatic or the intestinal juice.

Again: saliva has no action whatever on fried foods, because the fatty substance surrounding the food furnishes an insoluble envelope for the small particles of starch, so that it is impossible for the saliva to come in contact with them, as the saliva has no power to act on fat; and, as a consequence, various fermentations are likely to be produced in the stomach, thus accounting for the severe "heartburn," from which many persons suffer after eating hot, buttered toast.

The activity of the saliva is also discouraged by great extremes of temperature. It is not a good practice to sip liquid foods almost boiling hot, or to partake of iced foods or drinks. We should endeavor to avoid extremes in the temperature of our food, as well as in all the habits and walks of life.

### DIAGRAM SHOWING THE AMOUNT OF STARCH IN MAN'S AVERAGE DAILY FOOD SUPPLY IN PROPORTION TO THE OTHER PRINCIPAL FOOD ELEMENTS:—

Average Daily Food for One Person, 20 Ounces.

(Dry food — containing no water.)

STARCH in daily food, 16 ounces.

PROTEIDS,  
2½ ozs.

FATS,  
1½ ozs.

(There is a small per cent of salts,— mineral element,—together with cellulose,—wood matter,—etc., which is not shown in the preceding diagram.)

TABLE SHOWING THE PER CENT OF STARCH FOUND IN VARIOUS FOOD SUBSTANCES.

FLOUR.		SPINACH.	
Graham.....	69.9	Spinach.....	4.3
Wheat.....	75.4	Head Lettuce.....	2.2
Rye.....	69.7	Potato.....	21.
Barley.....	71.2	White Turnip.....	3.
Oat.....	67.2	Beet.....	9.
Corn.....	69.5	Parsnip.....	7.2
Buckwheat.....	74.3	Sweet Potato.....	25.3
Bean.....	59.4	Cucumber.....	1.4
Pea.....	57.2	Asparagus.....	2.3
Banana.....	77.9	Cauliflower.....	3.4
Arrowroot.....	82.	Squash.....	5.2
Macaroni.....	76.8	Onion.....	8.
		Pumpkin.....	5.1
		Peas, green, garden.....	12.
		String Beans.....	5.5
NUTS.		LEGUMES.	
Chestnut.....	69.	Peas, small.....	52.6
Walnut.....	13.	African.....	57.8
Hazelnut.....	7.2	Green, shelled.....	57.7
Sweet Almond.....	7.8	Beans, field.....	48.3
Peanut.....	1.8	French or	
Cocanut.....	8.	Kidney.....	55.6
		White.....	48.8
VEGETABLES.		Lima.....	60.6
Carrots.....	9.2	Lentils.....	53.
White Cabbage.....	2.6		

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THE OTHER SIDE.

London Express.

THERE is in London, holding a high position in a firm of Eastern merchants, a Chinese who for many years has belonged to the Boxers' secret society in China. "You English," he observed to a London *Express* reporter, speaking English with remarkable fluency, "look at Chinese matters only from your own point of view. Ah! if you could only look at them from ours! Western civilization is to us a mere mushroom. It is a thing of yesterday. We consider ourselves at least two thousand years ahead of you.

"There was a time when we had, like you, our 'struggle for life,' our race for wealth, our ambition for power, our haste and hurry and worry. We, too, had your clever inventions, — gunpowder, printing, and the rest, — but we have lived long enough to find out how essentially unnecessary all these things are.

"We have also had our periods of doubt, fanaticism, and dissension in matters of religion. We have had our martyrs, our reformations, our non-conformists, our intolerance, and finally our toleration, — yes, thousands of years ago.

"But, as I say, we have outgrown it all. From the experience of past centuries we have learned wisdom; from the mistakes and disasters of our ancestors we have learned that none of the things for which we strove were really worth striving for.

"Our passions and ambitions have settled down into a calm desire for happiness in this world; our religion is reduced to a philosophy of life, which the test of the last two thousand years has proved to be absolutely sound.

"We believe that the best thing to pursue in this life is happiness, and we teach our children that their happiness can be secured only by the performance of duty, by the observance of moral and business obligations, and by surrounding one's self with a circle of equally happy friends and relatives.

"If a Chinaman prospers beyond the lot which falls to his kindred, he finds his greatest happiness in sharing his good fortune with them. And in China we never cease to work. There is no such thing as 'retiring from business.' Work is part of our pleasure, because it is part of our duty.

"All through China you will find the same level, uniform spirit of content. You may think we live lives of ignorance and squalor and idleness, but I assure you it is not so. We are as well off as we want to be, and no man can improve on that.

"Now, these being our circumstances, you of the Western world come to us with what you call your new ideas. You invite us to build railways, so that we may fly from place to place at a speed which for us has neither necessity nor charm. You want to build mills and factories so as to debase our beautiful arts and crafts, and produce tawdry finery in place of the beautiful textures and hues which we have evolved after ages of experiment.

"Against all this we protest. We want to be let alone. We want to be free to enjoy our beautiful country and the fruits of our centuries of experience. When we ask you to go away, you refuse; and you even threaten us if we do not give you our harbors, our land, our towns.

"And now, having carefully considered the matter, we of the so-called Boxers' society have decided that the only way to get rid of you is to kill you. We are not naturally blood-thirsty. We certainly are not thieves. But when persuasion and argument and appeals to your sense of justice are of no avail, we find ourselves face to face with the fact that the only resource is to put you out of existence.

"If we wanted your railways and machines, we could, of course, buy them; but we do not. We have no use for them. We have learned to do without them. Yet you say you will force us to buy them whether we will or not. Is that just? I say it is an impertinence — an outrage.

"A good deal is made of the fact that we are not soldiers. Well, we have ceased to be soldiers because we have become civilized. War is a barbarism. The effect of our having arrived at our present stage of civilization is that we have increased and multiplied beyond every other race on the face of the earth. In spite of our great morality (which seems to be very shocking to you, although we recognize in it only a wise provision of nature), the Chinese race is increasing at a greater rate than any other people in the world.

"We could, if we chose, overwhelm the rest of mankind. That we do not do so is due to the perfection of our civilization, our philosophy, and our morals. We number four hundred million human beings, and who could withstand us if we chose to assert our power? Do you think we are unconscious of it? On the contrary, we understand it only too well. Let the white races of the earth appreciate the fact that we, and not they, are its masters.

"There have been twenty so-called successful invasions of China. But what has happened? Have invaders dominated the Chinese? — No. The conquered have absorbed their conquerors. All have become Chinese. The very Jews who have come among us have been absorbed by our race — a thing which has never happened elsewhere.

"Let me repeat that all the forces which divide men in the West have practically no existence in China. Politics, religion, private ambitions, the necessity for expansion, land hunger, gold hunger, — all these have no existence in China. You think that because a Chinaman is inert, careless, and simple, he is a child. There never was a greater mistake.

"He has learned the secret of being happy. His life is placid, and nothing troubles him so long as his conscience is clear.

"There you have our character in a sentence. Let us alone, and we will let you alone."

ASTORIA, June 9. — What is said to be the largest salmon ever caught in the Columbia River was delivered to-day to the Elmore cannery. It weighed eighty-four pounds; and when cut up, made five and three-fourths dozen cans. The monster was four and one-half feet long, and three and one-half feet at the largest circumference. The fisherman was paid \$5.46 for the fish. — *Daily Oregonian*.

A QUERY.

M. E. STEWARD.  
(Battle Creek, Mich.)

THE question has been asked, How could God have been in William Miller's work, when he taught an error?

How could God have been in Martin Luther's work? The keynote of the Reformation was justification by faith. Faith does not make void the law: it establishes the law. Yet Luther was an habitual transgressor of the fourth commandment of God's law.

John Wesley added sanctification to the justification taught by Luther. Wesley and his godly associates did a mighty work for the Lord; but none of them observed the true Sabbath. Can one be justified and sanctified while continuing in sin? you may ask.

God suffered William Miller to make a mistake without setting him right. Christ did the same when the people shouted, "Blessed be the kingdom of our father David, that cometh in the name of the Lord." Could anyone say that God was not in that work? The people could not understand the nature of the kingdom of God at that time; yet their attention must be directed to the One who was about to be crucified for the world; he must appear as the legal heir of David's throne.

Just so the Lord has overruled the errors of his workers. Justification by faith separated his people from the antichristian church. In Miller's time the generation was in existence that was to witness the second coming of Christ, and his church must be made ready for translation. The first thing to do was to separate them from merely nominal professors of Christianity. This the test of the first angel's message accomplished.

On the other hand, very shortly after the disappointment the church saw "the temple of God . . . opened in heaven." Judging from the typical sanctuary, the temple must have the ark containing the tables of the law. And now comes the light on the Sabbath; Luther's and Wesley's works are rounded out; and we behold a harmonious whole — a design so beautiful, so full of tender mercy, that our hearts are filled with reverential love and gratitude.

For twelve hundred and sixty years the papacy "cast down the truth to the ground," till it was said that there was not a doctrine of the Bible which she had not perverted. When the Lord undertook to restore the truth, he did not give it all at once. There has been a gradual unfolding of truth during the last four hundred years. Christ said to his disciples, "I have yet many things to say unto you, but ye can not bear them now." He has given time to understand and appropriate each truth before giving another. What tender consideration is this! Can we help loving and trusting the Lord more as we see him keeping pace with the weakest and smallest?

Coming down to the nineteenth century, William Miller gave the world the first angel's message, — "Fear God, and give glory to him; for the hour of his judgment is come." The great idea of this message is *time*. Since the angel represented the Lord, God's part of William Miller's work was time. Mr. Miller founded his work on Dan. 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." God still gives one point at a time. The sanctuary belongs to the Third Angel's Message, and was not to be understood till the third angel came. It is all plain now, and point by point the dear Saviour is bringing his people to perfection, to present to himself "a glorious church, not having spot, or wrinkle, or any such thing," but "holy and without blemish."



A LITTLE seed lay in the ground,  
And soon began to sprout;  
"Now which of all the flowers around,"  
It mused, "shall I come out?"

"The lily's face is fair and proud,  
But just a trifle cold;  
The rose, I think, is rather loud,  
And, then, its fashion's old.

"The violet is very well,  
But not a flower I'd choose;  
Nor yet the canterbury-bell —  
I never cared for blues.

"Petunias are by far too bright,  
And vulgar flowers besides;  
The primrose only blooms at night,  
And peonies spread too wide."

And so it criticised each flower,  
This supercilious seed;  
Until it woke one summer hour  
And found itself a weed.

— Selected.

#### AN ENGLISH PLEA FOR SIMPLER FOODS.

THE famous English athlete, author, and tennis champion, Eustace H. Miles, M. A. (Cambridge), has recently told his personal diet experience in a book entitled "Muscle, Brain, and Diet: a Plea for Simpler Foods," published by the Macmillan Company, New York. At the age of twenty-eight, being threatened with Bright's disease, the author was ordered to give up alcohol. In his efforts to abandon alcohol, he temporarily discontinued the use of flesh foods. Of the effects produced upon his system by the new régime, he says:—

Before long I grew more learned in such matters; and as time went on, I found that the desire, or even the liking, for alcohol was departing—a thing I had never imagined possible. I found that I was spending far less on my food and drink; that I was saving a great deal of time in various ways; that much of my superfluous fat had disappeared; that my skin was getting a healthier color; that in exercise and at games my clearness of eye, my skill, my endurance, and—a strange thing, surely, between the ages of twenty-seven and thirty-two—my activity and flexibility were all gradually increasing; that my brain work was far better in respect of range of subjects, of sheer quantity, of quickness, and of quality than it had ever been before; that I was somewhat suddenly developing a most satisfactory memory, especially for history and "general" subjects; that I was acquiring for the first time a power of "observation," and a power of quickly arranging my subjects; that I saw many new analogies between one subject and another; that I could work for long stretches of time without a breakdown. In fact, I may say that brain work has become almost as natural a thing to me as breathing, except at night. Even when I go for a holiday, I seldom rest my brain—I usually find it enough rest to change my work.

All this will sound very like self-illusion. "You imagine all this," the skeptic will say, "but it needs proof." In reply I appeal to statistics: That during the last year I have coached nearer to one hundred and fifty than to one hundred honors pupils, that since last

January I have had the schemes of more than ten books accepted by various well-known publishers, and, in the intervals of my coaching, have already written nearly all of them, as well as a good many articles,—all this I can prove.

It is less easy to prove that I have never felt so happy as I do now; that I feel altogether better in every way than I used to; that my motives in life are higher than they used to be.

First of all comes an extraordinary *change of motive*, such as I believe no historian has ever recorded. I began to drop the flesh foods as an experiment; I soon continued to do so because the discontinuance of their use was taking away my desire for alcohol (and so was probably saving my life), and because it saved money and time. The motive here would be self-preservation and the desire to save and gain money and time. Then I continued, not only for the foregoing reasons, but also because my work was improving, my feelings were improving, and my enjoyment of life was increasing. Here the added motive was the desire to increase what was positively good.

Then, while these motives (including self-preservation) still continued to move me, there was added the desire to set an example and to help others; this is a higher motive than the others, and was utterly absent at the start. It is one of the chief of the motives that have led me to write this book.

Secondly, as to *fatigue, depression*, and many other distressing symptoms, I find that they are almost entirely in proportion to the error of food, and not in proportion to the work done. In other words, it is far less tiring for me to do twelve hours a day of the most severe brain work, while eating the proper kinds and amounts of fleshless foods, than to do two hours a day while eating flesh with my meals.

Thirdly, and this will astonish many readers, the better the "condition" I am in, and the better my games and work are, the more I feel errors of diet. I can not help thinking that this must be because my blood is purer, and therefore like a glass of pure water; that is, more likely to be considerably changed by a little "mud" than a glass of muddy water would be; or I might say that I am analogous to a man with a pure mind—he feels an error more sensitively than a hardened sinner would. But even when I am guilty of some error in diet, I do not think that my state falls much below my state three years ago. It is hard to say.

Fourthly, as to *stimulants*, repeated experiments have given results which at first surprised me, but now seem quite to fit in with all the other results. Tea and alcohol have "picked me up," at any rate for the time being, and have left little appreciably bad after-effects, when I have been overtired; for instance, after a hard match played on a more or less empty stomach. But when I have been in the pink of condition, when I can take more exercise and do more work without fatigue than any one of my acquaintance, then tea and alcohol positively depress me. So far from improving my condition even at the moment, both the immediate effects and the after-effects are wont to be almost misery.

Meat, and flesh foods in general, produce depression and tiredness, and pains in one or

more of my joints, within a very short time but more especially so when (for example at dinner party) I have felt perfectly fit to stand with.

This point may be worth noticing: Tea, with me, has usually produced the desire for more tea later on (say after four or five hours). Alcohol, with me, has almost invariably produced the more or less immediate desire for more alcohol or tea. Lastly, the flesh foods, with me, have quite invariably produced, immediately, the desire for one or all of the three,—tea, alcohol, and flesh foods. . . .

Lastly, whereas it might be thought that I should have to eat huge quantities of food to keep up my strength, I do not eat nearly so much as I used to, probably not a quarter, certainly not a half; in fact, so long as I eat the right things (especially proteids), the less I eat and drink—the less I need to eat and drink.

I insist on good health being not merely an absence of certain more or less definite signs of illness or bad health, but on its being also a positive and active tendency toward whatever is good, the tendency to develop, as God meant man to develop, in every direction—physical, mental, and moral. . . .

If a man not only looks healthy and satisfies the doctor's tests, but also is enabled to get out of himself nearly the most possible good in whatever noble direction and for whatever noble end he chooses, then, and not till then, I call him "healthy;" for such a man is bound to feel a tendency and a desire to bring every one else into a similar state of good health.

Thus, in the things of the world, they of the world who strive for the mastery must be temperate in all things: how much more, then, should those who are "not of the world"? For they do it "to obtain a corruptible crown; but we an incorruptible."

#### CONDITIONS IN LONDON.

"IN 1891 there were nine hundred thousand persons living in London whose condition amounted to illegal overcrowding as defined by act of Parliament. Since then the population of London is computed to have increased three hundred thousand, and a great part of this increase is in the overcrowded areas. Such a pitch of overcrowding has been reached. In many districts, after the legal number of occupants of a room have been stowed in or upon the beds, another equal number lie underneath the beds. Beds which used to be let on a 'Box and Cox' arrangement to a day and a night tenant, are now let in eight-hour shifts, three occupants getting the use of them in the twenty-four hours. One of the most appalling facts is that it is becoming more and more common for workmen to be unable to find any kind of lodging at all, and they are actually driven to take their wives and children to the workhouse, while they themselves find shelter in a common lodging house. You may go on piling up wealth; your trade returns may expand and expand; you may add province after province to the empire, but unless this evil is cured, your empire has a canker at its heart, which will grow and grow until the whole fabric comes to the ground with a crash."

And the New York Times says that New York City "is worse" than this extract shows London to be.

"WHEN Emil Zola was in exile, his faithful dog, after searching for him everywhere, mourned, and died of a broken heart. And yet some persons say, 'Only a dog!' Would your dog or horse mourn for you if you were gone? If not, be assured the reason is in you and not in those dumb friends."





"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.

#### THIS DAY.

FATHER, help me on my way  
Day by day!  
Not too far I'd look ahead;  
Brief and plain the path I tread;  
Give me daily strength and bread—  
Thus I'll pray.

Just this day in all I do  
To be true!  
Little loaf takes little leaven—  
Duty for this day, not seven,  
That is all of earth and heaven,  
If we knew!

Ah, how needlessly we gaze  
Down the days,  
Troubled for next week, next year,  
Overlooking now and here!  
"Heart, the only sure is near,"  
Wisdom says.

Step by step and day by day,  
All the way!  
So the pilgrim soul wins through,  
Finds each morn the strength to do  
All God asks of me or you—  
This: obey.

—James Buckham.

#### EXPERIENCES WHILE TRAVELING.

MRS. GEO. A. IRWIN.

It has been my lot to travel a great deal. Of late I have made it a rule to get acquainted with persons on the train, and to drop some seed of truth; and my experiences have been of the most interesting and encouraging nature. I naturally dread a long journey on the cars; but since I have resolved to do it for the Lord, and make of it a means to our one great end, it has lost its dread, and the miles just fly by as I become interested in conversation.

One time, when going South, I looked about the car to see if there was any one whom I thought I could easily approach; and seeing a young girl, I took occasion to sit down beside her, and begin conversation. I found that she was going to my native State, near my old home, and of course it was then easy to carry on conversation, which was mutually interesting. She told me about her home life on a farm, and that she was a professed Christian, belonging to the Methodist Church. She seemed very willing to talk to me, and we formed a pleasant acquaintance. I asked her if she had ever heard the truth which Seventh-day Adventists teach. She said that she had heard of such a people, but did not know much about what they believed, and that she would be glad of reading-matter concerning their faith. When we separated, I gave her my card; and when I reached home, I wrote her a motherly letter, and sent her a copy of "Steps to Christ," which I had mentioned to her on the train. I am having an interesting correspondence with her, and hope to see her at our State camp-meeting, which is to be held near where she lives.

I had a long talk with a traveling man who had heard something in regard to the truth, and had many inquiries to make. He was well informed on the Scriptures, and raised many

objections, but a plain "Thus saith the Lord" was sufficient to satisfy him on every point. In my conversation with him I was impressed more than ever before with the importance of diligently studying the Scriptures, so we may be able to use them at any time, even if we can not turn to the Bible itself. The Lord wonderfully blessed me, and brought the scriptures to my recollection, as he has promised to.

I also made the acquaintance of a woman with a young child, who said she had heard the truth, and would like to know more about it.

A short time ago, as I was crossing the plains, I became acquainted with a young couple who were returning home from their wedding trip. The young woman was frail, and that gave me an opportunity to ask if I could do anything for her. She was glad to have me talk with her, and eagerly listened to all I could tell her about the health principles and proper diet. She said that she had always been delicate, and now she was anxious to be strong, that she might not be a burden to her young husband. As our journey together was a long one, she often came and sat with me, and told me a great deal about her life and her home. I told her about the truth, which is so dear to me. She said that she had heard some of our ministers preach in a schoolhouse near her mother's home; that she and her mother had attended the meetings; that her mother was convinced that we had truth, and that she herself partly believed it. Before we separated, she asked me to write to her when I reached home, and gave me her mother's name and address, saying that her mother would be glad to hear from me, and to know more of our faith.

On that same train I found a sick woman. She heard me say something about Battle Creek, and asked if I knew anything about the place. When I told her that that is my home, she was glad, and said that she was on her way to the sanitarium from her home in Montana; so of course I had a long talk with her. She was anxious to learn all about our people, and I promised to visit her at the sanitarium after I got home.

At another time I noticed a little girl who was sick, and this led me to go to her mother and ask if I could do anything for her. I found that they had been traveling a long way, and that the child was very ill indeed, so they would have to stop off to rest before reaching their destination. I promised to write to the mother, and send her some numbers of *Good Health*. In this way I hope to reach her with the Third Angel's Message.

I know that if we lift our hearts to the Lord in prayer to direct us in speaking to others while traveling, he will do it, and eternity only will reveal how much is accomplished by these little things. If we show ourselves friendly, and take an interest in the welfare of others, we shall always find a response. I was forcibly impressed with the fact that everyone I spoke to had heard something in regard to the truth, and was inquiring to know more. We shall certainly be responsible if we fail to meet these inquiries, and we should always continue any acquaintance we make, with personal letters and reading-matter.

We should never start on a journey without a supply of literature to distribute in a careful way. On leaving the car, it is a good plan to leave in the seat a leaflet or a tract, with special points carefully marked, so as to call attention to them. Nearly every one is glad of reading-matter when traveling, and especially while waiting at depots.

I have been much surprised to find so little of our literature in the depots. It is seldom that a reading-rack is found containing any of our papers and books, although there is no better means for securing a widespread dissemination of the truth. The Spirit of Prophecy has told us that the printed page is doing even more

than the living preacher for the advancement of the truth; and it seems to me that our sisters in every place should take it upon themselves to see that there is a reading-rack in the depot at the place where they live, and that it is kept filled with literature on the present truth. Others realize their opportunity in this way, and there is nearly always literature of some kind, which is eagerly read. At one place I found, chained to the reading-rack, a book on Christian science, and it showed that it had been used a great deal. Why should not we be as diligent in placing present truth in public places as are those who, perhaps ignorantly, promulgate the deceptions of Satan?

#### EXTRACTS FROM CORRESPONDENCE.

SOME time ago I saw an extract from a sister's letter in which she seemed to be in doubt as to our work with fallen women, and I thought perhaps some of my experience might be a help to her.

Two years ago this summer I met, at the bedside of a dying woman, the mother of several children who had gone to school to me. She was in company with a woman who was regarded one of the worst characters in our town of three thousand inhabitants. I felt a great interest in this woman and in the children, who were my pupils; and one day a sister and myself called upon her. After that we met quite frequently. In the winter she was taken with a long sickness, and then we took special pains to do all we could for her. Many times we had misgivings as to what people would think and say, but I know now that the Lord took care of our reputation. This woman recovered from her illness, and I recently received a letter informing me that she had attended the quarterly meeting, and had taken part in the ordinances. I have never been sorry for what we tried to do; and I know that if we do the best we can, the Lord will see to it that our labor is not in vain. It is not safe to let the impressions of the Spirit pass by unheeded.

During, and for a short time before, our last Week of Prayer I was greatly concerned about my low spiritual condition, and my inactivity in this great, closing work. I sought my Saviour in prayer. I felt that there was a work for me; but I was overreaching, and did not receive the answer nor the blessing of the Holy Spirit that I wished. The days of the Week of Prayer passed one by one, until I read the last sermon, and the last prayer had been offered, and the services closed. I can not tell you the sense of sadness, sorrow, and condemnation that pervaded my whole being. On my way home I resolved to continue prayer for myself. On reaching home I went to my closet, and cried, in agony of soul, "Lord, what wilt thou have me to do? Lead me, and I will follow." I was wonderfully blessed, and I saw the necessity of beginning my missionary efforts in my own home. The result is that my children are all interested, and one daughter-in-law is rejoicing in the truth. I soon saw my field of labor broadening, and began in weakness to do in the neighborhood what I had left undone so long. I did not realize then how the dear Lord would lead me, but I have in a strange and unexpected way been called to leave those surroundings, and am in a field where souls are starving for the truth. The Lord is wonderfully blessing me and my family. Kindly remember me at the throne of grace, that I may put on the whole armor, and that I may at last have the rich experience of Ps. 126: 6.

#### REQUESTS FOR PRAYER.

"PLEASE pray for my husband, who is very bitter against the truth. Ask the Lord to show him his need of a Saviour."

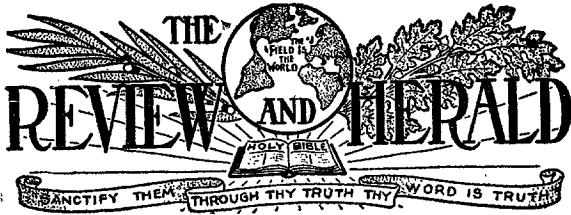
"Pray for my unconverted husband, and for my son of twelve years. My Heavenly Father has given me the assurance that my family shall be saved in the kingdom of heaven. Ps. 37: 4, 5."

"Please pray for my husband. He is a straightforward man, with no bad habits; but because of the misconduct of some in the church, he has become discouraged, and refuses to go to church services, and is gradually becoming indifferent."

Prayer is requested for a sister who has been deserted by her husband, for which there is no cause known to her. She and her little child are praying that the Lord will touch his heart and bring him back to them, and would like the prayers of the sisters in his behalf.

"My husband, although a Sabbath-keeper, does not feel the importance of giving offerings, or even of paying his tithe. Will you not pray that the Lord will send a mighty arrow of conviction to his heart, one that will thoroughly pierce his selfishness, and cause him to lay all upon the altar? We have money which should be used in the Lord's cause."

WHILE many are getting ready to do something, souls will perish for the light and knowledge.—"Gospel Workers," page 180.



BATTLE CREEK, MICH., JULY 24, 1900.

ALONZO T. JONES, }  
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### THE FAILURE OF REPUBLICS.

EUROPEAN writers are expressing and discussing "a decline of belief in the value of the republican form of government." In this discussion, of course, the United States forms a prominent item. This is altogether a pertinent question.

A republican form of government being "a government of the people, by the people, for the people," is simply *self-government*. The people govern themselves by themselves for themselves. And as each individual, as far as he personally is concerned, is the people, a republican form of government—*self-government*—is that in which each individual governs *himself* by *himself*—by his own powers of self-restraint exercised upon himself—for himself, for his own best good in the enjoyment of life, liberty, and the pursuit of happiness.

And so long as that is done, a republic anywhere is a success. But, in a republic, just as soon as a single individual fails to govern *himself* by himself for himself, that republic has begun to fail; and so far as that individual is concerned, a republican form of government is a failure.

Just as soon as two individuals fail to govern themselves, the republic is just so much more of a failure. Yet so long as the majority of the people composing a republic, do individually govern themselves, by themselves for themselves, the government will be a success; because they, being the majority, are able to protect themselves from the infringements of those who fail to govern themselves, and have to be governed.

But just the moment the majority turns to the other side, the moment the number failing to govern themselves crosses the line and becomes greater than the number of those who do govern themselves,—that moment republican government has failed. And though the name may continue for a time, the thing is gone; the government is no longer a republic. At that point, however, the failure does not so palpably appear as when the majority—those who fail to govern themselves—has become larger and yet larger. But when that majority that fails to govern itself, each by himself, becomes so great that its influence is felt upon all the procedure of the government—then republican government has failed utterly; it is no longer a republic in any true sense: it is a despotism—not indeed a despotism of one, nor of a few, but of the many. And a despotism of the many—of the majority—is not at all the least of despotisms. Yet, then, it is only a question of time when the despotism of the many will merge in a few, then in a very few, and finally in a despotism of one,—and that is monarchy.

Wherever in a republic there is found a man who fails to govern himself by himself, in that man there is found an open bid for a monarchy. And when that man becomes a majority, a monarchy is certain. It may indeed be an *elective* monarchy, but it is none the less a monarchy.

Thus it is literally true that in government there are just two things, one or the other of which people must consider—republicanism and monarchy; self-government or government by another; liberty or despotism. What is the republic of France today, but the former monarchy only under another name?

Now anyone who for any number of years has read and thought, knows full well that in the United States the number of those in all phases of society who fail to govern themselves is very great, and

is rapidly on the increase. Notice the startling increase of crime. Notice the strikes that so frequently occur, and at times almost cover the country, invariably accompanied with violence and often with rioting. Notice the electoral corruption—municipal, State, and national. Notice the procedure in State legislatures, especially in the electing of a United States Senator. See the large number of organizations and combinations in different fields, which are constantly being formed for protection, and to beat back that which they know is certainly coming to grind them under. But all these combinations, organizations, and associations are composed only of men who have failed and do fail as *individuals* to govern themselves. And a combination of men for the purpose of governing themselves and others, who, *individually*, have failed to govern themselves, is just as much of a failure in self-government, is just as much of a failure as to a republic, as in the case of the individuals before forming the combination.

Since a republican form of government is only self-government, and since all these things are a universal testimony that the great mass of the people of the United States are failing to govern themselves, it is perfectly plain that this great example of republican government in the world is certainly failing. And when such is the truth which is forced upon the attention of the world, and which the outside world is seriously discussing, what is there left for the world to contemplate other than that which, with foreboding, is mentioned by the London *Specialist*?—

The peoples consider only monarchy and republicanism; and, for the reasons we have indicated, the favor of republicanism declines, with a grave result, we fear, in an increase of *political hopelessness*, and therefore a decrease of political energy.

And the outcome of that can be only that monarchies, and even society itself, shall fail and perish in their own corruption. Thus has it ever been with the nations; thus only will it ever be. And the end hastens.

The following words from an editorial in the *Detroit News-Tribune* of May 27 well describe the present situation of the world:—

There is now a general feeling, which can be referred to no particular facts, nor explained on any rational theory, that we are approaching a period of greater combats [than those of the preceding century], a world-struggle, in which the tremendous machinery which has been organized for war is to be put to a full test between the rival Powers who are grasping at the earth, or all of it that remains unattached to the great empires. There has certainly been no period in the past when the ambitions for conquest were so keen and so widespread as at present; when so many powers, armed to the teeth, were watching with jealousy every movement of their neighbors, and looking about with so little scruple for compensations.

"The nations" are "angry;" and soon there must burst upon the world that "time of trouble, such as never was since there was a nation." "Get ready, get ready, get ready."

In an article in *Harper's Weekly* for May 19, on the subject of labor unions, Rupert Hughes states that "recently in London a laborer was fined by his union for the offense of 'showing up the line' too fast; that is, he had been guilty of laying more bricks than the prescribed limit, which, incredible as it may seem, had been placed at one hundred and forty a day. In New York City twelve hundred bricks a day is thought a good average, while in the West, previously to the latest rulings of the unions, from three thousand to thirty-five hundred bricks were not an uncommon quota for a single man, and on jobs where haste was demanded men have been known to lay four thousand bricks a day."

Speaking of "the plumbers and the allied interests," he writes: "They soon decided that it would be pleasant to limit the daily output of their trade, and now it is forbidden for a plumber to wipe more than so many joints, or for a steamfitter to run more than so many feet of pipe, a day. The rest of the time the man may loaf and invite his soul."

And again: "In the plastering trade, for instance, the more easily intimidated contractor was not per-

mitted even to appoint his own foreman, but must accept the election of the men. He could not discharge a man, and the only way to get rid of an undesirable workman without bringing on a strike was to resort to the technical procedure of laying him off for the time being, or of putting so many men to plaster one corner that they stepped upon one another's feet, and so interfered with one another that some of them resigned of their own volition."

Even further: "The bricklayers were limited [by their union rules] to the laying of fifteen hundred bricks in eight hours, though an expert could more than double this without unwholesome exertion. . . . The plasterers are limited to so many square feet a day, and the other trades are similarly hide-bound. Other restrictions are set also in the matter of the use even of material made by nonunion hands, and certain styles of work are not permitted to machinery."

The writer then asks: "Does it not seem that the laboring man, whose favorite bogie is the trust, has himself organized a trust of the most despotic sort?"

### STUDIES IN GALATIANS.

#### The Two Covenants.

Gal. 4: 21-24, 28.

"TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants. . . . Now we, brethren, as Isaac was, are the children of promise."

As Ishmael was born altogether of the flesh, without any promise of God, but from distrust and unbelief of the promise of God, so was the first covenant—the covenant from Sinai.

And as Isaac was born altogether of the promise of God, solely from dependence upon that promise, so is the new covenant—the everlasting covenant.

The first covenant rested upon the promises of the people, and depended solely upon the efforts of the people. The second covenant consists solely of the promise of God, and depends upon the power and work of God.

The first covenant runs: "If YE will" do so and so. The new covenant has neither "if" nor any of men's doing, but is altogether the doing of the Lord. Look at them as they stand together:—

#### THE OLD COVENANT.

"If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation." "Obey my voice, and I will be your God, and ye shall be my people." "Obey my voice, and do them, according to all which I command you: SO shall ye be my people, and I will be your God." Ex. 19: 5, 6; Jer. 7: 23; 11: 4.

#### THE NEW COVENANT.

"I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8: 10-12.

Let us read the new covenant, beginning with an "If ye will," etc.: "If ye will put my laws into your minds, and write them in your hearts, then I will be your God, and ye shall be my people." "Put my laws in your minds, and write them in your hearts, that I may be your God, and ye may be my people."

If the new covenant read thus, how many persons could ever become the Lord's people? and of how many persons could he ever be the God?—None; all; because no person can write the law of God into his heart; no person can put the law of God into



and; for "the carnal mind is enmity against God: it is not subject to the law of God, neither indeed can be." Nothing short of the power of God alone, through the eternal Spirit, can ever put the law of God in anybody's mind, or write it in his heart.

Yet, to do just this, was practically what the people of Israel agreed to do at Sinai, in the old covenant. For they agreed to keep the law of God "indeed," which no person can do without that law being put into his mind, and written in his heart. They agreed to keep the law of God "indeed," SO that, in order that, they could be his people, and he be their God. Their agreement, therefore, was plainly in effect that they themselves would put the law of God in their minds, and write it in their hearts: and this when, as yet, they knew only the birth of the flesh; when, as yet, they had only the carnal mind, which "is enmity against God; for it is not subject to the law of God, neither indeed can be."

Thus it was by their own efforts that they were to be righteous; and by *this righteousness* they were to make themselves God's people, and win him to be their God.

Thus that covenant was altogether one of works; of righteousness by works; of winning the favor of God by works; of salvation by works.

It was a covenant in which, because of their works, the reward was to be not reckoned of grace, but of debt.

It was a covenant by which there was no such thing as the forgiveness of sins: it was of bondage, and gendered only to bondage.

And this is why that covenant is brought into this letter of instruction to the Galatians. The Galatians were seeking righteousness by works, by their own efforts. They were seeking to be "made perfect by the flesh." But whatsoever Christian seeks righteousness, or to be perfect, *in that way*, has fallen from grace. He has indeed forsaken grace; because "to him that worketh is the reward not reckoned of grace, but of debt." And "if it be of works, then it is no more grace." Rom. 4:4; 11:6.

This was the position and the condition of "the Pharisees which believed," who had led the Galatians astray. Into a system of righteousness by works, and of seeking to be made perfect by the flesh, the Pharisees that believed had turned everything that God had given them to save them from the bondage of self-righteousness and the works of the flesh; and they would even have perverted to that false system the very gospel of Christ itself.

On the other hand, the new covenant is wholly of grace, and of the work of God by grace.

It is a covenant in which the work is solely the work of God, and the righteousness is the righteousness of God.

It is a covenant in which every one who shares it is born of the Spirit, and who thus receives a new mind and a new heart, in which mind the law of God is put, and upon which heart that law is written by the Spirit of the living God.

It is a covenant in which, by the creative power of the promise of God, each one who submits to that promise is *created* a child of God. "For we are his *workmanship*, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

It is a covenant in which, solely because of the mercy of God, and by his promise, there is obtained forgiveness of sins, full and free: the sins and iniquities to be remembered no more forever.

It is a covenant by which indeed forgiveness must be found for the sins of the people even under the *first covenant*. For "he [Christ] is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. 9:15.

Note, again, that in the new covenant there is no mention of any doing on the part of *the people*. The doing is all of God: "I will put my laws into their mind, and write them in their hearts." "I will be to them a God." "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

In the new covenant it is God who is the worker. For it is *God which worketh* in you both to will and

to do of his good pleasure." Phil. 2:13. It is "through the blood of the *everlasting covenant*" that "the God of peace" makes "you perfect in every good work to do his will, *working in you* that which is well pleasing in his sight through Jesus Christ," who is the "surety" of this "better testament." Heb. 13:20, 21; 7:22.

The only way in which the people come into this covenant is passively: they must *submit* themselves unto the righteousness of God. Rom. 10:3. They "*yield*" themselves unto God, and their "*members* as instruments of righteousness *unto God*." Rom. 6:13.

Thus, whosoever is partaker of this covenant in any way whatever, is partaker of it wholly by *the promise of God*; and so becomes, "as Isaac was," a child of promise.

There is no other way to be a partaker of the new covenant than by the promise of God; for there is nothing in the covenant but the naked promises of God. There is no way to be a child of God, but by the promise of God: that promise accepted by faith. Our sins are forgiven, our unrighteousness is pardoned, because God says it; and by the word of that promise we know it. He who accepts and depends only on the promise of God is of the people of God, because God has said it. God is his God, because God has said it. The law of God is in his mind, and is written upon his heart, because God has promised that he will put it in his mind and write it on his heart; and he has submitted himself to God to have it done by God. And having so submitted himself to the righteousness of God, he rests securely in the promise of God *in Christ*, who is the mediator and the surety of the new covenant. And "this is the work of God, that ye believe on him whom he hath sent."

The old covenant consisted, and ever consists, of the promises and the works, of the righteousness, of *people* who know only the birth and the mind of the flesh. The new covenant consists forever of the promises and the works of righteousness *of God* in those who know the birth of the Spirit by the promise of God.

Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam, he accepted the results of the working of the great law of heredity. What these results were is shown in the history of his earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.—"The Desire of Ages," page 48.

#### THE KEYSTONE OF ENGLISH STYLE.

UNDER the foregoing heading the place of the Bible in English literature is most excellently described, by Mr. J. H. Gardiner, in the *Atlantic Monthly* for May, as follows:—

In any study of English literature, if there be any axiom which everyone has accepted without question, it is that the ultimate standard of English prose style is set by the King James Version of the Bible. For examples of limpid, convincing narratives, we go to Genesis, to the story of Ruth, to the quiet earnestness of the Gospels; for the mingled argument and explanation and exhortation in which lies the highest power of the other side of literature, we go to the prophets, and still more to the epistles of the New Testament; and for the glow of vehemence and feeling, which burns away the limits between poetry and prose, and makes prose style at its highest pitch able to stand beside the stirring vibrations of verse, we go to the psalms or to the book of Job or to the prophecies of Isaiah, or to the triumphant declaration of immortality in the epistle to the Corinthians. If one were to figure the whole range of English prose style in the form of an arch, one would put the style of the Bible as its keystone; and one would put it there not only because it is the highest point and culmination of prose writing, but also because it binds the whole structure together. On the one side would be the writing, which tends more and more to the colloquial, which, beginning with such finished and exquisite talk as Dryden crystallized in his writings, runs off into the slack and hasty style of journalism; on the other side, such more splendidly and artfully colored prose as Sir Thomas Browne's or the ponderous weight of Dr. Johnson, degenerating

in the hands of lesser men into precocity or pedantry. And with such explanations we fold our hands in the comfortable feeling that here, at any rate, is one question of literature settled for good; the standard of English prose style is the standard of the authorized version of the Bible; that style is so clear and so noble that there is nothing more to be accounted for.

#### NOW.

"Now" means "at the present time; at this juncture." It excludes the past and the future. It is the present instant in the act of passing. It marks the entrance of the next thought to be evolved, the next breath to be drawn, the next step to be taken.

Everything that pertains to the "now" is "present truth." It is the important crisis in all human affairs, in all religious experiences: it is the instant when decisions are made, far reaching as life and eternity; when the switch is turned, which shapes the future course of our lives to prosperity or adversity, to gain or loss, to victory or defeat, to the happy destiny of the saved or the perdition of ungodly men.

Of this important, decisive "now," the Bible has much to say: warnings to ring in our ears, exhortations to persuade our hearts. Two striking instances the apostle Paul brings to view, in Rom. 13:11: "Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

An imperative duty, and the imperative reasons for it, are here brought to view. The reason is, "Our salvation is nearer than when we believed;" not "when we *first* believed," as it is almost invariably quoted. But the apostle is comparing consecutive events, some of which take place in advance of others; and with the lapse of time, the critical nature of the situation increases. There had been a time when the truth first came to the knowledge of those whom he addresses; and they were persuaded, and believed. The subject of belief was the coming of the day of "salvation." "Now," says the apostle, that day "is nearer" than it was then.

That day has great and decisive blessings to bring; but these are all suspended upon conditions. But if our salvation is nearer, what have we to do, but to sit down and wait for it, and enjoy it when it comes? But that is not it. Salvation independently, indiscriminately, and absolutely, is not nearer, but the *time* is nearer when salvation will be conferred upon those who are ready for it, and when those who are not ready for it will be passed by forever.

And what are these conditions?—We must first "awake out of sleep," we must "cast off the works of darkness," we must "put on the armor of light," we must "walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying," but we must "put . . . on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

How sweeping and far reaching are these exhortations of the apostle! He is addressing Christians; and his words show that even *they* may be asleep, and asleep, too, in the time of the greatest peril and danger. Sleep is a state of unconsciousness and inactivity. But the sleep here charged upon the church is of a peculiar kind. Of some things they are not unconscious; for they *know* the time. "And that, *knowing* the time," says Paul, "that now it is high time to awake out of sleep."

This is a knowledge of *the time* that shows us that our salvation is nearer than at any epoch in the past. We know that we are in the last dispensation of earthly history; that division after division of the features of the great plan of salvation has been wrought out; that the incarnation of our Lord has taken place, and the foundation for redemption been securely laid; that the great agencies to play their part in the theater of prophecy have appeared, and performed their work; that the leading prophecies of God's word, except the closing scenes, have been fulfilled; that the prophetic periods have all expired, without the failure of one specification; and that the closing picture of the condition of things at the end of time, in its political, social, religious, and



## FINANCIAL.

Interpretation the same truth was made known through Daniel's experience. It was the power of the kingdom of God within which delivered and rescued Daniel. It was the power of the principles of the kingdom which kept him so that he did "no hurt," and so the same power could be revealed in his behalf to deliver him "from the power of the lions," so that "no manner of hurt was found upon him." This was the convincing evidence to King Darius that the God whom Daniel worshiped was "steadfast forever, and his kingdom that which shall not be destroyed," or hurt: as the word here translated "destroyed" is simply another form of the word translated "hurt" in the other verses. The power of the kingdom working in Daniel kept him from being "hurt," and gave him the mastery over the wild beasts. The same power of the kingdom will keep every one who believes in his God so that "nothing shall by any means hurt" him, and he "shall not be hurt of the second death." The same power will cause the kingdom to "stand forever," changing the nature even of the beasts so that "they shall not hurt nor destroy in all my holy mountain, saith the Lord." This is the everlasting gospel.

The gospel is the gospel of deliverance. "He hath sent me . . . to preach deliverance to the captives." And so in the great gospel object lesson the Lord said, "I have surely seen the affliction of my people which are in Egypt, . . . and I am come down to deliver them." So Nebuchadnezzar learned to know God as the One who "delivered his servants that trusted in him." The same gospel of deliverance was preached in the kingdom of the Medes and Persians, and King Darius bore testimony to "the God of Daniel," that "he delivereth and rescueth; . . . who hath delivered Daniel from the power of the lions." So we pray, "Deliver us from the evil one," and should give thanks unto the Father, "who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." "Thou forgavest the iniquity of my sin. . . . Thou shalt compass me about with songs of deliverance."

In the first chapter it was stated that "Daniel continued," and now it is added that "Daniel prospered." He continued and prospered because he served God continually, and sought first the prosperity of the everlasting kingdom. And as "the Lord was with Joseph, and he was a prosperous man; . . . and his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand," so it was with Daniel; but both these men met the test of maintaining their integrity under false accusations, and when they were captives in a strange land. Because they submitted to an undeserved punishment rather than "sin against God," and thus sever their close union with him, the prosperity of the kingdom which was within them was soon revealed in their experience among men, and they were then recognized by the world as prosperous men. But Joseph in the prison and Daniel in the den of lions were prosperous men in the eyes of the Lord, because they had steadfastly maintained the principles of the kingdom of heaven, the law of their God. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

W. W. P.

An item illustrating the aptitude of the United States officials in displaying the characteristic of diplomacy as defined in the Sermon department two weeks ago, is the following from a Washington dispatch to the *New York Sun*, June 25:—

The military authorities continue to deny, in the face of orders for a brigade to go to Taku from the Philippines, that more troops have been directed to proceed to China. Coincident with these denials of the military officials is the statement of the Navy Department that Admiral Remey has been told to take as many troops on the "Brooklyn" as she can carry. The government is apparently using every endeavor to get re-enforcements into China as soon as possible, but for some reason it will not admit that fact. This is shown by the determination to send troops on the "Brooklyn." The army transports "Logan" and "Port Arthur" are at Manila, ready to carry the Ninth Infantry to Taku.

For some time we have thought of placing the financial situation of the denomination before the readers of the REVIEW. It has been reported, time and again, and the report is true, that the denomination is deeply in debt; yet we hope that no one for a moment will entertain the idea that it is in a state of hankruptcy, or nearing that point.

Our publishing houses and sanitariums are in debt, but none of them are so involved that they can not meet their obligations. They have properties more than to cover the debts; and should these properties be sold at a fair price, the balance left would exceed their debts by thousands of dollars. So our institutions are not insolvent; they are fully capable of meeting any obligation for which they are responsible.

In this article, however, we wish to speak more especially of the General Conference Association. It is the financial arm of the General Conference. It is solvent; and were its properties sold for anything near what they are worth, its debt could be settled, with quite a sum left. The association holds the deeds of Union College, Walla Walla College, the Graysville Southern Industrial School, the Keene (Tex.) Academy, the Huntsville (Ala.) Industrial School, and has obligations upon some of our other institutions for nearly fifty thousand dollars, besides owning several properties outside of our institutions. Should these institutions and properties be sold, and the proceeds applied upon the debt, it could soon be swept away, and a surplus left.

But no one who knows the value of these institutions, can think for a moment of disposing of them for a money consideration. Therefore, as these institutions are necessary, and the advancement of the cause of present truth requires their existence, the only consistent course is to raise the money and pay the debt.

To build these institutions and to advance the work in other countries, the association has borrowed money. Whether this method was the most judicious one, it is not our province to discuss in this article. Those who borrowed the money and expended it were indeed sincere and perfectly honest in the moves that they made; and the cause has been benefited by their thus doing.

A part of the amount borrowed was secured from persons who wished their money to be used in the work of God, and not feeling able to give it all, loaned it at a low rate of interest, expecting that, unless circumstances extraordinary should arise, they would never draw this money out; and quite a number, under those circumstances, have taken notes of the association bearing no interest. Thus their money is now invested in our institutions and in extending the work in different fields, and is accomplishing much good. Others have not felt able to loan their money without interest, and have taken notes bearing a low rate of interest; a majority of them bearing four per cent, some three per cent, and in a very few instances five per cent; but, as we have just said, the great hulk of the debt is drawing but four per cent interest.

Several years ago some persons in South Africa came into possession of a fortune. The Lord moved upon their hearts to give liberally to his cause; and besides doing this, one of them loaned nearly seventy-five thousand dollars. Interest, at four per cent, has been paid on this sum for several years. This money was expended for the advancement of the work in various parts of the field; and had no money been secured, the work would not, seemingly, have advanced to its present stage of success.

This amount, nearly seventy-five thousand dollars, has been partially paid. We are now owing this person nearly fifty-seven thousand dollars. He needs the money, and requests us to pay it back by the first of next January.

This we shall endeavor to do; but in order to do so, we must secure the money, and we now ask our brethren throughout the United States to aid us.

Aid us, first, by contributions to meet this obligation.

You can help us, secondly, by loaning us money without interest, on as long time as you deem practicable to your own interests.

Thirdly, if you are not able to give or to loan us money without interest, we shall be glad to secure money at a low rate of interest. If you can not afford to loan at a less rate, we will give you four per cent interest, giving you the note of the General Conference Association for one or more years.

We lay these facts before you as they are, and ask you to aid us, and we shall appreciate it very much if you will do so. We have paid interest promptly whenever requested to do so, and expect to be able to do so in the future.

The signs of the times indicate that the end of all things is near. The state of the nations at large, and of society everywhere, should teach us that making investments in worldly schemes is very unreliable, indeed positively dangerous. The love of gain is causing many to make unwise investments; and should a money crisis take place,—and one is liable to come at any time,—banks would be unsafe. Indeed, the safest place to deposit money is in the cause of God, to help on the work of the message.

There is a spirit of liberality coming into our ranks, and plans are being made, and steps are being taken, to free our institutions from debt; and it will be a happy day when this is accomplished; but in the present case we are in need of money, for which we are willing to pay interest, as we have said; and we now ask you, brethren and sisters throughout this country, to send us money, with or without interest. If you can send it immediately, please do so. If you can not, write to us, telling us at what time you can send it.

Should more be received than is necessary to meet the demand already spoken of, there are institutions in Australia that will be glad to receive money at four per cent.

We are not borrowing money to run into debt, but simply to take the place of some that we have borrowed, and that must now be paid. Who will respond? Let us hear from you after you have thought the matter over fully. Address General Conference Association, care of the Review and Herald, Battle Creek, Mich. Please write soon.

S. H. LANE, Pres. Gen. Conf. Ass'n.

## THE RELIEF OF THE SCHOOLS.

## "The Jubilee Song of Freedom."

THERE is still another most remarkable sentence in the Testimony that tells us to hasten to the financial relief of our schools. Here it is: "If all will take hold of this work in the spirit of self-sacrifice, for Christ's sake, and for the truth's sake, it will not be long before the jubilee song of freedom can be sung throughout our borders."

Every fiftieth year, in the days when Israel served the Lord, was the year of jubilee. "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee [“loud of sound,” margin] to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land."

The year of jubilee, then, was ushered in at the time of the day of atonement; the day of atonement was the time when all sins were forgiven and washed away. The day of atonement came every year, but the year of jubilee only once in fifty years. Now what was the great event of the year of jubilee? It is written: "Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you, and ye shall return every man unto his possession; and ye shall return every man unto his family. . . . Ye shall not oppress one another."

Can you imagine a happier state of affairs than when a man knows that every sin he has, or ever has had, has been not only forgiven, but blotted out, and at the same time is conscious that in his earthly affairs every debt is paid, every obligation satisfied, and that he can return to his possession, and freely enjoy it? God knew that no happier condition of things could exist on earth; hence this year was called the year of jubilee, or the year of "the loud sound."



Now we are living in the antitypical day of atonement; we are also living in the antitypical year of jubilee. Very soon those who wish it so are to have all their sins not only forgiven, but blotted out. This is indeed a joyful experience. This is the experience of the day of atonement. Are you enjoying this experience? Along with it comes another experience, that of the year of jubilee. The experience of the year of jubilee is not the forgiving of sins and the wiping out of sins; it is the forgiving of debts and the wiping out of debts.

God calls us to wipe out the debts hanging over our schools. To do this is to enjoy the experience of the year of jubilee, the experience of "the trumpet of the loud sound."

We have long been looking for the loud cry of the third angel. If we will do this thing which God has told us to do, the song of the loud cry will soon be sung throughout our borders. This is a real, practical thing; and let every man, woman, and child who expects to have a part in it take hold in this as God gives light. This experience is not a sentimental one; it is an experience that comes from doing what God tells us to do. The list of the names of those giving to this fund is swelling. Let us keep on swelling it; for to swell it is to swell the loud cry of the Third Angel's Message.

W. O. Palmer.....	\$1,000 00
G. A. Irwin.....	100 00
Russell Hart.....	100 00
Frederick Griggs.....	50 00
H. W. Cottrell.....	50 00
J. N. Loughborough.....	50 00
J. L. Locke.....	20 00
J. L. Whitney.....	50 00
Lloyd Manful.....	50 00
Mary Lamont.....	50 00
Ella M. Nesmith.....	50 00
W. H. Gilmore.....	50 00
W. T. Knox.....	50 00
C. A. Rood.....	20 00
Greenville Holbrook.....	50 00
Alex Patton.....	50 00
A friend of the truth, Ont.....	100 00
Hans N. Hanson.....	100 00
E. Erickson.....	50 00
R. F. Clark.....	25 00
W. Newton.....	50 00
F. J. Edberg.....	50 00
Hannah Carlson.....	25 00
Mary E. Moulton.....	25 00
J. E. Rikardson.....	50 00
Thomas Hurd.....	100 00
A. M. Hurd.....	25 00
Maria Clauson.....	25 00
D. S. Harper.....	25 00
A. M. Hills.....	100 00
H. E. Crane.....	25 00
J. S. Brower.....	25 00
D. E. Fish.....	50 00

Send money to A. G. Adams, care Review and Herald, Battle Creek, Mich. P. T. MAGAN.

#### THE CHRISTIAN VOLUNTEERS OF BATTLE CREEK.

In the Review of July 10, under the heading, "Young Peoples' Societies," there was presented the matter from the Testimonies calling for an organization to be undertaken by Seventh-day Adventist young people. Although these Testimonies have been in our hands from six to seven years, we have no knowledge of any definite action having been taken by our denomination previously to a year and a half ago, when Ohio moved out.

Recently, upon the recommendation of the Michigan Conference and the Battle Creek church board, steps have been taken to effect an organization in this church. Several weeks ago Elder S. M. Butler, president of the Michigan Sabbath-school Association, who is especially interested in this movement, was in the city, and rendered valuable assistance in beginning this work. We are glad to be able now to report that the society is in good working order. While it began quietly and unostentatiously, its influence is widening, and its membership is increasing with every weekly meeting.

Among the special features we wish briefly to speak of the following:—

#### ORGANIZATION.

Owing to the large number of young persons in the several institutions in this city, it has been found necessary to have a larger corps of officers than might be needed in smaller churches. Hence our constitution provides for a president, four vice-presidents (one representative from each of the institutions and one from the church at large), a secretary, a corresponding secretary, and a treasurer. These officers, together with one of the pastors of the church, constitute the board of managers, refer-

ence to which is made later on. A vigilance committee was also chosen, whose duty it is to look after absent, delinquent, and discouraged members, and to seek for new members.

#### NAME.

We have chosen the name, "Young People's Society of Christian Volunteers," since the Testimony calls upon us to "form companies, and as soldiers of Christ enlist." This is the name under which the Ohio society is working, and also about thirty local societies in Michigan.

#### OBJECT.

It is the prime object of the society to work for the salvation of young persons in the families of Sabbath-keepers, and to seek, by means of literature, etc., to spread the truths of the Third Angel's Message to "every nation, and kindred, and tongue, and people."

#### MEMBERSHIP.

The membership consists of active, associate, and honorary members. Only active members have any vote in the business of the society, and they are also expected to participate in all the prayer-meetings. The age limit of active members is fixed at from fifteen to thirty-five years. "All worthy young persons who have not openly professed Christ, but who believe the Bible, and are in harmony with the principles of the society, may become associate members. Active members shall interest themselves in their welfare, and by prayer and judicious labor seek to bring them into the fullness of Christian life and active membership." "All other persons of good, Christian character who are interested in the work of the society may become honorary members. It is understood that the society may look to them for moral and financial support."

"Applicants for membership shall satisfy themselves that they are in harmony with the principles of the society by making a careful study of its constitution. They shall then be approved by the board of managers; and, having signed the constitution as a pledge that they intend to comply with its requirements, shall, when elected by a two-thirds

vote of the active members present at any regular meeting of the society, be members in good standing."

#### THE PLEDGE.

As a part of the constitution, all active members sign the following pledge: "Trusting in the Lord Jesus Christ for strength, I promise him that I will always endeavor to do what I believe he would do if he were in my place; that I will read the word of God and pray to him every day; and that I will do what I can by personal effort and with my means, to carry quickly the Third Angel's Message to every nation, and kindred, and tongue, and people." As an active member of the Christian Volunteers, I promise to be true to all my obligations: to be present at, and take some part, other than singing, in every meeting of the society, unless hindered by some cause which I conscientiously believe would detain my Lord and Master under like circumstances."

In this effort we have sought to follow the direction of the Spirit of the Lord: to form a company "somewhat after the plan of the Christian Endeavor order," to "see what can be done by accountable human agents in watching for and improving opportunities to do work for the Master." Yet it will be evident to every careful reader that the work is to bear the characteristics of the Third Angel's Message. We believe that this work will be educative,—that in the part young persons take as leaders, they will be obliged to study the word of God as bearing upon history, prophecy, and practical Christianity.

And now, young people of the Seventh-day Adventist Church everywhere, what will you do in this matter? The Lord has spoken, and may his Spirit, which indited the Testimonies, move upon your hearts to earnest and immediate action. We trust the time is not far distant when we can have a national organization, and thus bring into the work all isolated young persons. Anyone desiring information in regard to the beginning of the work in his own church can receive such by writing to our corresponding secretary, Mrs. Grace Durland Mace, 271 W. Main St., inclosing stamp.

CARRIE HATHAWAY, Sec.



#### THE NEEDS OF PORTO RICO.

LAST week, in the Studies on the Field, the lesson was on Porto Rico. We have received a copy of a letter written by a gentleman in Porto Rico to a friend, a doctor, in Indiana. This letter will give a good understanding of the condition and needs of the people of Porto Rico; and will go well with the lesson, in last week's REVIEW, on the field. This brother writes:—

The condition is not ameliorated a whit. Giving occasional mouthfuls of bacon, rice, and beans to an anæmic, half-clothed, shelterless wretch only prolongs the torture. The government and its officers have the best of intentions, and have spent much time, money, and labor in the relief, so that one can not put real blame on them; still one who sees the real suffering that still exists can not help but realize that there is something wrong somewhere. The officers' wives and other American ladies have formed societies to aid this work in San Juan, Mayaguez, and Ponce, and are genuinely helping hundreds; but after all, I am sure that they would be among the first to acknowledge that the peculiar conditions existing here prevent many from receiving or from giving when willing to do so, and that often they are baffled in this work.

Imagine, if you can, a planter, with a hacienda of four hundred acres of coffee, bananas, pineapples, tobacco, and a lot of other crops, having to beg rations from the government to support his family! Yet such cases are not so very uncommon in this or other parts of the island. Can you wonder that a family once accustomed to live in luxury among a host of peons, are ashamed to go barefooted among their peons, and beg for a mouthful of food?

As to the lower classes, they are dying by the hundreds for lack of nourishing food and proper

treatment. They are intensely ignorant in many respects, and often full of vices, so that their way of living, and their vices, make them an easy prey to disease and starvation. My work is almost entirely among them. I was sent here the fifteenth of last December, and since then I have been engaged almost continuously in this work. There are twelve thousand persons in this "jurisdiction," and no doctors. Between constant appeals for medicines, etc., and the charge of the city hospital, my hands are full. The latter is a lumber building, without beds or bedding, no surgical appliances or conveniences, no funds except such as I create, and yet only twelve have died in three and one-half months. Patients arrive here in the last stages of disease,—often complications of diseases,—and never a person lends a hand, or gives me a cent to help in the work. The government authorizes me to draw such rations as I may need, but—such rations! especially for a crowd of patients so debilitated that often they can not keep milk on their stomachs! I have to sell a certain quantity of rice, beans, or bacon each day to buy milk, eggs, bread, etc., etc. I have no trained nurses, and no cook who is worth her salt. I have to receipt for any trash (I say trash because it is only too useless for my needs here, though valuable elsewhere).

Though I have had wonderful success, I feel myself so deficient in knowledge that at times I feel like quitting in despair! Meanwhile, the natives are dying by the hundreds weekly from causes that are all preventable. Congress has disgraced us all! Our government has disgraced itself by going back on the authorized proclamation made by General Miles when landing here. We, who came here with the General in 1898, re-echoed his words joyfully to the poor, ignorant peon class, as well as to the better class, only to have these words thrown back at our teeth with scorn by the Spanish element, now are confirmed in their opinions of our so-called disinterestedness (?) in declaring war! Oh, I

of it! What can we say in answer? We can hang our heads and preserve silence. When Henderson and others openly declare that Congress was influenced by the monopolies in passing the Foraker bill, what can we say? We are in conscience bound to feel that the whole affair is a disgrace and a shame, unworthy of a nation that declared its actions to be most worthy, in such loud tones of voice. During two and one-half years of military service I have served Uncle Sam faithfully, and without any discredit to him or myself, as my record of service can prove, pluming my faith in the righteousness of the cause; but now I can see that they are "out-Englishing the English" in the treatment of the natives here. Would to God that some of the pro-Boer papers in the States would send honest representatives here to see the truth as it is. They would, for very shame, cease to talk about England's maltreatment of the Boers or— even the Irish!

A few days ago this town of Las Marias was favored with a flying visit of two Presbyterian ministers. They preached one sermon in a schoolhouse, though they do not speak Spanish perfectly, to a crowded house of all classes. The people voted almost unanimously inviting these gentlemen to return. This proves to me more than ever how ready the Porto Rican people are to receive the gospel, pure and simple. A colored colporteur was here, selling Bibles and Testaments, and sold out all his stock. But where are our canvassers and colporteurs? Are they stocked with less faith or energy? Would to God we had a few at work here who knew something of Spanish! My knowledge of the Seventh-day Adventist canvassers is such as to make me believe that it would be good work if our publishing houses would pick out a few good men and women, and educate them in Spanish. At the same time, "Great Controversy" ought to be translated into Spanish, together with "Two Republics," for sale here. Any kind of a wedge, with which to break open the block of ignorant superstition, is better than none. Also a good work on Spiritualism, such as "Modern Spiritualism," by Elder Uriah Smith, would sell like the proverbial hot cakes, as that deception permeates this island through and through.

Doctor, if you desire to start in practice, right here in this town is an excellent opening. The town itself is small, but the "jurisdiction" includes twelve thousand persons. There is no doctor here, and the city council is willing to pay a fixed stipend of from sixty to one hundred pesos for the charity work one does here. Doctors here do not furnish medicines, but prescribe only. Living is cheap, and one can do well after a year or two, when he understands the language. Do you know of one who is able to come, who cares enough for the truth to do so?

Other denominations are stepping in, supporting themselves right here, and gaining converts. What are we doing? I am the only one on the island, and am so tied by the army restrictions that I can only give Bible talks and a few studies wherever I can create or find an interest. The Seventh-day Adventists are letting an unequalled opportunity pass to sow the seed; and surely God will say to us, "Where is . . . thy brother? . . . The voice of thy brother's blood crieth unto me from the ground."

#### EXPERIENCE.

It gives me pleasure to have the privilege of saying a few words through the REVIEW AND HERALD. From week to week for many years, and in the many places we have called home, the REVIEW has come to us laden with precious truth. It came to us when we were young and strong; and now, while age is making its marks upon us, it comes, a welcome messenger, telling us that the battle will soon be over. As we see the names that often appeared in its columns dropping out, we are reminded that we are in an enemy's land; and as new names appear, may the same Spirit rest upon the writers that caused the pioneers of this message to write for its pages.

We receive many letters that fill our hearts with joy, and tell us that the writers have kept track of us these years, through the reports in the REVIEW written by us. No doubt many think it strange that we have changed our home so many times. Well, I will tell the reason. Many years ago, while we lived in Iowa, the Lord said to this people that families should move into cities and new places, and live the truth; and that, by a humble, godly life, the truth would be preached.

If each family had followed this word faithfully, where would we be to-day? Many cities would have been warned. One faithful family would have earned the largest city in the world since that time. The Lord pity us for doing so little. May our young men and women who are starting out in the cause realize the blessed advantages they have.

When we accepted the truth, no institutes were held for Bible workers and others; there were no camp-meetings, no Conferences, no houses of worship. No one thought of being paid for his preaching. Oh, that the Lord would raise up men and women, and so fill them with the spirit of the message, and of sacrifice, that they could not keep still, on account of the burden for the thousands who sit in darkness!

Do not be afraid of starving. There is no danger. It is true that we could tell you some of our experiences, when it seemed at times as if the wolf would get the upper hand. But when the Lord saw best, the needed blessing came. How glad we were that we had held on when all looked dark! We would not take a million worlds like this, and have settled down in one place, and perhaps had a few farms and a bank account. The souls that are to-day rejoicing in the truth are worth more to us than all the wealth of the rich in this world. The desire of our heart is to meet our Heavenly Father, and say, Here are the souls you have given us to share the joy of eternity with us.

I would say to our young people in this Southern field, Take hold of this work. Begin just where you are. First let the truth have its sanctifying effect on your own heart; then, with the love of God for poor, perishing souls, do what you find to do just where you are. Then we shall soon have a native ministry—workmen approved of God, burdened down with all they can do.

I began this to write a short report; but I see I have made a failure; but will let it go.

D. T. SHIREMAN.

Hildebran, N. C.

#### THE ONTARIO CAMP-MEETING.

THE Ontario camp-meeting is now in the past, but the memory of it will linger with all who were present; and with some its influence will remain till life on this earth, in its present condition, shall end. That it was a time of refreshing was acknowledged by all, without a single exception, at the last social meeting held on the grounds.

It was a scene long to be remembered, when, on the first Sabbath afternoon, nearly all present, including the ministers and workers, engaged in confession of sins, and in prayer for full and perfect liberty in Christ Jesus. The work of heart-searching, which was begun at that meeting, continued through the remaining days.

Nowhere was the guidance of the Lord more manifest than in the carrying on of the Conference business. As is usual on such occasions, some perplexing questions had to be dealt with; but the Lord did not leave his work to finite beings without giving his controlling Spirit to direct.

Although this Conference is only in the first year of its existence, its prospects are favorable. To those who have contributed to its support in its infancy, it is a great relief to learn that its financial condition has steadily improved.

The urgent calls for the ministry of the Word are so numerous that it is impossible for the Conference Committee to supply them all, with the present limited corps of workers.

We hope that the influence of the meeting will extend to every lover of truth in the province, and that all will be stirred by the Spirit of the Lord in such a way that the year on which we have entered will show such a growth not only in numbers, but in spirituality, that the number of our workers can be greatly augmented, and the many opportunities the Lord is holding out to us be improved to the very best advantage, while the winds of strife and commotion are being held.

Harmony and good will were the characteristic features of the meeting. When the enemy came in like a flood, in a desperate effort to bring in disunion, there was such a rallying to the standard raised by the Lord that the enemy was driven out in defeat, and notes of victory and songs of freedom resounded throughout the camp.

Resolutions suggested by committees for advance steps in all the different branches of work before us were so heartily welcomed, and were adopted in such a spirit, that there is every reason to expect that all will unite in one supreme effort to co-operate with the Lord in extending the work of the Third Angel's Message throughout our borders, and thence to regions beyond.

Perhaps the most hearty response was made in taking hold to carry out the plan for the relief of our educational institutions; and as a result, we confidently expect a more complete unification of our churches.

The preaching was pointed and practical, being mostly upon the fundamental principles of present truth. An exceptional interest was evinced by the citizens of Guelph. A pavilion of twice the dimensions of the one in use would doubtless have been filled to overflowing. Hundreds of persons

were compelled to stand to listen to the truths presented. We were favored with the presence of Elder A. J. Breed, superintendent of the District; Elder J. W. Collie, of Battle Creek College; L. A. Smith, editor of the *Sentinel of Liberty*; and Dr. John F. Morse, of the Battle Creek Sanitarium.

The last Sunday of the camp-meeting the ordinance of baptism was administered to thirteen persons, in a stream not far from the camp. A large audience assembled to witness the scene. The Spirit of the Lord was present, and deep impressions were made upon the minds of the people.

J. H. WATSON.

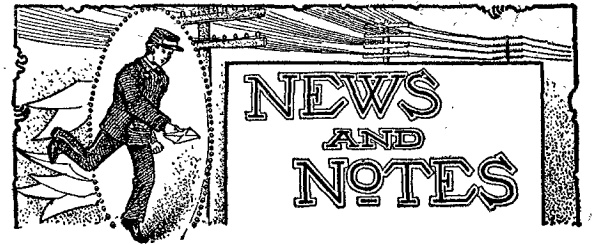
#### AUGUST STUDY OF THE FIELD: PART I.

##### "The Needs of Mexico."

July 29 to August 4.

(Text-book, *Missionary Magazine*.)

1. How do the educated classes of Mexico look upon any form of religion?
2. Tell something of the religious belief of the poorer classes.
3. Why could the self-supporting laborer who is able to employ the natives, accomplish a good work among them?
4. Mention some plans that might prove a means of reaching these people.
5. Describe the work that has already been entered into with success. Mention other openings of the same kind.
6. What publications have been issued in the Spanish language? Name additional ones needed.
7. What has been done by the colporteur in Tacubaya?
8. Mention other countries in which the Spanish publications can be used. What is the aggregate population of these countries?
9. What can you say of the translation of the New Testament and its circulation?
10. Give several reasons that should lead our young people to fit themselves for labor in the Spanish fields.
11. What religion permeates all Spanish-speaking countries? In what particular is the Third Angel's Message especially due to their inhabitants?



— It is estimated that the Delaware peach crop will aggregate 4,000,000 baskets.

— Unprecedented cold weather is reported in Austria and Switzerland, with heavy fall of snow.

— Germany will leave her market open to American meat until fall, in consideration of reciprocity.

— The Federal Steel Company, at Lorain, Ohio, has closed, throwing 4,000 men out of employment.

— While testing a telescope in Rochester, N. Y., July 9, workmen saw a thief stealing a crock of butter, one mile away, and caused his arrest.

— The family of the late Baron von Ketteler, who was murdered by Boxers in Peking, has received a telegram of sympathy from Li Hung Chang.

— Six hundred Afridis have attacked and killed a number of Afghans who were engaged in building a fort on the Indian frontier. Indian officials fear that another war is brewing.

— A large number of Boers purpose settling in Gazaland, Portuguese territory. Many Boer herds have already been driven across the border. It is said the Portuguese welcome the movement.

— Because of the barbarous treatment of the wounded allies by the Chinese, Admiral Seymour, at the request of the men, had all the men shot who were unable to proceed with the column. They preferred to be shot, rather than to be tortured by the Chinese.

— The British secretary of war stated, in the House of Commons, that 71 guns of position, with 11,740 rounds of ammunition; 123 field guns, with 49,400 rounds; and 297 machine guns, with 4,228,400 rounds of ammunition, had been shipped to China since April, 1895, by British firms. A German firm had supplied China with 460,000 Mauser rifles and 3,000,000 rounds of ammunition in the same period. These are now all being used against these and the other nations. Only the other day, Russian officers, military instructors in the employ of the Chinese government, fought against Russian troops and others at Tien-tsin. Indeed, if they had not, they would have lost their heads, the same as would any Chinese officer.

— General Diaz has been re-elected president of the Mexican Republic.

— Strikers in Rotterdam recently fired on the soldiers, wounding ten of them.

— Mr. Kogoro Takahira has been appointed Japanese minister at Washington.

— The world's Christian Endeavor Convention opened in Wesley's Chapel, London, July 13.

— Rain has fallen over nearly all India, and the prospects for crops have greatly improved.

— The Italian Chamber of Deputies has ratified the commercial treaty with the United States.

— The business portion of Prescott, Ariz., was destroyed by fire, July 15; loss, over \$1,000,000.

— The output of the Cripple Creek (Colo.) mines for the six months ending with June, was \$12,413,070.

— Dr. Mumm von Schwartzstein has been appointed to succeed the late Baron von Ketteler, as German minister to China.

— The number of bodies recovered so far, from the debris of the North German Lloyd piers and steamers at Hoboken, N. J., is 178.

— The governor of Honan, a province of China between Shanghai and Peking, has issued a proclamation in favor of the Boxers.

— The State Department of the United States has made public its note to the European Powers, defining the policy of this country in regard to China.

— The governor of Port Arthur, China, reports that 40,000 Manchurian troops were within nine miles of Niu-chuang, July 7, and had destroyed the Russian mines.

— The French Chamber of Deputies and the Senate recently voted an additional 14,500,000 francs (\$2,798,500) for the purpose of carrying on French operations in China.

— The union employees of the St. Louis street-car company have renewed the strike, recently called off. They claim that the company is not living up to its agreement.

— The commerce of Montreal for the year ending with June, was the largest in the history of that port. The customs revenue has increased more than fifty per cent since 1895.

— A steamer arriving at Victoria, British Columbia, from Sydney, Australia, reports that the British flag has been raised over Savage Island, 300 miles northeast of the Tonga Islands.

— The number of persons now receiving relief in India is 6,013,000. The governor of Bombay reports that there were 10,320 deaths from cholera, and 6,502 fatalities from famine, during the last week in June.

— The Chinese minister at Washington, Wu Ting Fang, has sent a dispatch to the Taotai, of Shantung, China, requesting him to cable any information he may have in regard to the fate of United States Minister Conger.

— England has ordered eight regiments in India, with artillery, to prepare for service in China. Italy is preparing to send 5,000 men, and the United States talks of keeping an army of 16,000 men over there during hostilities.

— During the year ending June 30 the total amount of the business of the money-order division of the New York City post office, was \$149,254,375, as against \$111,772,618 for the preceding year, an increase of thirty-three per cent.

— President Steyn, of the late Orange Free State, and General De Wet are retreating into the mountainous country of South Africa, with about 3,000 men. Lord Roberts reports several skirmishes, in which the Boers were defeated.

— The National Educational Association held its annual convention in Charleston, S. C., July 10-14. It recommended "the extension of the American common school system to Cuba, Porto Rico, and the Philippine Islands, as the best means of laying the foundations of social order and effective local self-government."

— It is stated that "the Japanese on this side of the world are now among the elements of disturbance. In a big fishing town in British Columbia, the cannery have combined, and will give no more than twenty cents a fish. The white fishermen demand twenty-five cents. Of the 7,000 fishermen, 4,000 are Japanese, and they are taking anything the cannery offer. The whites refuse to fish, and have threatened the Japanese if they continue. Every Japanese has a rifle in his boat ready for the whites."

— Since Porto Rico has fallen into the hands of the United States, cheap labor, much of it from neighboring islands, especially the British West Indies, has rushed into it. The immigrant inspector at New York, who was sent to Porto Rico to look into the condition of the islands with respect to immigration, has returned to this country, and says that Porto Rico has already a surplus of laborers. He "favors a vigorous enforcement of the Federal Immigration law," and states that "there is considerable friction between native laborers and those who have rushed in, many of them a bad class of people from Martinique and Saint Thomas, ready to underbid."



### CAMP-MEETINGS FOR 1900.

#### DISTRICT ONE.

Virginia, Richmond,	Aug.	9-20
Vermont, St. Johnsbury,	Aug.	16-27
Maine, Ellsworth,	Aug. 23 to Sept. 3	
New York, Lyons,	Aug. 30 to Sept. 10	
West Virginia,	Sept.	13-24

#### DISTRICT TWO.

Alabama, Frutthurst,	Aug.	2-12
Georgia, Norcross,	Aug.	10-19
Carolinas, Asheville, N. C.,	Aug. 23 to Sept. 2	
Tennessee River,	Sept.	6-16
Cumberland Mission, Harriman, Tenn.,	Sept.	14-23

#### DISTRICT THREE.

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

#### DISTRICT FOUR.

Nebraska (local), Oxford,	Aug. 28 to Sept. 2	
*Nebraska (State), Seward,	Sept.	13-23

#### DISTRICT FIVE.

Texas (State), Dallas,	Aug.	2-12
Kansas (local), Stockton,	July 23 to Aug. 5	
Kansas (local), Clay Center,	Aug.	9-19
Kansas (State), Emporia,	Sept.	20-30
Arkansas, Booneville,	Aug.	9-20
Missouri, Kansas City,	Aug.	16-27
Oklahoma (State), Oklahoma City, O. T.,	Aug. 30 to Sept. 10	
Colorado (State), Denver,	Sept.	6-17
Colorado (local), Grand Junction,	July 26 to Aug. 1	

#### DISTRICT SIX.

California, Long Beach,	Aug. 23 to Sept. 2	
Montana (local), Red Lodge,	Aug.	16-26
Montana (local), Bitter Root, Woodside,	Aug. 30 to Sept. 9	
Upper Columbia (local), North Yakima, Wash.,	Aug.	9-19
Utah, Salt Lake City,	Aug.	15-22

\* 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.

BATTLE CREEK COLLEGE offers to take a limited number of young men who have had experience in printing or painting, and allow them board, room, and tuition in exchange for their work. Correspond at once with J. W. Collie, Battle Creek College, Battle Creek, Mich.

#### ADDRESS.

THE post-office address of J. H. Rogers is Lock Box 102 Desmet, S. D.

#### APPOINTMENT.

SABBATH, July 28, an educational meeting will be held at Kalamazoo, Mich. The importance of the subject calls for a large congregation. Time, 10:30 A. M.

E. A. SUTHERLAND.

#### VERMONT, NOTICE!

THE annual meetings of the Vermont Conference and Tract Society will be held in connection with the camp-meeting at St. Johnsbury, August 16-27. Let all our churches in Vermont see that the full number of delegates are elected and sent to this meeting, reaching the grounds at the first of the meeting if possible. We should be pleased to have all tithes, offerings, and pledges due the Conference placed in the hands of the treasurer by the time of this annual meeting, that we may be able to pay in full all accounts with laborers, etc. Elders H. W. Cottrell, I. H. Evans, Allen Moon, M. C. Wilcox, also Brother S. N. Curtis, Professor Griggs, and Dr. Nicola, are expected to attend this meeting; but, best of all, the Lord is going to attend.

Elder Purdon will look up the matter of railroad rates, and will make announcement later. Come to this important gathering, brethren and sisters, and bring your children with you. Let us seek the Lord together once more.

J. W. WATT.

#### BUSINESS NOTICE.

WANTED.—A good, trusty girl to assist in making cane syrup for this fall. Must be Sabbath-keeper and have a pleasing way; must also furnish references. Good wages to right person. Correspondence solicited with an experienced salesman. Address J. T. Brace, Lock Box 4, Wacousta, Mich.

#### PUBLICATIONS WANTED.

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

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

GEO. R. HULTON, JR., Oakmont, Pa.

E. A. HIMEBAUGH, Verona, Pa., Signs, Sentinel, Instructor, Life Boat, tracts.

Mrs. Geo. R. Cummings, Park City, Mont., tracts on the Sabbath, the second coming of Christ, and Sister Henry's tracts.

Mrs. H. G. Washburn, Waterloo, Iowa, REVIEW, late numbers of 1899, and those of 1900 containing "Third Angel's Message."

M. D. SMITH, Shibley, Ark., has enough reading-matter for the present.

## Obituaries.

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

MOHR.—Died in Pasadena, Cal., Feb. 23, 1900, Dr. R. J. Mohr. MARY E. CLARKE.

PERKINS.—Fell asleep in Jesus at Stevens Point, Wis., Sister Jane Perkins, in the seventy-fifth year of her age. She leaves a daughter and two sons. Words of comfort were spoken by the writer, from 1 Cor. 15: 40. F. W. PHELPS.

KETRING.—Died July 4, 1900, at Wichita, Kan., of paralysis. Jacob T. Ketring, aged 60 years, 4 months, 29 days. Eleven years of faithful service in the message ripened him for a subject of the first resurrection. W. W. STEBBINS.

BEAN.—Died at the home of her sister in Nashua, N. H., May 4, 1900, of paralysis, Sister Eliza Bean, in the seventieth year of her age. Sister Bean's faith was strong in the soon coming of the Lord. The funeral services were conducted by the writer. A. H. CLARKE.

RICE.—Died near Homewood, Kan., July 1, 1900, Charles W. Rice, aged 45 years. He had been a great sufferer for more than twenty years, from the effects of a sunstroke. He suffered much, but exercised great patience, yet desired to depart and be at peace. J. L. RICE.

TYLER.—Died at North San Juan, Cal., June 7, 1900, Emma G. Tyler, wife of Joseph A. Tyler. Sister Tyler accepted present truth about twenty-six years ago in Oakfield, Me., through the labors of Elder J. B. Goodrich. Words of comfort were spoken by H. C. Langley (Methodist). L. A. PEGG.

JACKSON.—Died June 14, 1900, at Searcy, Ark., of nervous prostration, Mrs. Anna Jackson, wife of Brother J. C. Jackson. Sister Jackson had accepted the Sabbath, but did not understand all the truths taught by our people. Words of comfort were given by the writer, from Job 14: 14. J. W. THORN.

WELCH.—Died near Van Wert, Ohio, May 7, 1900, of pneumonia, Alma R. Welch, wife of Henry Welch, aged 67 years, 6 months, 6 days. She had been a faithful member of the Seventh-day Adventist church near Van Wert since 1878. Funeral sermon was given by Elder D. E. Lindsey. GEO. A. WELCH.

AREY.—Fell asleep in Jesus at Lowell, Mass., April 14, 1900, Sister Amber I. Arey, wife of Herbert L. Arey, in the thirty-first year of her age. She leaves a husband and five small children to mourn their loss. Appropriate words were spoken to the bereaved family and a large number of friends, by the writer. A. H. CLARKE.

FRINK.—Died at the home of her daughter, in Perryshurg N. Y., June 25, 1900, aged 69 years, 9 months, Mrs. Lucretia Frink. Although a great sufferer, she passed away in perfect faith, trusting in the Lord. Funeral services were held at the Methodist church. Words of comfort were spoken by the Methodist minister, from the ninety-third psalm. W. H. FRINK.

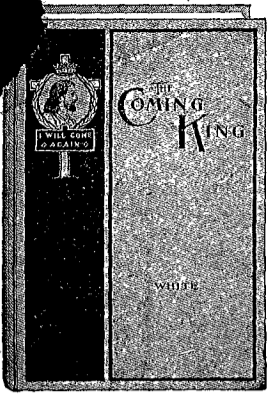
NICHOLS.—Died at Riverside, Mich., May 23, 1900, Nancy Nichols, aged 57 years, 8 months, 25 days. Tuberculosis of the spine, followed by partial paralysis and other complications was the cause. She manifested a remarkably patient, uncomplaining spirit all through her long illness. Truly she sleeps in Jesus. Words of comfort were spoken by Elder Wm. Ostrander. \* \* \*

PERRY.—Died June 7, 1900, Brother Henry Perry, of Danvers, Mass., after a lingering illness of nearly a year. He accepted the truth of the Third Angel's Message in 1877, and till the day of his death was a true and devoted lover of present truth. He was almost 74 years of age. He died a most triumphant death, and sleeps in hope of a resurrection at the Master's appearing. Services were held by the writer. F. C. GILBERT.

JOHNSON.—Died at Eagle Lake, Minn., June 19, 1900, of palsy, Brother Rodney S. Johnson. He leaves a wife and four children, one of whom is Dr. Addie Mc Govern, for several years connected with the Guadalajara Sanitarium. Brother Johnson had been a faithful adherent to the truth ever since he accepted it in 1850. Funeral services were held in the Katy schoolhouse south of Sherburne. Words of comfort were spoken from John 5: 28, 29. M. B. VAN KIRK.

PARKER.—Died in Binghamton, N. Y., March 26, 1900, of consumption, Frank A. Parker, aged 50 years. He was converted when a young man, and united with the Methodist Church. About twenty years ago his attention was called to the Sabbath truth. This he thoroughly studied till convinced that the seventh day is the Sabbath, when he at once began observance. This meant something to him, as he had to the home he had with one of his relatives, in order to the Sabbath. Later he became a member of one of the churches. He remained faithful to God and his cause till death. J. W. RAYMOND.

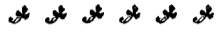




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REVIEW AND HERALD PUB. CO., Battle Creek, Mich.,  
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taining the fundamental principles of the Third Angel's Message.

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The publishers will spare no pains in selecting books for the current year that have a direct bearing on the message as it is to-day. These works will contain matter of vital importance to all who would keep pace with the Third Angel's Message.



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## CHICAGO & GRAND TRUNK R'Y.

Trains arrive and leave Battle Creek.

### WEST-BOUND FROM BATTLE CREEK.

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

### EAST-BOUND FROM BATTLE CREEK.

No. 8, Mail and Express, 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 Express, to Pt. Huron, East, and Detroit.....	2.25 A. M.
No. 2, Lehigh Express, to Saginaw, Bay City, Port Huron, and East.....	6.50 A. M.
No. 74, Mixed, to Durand (starts at Nichols yards)....	7.15 A. M.
Nos. 8 and 74, daily, except Sunday.	
Nos. 4, 6, and 2, daily.	

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

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected April 29, 1900.

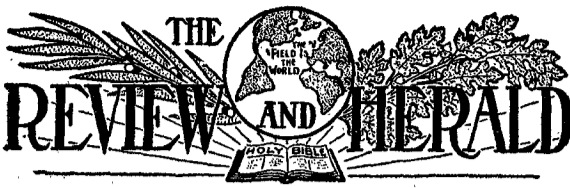
	8	12	3	10	14	20	26
EAST	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Atl'ntic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 8.00		pm 11.30
Michigan City.....	11.25		8.45	pm 12.09	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.52	pm 6.00	2.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.29	6.43	6.05
Marshall.....		8.35	1.30	3.08	7.51	7.10	6.30
Albion.....	4.00	9.00	1.50	3.30	8.11	7.30	6.52
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		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 6.02		pm 4.15
Susp. Bridge.....					5.17		4.38
Niagara Falls.....					5.30		4.40
Buffalo.....				am 12.20	6.14		5.30
Rochester.....				3.19	10.00		8.40
Syracuse.....				5.15	pm 12.15		10.45
Albany.....				9.05	4.50		am 2.50
New York.....				pm 1.30	3.45		7.00
Springfield.....				12.16	6.15		7.40
Boston.....				3.00	9.00		10.34
WEST	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*News Express.	*West'n Express.	‡Kalam. Accom.	*Pacific Express.
Boston.....					pm 8.30		pm 6.00
New York.....					6.00		am 12.10
Syracuse.....					am 2.00		pm 12.25
Rochester.....					4.05		pm 2.25
Buffalo.....					5.20		pm 3.50
Niagara Falls.....					6.02		4.22
Falls View.....					6.34		5.05
Detroit.....	pm 8.20	8.25	am 7.15		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.43	9.23	8.40		1.38	5.45	am 12.30
Jackson.....	11.15	10.30	11.05	am 8.30	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	4.35	3.50	9.08	3.00
Niles.....	1.40	pm 12.10	1.20	5.15	4.28	10.00	3.35
Kalamazoo.....	3.15	1.22	3.10		6.05		5.05
Michigan City.....	4.26	2.20	4.30		7.05		6.01
Chicago.....	6.30	4.00	6.30		8.55		7.60

\*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 6.35 p. m. daily except Sunday.

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BATTLE CREEK, MICH., JULY 24, 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 post-office address of Elder A. F. Balenger is Gospel Tent, 2827 Pennsylvania Ave., Baltimore, Md.

A CATHOLIC writer says that he believes, "from private sources of information, that the Roman authorities expect that American sovereignty will endure in Cuba, at least for some time to come." That has been perfectly plain all the time.

OF all times, surely now is the time when Christians should pray "for kings, and all that are in authority." Surely, in the awful distress with perplexities that they now have, they need to be prayed for; and, considering these, what Christian can find it in his heart *not* to pray for them?

ROME may be depended on to do all that she can to keep Cuba forever under American sovereignty. Rome is no more friendly to Cuban independence now than she was when Spain held the island. Her attitude is indicated by the fact stated by that same Catholic writer, that "none of those ecclesiastics who, by word or deed, favored the patriot cause have in any way obtained promotion."

THE *Sentinel of Liberty*, 324 Dearborn St., Chicago, Ill., has issued an excellent triple map of all Asia; of China, Japan, the Philippines, and Malaysia; and of northeastern China and Korea. The price is only *fifteen cents*. This is what everybody needs these days, to watch intelligently "the way of the kings of the East." Be sure to get it. Send your *fifteen cents* to the address given above.

THAT same Catholic writer who says that "the Roman authorities expect that American sovereignty will endure in Cuba," also says: "There is no reason, absolutely no reason, why, in a country so thoroughly Catholic as Cuba, religious instruction should be banished from the schoolroom. And if the *United States authorities* should persist in taking such a step, *Catholics throughout the United States* will be justified in regarding it as an act of *hostility to their religion*, an act attributable only to ignorance or bigotry."

#### JUST NOW.

A STENOGRAPHER is wanted at the Medical Missionary Training-School, Chicago. Write at once, stating experience, etc. Address 1926 Wabash Ave.

#### THE WORLD-PROBLEM

still grows more complicated. The governors of three provinces in central China have openly joined Prince Tuan, the leader of the Boxer movement, and marched with their armies to Peking. Prince Tuan has now an army of nearly a million. They have attacked the Russians in Manchuria, and even on the border of Siberia; and have posted placards announcing their purpose to march from Peking to Nanking,—about six hundred miles southward along the Grand Canal,—as they go "to burn and destroy churches and chapels, and then telegraph and post-offices, telegraph stations, colleges, and schools," and "to drive away foreigners, so as to keep the empire in peace and comfort." Up to July 17 only the German and the Russian ministers were known to be killed: on that day a dispatch was sent to Washington by the American minister.

On the part of "the allied Powers," Tientsin has been taken after hard fighting by seven thousand troops, of whom seven hundred were killed or wounded, two hundred and fifteen of these being Americans. The American forces now in China, or else on the way there, amount to sixteen thousand; and several States have offered to the national government, troops for war on China, and other States declare themselves ready to do so. The other Powers are sending troops also. Britain is landing her forces on the Yang-tse-Kiang to insure order there, and also to guard her interests in the Yang-tse-Kiang valley—the British "sphere of influence." Jealousy among "the allied Powers" is very plainly showing itself—just now over the question of who shall be commander-in-chief of the "allied troops:" Germany objects to a British commander-in-chief, and further says, on authority, that the "Russians would not fight under either a British or a Japanese commander." Thus Russia, Japan, and Britain are excluded from naming him; and it is thought the choice may fall to France. This jealousy, however, may possibly cause such a deadlock that each Power will go its own way with its own commander; and if that shall be, then it is understood to be inevitable that China will be partitioned at once. And if *that* shall come, then the danger is that there will be war among the Powers themselves.

Thus in any aspect that may be considered, the China crisis presents not only the world-problem, but also the greatest tangle that this world has ever seen.

SOME of our ministers holding tent-meetings are reporting that the presidential campaign and the trouble in China are so occupying the attention of the people that "it is hard to get them to listen to the Third Angel's Message." This is a sad showing; for of all things just now, these *are* the things of the Third Angel's Message. To preach to the people the soon coming of the Lord and preparation to meet him in peace, is the Third Angel's Message. And this trouble among the nations—the United States among them—that centers in China, is itself one of the plainest signs—more than once given in the Bible—of the Lord's soon coming. Instead of being in any sense hindrances, these things are *mighty helps* in getting the people to listen to the Third Angel's Message in all its fullness. Preach *the message*, and the people will listen.

#### NEXT WEEK

there will be begun in the REVIEW AND HERALD a series of articles on "Modern Babylon." No person can afford to miss them. Therefore do not let your subscription expire; and do not let your friend or your neighbor go without an opportunity to have these studies on "Modern Babylon" by taking the REVIEW *two months*—only twenty-five cents.

#### JUST THINK, TOO,

that next week there is to begin also in the REVIEW our studies of the Place in Prophecy of the Great Nations of To-day, based on the Seven Trumpets of Revelation. Plainly, whoever misses the REVIEW the next two months will miss more than a fortune; and whoever will read and believe what will be in the REVIEW the next two months will get more than a fortune: and it will cost nobody more than *twenty-five cents*. Who is the person that can not for so *much* be persuaded to invest *that little* in his own behalf or in behalf of another?

WE call the special attention of every young person to the "Volunteer" movement spoken of on page 476. And now let *every young man and young woman* in the ranks of Seventh-day Adventists who has the Volunteer spirit *volunteer* his services to the Master by beginning the work in his own church. And let *every reader* of the REVIEW read those two articles in the two previous issues of the paper in regard to young people and their work, and circulate them far and near; for the Lord is coming, and many young persons are *not ready!*

ATTENTION is again called to the Teachers' Conference Bulletin, the published proceedings of the recent meeting of the church-school teachers. The subject of Christian education is considered in all its phases by ministers and teachers. It is the best treatise on Christian education yet published. The churches should have it; parents should read it. God says that every church should have a school. What is the real reason for the command? Read the Bulletin and see. Price, 40 cents; postage 10 cents.

THESE ARE THE NAMES OF A FEW subscribers, taken at random, whose subscriptions to the REVIEW expire in August, 1900:—

NHurlbutt	7	DATE
MDoremus	14	ADVERTISING
EldGAIrwin	21	ADVERTISING
MAWhalen	21	ADVERTISING
MabelPutnam	28	ADVERTISING

What does the yellow address label on your paper indicate? If it reads, "August, 1900," it shows that the "Subscription Order" blank found inside your paper this week should be filled out by you *now*, and mailed to us *at once*, with subscription price.

REVIEW AND HERALD.