

# The Adventist REVIEW AND HERALD

HOLY BIBLE  
Wm. Groff  
205  
1890

IS THE FIELD  
OF THE WORLD

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

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AMEN.

Beneath the pressure of life's cares to-day,  
I joy in these;  
But I CAN say  
That I had RATHER walk this rugged way,  
If Him it please.

I can not feel  
That all is well, when dark'ning clouds conceal  
The shining sun;  
But then I know  
God lives and loves; and say, since it is so,  
Thy will be done.

I can not speak  
In happy tones; the tear-drops on my cheek  
Show I am sad;  
But I can speak  
Of grace to suffer with submission meek,  
Until made glad.

I do not see  
Why God should e'en permit some things to be,  
When he is love;  
But I can see,  
Though often dimly, through the mystery,  
His hand above.

I do not know  
Where falls the seed that I have tried to sow  
With greatest care;  
But I shall know  
The meaning of each waiting hour below,  
Sometime, somewhere!

I do not look  
Upon the present, nor in Nature's book,  
To read my fate;  
But I do look  
For promised blessings in God's Holy Book;  
And I can wait.

I may not try  
To keep the hot tears back—but hush that sigh,  
"It might have been;"  
And try to still  
Each rising murmur, and to God's sweet will  
Respond "Amen."

—F. C. Browning.

## GOD'S ESTIMATE OF SERVICE.

MRS. E. G. WHITE.

CHRIST gave the parable of the householder that murmurers might not receive sympathy on account of their supposed grievances. Grumblers will always find something to grumble at. Their hearts need to be purified. If the hearts of those first called had been purified, they would have seen only liberality in the action of the householder. Those who are in the service of Christ must have faith in him. The men and women who watch for something in their brethren and sisters of which they can make capital demonstrate before the heavenly universe that to them the goodness of God is an occasion of murmuring.

The disposition to find fault and complain too often finds place among professed Christians. They may be first in enduring hardship, privation, and trial, but the spirit they indulge is unchristlike, and renders them untrustworthy. They think they are entitled to a large reward because of the work they do. Thus it was with the Jews. They depended for reward on the long years of service they had given, believing that a certain amount of work must receive a certain remuneration, and that therefore they would be more highly rewarded than those who had done less.

The gift of God is eternal life on condition of entire obedience. But we should not think selfishly of the reward we are to receive. Of ourselves we have nothing. Our time, our talents, our capabilities, are all intrusted to us by the Lord, to be used in his service, and thus returned to him.

God has given to every man his work. In temporal and spiritual things we are to work for him. Never are we to boast of our endowments. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The apostle Paul reached the point where faith in God's word had become assurance. He wrote to Timothy, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." This is the battle cry of one who had been faithful with his Lord's goods, and who was waiting to receive the benediction, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

In the book of Malachi God specifies the reward to be given to those who are faithful. All nations will see the power of God exercised in behalf of those whom he can safely bless as his chosen ones. "I will rebuke the devourer for your sakes," he declares, "and he shall not destroy the fruits of your ground; neither shall

your vine cast her fruit before the time in the field. . . . And all nations shall call you blessed: for ye shall be a delightsome land."

There is another class, who complain of God. "Your words have been stout against me," he says. "Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that tempt God are even delivered." These weigh God's actions in human scales. Their words are stout against him, as they strive to vindicate themselves. By their words and actions they dishonor God, and create an atmosphere of evil about their souls.

In strong contrast to the murmurers are the ones of whom God says, "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." The Lord has a people on the earth, and his working with them reveals the supernatural results that are seen when the human will is under the control of the will of God. Of them he says, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

"Many be called, but few chosen." The Lord's invitation continues from early morning till the last hour of the day. But many who accept his invitation possess only the theory of the truth. They have not that faith which works by love and purifies the soul. They think they are entitled to large wages because of their service. They claim to have served God all their lives, as did the Jews; but they reveal a spirit that is querulous and faultfinding. Thus they show that there is no connection between God and their souls. The indulgence of this spirit of exaltation makes those who might have been first last. They will be placed last because self has not been hid with Christ in God. We are not to esteem our work as worthy of large recognition. God will reward us in accordance with the spirit that has characterized our work.

This parable does not excuse those who, after hearing the truth, assent to it, saying, "That is all true," and then fail to comply with it. These refuse to walk in the light, because by so doing they would displease their friends or disturb their own satisfied condition of self-righteousness. The parable does not teach that the Lord will vindicate those who, because they wish their own time and their own way, refuse the first call to work. When the householder went to the market and found men unhired, he said, "Why stand ye here all the day idle?" And the reply was, "Because no man hath hired us." None of those called later in the day were there in the morning. They had not refused the

call. Those who refuse and afterward repent, do well to repent; but it is not safe to trifle with the first call of mercy. God will not be trifled with.

The Lord requires that sacred fire be used in his service. We are to bear the message of the divine householder to our fellow men. This will impress hearts. In whatever part of the Lord's vineyard men and women are working, they need closely to examine their own hearts.

If they are inclined to exalt themselves and disparage others, their hearts need to be changed, till they shall no longer place their own estimate upon their own work and the work of others.

We need a spirit of love and of true dependence upon God. When we have implicit faith in him who is truth, we shall realize that worry and anxiety are unnecessary.

Whatever work we do, we are to do it for Christ. There are many kinds of temporal work to be done for God. An unbeliever would do this work mechanically, for the wages he receives. He does not know the joy of co-operation with the master worker. There is no spirituality in the work of him who serves self. Common motives, common aspirations, common inspirations, a desire to be thought clever by men, rule in his life. Such a one may receive praise from men, but not from God. Those who are truly united with Christ do not work for the wages they receive. Laborers together with God, they do not strive to exalt self.

In the last great day decisions will be made that will be a surprise to many. Human judgment will have no place in the decisions then made. Christ can and will judge every case; for all judgment has been committed to him by the Father. He will estimate service by that which is invisible to men. The most secret things lie open to his all-seeing eye. When the Judge of all men shall make his investigation, many of those whom human estimation has placed first will be placed last, and those who have been put in the lowest place by men will be taken out of the ranks and made first.

LONDON, June 30. — Lord Wolseley, in an interview published this morning, says: "China possesses every requisite for overrunning the world. She has a population of four hundred million, all speaking the same language, or dialects readily understood from one end of the empire to the other. She has enormously developed wealth, and still more enormous natural wealth awaiting development. Her men, if properly drilled and led, are admirable soldiers. They are plucky, and able to live on next to nothing. Moreover, they are absolutely fearless of death. Begin with the foundation of millions upon millions of such soldiers as these men are capable of being made, and tell me, if you can, where the end will be."

THE *Christian Work*, urging the forced collection from Turkey by the United States government of the \$88,000 missionary indemnity, says: "Our ships and our men have been tried and proved: why not use them now? How can they be made to serve a better purpose? . . . Certainly there has been too much delay in pushing this matter to a conclusion; and in saying this, we observe a moderation that scarcely presents the feeling that exists upon the subject throughout the churches." Undoubtedly, if the churches could have their way, all the nations would be plunged into the general war against which Turkey is the acknowledged barrier. This has been evident ever since 1895. But how much Christian work is in all that?

#### LOOKING FOR JESUS.

J. O. BEARD.

(Tune: Marching through Georgia.)

BRING the good old song-books, children, sing the songs  
once more,  
Sing them as we sang them when they rang from shore  
to shore,  
Sing them with the spirit that we had in "Forty-four,"  
When we were looking for Jesus.

CHORUS —

Hurrah! hurrah! we sing the jubilee,  
Hurrah! hurrah! the Lord has made us free;  
So we'll sing the chorus now and through eternity,  
For we are looking for Jesus.

How we shouted "Halleluia!" as we sang those lays!  
How, from overflowing hearts, our lips were filled with  
praise!  
How my heart still burns as I recall those blessed days,  
When we were looking for Jesus!

Now I'm getting old and feeble — well-nigh spent my  
days:  
Younger voices now than mine must tell God's won-  
drous ways;  
But my heart with rapture glows, and still I sing his  
praise,  
While we are looking for Jesus.

Yes, and there are honest ones who'll weep with joyful  
tears  
When they hear God's word proclaimed as they've not  
heard for years,  
When they learn our Lord is coming, as foretold by  
seers,  
While we are looking for Jesus.

God has made a thoroughfare to Canaan's goodly land,  
He has raised his banner high, and by it we will stand;  
We will follow, for it leads us to that golden strand,  
While we are looking for Jesus.

#### THE TRUTH AS IT IS IN JESUS.

W. S. CHAPMAN.

WHEN Jesus told Pilate that he came into the world to bear witness to the truth, and Pilate asked, in astonishment, "What is truth?" (John 18:33-38); and when Jesus told the believing Jews that if they continued to follow his teachings, they would understand truth, and so be free from the bondage of sin (John 8:31, 32), he was, in both instances, speaking of the truth as it is in him — the power of God unto salvation to every one that believes it. This truth, like the grace, or righteousness, of God, was brought to man by the Saviour (John 1:17), who in himself was that which he presented. Verse 14.

John says that Christ's name is "the Word" (John 1:1, 2), and the Word — the Truth — was made flesh, that man might be sanctified, and so be saved. John 17:14-19. "In him was life; and the life was the light of men" (John 1:4), because the words he spoke were spirit and life (John 6:63); and this is the only light the world has ever had.

One of the Bible synonyms for "truth" is the law of God. Ps. 119:142. As all truth came to man through Jesus Christ, this one was revealed by him. "It was Christ who, amid thunder and flame, had proclaimed the law upon Mount Sinai. . . . Jesus, the express image of his Father's person, the effulgence of his glory, the self-denying Redeemer, throughout his pilgrimage of love on earth was a living representation of the character of the law of God;" and his mission was to "magnify the law, and make it honorable." He was to show the spiritual nature of the law, to present its far-reaching principles, and to make plain its eternal obligation.

"The law given upon Sinai was the enunciation of the principle of love." Matt. 22:

34-40. "Righteousness is holiness, likeness to God; and 'God is love.' It is conformity to the law of God; for 'all thy commandments are righteousness,' and 'love is the fulfilling of the law.' Righteousness is love, and love is the light and life of God. The righteousness of God is embodied in Christ. We receive righteousness by receiving him." The life of Jesus here upon the earth was, then, the love of God illustrated in the flesh, and this life of love was therefore the truth as it is in Jesus.

"Christ himself was the Word, the Wisdom, of God; and in him God himself came down from heaven, and clothed himself in the habiliments of humanity. He engaged in the mysterious conflict with Satan and his hosts that man might understand elevated themes of truth. He rescued the truth from the companionship of error, and sent it forth free to the world. He caused it to shine in its own native clearness and purity; for he designed that it should illuminate the dense darkness [of misapprehension of God] of the earth, and the gross darkness of the people. All his work in its many lines was to make man meet for the inheritance of the saints in light; his words of life were given that the darkness which prevailed might pass away, and the true light shine forth. . . . The light from the cross of Calvary, reflected back upon the Jewish age, gives character and significance to the whole Jewish economy; and on this side of the cross, in a special manner, we have the truth as it is in Jesus. Truth communicated through our Redeemer becomes indeed present truth."

The truth, then, as it is in Jesus — present truth — is not the prophecies, the doctrines, or the signs of the times, — all important in their sphere and place, — but the truth for the people of God to-day — present truth — truth "as it is in Jesus" — is the light that comes to us from the life of Jesus.

"Search heaven and earth, and there is no truth revealed more powerful than that which is made manifest in works of mercy to those who need our sympathy and aid. This is the truth as it is in Jesus. When those who profess the name of Christ shall practice the principles of the golden rule (Matt. 7:12), the same power will attend the gospel as in apostolic times."

The power to come is the Holy Ghost, who will distribute the gifts. Joel 2:28; Eph. 4:11-16, 21. "The truth as it is in Jesus is obedience to every precept of Jehovah. . . . There is a pure and holy heaven in store for those who keep God's commandments. It is worth lifelong, persevering effort. Satan is on your right hand and on your left; he is before you and behind. He supplies his falsehoods to every soul who is not cherishing the truth as it is in Jesus. . . . But there is a crown of life to be won, a life that measures with the life of God. And those who do not close their hearts and minds to conviction will learn what the love of a holy, righteous God is; for it is an amazing principle, which works in a mysterious and wonderful manner to secure the salvation of the race."

AN "Open Letter" in the July *Century* calls attention to the fact, fully supported by evidence, that "aside from barbers, hotel and domestic servants, and a few isolated branches of labor, colored persons find it almost impossible to obtain employment in Northern States. . . . Of the thousands of miles of railway in the North, with its tens of thousands of manipulators, the only work, as a rule, that is open to negroes is that of porters on trains — the most menial and ill-paid occupation within the gift of a railway corporation. . . . And so it is through the entire field of desirable labor in the North — there is no place for the colored man." It is not so in the South.



"NEITHER DO I CONDEMN THEE."\*

MRS. S. M. I. HENRY.

WHEN Christ came into the world, he expected to find sin of the vilest types. He followed the law, which had been teaching God's standard of judgment, and making man know that some one, between whom and himself there was much in common, measured the possibilities of both sin and purity, although the experience of each man revealed the fact that he, of himself, was unable to avoid the one or attain to the other. Imperfection was his lot; Personal condemnation—the mother of despair—was a companion from whom there was no escape.

The mission of Christ was to break this spell which caused despair, and to create hope. To do this he must not tolerate anything which could separate him from man. Sin had done that already, and this he must take out of the way, by putting himself between it and him whom sin would destroy, and he would save. He could not afford to bring with him into the world anything else that would necessarily keep him and man apart.

Nothing can ever be so effectual a barrier between individuals who ought to love and help one another, as a spirit of judgment and criticism. Hence he, the Judge of the whole earth, must empty himself of his eternal prerogative, disguise his knowledge of the sinner and sin, and treat him as a friend. However amenable to the law the culprit might be, Christ must condescend to win him to himself and to love of the law which condemned him to punishment, which punishment this strangely disguised Judge had taken upon himself.

Only the "mind of Christ" could ever have conceived such a scheme. Only those who have "partaken" of that mind can comprehend it. The Pharisees who brought the guilty woman to Christ (John 8:3-5) thought they knew the law, and the poor sinner believed they represented it, and was afraid, as well she might be; for, not knowing the mind that framed the law, neither she nor they could comprehend the depths of love of which its most arbitrary power was only an expression. There is nothing so arbitrary as love. It will stop at nothing that can compass the welfare of the loved object.

The sinful woman and the unloving scribes and Pharisees had no foundation for a knowledge of the deep, fatherly tenderness out of which the law had come, with all its penalties, as well as this Christ, who was charged with its fulfillment, and the revelation of the spirit which inspired it. This ignorance not only caused the sinner to despair, but made the scribes and Pharisees arrogant. Christ had to meet both this arrogance and fear with a spirit which was the life of the law; and also teach those to whom he was to leave his unfinished work how, through all time, to meet them as he had, until he should come again with judgment.

By nothing is the work of God hindered more than by a failure to learn this lesson of "no judgment." "Neither do I condemn thee," said Christ; because condemnation is fatal to a work of salvation, and he came to save. Whom the

judge condemns is never led away to liberty, to honor, to safety, but to punishment. Condemnation is the seal of doom. The work of salvation and of judgment can never be done at the same time and in the same office. So imperative was it that Christ should observe this necessity, in his work, that he refused to judge those who denied his own words. He said, "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12:47.

In keeping with this he has forbidden the work of judgment to his fellow laborers in the gospel, but has, instead, committed to us the "ministry of reconciliation." 2 Cor. 5:18, 19. The work of the gospel is still to seek and to save those whom the law has doomed, and who, once they know their guilt, must stand overwhelmed with foreboding. Nothing will make a strong man so weak, a proud woman so desolate, as to become genuinely convicted of sin. To be found out by the search-light of the eternal law will turn the brightest and happiest soul sick unto death. Pitiable beyond comparison, even in the sight of one who knows how quickly hope and joy may replace despair, is the condition of such a soul until it has heard the word of Him who said, "Neither do I condemn thee: go, and sin no more."

The most terrible mistake which any Christian worker can make, outside of actual sin, is to build up a wall of criticism and prejudice between him and those who ought to receive a message of warning and salvation from him. It is of no use to carry a message if one can not deliver it. Many a would-be messenger has made his message of non-effect, because he has gone first as a judge into the house of sin and the presence of the foolish, where only a Saviour could be tolerated. If any man ever walked the earth who had the right to judge and condemn those who did not look at things from his standpoint, or know what he knew, or believe what he said, it was Jesus Christ; for he had the words which are life. If any man would not receive those words, he must die, and yet Christ said, "I judge him not." Even if he says to me that I have not told the truth, he said, "I judge him not."

How can the Lord withhold judgment when he knows so perfectly? some one may ask. Because "God sent not his Son into the world to condemn the world; but that the world through him might be saved," would be his reply now as then. John 3:17.

"But," says one, "did not the Lord say that 'by their fruits ye shall know them'?" Is not that equivalent to judgment?—Not to the mind of Christ, which must be in us if we are in him. He knew what was in man better than man himself knew. But that knowledge moved him to pity and brotherly love, to that sort of tenderness which will keep it all a secret between himself and the poor, vile heart. This is a matter, says this Lover of our soul, that must not be bruited abroad. It must be kept between us; since he (the sinner) knows it of himself, he will have all that he can endure from the law, which has already condemned him. I must make him know me as well as the law. "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust." John 5:45.

Then notice how this Lover of the soul begins to excuse the poor sinner, and lay out his work for his relief. I know where the trouble is, he says, in effect; you have not believed. Something is wrong that we, together, must set right, so that you may be able to believe the law first, and then me, and the love which I am. If you can not believe the one, how can you the other? "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" Verses 46, 47. I, as your Advocate, must see that you have sufficient evidence to force conviction of truth. I must gather it, and pile it up before you. My love is great enough to wait for this evidence and the witness to do their work. "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." John 14:26. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 15:26. "At that day ye shall know that I am in my Father, and ye in me, and I in you." John 14:20.

The witness has done his work; the testimony has been received; and the result, even to the one who was waiting for condemnation, is knowledge that brings assurance and joy; and also a commission to take the same testimony and carry it farther on, with the requirement to avoid anything that would spoil its effectiveness.

So great was the necessity that those messengers should be fully qualified, that Christ himself prayed for them; not alone for his disciples, but for us, that we might be kept "from the evil"—that particular evil—which would injure us as bearers of the testimony of the gospel. "Neither pray I for these alone, but for them also which shall believe on me through their word." John 17:20. This brings his prayer down to our own time, and to you and me. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Verse 21. The supreme gift given of God through Christ is the power of the Holy Spirit; and this is given for one purpose,—thoroughly to qualify a true witness, one who will bear unimpeachable evidence of the truth.

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." Acts 1:8. It would be assuming a most terrible responsibility for one called to be a witness, as every Christian is, to cultivate, or even tolerate, anything in himself which would destroy the effectiveness of this power in his work, or make it impossible for him to lodge that testimony where it would tell in establishing the truth, and secure the salvation of a soul. And yet just that thing is done every day by the critical spirit of judgment which is abroad in the church.

We must, of course, know the evil as well as the good in the lives of men, but we should know it as Christ did; that is, we must recognize the sinner's lack, and his need of that radical change which shall make it possible for the wild olive to bring forth good fruit. By such knowledge only shall we be able to apply what we know of Christ. We must cultivate that sort of acquaintance with men that will arouse tenderness and not judgment; concern, not criticism; that will make us realize the desperate need of the poor sinner, so that we shall be ready to live for the same purpose for which Christ died; that will beget in us the instincts of the good physician and nurse combined, which produces that motherly nature, as it came out from God, by which alone the world can be won to him.

The time will be when Christ will judge men; when men will be made judges of one another; but *then* salvation will have become a history without a future. Let us fear to anticipate that time by one thought concerning any human soul.



In my work with the most unfortunate classes of sinners, I have come to believe more and more that only God, who knows the heart, is capable of estimating the proportion of good or evil in any man, or of measuring out his responsibility. God was wise to reserve judgment unto himself, and his own set time; and he was good to us with a great benevolence, in that he gave us a message of pure, unadulterated truth to carry abroad to our fellows. Happy is he who does his part faithfully, and leaves God's part carefully alone.

"WHERE WILL IT END?"

R. M. KILGORE.

It would seem that the Powers have rendered their decision, and China must not only be divided, but its people must be slaughtered. From a short article in the *St. Louis Republic*, by special cable from London, dated July 14, I quote the following:—

"China must suffer for her crime against Christendom." "Western world against the Eastern." "Everywhere it is preparation for war on a grand scale. Europe is arming for a crusade. The blood that has been shed in Peking is crying aloud to heaven, and such a revenge as the world is preparing for China has never been dreamed of before." "To some nations a world-wide war seems inevitable; to others it is only a revenge for slaughter." "You can not get an official statement from one high in authority, but the wires are humming with orders to arsenals and dockyards."

"Lord Salisbury says the concert of the Powers is like a steam roller—hard to get started, but terrible and all-crushing when it once gets moving."

"The steam roller is about to move. And the oldest empire in the world must crumble to atoms under its crushing weight."

"The crime of the Yellow Dragon of the East has roused the chivalry of the West as nothing has roused it since the Crescent flew above the Cross in Jerusalem."

"Lion and Bear and Eagle are rushing their cohorts to kill and burn and lay waste and devastate and desecrate; for they know that only a campaign of ruthless slaughter will bring China to its senses."

"Europe's troops can not reach the scene of slaughter before September; but when they do reach there, the rivers of China will run with blood."

"Never since the Thirty-Years' War have the war offices of Europe been so wrought up."

"Rulers and cabinet ministers of every nation in Europe are up late to-night, and one question is upon every tongue: Where will it end?"

Only the student of prophecy can answer the question. Are we ready for the fearful catastrophe? "Get ready."

In New York City, the other day, a colored minister, a missionary home from Africa, was obliged to remark that "there had once been a time when the Northern States were full of friends of the black man, who both dared and cared to speak for him at any and all times. But these friends are dying out, and their mantles have not fallen on the shoulders of those who remain." Possibly much of this is because the black man is now more in a position to speak for himself than he was in those days. Possibly some of it is, as suggested, in the greater dearth of such friends of the black man now than there was formerly.

It was Jeremy Taylor who said: "Temperance is reason's girdle and passion's bridle, the strength of the soul, and the foundation of virtue."

# SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

## STRUCTURE BUILDERS, OR THE PROTEIDS.

In the human body the proteid substance is principally used in the work of forming the tissues, such as muscles, the blood, etc., and hence it might be called the structure builder, while the starches, sugars, and fats might be regarded as the fuel that is burned up in the bodily structure. It is a remarkable fact, illustrating a wise Providence, that the common grains, which can be grown so universally, contain very nearly the proper proportion of starch and proteids. Wheat contains about one part of gluten to seven parts of starch, which has been quite generally accepted by various authorities as the proper combination of these two most important food elements.

### HOW THE PLANT MANUFACTURES PROTEIDS.

"If the root of a grain of corn be placed in a chemical solution containing nitrogen, hydrogen, oxygen, sulphur, phosphorus, chlorine, potassium, sodium, magnesium, lime, and iron (or, in other words, all the mineral elements that are required for its construction), while the upper parts project into the air, the plant, when placed in the light, grows well, develops into a large stock, flowers, and produces seed, with which the experiment can be repeated."—*Verworn's General Physiology*, page 139. No growth can take place in a plant unless carbon is furnished it; but, as the preceding solution contains no carbon, it is evident that the plant utilizes the carbon found in the air. For if a bell-jar filled with carbon dioxide (the poisonous gas thrown out from the lungs of man and animals) is placed over the top of such a plant which is exposed to sunlight, in a few hours it will be found that all the carbon dioxide has disappeared from the bell-jar, and that an equal quantity of oxygen has taken its place. This proves that under the action of sunlight the plant secures its carbon (the one element it does not secure from the earth) from this noxious gas, which is everywhere present in the air, and which becomes very detrimental to health if allowed to accumulate to any considerable quantity above four parts of the carbon dioxide to ten thousand parts of air.

The Scriptures teach us that the breath of all mankind is in God's hand. Job 12:10. And divine wisdom is certainly seen in that wonderful arrangement whereby the plant breathes in the poisonous air that man breathes out, and breathes out purified air for men to breathe in again. So every green plant is a purifier of the atmosphere. For the Christian there is a significant lesson in this purifying work of the plant-world; for we are told, in Isa. 61:3, that we should be called "trees of righteousness." Does that not suggest that we should be able to neutralize the poisonous spiritual miasma that is given out by our wicked associates, and return a purified, holy atmosphere that would be life-giving to them?

## HOW MINERAL SUBSTANCES AND PRODUCTS OF DECOMPOSITION ARE USED IN MAKING PROTEIDS.

The essential difference between starch and proteids is in the fact that the latter contain the element of nitrogen, which is nowhere to be found in the starch family. And, strangely enough, while the plant in making starch does not have the ability to use the large amount of carbon that is found in the soil, but chooses to receive it from the air, so, on the contrary, the same plant in making proteids refuses to utilize the immense volume of nitrogen that is found in the air (nitrogen composes about four fifths of ordinary air), but selects the same from the soil.

The wisdom of the Creator is very distinctly manifested in this process. Decomposing bodies contaminate the air with carbon dioxide, while they leave behind, to be absorbed by the earth, various poisonous products containing different forms of nitrogen, which are utilized by the plants to manufacture proteids. Thus nature takes the elements of death in the air and in the earth, and transforms them into pure food substances calculated to sustain and nourish life.

## WHERE AND IN WHAT CONDITION THE PROTEIDS ARE FOUND.

Proteids are found in some form in almost all plants. For food purposes our proteids are to be chiefly found in the grains, legumes, nuts, flesh foods, milk, and eggs.

1. *Grains*.—The proteid element makes up from ten to twelve per cent of the common grains. This may be readily demonstrated by subjecting ordinary dough made from wheat flour to the action of running water, which will wash away all the starch, and leave an elastic substance, which is called "gluten."

2. *Legumes*.—Peas, beans, and lentils contain about twenty-five per cent of this important food element, which is a larger proportion of proteids than is contained in any form of flesh food. As some of the legumes can be grown in almost any part of the earth, and with a little careful study can be made into a variety of palatable dishes, there is but little excuse for seeking our proteids from the animal kingdom.

3. *Nuts*.—Some of the more common nuts, such as peanuts, almonds, etc., while they contain about fifty per cent of fats in a condition easily assimilated, also contain about twenty-five per cent of proteids, thus emphasizing very clearly their immense food value.

4. *Flesh Foods*.—Practically three fourths of every pound of meat is simply water, containing various waste products and soluble salts. Almost the entire food value of flesh foods is made of proteids and fats.

5. *Milk*.—Milk contains about four per cent of that form of proteids known as casein. This is the substance that forms the curd of milk, and from which cheese is made. The cheese ordinarily found in the market is entirely unfit for food, owing to the fact that it is swarming with microbes, and is saturated with

the various poisonous products that these germs have manufactured while feeding upon its proteids, which are especially prone to putrefactive changes.

6. *Eggs*.—The white of eggs is a good example of an almost pure form of albumen, and is one of the most easily digestible of any of the animal products.

#### PROTEIDS, THE BODY'S BUILDING MATERIAL.

The proteids are the most important food element; for this substance is largely used in building up the structure of the various tissues of the body. They contain one chemical element,—nitrogen,—which the other food substances do not contain; therefore it can be readily seen how useless it would be to attempt to live upon a diet composed entirely of starch and fat. Experiments have demonstrated that an animal fed upon food-stuffs from which nitrogen was absolutely excluded would die almost as soon as would those that received no food at all, and in some cases sooner. Proteids enter into the construction of every cell in the human body. (See *Bunge's Physiological Chemistry*, page 501.) Experiments have demonstrated that life may be sustained by proteids alone, which could never be true of a diet of starch and fat.

#### WHEN PROTEIDS BECOME POISONS.

While the proteids have such a possibility for good in the human body, yet if they are allowed to decompose, or decay, whether due to the action of microbes in the alimentary canal, or to the fact that the food had begun to decay before it was eaten, they become far more dangerous and destructive to life than any other food element. A child may eat a decayed apple, and suffer only temporary inconvenience as a result; but if he be so unfortunate as to eat spoiled canned salmon or tainted meat, unless prompt medical attention is secured, there will probably be a funeral in that child's home. The deaths frequently mentioned in the newspapers, resulting from the eating of corned beef, tainted ice cream, and overripe cheese, are all due to virulent poisons produced by the decay of proteids found in these substances.

For every ton of coal that is burned up in a furnace, there is a certain amount of ashes left behind. So for every pound of proteids that is taken into the human system, there will be a certain amount of waste matter to be eliminated in the form of carbon dioxide, water, urea, uric acid, and other minor products.

The *urea* is carried off in solution by the secretion of the kidneys. For every ounce of proteids eaten, there will be eliminated in this way about one third of an ounce of urea.

*Uric acid* is another waste product that results from the breaking down of tissue in the system. There is normally eliminated about one thirty-fifth as much uric acid as urea. The uric acid, when it is allowed to accumulate in the system, is deposited in various parts of the body, such as the joints, muscles, etc., producing rheumatism, gout, and a train of other evils. Leading physicians have been forced to the conclusion that uric acid is one of the most serious and dangerous of all the poisons formed in the human system, and that the health of the body is absolutely dependent upon its prompt elimination. The amount of uric acid that has to be carried off is enormously increased by the use of various food substances containing either uric acid or other substances that are practically regarded as such by the body.

Uric acid is naturally found in the muscular tissues of animals. According to Dr. Haig, the eminent English authority, for every pound of roast lamb that is eaten, three and one-half grains of uric acid is taken into the system. A pound of meat juice contains fifty grains of uric acid. There are seventy grains of dan-

gerous substance in a pound of coffee, which is eliminated by the body as uric acid; likewise, there are one hundred and seventy-five grains of a similar substance in a pound of tea. From this we can readily see the folly of seeking to cure a rheumatic patient without carefully regulating his diet, so as to exclude from his daily bill of fare such poisonous substances.

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#### WITH HIM HE GIVES ALL THINGS.

HART HALL.  
(Williams, Cal.)

Will He that spared not e'en his only Son,  
But gave him for us all,  
Refuse the humble prayer of anyone  
Who on his name shall call?

Will he refuse to grant my heart's request,  
For which I longing plead?  
"Nay, nay, my Lord! If he but sees it best,  
Thy slightest wish he 'll heed."

"What tender father ever could supply  
His hungry child a stone?  
And will the Lord not hear thy piteous cry,  
And care for thee, his own?"

Not only will he give what we require,  
But oh, thrice blessed thought!  
He gives our hearts their utmost fond desire,  
With wondrous comfort fraught.

#### THE HEAVENLY PATTERN.

C. H. KESLAKE.  
(New Brunswick, N. J.)

"SEE, . . . that thou make all things according to the pattern showed to thee in the mount." Heb. 8:5.

This referred to the sanctuary which Moses was to build. He was to make it in every particular after a pattern showed to him. The pattern itself was the heavenly sanctuary.

When God gave instructions to Moses regarding the building of the sanctuary, the reason given for its construction was that the Lord might dwell among them. This was its primary object. Yet, as we all know, it was also used for the work of the priesthood, and that was in relation to sin.

Now it is perfectly plain that had it not been for sin, there never would have been any need for such a structure as Moses was to build. Where God intended to dwell originally was in man. Man's heart was to be the temple for God to dwell in; and when that "temple" was made, it was made after a "pattern." "And God said, Let us make man in our image, after our likeness." Every part of this "house" was absolutely perfect when it came from the hands of the Creator. But when sin came in, this beautiful structure was cast down—fallen and ruined. And yet God did not leave it. That which he purposed from eternity he will carry out. Accordingly, the plan of salvation, previously devised, was set in operation as soon as man fell. From that time the work of restoration and cleansing has been going on.

In the sanctuary above Christ has been ministering as high priest, in order that this human "sanctuary" might be thoroughly cleansed, and made fit for the indwelling of God's own holy presence. And as we have seen, when the work in heaven is finished, it will be because the work on earth has been finished.

Now, in all the years that this work has been going on, God has never taken his mind off from us. We—his house—have been the particular object of his attention, and all things in heaven and in earth have been made subservient to this one aim. Not even Christ—the

outshining of God's glory—was excepted. Yea, it will be true of Christ in this respect, as in all else, "Without him was not anything made that was made." John 1:3. "The counsel of peace shall be between them both." Zech. 6:13.

When David was king over Israel, and the land had rest, his mind was exercised in reference to God's house. He remembered that from the days of the wanderings of Israel in the wilderness to his time, God's dwelling place had been "within curtains"—referring to the sanctuary that Moses built; and he determined to build God a permanent dwelling place. 2 Sam. 7:1, 2. But this was not as God would have it; and so we read, "Thus saith the Lord, Shalt thou [David] build me an house for me to dwell in? . . . The Lord telleth thee that he will make thee an house." Verses 5-11. Concerning the one through whom God would do this, the Lord says, "I will be his father, and he shall be my son." Doubtless many, giving this only a cursory reading, will understand it to refer to Solomon and the temple he should build. And so it did in a limited sense; but the fullness of God's thought in this matter was not in Solomon, nor in the house he should build, but in CHRIST; for thus it is spoken of Christ by the Holy Ghost, quoting this very language in 2 Samuel: "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, *I will be to him a Father, and he shall be to me a Son?*" Heb. 1:5.

As, therefore, Christ is the Son referred to in the promise to David, so also are "we" the house that God would build and cleanse and make a habitation for himself. "In whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:22.

And in it all, and through it all, the pattern after which his work is to be accomplished is Christ.

#### CHRISTIAN LIBERTY.

C. H. BLISS.  
(Decatur, Ill.)

WHEN presenting the claims of the law of God, we are often met with the plea: "I believe in Christian liberty." "I do not believe that the law is binding," etc., etc. To this no intelligent Adventist can demur; for we read in the Word, "Ye have been called unto liberty;" and we are exhorted to "stand fast therefore in the liberty wherewith Christ hath made us free;" and Christ says that he has come to "set at liberty them that are bruised;" and "if the Son therefore shall make you free, ye shall be free indeed."

But what does he free us from?—Evidently from the thing by which we are bound. That thing is sin. See John 8:34. Also read Matt. 1:21: "He shall save his people from [not in] their sins." And what is sin?—The transgression of the law. 1 John 3:4.

How, then, does he save us from the transgression of the law?—By giving us a new nature, which is in harmony with that law. Then, and not till then, can we do by nature the things contained in the law. When this new nature is given to us, a new spirit is within us, the Spirit of God; and "where the Spirit of the Lord is, there is liberty." To us therefore there is nothing binding or compulsory about the law; for we delight in the law, and obey it because we delight in it. "This is the love of God, that we keep his commandments;" and these commandments "are not grievous" to one who is redeemed from the bondage of sin.

This is true Christian liberty, and it is the only liberty that any true Christian desires, or can have.



#### A WHISPER TO THE TEACHER.

Go, speak to Jesus, first,  
Then to the child. Go, let him speak to thee,  
Who taught on earth in Judah's waning days,  
On mountain slopes, along the pebbly beach,  
And on the joyous billows of the sea.  
Yes, in the closet hear his voice who spake  
As never man did speak. Ask for his mind,  
Whose patience bore the burdens of a world.  
Ask trustingly; the promise is to thee;  
Thou shalt receive. Then meet the child as one  
For whom the Saviour died. That ransomed soul,—  
God knows,—it may be given thee to lift  
The little fledgeling to an angel's seat.  
Oh, touch not heedlessly the chords that thrill  
To gladness or to woe! Lay gentle hands  
On things that tell the tale in other worlds.  
Go, speak to Jesus; wait his answering word;  
Then tell the trusting child, like one who comes,  
Transfigured, from the mount of prayer.

—H. B. Harteler.

#### THREE THOUSAND SENSIBLE GIRLS.

*Ladies' Home Journal.*

ABOUT two dozen of the smaller girls' schools throughout the West and South last month graduated almost three thousand girls from their new domestic science courses. All these girls have had not less than eight months' instruction, while many of them have had two years' study. And one of the most remarkable facts in connection with these schools is that invariably their domestic science classes could have been as large again this year had the proper facilities been at their disposal at the beginning of last autumn's term. In nearly every instance the statement is made that the classes will be extended next term. The most creditable thing to the girls in these schools is that of their own volition they invariably chose the domestic science course. In three of these girls' schools, for example, the principals had given no thought to establishing such a course until, surprised at the general demand, it was instituted at the last moment. At once the classes were filled, and in each of these three instances many applications had to be refused.

This trend of the sensible American girl is the more significant when one considers how very recent is the growing change in the belief, which so long has been deep-rooted, that to know anything of the mysteries of the cooking-stove and of the plain practical things of life was beneath a girl's dignity. When over three thousand girls voluntarily come to their senses, and deliberately elect to know something of browning as well as Browning, it is a very fair indication that all American girls are not quite so silly and heedless of the true elements that constitute a woman's life as some would have us believe. Our girls fluctuate, just as we all do in America. They have had a period of living on the heights of Parnassus, and held soulful commune with esoterics and æsthetics. They steeped themselves with ologies and osophies until their pretty heads fairly reeled. They were told that these things were "it," as the boys say, in a woman's education, and, girl-like, desiring to be of the period, they went in and had great times with a maze of studies which are never heard of outside the walls of colleges, and which are practically of little use.

But suddenly they awoke to the fact that a woman's life is made up of other things besides the mental; and, holding on to the best of what a good college affords, they demanded that the practical part of their future life should enter somewhat into their curriculum. And, as usual, when the American girl sets out to get a thing, she got it. And in getting it she unconsciously showed the woman's college of America its way toward its wisest and only possible future development as a factor in feminine life.

In any outcry for a reform the actual facts are in almost all cases distorted and magnified; and undoubtedly the woman's college has been made to bear more than it deserved in the criticism hurled against it. That it has failed in its wisest curriculum is not at all surprising when one considers the recent origin of the woman's college. It had to feel its way: first against absolute opposition, and later against simple tolerance. Only recently has it risen to a place where it has received the recognition to which, as an institution, it was entitled from the very first. Naturally, its promoters erred, and are still erring. But the errors made in women's colleges are not a whit more flagrant than those made in men's colleges. There are just as many men's colleges the training of which is quite as useless to a man for a practical life as there are women's colleges which utterly fail to grasp the most needful knowledge in a woman's life. The difference is that men have their useless collegiate knowledge knocked out of them in the business world, and the knocking-out process inflicts the principal pain upon themselves. Women carry their collegiate theoretical knowledge directly into homes of their own, and thus the evil results are not individual. Perhaps, therefore, the curriculum of the woman's college is really the more important, because it bears more directly upon the lives of others.

There is no doubt that the average girls' college would be more useful to girls themselves and to American domestic life in general if the practical components of a woman's life entered a little more into its curriculum. It is not an unusual thing to see a girl sent out by a college as proficient in geometry, who, for the life of her, can not keep a simple account of her own expenses correctly, and to whom the correct keeping of the expense account of a household would be an impossible feat. Girls are turned out by our colleges with diplomas telling us how efficient they were in the physiology class, and yet they have absolutely no practical knowledge of their own healthful dressing or hygienic eating. We see Latin scholars who are failures in their own language. I must confess that in my editorial experience I have come across more atrocious chirography in letters from college girls than I would have believed possible. Some day our girls' colleges will wake up to the fact that for a girl to be able to write an intelligent letter, properly punctuated, and in a handwriting which does not drive a man to profanity, is likely to be of more value to her than the gift to glibly decline a Latin verb. It is a better mixture of the practical with the less useful that is needed in the management of girls' colleges. That is all. There is no sense in going to the extreme, and sneering, as do some of the

radical reformers, at the girls' college in its entirety. It is just as important that a girl should have good mental discipline as a man, and that mental discipline it is only possible to get at college. But there should be something besides that. As it is now, the college gives a girl only mental resources. It should go further, and give her also a fund of practical knowledge from which to draw when she becomes a wife, a mother, and a home-keeper. That is the field for the women's colleges—not, by any means, becoming mere practical outfitters, but adding the practical to the mental.

The day of the purely "elegant" education for a girl is over, and the girls' college can not afford to overlook and fail to recognize the new tendency. On the contrary, it has an opportunity to step in and become one of the greatest and most potential factors in the life of this nation. It must teach girls more clearly the things which every normal-minded woman must learn at some period in her life, and which thousands of young wives have learned at the cost of many tears and many heart-pangs. Too many girls nowadays marry and "set up" a home, and learn then for the first time what they should have learned before. If the college would become more of a practical institution, thousands of young wives of the future could be spared the awful mess of mistakes that the untrained young housewife makes. It is a cruel experience for a girl to awaken after marriage from her dream that her part in the partnership of love and life was to be only that of an ornamental, and not a practical, worker. Yet we all know girls who go into the marriage state with just such an idea. It is a pitiable spectacle to see a girl whose only means of helping in the income or life of a household is by making a little dab at trimming a bonnet, or bending over some eye-blinding embroidery, or spattering around a little with water-colors, or thrumming mechanically on the piano. One practical idea of housekeeping would outclass all these.

This is why the three thousand girls are so eminently sensible who were graduated this spring with some idea of what mean the elements which enter into a home. Granted that a domestic science course can not make a housekeeper any more than a business college course can make a business man, still, the rudimentary knowledge is there. The girl, when she becomes a wife, does not enter a home helpless. She has some knowledge to go on: something to stand on. If after leaving college, she can have some practical experience in her mother's home and kitchen, she is a wise girl if she avails herself of the opportunity. Then when she goes into a home of her own, her womanly instincts will do the rest. She will, of course, make mistakes. We all do. A wife's first year at housekeeping is precisely like a man's first year in business. Young husbands should not forget this. The thousand and one little details that enter into the easy running of a home are just as difficult of acquirement to a woman as are the details of a business to a man. As he makes mistakes upon his initiation into the business world, so a woman inevitably makes mistakes upon her initiation into her world. A young housewife's mistakes are always most humiliating to herself. They are a keen sorrow to her. It is only through patience and loving sympathy that she can endure them. But she can save herself much, and the college can be a tremendous factor in her future happiness, if the ground of a practical knowledge is laid in girlhood days. The value of what we learn comes when we put to a practical test what we have learned. Then we are glad for everything we have ever learned. This truth each one of the three thousand domestic science graduates will find out.





"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.

So BRIEF the time to smile,  
Why darken we the air  
With frowns and tears the while  
We nurse despair?

Stand in the sunshine sweet,  
And treasure every ray;  
Nor seek, with stubborn feet,  
The darksome way.

— The Household.

#### DEBT.

MRS. GEO. A. IRWIN.

"OWE no man anything, but to love one another," should be rigidly adhered to by every one who wishes domestic affairs to run smoothly. There is nothing that will more greatly militate against the truth than to have its adherents run into debt, and fail to meet their obligations; and, my dear sister, there is nothing that will so quickly and thoroughly discourage your husband as to have you make it impossible for him to stand clear of any such obligation. We know that, in the majority of cases, the power to keep out of debt lies largely with the wife. Debt should be shunned as a deadly enemy.

There is an old saying that we must cut our garment according to our cloth. We all know the limit of our resources, and should plan accordingly. Many receive a regular salary, but do not gauge their outlay by their income; and little by little they find themselves going deeper and deeper into debt, and they do not see how they are ever to get out. Such a man has no heart for anything.

Everyone can live within his income, and it is his Christian duty to do so. In this, as in everything else, the trouble lies in the little things. If we take care of the nickles, the dollars will take care of themselves. How many nickles and dimes go for little nothings! If we were to watch the very smallest items, we should find that, instead of always being behind, we should have a little surplus at the end of the week,—perhaps only a few cents; but at the end of the year it would amount to dollars, and be a nice little sum to deposit, and add to, for another year. When a beginning is made, it is surprising to find how easy and interesting it is to enlarge the amount.

In many homes there is a fair degree of prosperity, and the husband places in the hands of the wife an abundance for all the domestic expenses; but no thought is given to a time when fortune may change, and shut off entirely the usual income, or reduce it to half its proportions. The example of one young housewife is worthy of imitation by all:—

"A prosperous and wealthy young man was pleasantly settled in life. For several years everything went smoothly in his business, but hard times at last overtook him. He had lived beyond his income; and when the pressure came, he could not meet his obligations, and he was bankrupt. With a sad heart he was compelled to tell the news to his wife, and to inform her that their home would have to be sold to meet the demands of the creditors. His wife tried to cheer him with the thought that possibly his situation was not so bad as he thought, and that something might yet turn in

his favor. But he knew too well his financial standing to hope for this.

"In his great despondency his wife suggested to him that if he would read a chapter in the Bible, as it had been some time since he had read in it, perhaps he might find something there which would afford him relief. She took down the family Bible, placed it in his lap, and sat down beside him. He took it up with indifference, and it fell open of its own accord; and as it opened, a five-dollar bill caught his eye. She suggested that he look and see if there were not others; and to his surprise, he found them, leaf after leaf, until a thousand of them greeted his astonished vision. It was a great mystery to him how five thousand dollars could get into that Bible. The wife soon solved the mystery, by telling him that, by her economy, she had laid aside monthly a certain sum from the generous amount he had furnished her for expenses, because she thought that possibly a rainy day might come, and that she could quietly prepare for it; and so she saved her husband from financial ruin."

We should always have some money on hand in case of sickness or death, or from which to respond to any specially urgent call for help in the cause of God. "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Not that we are to accumulate wealth. We may never have much of this world's goods, and should not wish much; but the blessing of the Lord upon the little we have will make it go a long way, and will be sufficient to supply the actual needs for comfort.

Let us seek the Lord for wisdom in the distribution of our means. Our Heavenly Father is abundant in resources. He is not pleased to have his children suffer from poverty or from any other cause. "Our God is a tender, merciful Father. His service should not be looked upon as a heart-saddening, distressing exercise. It should be a pleasure to worship the Lord, and to take part in his work. God would not have his children, for whom so great salvation has been provided, act as if he were a hard, exacting taskmaster. He is their best friend; and when they worship him, he expects to be with them, to bless and comfort them, filling their hearts with joy and love. The Lord desires his children to take comfort in his service, and to find more pleasure than hardship in his work. He desires that those who come to worship him shall carry away with them precious thoughts of his care and love, that they may be cheered in all the employments of daily life, that they may have grace to deal honestly and faithfully in all things."

#### A FEW QUERIES ANSWERED.

E. A. H.

SHALL we make ourselves odd to avoid following the fashions?

Christians should not take pains to make themselves a gazing-stock by dressing differently from the world. But if, when following out their convictions of duty in respect to dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world; but they should manifest a noble independence and moral courage to be *right* if all the world differ from them. If the world introduces a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God or to the world to adopt such a style of dress. Christians should follow Christ, and make their dress conform to God's word. They should shun extremes. They should humbly pursue a straightforward course, irre-

spective of applause or of censure, and should cling to the right, because of its own merits.—"Testimonies for the Church," Vol. I, pages 458, 459.

If a dress is perfectly plain, is there any harm in having a slight trail?

(1) It is extravagant and unnecessary to have the dress of such a length that it will sweep the sidewalk and street; (2) A dress thus long gathers dew from the grass, and mud from the streets, and is therefore uncleanly; (3) In its bedraggled condition it comes in contact with the sensitive ankles, which are not sufficiently protected, quickly chilling them, and thus endangering health and life; . . . (4) The unnecessary length is an additional weight upon the hips and bowels; (5) It hinders the walking, and is also often in other people's way.—*Id.*, page 459.

#### EXTRACTS FROM CORRESPONDENCE.

I WILL soon be fifty-one years old, but I am glad that the Lord has given me the ability to commit his word to memory. Six years ago a servant of the Lord brought the precious truth to us, and taught us how to memorize verses in the Bible. I have nearly four hundred verses committed to memory; and when I am anywhere without my Bible, and people question me in regard to my peculiar faith, I can quote a "Thus saith the Lord," and give the chapter and verse where the statement is found.

For over a year I have held Bible readings with some of the poorest persons in the city. My friends criticised me, and said that if I went among such a class, no respectable persons would wish me in their homes, and at first I shrank from it. But I knew that Christ never refused to help such persons, and why should I, his servant, shrink from duty when he called, and the people themselves were begging me to come and tell them of Jesus?

I shall never forget the experiences I have had. One night as I approached a house noted for its wickedness, which was near where I held my Bible reading, a little girl, who had been to one of my meetings, recognized me, and ran to me, begging me to go and invite her mother to come to the meeting. I said, "Where is your mother?" "On the steps back of the house, with others," she replied. She took hold of me, and begged so hard that I could not refuse her. I talked to the mother, and asked her to go with me to the meeting. At first she refused, but I talked kindly to her, and at last she went; and she continued to come after that, and would sit with tears in her eyes. She told me that many years before, she had gone to a meeting, but on account of her poverty was treated in such a manner that she resolved never to go again. She was anxious and eager to learn of Christ.

At another place where I was to hold a reading with a sick woman, I found eight persons waiting to hear what I had to say. I felt almost too weak to go on, but God's grace is sufficient for any work that he sends us. The Lord spoke through me; and when we arose from prayer, I saw that all were weeping. The Spirit of the Lord was present in this little company of those who are not noticed by popular ministers and professed Christian people, even if it was only a weak servant who was trying to explain the truth, and they begged me to come again.

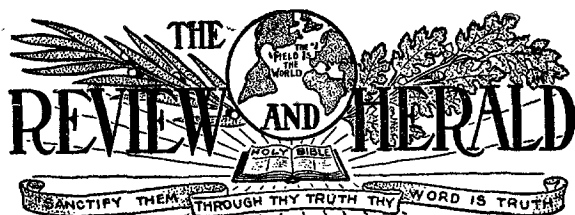
It is in the byways and hedges that people are starving to-day, but pride keeps many from going to their aid. I have a prophetic chart which I painted myself, because I could not afford to buy one; and as I explain the image and the beasts of prophecy to the people, they become much interested. Since I saw the truth two years ago, my great desire has been to tell others of it. I do not wish to shrink from one duty, no matter what the world says. I wish a clear conscience with God. I am praying that he will give me this town for him.

#### REQUESTS FOR PRAYER.

A CHURCH elder sends in a request for a sister in behalf of her husband, who is very ill. It is feared that the cause is cancer of the stomach. Pray for the recovery of this brother if it is the Lord's will, and for the sister, that she may be sustained in this trial.

"I have a boy eleven years old, who is very anxious to keep the Sabbath; but my husband is determined he shall not, and leaves his business at the risk of loss to take the boy with him Sabbaths. He is an obedient boy, and I have tried to bring him up in the fear of the Lord. I ask an interest in the prayers of the sisters for our family, and the work I am trying to do."

"Seeing in the REVIEW that all requests for prayer are remembered in a definite manner, I write you in behalf of my two children. Will you pray that they may be converted? They are far, O so far, from Christ, and it is killing me. I have tried to bring them up right. My son is twenty-two, and my daughter eighteen. I do try to trust the Lord for their conversion; but when I think of the shortness of time, my heart grows sick with yearning for them."



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## THE THIRD ANGEL'S MESSAGE.

## Its Basis in the Seven Trumpets.

We are now to study the place of the great nations of the earth, in their relation to the Third Angel's Message, considered from the basis of the line of prophecy of the Seven Trumpets in Revelation.

The first thing in order, therefore, is to discover that the Third Angel's Message really has a basis in the Seven Trumpets. This, however, will be easy; for it is made perfectly plain in the Scriptures.

Let us begin with the Third Angel's Message,—Rev. 14:9,—and follow backward its direct connections.

The first words in the wording of the Third Angel's Message are: "And the third angel followed them." This shows that some have gone before, whom the third angel "followed."

Take, then, the preceding verse: "And there followed another angel." This shows that an angel has also preceded this one, which, when this one follows, makes it "another."

Go back now to the sixth verse: "And I saw another angel." This also certifies that an angel has gone before, which causes this one, as he flies in the midst of heaven, to be "another."

Following back in the book of Revelation, we find no angel, except the seventh trumpet angel, until we come to the first verse of chapter ten; and there we read: "And I saw another mighty angel." This expression, as before, certifies that, before this, there is an angel, which, when this one comes forth, causes him to be spoken of as "another."

Following further back, we find no angels, except the sixth and the fifth trumpet angels, until we reach the last verses of chapter eight; and there we reach the primal, and read: "And I beheld, and heard an angel"—not "another angel," but, primarily, "an angel."

Thus, beginning with Rev. 8:13, there is a series of angels connected by the word "another," straight through to the third angel with his message. Thus:—

"I beheld, and heard an angel." Rev. 8:13.

"And I saw another mighty angel." Rev. 10:1.

"And I saw another angel." Rev. 14:6.

"And there followed another angel." Verse 8.

"And the third angel followed them." Verse 9.

But now notice: That angel in Rev. 8:13, the first in this series that connects straight through to the third angel,—this angel comes in right in the midst of the series of the Seven Trumpets.

The first four trumpets sound in Rev. 8:7-12. Immediately following the fourth, between that and the fifth trumpet angel, comes in the first one in this other series of angels that connects straight through to the Third Angel's Message.

And this angel of Rev. 8:13 not only comes in in the midst of the seven trumpet angels, but his word relates directly to the remaining three of the seven trumpet angels. Thus reads the whole verse: "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

These three woes belong with the last three trumpets, one with each. This is certain by the fact that, when the fifth angel's work is ended, it is written:

"One woe is past; and, behold, there come two woes more hereafter." Rev. 9:12. And when the sixth trumpet is ended, it is written: "The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded." Rev. 11:15.

7th Trumpet | 8th Trumpet | 9th Trumpet | 10th Trumpet | 11th Trumpet | 12th Trumpet | 13th Trumpet | 14th Trumpet | 15th Trumpet | 16th Trumpet | 17th Trumpet | 18th Trumpet | 19th Trumpet | 20th Trumpet | 21st Trumpet | 22nd Trumpet | 23rd Trumpet | 24th Trumpet | 25th Trumpet | 26th Trumpet | 27th Trumpet | 28th Trumpet | 29th Trumpet | 30th Trumpet | 31st Trumpet | 32nd Trumpet | 33rd Trumpet | 34th Trumpet | 35th Trumpet | 36th Trumpet | 37th Trumpet | 38th Trumpet | 39th Trumpet | 40th Trumpet | 41st Trumpet | 42nd Trumpet | 43rd Trumpet | 44th Trumpet | 45th Trumpet | 46th Trumpet | 47th Trumpet | 48th Trumpet | 49th Trumpet | 50th Trumpet | 51st Trumpet | 52nd Trumpet | 53rd Trumpet | 54th Trumpet | 55th Trumpet | 56th Trumpet | 57th Trumpet | 58th Trumpet | 59th Trumpet | 60th Trumpet | 61st Trumpet | 62nd Trumpet | 63rd Trumpet | 64th Trumpet | 65th Trumpet | 66th Trumpet | 67th Trumpet | 68th Trumpet | 69th Trumpet | 70th Trumpet | 71st Trumpet | 72nd Trumpet | 73rd Trumpet | 74th Trumpet | 75th Trumpet | 76th Trumpet | 77th Trumpet | 78th Trumpet | 79th Trumpet | 80th Trumpet | 81st Trumpet | 82nd Trumpet | 83rd Trumpet | 84th Trumpet | 85th Trumpet | 86th Trumpet | 87th Trumpet | 88th Trumpet | 89th Trumpet | 90th Trumpet | 91st Trumpet | 92nd Trumpet | 93rd Trumpet | 94th Trumpet | 95th Trumpet | 96th Trumpet | 97th Trumpet | 98th Trumpet | 99th Trumpet | 100th Trumpet

"An Angel"—Woe, Woe, Woe. 8:13.

"Another mighty angel." 10:1.

"Another angel." 14:6.

"There followed another." 14:8.

"The third angel followed them." 14:9.

Thus, it is plain that the three woes pronounced by the primal angel, who comes in in the midst of the Seven Trumpets, are expressive of the character of the last three of the Seven Trumpets. Then, just at the end of the sixth trumpet, and before the sounding of the seventh, we find the words: "And I saw another mighty angel come down from heaven," etc. And this angel gives his message before the seventh trumpet sounds, because he speaks directly of the seventh trumpet as yet future, in the words: "In the days of the voice of the seventh angel, when he shall begin to sound," etc. Rev. 10:7.

Then, when the seventh angel does sound, it is written: "And the seventh angel sounded. . . . And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great." Rev. 11:15-18.

Thus, under the sounding of the seventh trumpet angel, there comes "the time of the dead, that they should be judged;" and along with this comes that "other angel," in Rev. 14:6, 7, "having the everlasting gospel to preach, . . . saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14:6, 7.

"And there followed another angel, saying, Babylon is fallen, is fallen." "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Rev. 14:9, 10. And of the events that occur under the sounding of the seventh angel, one is, "Thy wrath is come."

Further: the Third Angel's Message is followed immediately by the coming of the Lord; for it is written: "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Rev. 14:14. It is at the coming of the Lord that the saints of God are rewarded. For he says: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. And one of the events that occur under the sounding of the seventh trumpet is "that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great."

Thus, by every consideration of the word of God on the subject of the Third Angel's Message and the Seven Trumpets, it is certain that the Seven Trumpets are a basis of the Third Angel's Message.

This being so, it is certain that the Third Angel's Message is held in view from the very first of the Seven Trumpets, unto the last one. Therefore, in studying the Seven Trumpets, from beginning to end, we are studying the Third Angel's Message, from its foundation unto its end.

## STUDIES IN GALATIANS.

## The Two Covenants.

Gal. 4:21-31; 5:1.

"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; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

The first covenant depended upon the promises of a people, who knew only the birth of the flesh. These promises were that they would keep the ten commandments "indeed." But, knowing only the birth of the flesh, they were, at the time, transgressors of the law of God, and so were in bondage to sin. And knowing only the birth of the flesh, and having only the mind of the flesh, their promise to obey the law of God "indeed," was worthless, because "the minding of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can be."

If they had made no promise at all to obey the law, they would have broken it; because they knew only the birth of the flesh, and "they that are in the flesh can not please God." Therefore, without any promise to keep the law, without the new birth they would have continued in the bondage of sin. And when they promised to keep the law "indeed," and then broke their promise (which, having only the mind of the flesh, it was inevitable that they would do), this brought them only yet deeper into bondage, because to "vow a vow unto the Lord," and then "slack to pay it," is "sin in thee." Deut. 23:21.

Therefore, that covenant being entered into by those who were already in bondage, and being a covenant which, by its terms, gendered to bondage, it was only a covenant of bondage—a covenant in which their very efforts to deliver themselves from the bondage in which they already were, brought them only deeper into bondage, the bondage of sin, the bondage of their own works and broken promises, which were only sin.

Consequently, all that was seen, or could be seen, in the first covenant was, and is, the broken law. And that this should be forever so plain that no one could fail to see it, when Moses came down from the mount and saw their idolatry, he, having the tables of the law of God in his hands, "cast the tables out of his hands, and brake them beneath the mount." Ex. 32:19.

They were at first breakers of the law. They promised nevermore to break the law. They again broke both the law and their promise not to break it.



And when, therefore, because of this, Moses cast out of his hands the tables of the law of God, and broke them, this was to give to them, and to all people forever, a divine object lesson that in the first covenant, in all their efforts at self-righteousness, and in all their promises not to break the law, *no one can ever see anything but THE BROKEN LAW.*

But there was *then and there present* the Abrahamic covenant, the covenant of faith, God's everlasting covenant, to deliver them from the bondage and the yoke of bondage that was upon them because of the covenant of works, of unbelief, into which they had entered. "They could not hope for the favor of God through a covenant which they had broken"—through a covenant in which nothing could be seen but the broken law of God. "And now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour, revealed in the *Abrahamic covenant*, and shadowed forth in the *sacrificial offerings*."

It was the *covenant with Abraham*, Isaac, and Jacob which Moses pleaded to God, for mercy to the people worshipping the golden calf at the foot of the mount, while he was yet in the mount, before he had come down the first time. Notice: in Ex. 32:1-6 is given the account of the people's making the golden calf and worshipping it. In verse seven "the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it. . . . Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them." Verses 7-10.

"And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? . . . Turn from thy fierce wrath, and repent of this evil against thy people. *Remember Abraham, Isaac, and Israel*, thy servants, to whom thou sweardest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever. *And the Lord repented of the evil which he thought to do unto his people.*" Verses 11-14.

Thus it was the Abrahamic covenant, God's everlasting covenant, that saved the people from the bondage and the curse of their sins, in the first covenant. And so it is ever. Heb. 9:15.

Then Moses came down from the mount, with the tables of the law in his hands, and cast out of his hands the tables of the law, and broke them, thus "signifying that as they had broken their covenant with God, so God had broken his covenant with them;" and signifying that in that covenant there was nothing to be seen but the broken law; and that they "could not hope for the favor of God through a covenant which they had broken." And "now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the *Abrahamic covenant*, and shadowed forth in the *sacrificial offerings*. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant."—"Patriarchs and Prophets," page 373.

Thus the covenant from Sinai brought them to the covenant with Abraham. The first covenant brought them to the second covenant. The old covenant brought them to the new covenant. And thus the law, which was the basis of that covenant,—the broken law,—was the schoolmaster to bring them to Christ, that they might be justified by faith.

Then "the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest." Ex. 34:1. And, says Moses, "I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables

in the ark which I had made; and there they be, as the Lord commanded me." Deut. 10:3-5.

There was then established among the people the *sanctuary service*, with "the Saviour shadowed forth in the *sacrificial offerings*;" and with Christ, "the Mediator of the new covenant," the "one Mediator between God and men," represented in the high priest in his ministration in the sanctuary. To that sanctuary they brought, in penitence and faith, their offering, and confessed their sin. The blood of their offering was taken by the high priest into the sanctuary, atonement was made for them, and the sin was forgiven. And in the great day of atonement the blood of the offering for all the people was sprinkled upon the mercy-seat, and before the mercy-seat, which was upon the top of the ark, over the tables of the law.

Thus between the sinner and the law there was always the sacrifice, representing Christ (and which, in his faith, was Christ, the Surety of the "better testament"), by which was brought to the sinner the forgiveness of his sins, and the righteousness of God, which satisfied all the demands of the law. And thus, through faith in Christ, in this covenant in which Christ is Mediator, and of which he is the Surety, there is seen only the *unbroken law*.

Such was, and is, the true meaning of the new order of things at Sinai, after the breaking of the tables, and after the complete nullification of the first covenant. It was the way of faith, the way of the "righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe."

But, behold, in their unbelief Israel afterward turned all this into a system of works, precisely as was the first covenant. All these sacrifices and offerings, and the ceremonies connected therewith, were given by the Lord to be altogether the expression of faith. But Israel, in their unbelief, missed all this, and made it only a system of works, of ceremonialism. Instead of righteousness coming by faith, and the sacrifices and offerings being but the expression of the faith, they expected righteousness by means of the offering itself, and because of their good work in making the offering.

Thus it was in the time of Christ on earth, and in the time of Paul and the Galatians. Thus it was with "the Pharisees which believed," who had confused the Galatians and driven them back from righteousness by faith to righteousness by works and ceremonialism. And, therefore, Paul could write, and did write, "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; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children."

Thus the very means that God had given to deliver them from the bondage of the old covenant they, through unbelief, had turned into a system of bondage, which corresponded exactly to that bondage of the old covenant. They had, indeed, perverted the new covenant as then expressed, into the very principle of the old covenant—righteousness by works. That which was the gospel as expressed in the sacrifices, offerings, and ministry of that time, they perverted to the bondage of righteousness by works and ceremonialism, exactly as among the Galatians the "Pharisees which believed" were perverting the gospel as expressed in the sacrifice and ministry of Christ himself.

And just as Hagar and Ishmael were cast out, that God's covenant with Abraham might be fully enjoyed; and just as the covenant at Sinai had to be repudiated and cast out, that the blessings of the Abrahamic covenant, the new covenant, might be enjoyed; so when Christ came, and, by the sacrifice and offering of himself and by his own ministration, brought in the fullness of the gospel,—in order that this should be fully enjoyed, there must be repudiated and cast out that system of ceremonies and ceremonialism, that system of righteousness by works, into which Israel had perverted that which in its time was indeed the expression of the true gospel, of righteousness by faith. "Jerusalem which now is, . . . is in bondage with her children.

. . . Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman." "Jerusalem which is above is free, which is the mother of us all. . . . Now we, brethren, as Isaac was, are the children of promise."

And thus was cast out forever the very principle of ceremonialism,—the very principle of the bondage of righteousness by works, in whatever form it might present itself; and there was established in its place the principle of divine liberty in righteousness by faith. "So then, brethren, we are not children of the bondwoman, but of the free." And because of this there is sounded to all people forever the blessed rallying cry: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

The old covenant, the covenant from Sinai, is summed up in the word "SELF." The new covenant, the everlasting covenant, is summed up in the word "CHRIST."

The old covenant is self and its righteousness. The new covenant is Christ and the righteousness of God.

The old covenant is self and the bondage of sin and works of law. The new covenant is Christ and the liberty of righteousness which is by faith.

The old covenant—self—must be cast out and utterly repudiated, that the new covenant—Christ—may have its proper place and may manifest its saving power; for the son of the bondwoman can never be heir with the son of the free.

#### HOW WILL IT END?

THERE is a fascination in the contemplation of the end of evil. When that which annoys, troubles, and distresses us,—that which has fallen like a blight upon our lives, and which has rested with the weight of a deadly incubus upon all our efforts for freedom and progress,—comes to an end, with what relief we behold it lifted from the way! with what joy we behold it disappear!

The evil to which we refer is sin. Sin is the world's first and deadly malady. All earth's suffering and sorrow, its woes and disappointments and wrongs, its corruptions and evil passions,—pride, hatred, envy, and revenge,—find their origin, nourishment, and support in this one root of bitterness, this upas tree of sin.

Then, extending our view to the physical world, all earth's thorns, malaria, mildew, and desert wastes, its fairest and dearest hopes blighted and buried in the mold and darkness and terror of the tomb,—these, too, all spring from the same deadly root. The world is wrecked and ruined, so long as the virus of this deadly evil courses in the veins of men. The remedy, then, for this world's plague-stricken status is the removal of sin.

There are two points of transcendent interest to every believer, in his experience with sin; one is when he personally turns away from sin, renounces its service, discards its promptings and influence, and makes his separation from it complete; and the other is when sin, as a bodily and terrible entity, seeking to deceive and destroy, will be seized by the engines of divine wrath, and itself, and all its concomitants, root and branch, from its foul and venomous head to the tiniest fiber of its poisonous influence, all of which are of the utmost abhorrence to God, will be swept from the universe, and destroyed forever and ever.

For sin is not to exist throughout eternity; its victims and votaries are not to mar the peace and harmony of any part of God's new creation, with the terror and torture of endless conscious suffering. This is so because the time must come when "every creature [and that must take in all] which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13. This language covers the whole of the scene, and there are no exceptions.

The great burden resting upon the heart of the awakened sinner is, "Who shall deliver me from the body of this death?" Rom. 7:24. The ter-

rible force of the figure is seen when we contemplate, for a moment, the punishment visited upon hardened criminals in the time of the apostle, from which the figure is drawn. The condemned man was chained fast to a dead body, so that wherever he went he must drag about with him that loathsome, putrefying, decaying thing. There was no escape. With its effluvia of corruption, it must be his constant companion, till he, too, should sink down to the same terrible condition. In the illustration, sin is the dead body to which the sinner is fast chained, and must perish with it at last, unless released. But of himself he has no power to break the chain, and make his escape. When, therefore, he awakes to his situation, it is no wonder that he cries out, in anguish, Who, "who shall deliver me from the body of this death," or, "from this dead body?" He finds Christ to be the one he needs; and in the joy of deliverance, his song is, "I thank God through Jesus Christ" "there is therefore now no condemnation to them which are in Christ Jesus." This question of becoming free from sin, and the process by which it is accomplished, as it is revealed in the gospel, has power to affect the heart of him who has accepted Christ, as no other question can.

With scarcely less interest we go forward to the other epoch mentioned, when the final disposal shall be made of sin, and it shall forever be put away, and, as a harassing and troublesome feature of existence, shall be remembered no more forever.

In the process of putting away of sin, as revealed in the ancient sanctuary service, we trace it first from the sinner, by repentance and confession, to his sacrificial offering; from the offering, representing Christ, to the sanctuary; from the sanctuary to the scapegoat; and in the person of the scapegoat, which is banished into the wilderness, or a "land not inhabited," to perish, the sins, too, upon him, perished also, and were thus put away from the camp of Israel. This illustrated by symbol the fact that the sins of God's people are to be put away from them absolutely, and in fact, by the ministration of Christ.

But Christ is not the scapegoat. In the antitype, the office of the scapegoat is performed by Satan; Satan is the antitypical scapegoat. In the type, the sins for which atonement had been made in the sanctuary were borne out, and laid upon the head of the scapegoat. In the antitype, the sins which are atoned for in the ministry of Christ are borne out by him, and laid upon the head of the antitypical scapegoat, Satan, and with them he is sent away into the antitypical wilderness, or land not inhabited, even the "bottomless pit" (Rev. 20: 2, 3), and, with the sins that are upon him, he perishes there, as it turns into the final lake of fire. Rev. 20:10-15.

And Satan is there the representative of all the sins of the redeemed, which have been laid upon him. Evil angels represent their own sins; wicked men represent their own; but the devil represents not only his own, but the sins of all the righteous, which have been forgiven them through the work of Christ in the sanctuary, and then are borne out and laid upon his head for their final destruction. Lev. 16:20-22. Thus, in the vehement flames of the lake of fire, every sin that has ever been committed in all the universe, from the original fall of Satan and his angels, down through the fall of this world by the sin of Adam and Eve, to that of the last sinner who shall open his mouth in blasphemy against God on account of the judgments of the seven last plagues (Rev. 16:21), will be represented, and punished. This is God's last bitter testimony against sin; and clean work will be made. All material, sin-touched things, in all their elements, melt with fervent heat, and raised, by the intensity of the heat of eternal fire, to a gaseous condition, will disappear, and seem to vanish away. Rev. 20:11.

But in such a field, it becomes us to pass no point without careful and particular consideration. Let us, then, notice a query that arises in some minds at this point. It is this: If Satan is punished for the sins of the righteous, are not those particular sins punished twice—once in the person of Christ, "who his own self bare our sins in his own body on the tree," and suffered, "the just for the unjust" (1 Peter: 2

24; 3:18); and again in the person of Satan, upon whom these sins are finally laid for destruction?

This is a legitimate query, and is entitled to a candid answer. And the answer is that the sins of the righteous are no more punished twice than are the sins of the wicked; for Christ suffered and died for them the same as for the righteous, yet they suffer for their own sins at last.

What, then, about the declaration that Christ suffered for them? The trouble, we imagine, arises from a misconception of the part Christ acts as our substitute. Perhaps without due consideration of the subject, many entertain the idea that Christ, in suffering for the sins of the righteous, suffered all the punishment, in the sense of bodily torture, due to the sins which all the saved committed, and which they would have been obliged to endure if they had failed in their Christian experience and been lost. But then, again we ask, What about the cases of the wicked, for whom Christ suffered the same as he did for the righteous? And in either case, we will let the believer in eternal misery wrestle with this problem of Christ's suffering the penalty for sin, on his own ground.

No; the truth seems rather to be that Christ presented himself before his Father's law as an innocent victim, in behalf of man, his own creation, who had become guilty. He undertook to meet for man the divine and immutable sentence, "The soul that sinneth, it shall die." His offering of himself was voluntary, and therefore involved no compulsion, nor injustice to anyone. It was from one who was above law; and therefore God could accept it in place of those who were bound by law, but had broken it. It was of such infinite merit that the law could honorably and justly relax its claims upon all who would accept of it, even if the whole world should do so; for he (Christ) was the creator of the whole world, and all that is therein. Col. 1:16. He therefore stood as a representative of them all, in whatever offering he might present to the law in their behalf.

But we learn from the type that the removal of sin from the repentant sinner did not cancel the sin itself, but only transferred it to another party, who was then held in place of the one who had sinned. The forgiveness, therefore, which the offering sinner obtained was not independent and absolute, but only relative; that is, as related to the sinner the sin was forgiven; but the sin in itself considered was still recognized as yet in existence, to be disposed of in some subsequent manner.

Now Christ has done for us, in fact and in absolute reality, just what the ancient typical offerings of the sanctuary did for the sinner then in figure; that is, he has provided a means through which sin, with its attendant guilt and threatened doom, may be removed from us, and transferred to another party. Thus we can be saved; and sin, our sin, still meet its just deserts, in some other quarter, and in some other agent. Let us, then, consider where this desert, in the case of the sinner, would naturally fall. Sin did not have its origin with mankind. They were not the original agents and promoters of this evil, but were seduced and led away under the powerful temptation of another. And this we apprehend to be the great fact that puts a determining difference between the moral standing of men and that of the devil and his angels. With the one, sin had its inception and birth; and an outbreak so terrible, and causeless, and unprovoked could have no forgiveness. It would not be safe to reinstate to favor and power those with whom such a movement could originate. With men, the case was different. Sin was an evil into which they were led by another party. Hence their wrong could be condoned, and provision be made for their restoration.

The practice of sin may therefore be represented as a partnership business. Satan is the original and senior partner; while the sinner is the junior. The latter, having been seduced into that relationship, is allowed, under certain conditions, to leave the company, and step out from under the obligations of the firm. Upon whom will the responsibilities and the obligations of the firm then fall? Mark well the situation, and the answer. The whole responsibility and corporate obligations of the partnership, so far as the sinner is concerned, will then rest upon the only remaining member of the firm, the originator and promoter of the whole evil busi-

ness, the senior member, Satan. If the sinner chooses to maintain his partnership in that illegitimate business, he can do so, and receive in his own person at last the punishment of his deeds. But it is in his power, if he so desires, to change his present relation to, and connection with, that commerce of hell, unite himself to Christ, and leave his former business with him who is the head of the firm, and primarily responsible for it all.

And this is what the Scriptural doctrine of the scapegoat teaches us will be done. The sinner goes free, and Satan receives back upon his own head the sins he has incited the sinner to commit, to answer therefor in the settlement which he at last must meet. Viewing in this light the work of Satan among mankind, it is evident that he has a personal motive of the most powerful kind to induce him to hold persons in sin till their probation is past, and they have no further opportunity to repent; for then they will have to endure the punishment for their own sins, which he otherwise must suffer; and every one who escapes from his power, and secures salvation through Christ, adds an additional weight to his accumulating load of woe.

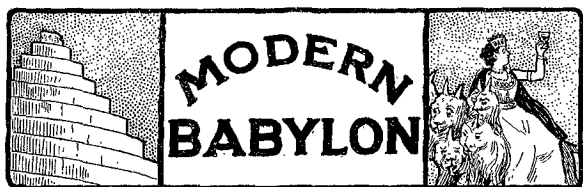
And it must strike every one as right and consistent that this should be so. The sinner has been seduced into sin; but he repents, and is converted. He now loathes and abhors his former life. But standing back of the scene, there is one who is the primary author and instigator of all his past wrongs, the inciting agent in every sinner's sinful deed; and when the transgressor awakes to the true nature of his course, and sees the enormity of his guilt, and wishes to return to allegiance to his Saviour, and put away his sins, what could be more fitting than that those sins should fall back upon the head of him who first gave birth to sin, and who has fostered the growth of every bitter branch from that baleful root?

In this the decision of every right-minded intelligence must be that God is just, and that Satan receives no more than his just deserts. Satan, having thus received upon himself the load of sins from which the righteous have been made free, and being confined to the bottomless pit, at that time this desolate earth, is reserved to the day of perdition. 2 Peter 2:9. The thousand years at length expire. The lake of fire, "prepared for the devil and his angels," appears. These last-named parties are cast therein; and all the wicked, that is, those who are found in league with them, share the same fate. Then every sin ever committed is punished; and in the persons of wicked men, evil angels, and Satan, the whole abominable mass perishes forever.

And then is reached that point of transcendent interest when one of the most cheering prophecies in all the Bible can be fulfilled. For at this point, but never before, can that song of jubilee be raised to God, which the seer of Patmos describes in these inspiring words, which will bear repeating: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

The quenchless flames of the fiery lake have then just spent their force in consuming the rebel hosts. The earth is purified by the fervent heat. No sinner and no taint of sin are left. The new earth appears, to be the everlasting abode of the just. 2 Peter 3:12, 13. No room for Universalism here; for the wicked have all been destroyed. No place for an endless, burning hell to mar the landscape of eternity, nor for the agonizing wail of the unending, conscious misery of the greater part of the human family to bring discord into the universal song of joy; for all those who will be found worthy to be alive then will be only those who are in harmony with God's will, and who are filled with sympathetic joy and praise to him who has taken to him his great power, and begun his reign, and has established them in the home prepared for them "from the foundation of the world." Thus, through Christ, our experience with sin will end. U. S.

"MINUTES are golden, and should be improved to 'the very best account.'"



In the chapters already studied in Daniel, we have seen how the gospel of the kingdom was preached in Babylon to Nebuchadnezzar the king, and through him "unto all people, nations, and languages, that dwell in all the earth," so that the knowledge of the true God, his manifold wisdom, his power to deliver, and his dominion in the kingdom of men, had been fully made known. By this revelation of the most high God, in the faithful testimony that had been borne by Daniel and his companions, and the experiences connected therewith, Nebuchadnezzar the king had been "turned to God from idols to serve the living and true God."

With a genuine sense of the nothingness of man and the greatness of God, he praised and glorified the King of heaven. The signs and wonders that the high God wrought toward him, and his own conversion, had been heralded abroad by a royal proclamation, and thus the testimony that might have gone forth from Jerusalem as a world-wide message, went out from Babylon.

The same power that converts a man attends the story of his experience, when it is told to glorify God. Such testimony is the gospel in concrete form, and it requires no theological training to preach it. So Jesus told the man out of whom he had cast the legion of devils, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." So Paul, the great apostle to the Gentiles, before Felix, and again before Agrippa, told in simple language the story of his own conversion; and thus the gospel, the power of God and the light of the world, was preached in the king's palace. So it was in Nebuchadnezzar's case. And the divinely written history of his experience has been, and still is, preaching the same gospel to all the world.

The fifth chapter records the downfall of Babylon, with such a statement of the events of that fateful night as throws light upon the cause of its fall. But the lesson contained in this brief record, and its meaning at the present time, can not be rightly understood except as we see in the light of the Scripture the application that the Lord himself has made of the name of Babylon, and the meaning that he himself has put into it.

If we should anticipate our future studies a little by reading the remaining chapters of Daniel, we should readily see that, taken as a whole, the book of Daniel deals almost exclusively with the first and the fourth of the four universal kingdoms of the world.

In the earlier part of the book we have so much of the history of the first kingdom as serves the definite purpose of the divine historian, and in the latter part we have prophecies concerning the fourth kingdom. The second and third kingdoms are mentioned briefly, and serve merely to make the proper connection between the other two.

To the first three kingdoms the same names are given in the book of Daniel as are given in human history; namely, Babylon, Media and Persia, and Grecia; but to the fourth no name is applied. It is simply mentioned as "the fourth kingdom." We shall also find that it is not so much the fourth kingdom, as a power developed in the fourth kingdom which occupies the prominent place in the prophecy; and this power is not designated by any name in the book of Daniel.

If we turn, however, to the book of Revelation, which is a supplement to the book of Daniel and deals wholly with the period covered by the fourth kingdom, we shall find further light upon these things. By a careful reading of the seventeenth chapter of Revelation, with special attention to the third, ninth, twelfth, and eighteenth verses, it will clearly appear that a power is described there which was to arise during the time of the ten kingdoms into which the fourth kingdom was to be divided, "that has sovereignty over the sovereigns of the earth."

This power corresponds to the little horn mentioned in the seventh chapter of Daniel, and also to the little horn mentioned in the eighth chapter, and these symbols occupy the leading place in these chapters. It is a matter of common knowledge that the fourth of the universal kingdoms is known in human history as Rome, and that Rome as an ecclesiastical power has exercised much more influence upon the history of the world than has Rome as a civil power.

It is with ecclesiastical Rome, or papal Rome, or the papacy, that the prophecies deal more particularly, and it is this power which is described under the symbol of the little horn in Daniel and of the woman in the seventeenth chapter of Revelation.

This application will be fully justified by our further studies. But in this last chapter the Lord himself gives the name by which this power is known in the divine history: "And upon her forehead a name written, a mystery, BABYLON THE GREAT." Rev. 17:5, R. V., margin.

We can now appreciate more fully the meaning of the historical portion of the book of Daniel. It is not merely to set forth general principles, although this is done most effectively, but it is to give a living picture of the closing events of this world's history, during the time when "Babylon the Great" is again the chief power in the earth, and "reigneth over the kings of the earth."

Thus the earlier part of the book of Daniel is truly a prophecy as well as a history, a history which is to be repeated "in the latter days." And inasmuch as we are now living in the last of the latter days, in the very generation when this history is to be re-enacted, this book in the fullness of its meaning ought to be known in all the earth, and the picture drawn by the divine Artist in the history of Babylon ought to be so clearly in the minds of all the people that its counterpart will be easily recognized. This is the true message of the gospel of the kingdom, which "shall be preached in all the world for a witness; . . . and then shall the end come."

The book of Daniel opens with a statement of the controversy between Babylon of the Chaldees and Jerusalem of Judea, which ended in the utter overthrow of Jerusalem, and the captivity of the professed people of God. This loss of their city and their kingdom was due simply to the previous loss of the kingdom of God from within, the apostasy of the people from right principles. Being corrupted by the principles of Egypt and Babylon, having lost the true power of the kingdom without acquiring even fleshly power in its place, they became worse and weaker than the nations about them, and were easily overcome by the king of Babylon. But Daniel and his companions, having retained the kingdom of God within them, carried with them into Babylon a power which finally conquered the king himself, and made him a loyal subject of the true God.

Since the days of Nebuchadnezzar, the people of God have never been fully out of Babylon, although there have been faithful men in all the centuries who, like Daniel and his companions, have had the kingdom of God within them; and while they have been outwardly in Babylon, yet they have not been identified with Babylonish principles. Through them the true gospel of the kingdom of God has been preached, and a long line of witnesses has testified to the superiority of its principles. In the meantime, Babylon of the Chaldees has become a waste and a desolation, and Jerusalem of Judea long ago lost its opportunity of standing forever, and is no longer "Zion, city of our God."

And yet the controversy to-day is still between Babylon and Jerusalem, between the kingdom of this world and the kingdom of God. At the close of this long controversy between the two kingdoms, which, under ever-varying conditions and appearances, is always "the great controversy between Christ and Satan," there will be a short but decisive struggle between "Babylon the Great," the apostate church of any and every name which has adopted Babylonish or papal principles, and the citizens of "the heavenly Jerusalem," those who stand for truth and righteousness. Then "shall that great city Babylon be thrown down, and shall be found no more at all," "but the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

As a preparation for this closing scene in the conflict, the message is now going forth "to every nation, and kindred, and tongue, and people," the same message which was proclaimed in Babylon of the Chaldees, and preserved for us as a living history in the earlier chapters of Daniel, "Fear God, and give glory to him." And with it is now to be heard the further call as to Babylon, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

We are now better prepared to understand why it is that the prophecies which speak of the ruin of Babylon of the Chaldees mention details and describe a situation which could not possibly be fulfilled simply in the destruction of that city. Thus the prophet Isaiah says: "The burden of Babylon, which Isaiah the son of Amoz did see. Lift ye up a banner upon the high mountain, exalt the voice unto them [compare Isa. 11:9 and Rev. 14:7], shake the hand, that they may go into the gates of the nobles. . . . The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle. . . . Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. . . . Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. . . . And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. . . . Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger. . . . And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." Isa. 13:1-19. Again, the prophet Jeremiah says: "As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth. Ye that have escaped the sword, go away, stand not still; remember the Lord afar off, and let Jerusalem come into your mind. . . . Wherefore, behold, the days come, saith the Lord, that I will do judgment upon her graven images: and through all her land the wounded shall groan. . . . And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts." Jer. 51:49-57.

It is evident that here the Lord has in mind, and is describing through the prophets, not simply the overthrow of Babylon of the Chaldees, but the final and complete overthrow of all which he calls Babylon in the earth. Thus the downfall of Babylon is a prophecy of the downfall of the whole world, the ruin of the nations, and in particular of that power which the Lord designates as "Babylon the Great," "who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4.

And so the cause which led to the downfall of Babylon of the Chaldees will in the same way lead to the downfall of the world; and the same experience of the kingdom of God within and faithfulness to its principles which not only gave light to Daniel concerning this downfall, but also saved him from it, will give light to the faithful, and will save them from the destruction that is even now threatening the world.

Therefore it is that this record of the fall of Babylon should be studied not simply as a record of a past event, but as a prophecy for the present generation, a prophecy which is even now ripe for fulfillment. "Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompense."

W. W. P.

"AFTER you have received counsel from the wise, the judicious, there is yet a Counselor whose wisdom is unerring. Fail not to present your case before him, and entreat his direction. He has promised that if you lack wisdom and ask of him, he will give it to you liberally, and upbraid not."



### WORTHY OF IMITATION.

In the REVIEW of July 17 there appeared a brief notice of the death of Sister Mary Ellen Underwood, wife of Elder R. A. Underwood. To my mind, such characters deserve more than a passing notice; for they are rare in these days of self-seeking and personal ambition.

Thirty-six years ago, while still bearing her maiden name,—Ellen Reynolds,—she accepted the truths of the Third Angel's Message, under the preaching of Elder J. H. Waggoner. Shortly after the organization of the Ohio Tract and Missionary Society, she was elected secretary and treasurer, a position she filled with acceptance for five successive years, refusing to take any pay for her services; although during that time she had to pay for hired help to attend to the necessary domestic duties. She resigned the position only that she might attend Battle Creek College with her husband, to become better fitted for work in the Master's cause.

But what gave promise of a life of usefulness in a public capacity, was changed by an overruling Providence into a domestic life, where the real beauty of her character unfolded and bore fruit in comparative obscurity, on the quiet homestead of her childhood. About this time her oldest sister became a chronic invalid. The circumstances of the case and her malady were of such a nature that she must be taken care of at a public institution, or else Sister Underwood must devote her life to that work. Her affectionate and self-sacrificing nature at once chose the latter, and she accepted the obligation with that Christian cheerfulness for which she was particularly noted.

The care of a child that was born to her later on, and the principal oversight of a large farm, would have been thought by most women sufficient excuse to call her husband from work in the field to share these burdens. But not so with her; amid all her cares, the Master's cause was not forgotten. She was willing to put up with inconvenience and endure hardship, even to the suffering of bodily pain, that her husband might remain in the field. Those who labored in the Cleveland Mission in times past can bear testimony to her thoughtfulness and liberality, shown in the barrels of dried and canned fruit, grains, and other products of the farm supplied them each year. In addition to all this, there was room in her heart and home for the orphan and the friendless, many of whom, because of her care and motherly advice, will, along with her family, "arise up, and call her blessed."

Her life was a practical demonstration of a true home missionary. Although deprived of the privilege of attending camp-meetings and other general meetings, and at times of even the meetings of the home church, yet she kept abreast of the times, and was full of the spirit of the message. During the last days of her sickness, when she was suffering extreme pain from the cancer that was consuming her vitals, her daughter asked her if she had written her husband how fast she was failing. She answered, "No; husband has all the burdens now that he can carry; and if he knew how I am, it would add to his already heavy load of care; he will be home soon."

Her last words were, "I see the glory." Of such characters it can truly be said, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." In these times of great moral darkness, the taking away of such lives can only be accounted for in the light of the mercy of our Heavenly Father as revealed in such statements as these: "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness." Of those who follow Christ in self-denial, it is said: "They will bear the fruit the Saviour bore; and even when their life shall close, the seed scattered by the trees of the Lord's planting will be multiplied to the praise and glory of his name." By faith her life was given a "living sacrifice;" but being dead, she yet speaketh.

It is the prayer of the writer that, by the reading of this brief sketch, others may be inspired to emulate her example, and thus her life be duplicated many times before the Life-giver comes to bring the final reward to all who have lived a life of unselfish devotion to his service.

GEO. A. IRWIN.

### OUR LITERATURE.

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."

The value of our publications can be estimated only by the value of the truths they contain, or by the value of the souls they will save. And these are valued by our Heavenly Father as he values the life of his own dear Son.

Hence the importance of circulating our periodicals is apparent. And any enterprise that has for its object the salvation of precious souls should have the most hearty sympathy and co-operation of every member of our denomination. If we could realize the magnitude of the work that is before us, and appreciate the stubborn resistance that we shall have to meet from opposing influences, it would lead us to greater activity, greater aggressiveness, in our God-given work.

The Lord tells us that in the performance of his work we should be "far ahead" of other denominations. But, alas! we are far behind. "We are years behind." "Not one one-hundredth part has been done or is being done by members of the churches, that God requires of them." A year ago a single one of the two hundred periodicals published by one of the leading denominations alone, had a circulation that exceeded the combined circulation of all our periodicals.

Think of it, brethren. The millions of error-laden periodicals published by one denomination alone, outnumber, twenty-five to one, our entire circulation. But what shall we say when we compare our work with the combined efforts of Romanism, Spiritualism, and apostate Protestantism, the three principal factors with which we have to do in our work? Surely we should bestir ourselves.

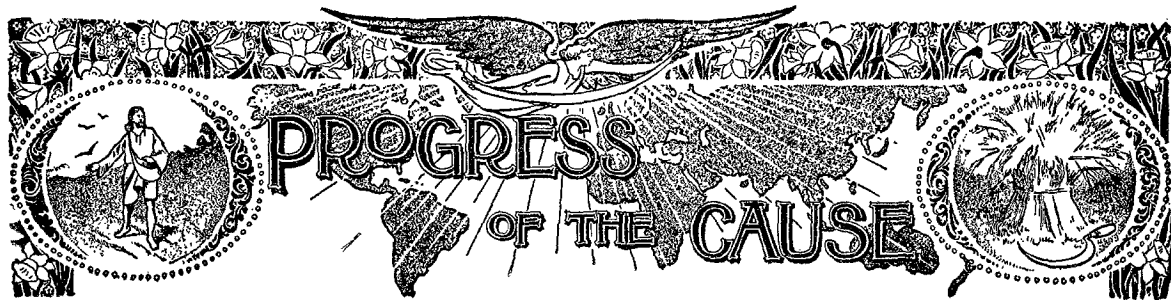
Shall we not see an advance made in the circulation of our precious literature? Shall we not average more than one paper a member each week in carrying out our God-appointed commission to rescue a fallen world from the thralldom of sin? Brother, sister, how many of these truth-laden, heaven-inspired messengers are you sending out each week on the wings of prayer? How many precious souls will be garnered as the result of your untiring efforts to spread abroad the printed pages like the leaves of autumn?

The question is not, "What is the denomination doing?" but, "What am I doing?" "What are you doing?" Are you accomplishing your part in God's great purpose of enlightening a benighted world? Am I? May the time soon come when our periodicals will indeed be scattered everywhere like the leaves of autumn.

Already our mailing privileges are being threatened. Many of our present facilities will soon be removed. Satan is closing up every avenue possible. "Soon it will be more difficult than we can imagine." "Everything will be placed to obstruct our way." Then "the work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances. This day is just before us."

May the Lord of hosts inspire us with zeal and courage, that "the truth may be given wings to speed it" and the coming of our dear Saviour.

G. W. SPIES.



### ITEMS FROM BRAZIL.

"Lo, I am with you alway, even unto the end of the world," are precious words of comfort to us in this field. Were it not for the presence of the Lord, and the power of his Spirit, which he has assured us, we might well despair as we see iniquity and wickedness stalking abroad in the land. But notwithstanding all drawbacks and hindrances, the Lord is constantly converting souls to himself, setting free the captives of Satan, and causing them to shout victory over their besetments; and as we witness these things, should not we praise the Lord, and take courage?

Having spent the concluding months of the last year in Rio de Janeiro, the calls from different places made it necessary to go into the interior; and accordingly, December 31, I set out for the state of São Paulo, expecting to return home in four or five weeks. But the ground I was to visit was to me unknown territory; and when I arrived at Itararé, the first place in my trip, the prospects before me, and also my plans, changed.

At Itararé, however, I met with a new experience. This being a small town, and all its inhabitants being natives, except Brother Zimmerman and one other man, a German also, and not being able to secure an interpreter, I was obliged to speak to the Brazilians in their own tongue as best I could; for when they heard that there was a Protestant minister in town, they came together to hear the gospel. In this, my first attempt to speak the precious message of salvation to the natives, the Lord greatly blessed me; and each evening as I spoke to the people, I realized more freedom, until I soon felt a desire to withdraw from the work among the Germans altogether, and to work only for and among the Brazilians. But this was impossible; for in several new fields there was an interest springing up among the Germans.

So after remaining in Itararé ten days, I baptized two persons, celebrated with them the ordinances of the Lord's house, and then started for Castro. At Castro I spent five days visiting different ones, and studying the Bible with them. I then came to Curityba. In Curityba I visited and labored with the church, and other somewhat interested persons; and the last night of my stay there one person

yielded to the entreaties of the Lord's Spirit, coming out firmly on the side of truth. I was also glad to see the school conducted by Brother Krämer in a prosperous condition. When I left Curityba, one hundred and fifty-six pupils were enrolled.

From Curityba I went to Rio Negro, where I also found some outside interest, but I could remain only a short time. I celebrated the Lord's Supper with the two families of believers who live there, and then went on to São Bento. At this place Brother Graf and I had stopped a few days a year ago. I now found quite an interest existing among Catholics. I remained there eleven days, baptizing five persons, and celebrating the ordinances with them. When I left, there were members of four other families keeping the Sabbath. In this section the truth caused quite a stir, especially since the interest began among the Catholics. The Catholic priest spoke against us in a vehement manner. But as the people contrasted the truth we preached with his manner and life, he lost ground with all candid and sensible persons.

From São Bento I came to Joinville, which is a malarious district. I found many, even of our own people, suffering from malaria; and in consequence of this, our meeting was but poorly attended the Sabbath of my stay. Then, too, the heat was excessive. But in my own case the great heat was rather a benefit; for when I started away from home, I took a cold on the train, which settled in my bronchial tubes, and from which I did not fully recover until I got down off the mountains into Joinville. Here, however, in a few days I was soon well again.

As I travel about, exposed to all kinds of weather, constantly changing food, and sometimes receiving almost none at all, amid dangers of different kinds, I can only thank Him who neither slumbers nor sleeps,—him whose hand has thus far safely guided me and kept me from falling. To him be thanks and praise forever.

F. W. SPIES.

### DISTRICT 5.

AFTER the spring council at Battle Creek, I remained at Graysville with my family a few weeks. At Black Rock, Ark., I assisted in a tent-meeting. I was present at Keene, Tex., during the closing

exercises of the academy, and engaged in council, as the board had been called in special meeting to consider important interests of that institution.

I was pleased with the high character of all the exercises. They were refining; and the moral tone breathed in all that was said and done, gave evidence that the Bible had been studied, and had had a molding influence on all the actors, from the little ones who had had three weeks' instruction, to those graduating. To all these the large crowd gave marked attention, and approved of the departure from the old methods and worldly principles adopted in the popular education of the day, to the higher education established by the Lord, with the Bible as the text-book and foundation of all study.

The board effected some changes for the future management, which must result in a better condition of the finances of the institution. The debts must be settled, and no new ones contracted. The teaching force must be no larger than the patronage will support. Each department must sustain itself, and not be permitted to draw on others to make up its deficits. The department that fails financially, after repeated experiments must be discontinued.

The rendering of the auditor's report gave the true standing of the institution—its resources and liabilities. The school is owing over eleven thousand dollars. Its bills and accounts receivable cover about half that amount. The present worth, with a conservative inventory, is more than twenty-two thousand dollars. For three years it has been impossible to obtain any financial statement that was satisfactory to the board. The present report relieved the tension. It was presented to a special meeting, with full explanations, so that doubt and uncertainty were removed from many who were anxious to know its true standing. I am sure that a greater degree of confidence, and a more hopeful view for the future of the Keene Academy exist in the minds of our people there than in the past. At this time the board is greatly perplexed to know how to meet present, pressing demands. Will not some of our brethren who are able to do so, come to the aid of the school by a loan to the General Conference Association in its behalf? If the money could be obtained on the right basis, we are confident that, with the present plans and prospects, the entire debt may be canceled in three or four years. To this end the present management shall strive. While millions will be squandered in the next few months for the support of politics and party, will not some of our brethren come to the aid of this school with a few thousand, which will be returned to them, if they can not give it?

At Houston, Tex., I attended the local camp-meeting. The continued rains, high waters, and bad roads prevented many from attending. About twenty-five persons were present. The Lord was there, and gave his servants freedom in preaching the Word. The laborers present were Elders E. T. Russel, D. U. Hale, Brethren Felix Conway and J. F. Bähler, and the writer. Prof. C. C. Lewis and his wife attended the latter part of the meeting. They presented the higher education of the home and school life, and the proposed plan for the relief of our schools. The interest manifested on the part of Sister White in giving her new book, "Parables of Jesus, or Christ's Object Lessons," to our schools, by the sale of which the debts may be lifted, meets a hearty response from the rank and file of our people everywhere. About two hundred books were subscribed for at this meeting. One man took one hundred copies, and says that he will sell them, and may take more of the books. How many will do likewise?

On my way to Arkansas I stopped two nights at Oklahoma City. I found the tract society in its new commodious quarters under their new church, which, when completed, will be an imposing structure. Elder Mc Reynolds is hopeful. The outlook is encouraging throughout the Conference. He is working hard in the interests of the new sanitarium soon to be built there.

At Fayetteville, Ark., Elder A. E. Field and D. E. Huffman were engaged in a tent effort. Not succeeding in awakening an interest, they closed the meeting last Sunday. Here the first case for the violation of the Sunday law was tried in the Arkansas courts, which sentenced to jail some who kept the Sabbath. Since then strong efforts have been made to set the truth before the inhabitants of this city, and the church here was anxious for another effort to be made, and offered to help. A few persons are interested, and some may be added to the church.

The last two days a Sabbath-school convention was held in the tent. Three other schools came in, which made the occasion profitable and encouraging. Many good things were said, and important principles were laid down. All who were assigned a part did well. It was good to be there. All returned to their homes instructed and benefited.

R. M. KILGORE.

#### FRANKFORT (KY.) CAMP-MEETING.

THIS meeting was held in a small, but very beautiful maple grove in Frankfort, the capital city of Kentucky, June 28 to July 8. The grounds were situated in the central part of the city, and were easy to be reached by those coming from a distance, as well as by residents of the city. The number of brethren encamped was small, and yet a fair representation of those living in that part of the territory for which the meeting was appointed. The attendance of the city people was good. The truths presented were well received, and quite an interest was shown to know more of the message for this time. The preaching was of a practical nature, and was well received by the brethren. An earnest seeking after the life and power of the Word and Spirit was manifested. We are sure that victories were gained.

The different branches of our denominational work were considered, also the matter of the organization of the Cumberland Mission into a Conference. The probability is that a Conference will be organized at the time of the camp-meeting to be held at Harri-man, Tenn., September 14-23. Elders G. A. Irwin, S. H. Lane, and J. E. White favored us with their presence and help for two days, which was much appreciated. During this time a meeting of the Southern Committee was held, and plans were laid for more aggressive work in this great field. The friends of the cause of present truth are responding to the calls for money to advance the work of the message in this field, and we wish to assure them that we will put forth our best efforts to carry out the instruction that the Lord has given us. Modest and inexpensive buildings for school and church work are being planned for and built; the work in new places will be begun as fast as means, and suitable persons to conduct the work, can be secured. Thoroughly consecrated families with some money can find fruitful fields for work in the Master's cause in General Conference District 2.

Small schools can be established in many places. The people are anxious to have these established among them. The Lord is blessing the work that is being done. We are expecting that he will manifest his love and care for his work and his servants in a marked manner as we draw near to him and endeavor to follow his instruction with regard to the work to be done here. This season we are to hold many more camp-meetings than ever before in this District. Brethren, remember the work and the workers here in your prayers.

N. W. ALLEE.

#### ALABAMA.

THE work is onward in Alabama. I can not take the space here to mention the several interests; but I hope that the brethren interested in the Southern field will subscribe for the *Southern Review*, published at Atlanta, Ga., which comes laden with reports of the progress and needs of the Southern field. The price is thirty-five cents a year.

Since my last report, seven persons have been baptized and united with the church. Tent-meetings are in progress at Fort Payne, with meetings in two schoolhouses at Juniata, half a mile apart, both of which are well attended.

W. WOODFORD.

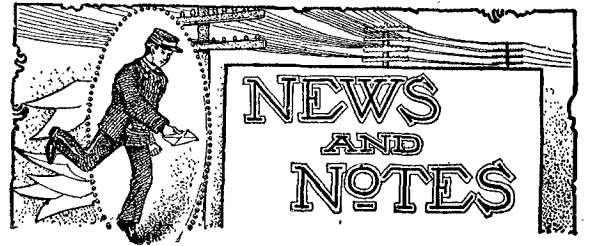
#### AUGUST STUDY OF THE FIELD: PART II.

##### "Religions of China."

August 5-11.

(Text-book, *Missionary Magazine*.)

1. Give date of the first instance of religious worship recorded by Chinese historians. What was the nature of that worship?
2. How has the religious belief of the Chinese degenerated since that time?
3. Mention the three national religions. Briefly describe these religions.
4. How is the fact that the Chinaman may be an adherent of all three religions illustrated?
5. In what way is he likely to regard the God of the Christian, unless the effort of the gospel laborer is attended by the power of the Spirit?
6. What can you say of Confucius and the religion he originated? Give date of his work.
7. How was God regarded in the old books of China?
8. What are the rites prescribed by Confucianism?
9. Describe the Temple of Heaven. Tell something of the services conducted in it, and also of the sacredness with which it is held.
10. With what degree of reverence is the printed page regarded in China? Of what advantage may this be to the bearer of the Third Angel's Message?



—Russia is moving 45,000 troops from Odessa to China.

—France and Great Britain have both taken steps to prevent shipment of arms to China.

—Within a week seven tourists have lost their lives while scaling the Alps of Switzerland.

—An American army of 22,000 will co-operate with the Powers in restoring peace in China.

—The Salvation Army officials say that they will follow the army of invasion into China.

—Major Moore, of Port Huron, Mich., says that all saloons in that city must close on Sunday.

—The Boers recently attacked Pole-Carew's and Hutton's forces, near Pretoria, but were repulsed.

—United States soldiers will receive twenty per cent over the pay allotted in time of peace, for serving in China.

—The German textile trade is seriously affected by the Chinese trouble, 28,000 men in three districts being out of work.

—The pesthouse of Cape Nome is filled with small-pox cases, and great excitement prevails over the rapid increase of the disease.

—Cardinal Satolli, papal delegate to the United States from 1893-97, has been appointed prefect of the propaganda, by Pope Leo XIII.

—The president of France has received a message from the emperor of China, asking the mediation of France with the foreign Powers.

—The new Russian cruiser "Variag" has left the Cramps shipyard, Philadelphia, and will have her speed officially tested off the New England coast.

—Work has been discontinued on the Manchuria railroad, which has already cost \$51,500,000. The workmen, 25,000 Chinese and 600 Russians, have dispersed.

—Jackson (Mich.) proposes to increase its water supply from 7,000,000 to 10,000,000 gallons a day, by means of a direct suction system from new wells that are to be dug.

—The Hong-Kong correspondent of the London *Express* says that an attempt was made to blow up the Baptist chapel at Canton, with apparent intention of killing the Christians.

—President McKinley has appointed William W. Rockhill, director of the Bureau of American Republics, as special envoy to represent the United States government in China.

—The Prince of Wales has given his indorsement to the marriage of Lady Randolph Churchill and Lord Cornwallis West. The latter is about the same age as Lady Churchill's sons.

—Reports from Yokohama, Japan, say that "several villages were engulfed by streams of lava from Mount Azuma," and that "great damage was done in adjacent districts, and 200 lives were lost."

—During the last seven weeks, plate and bar prices have dropped from forty-five dollars to twenty-five dollars a ton. The plan is to "freeze out" the small steel and iron mills. One at Minerva, Ohio, and one at Erie, Pa., have closed down.

—James Petoskey, one of old Chief Petoskey's sons, died last week, at his home near the Indian camp ground, about four miles south of Petoskey, Mich. There now remain but four sons and one daughter of a family of fourteen children.

—William K. Vanderbilt, Jr., recently drove his automobile from Newport to Boston, a distance of seventy-five miles, in two hours and forty-seven minutes. He paid a fifteen-dollar fine for fast driving through the Blue Hill Park reservation.

—France has asked the United States to pay the Transatlantic Steamship Company \$300,000 damages for the detention of the French steamships "Manobia" and "Lafayette" during the blockade in Cuban waters, during the Spanish-American war.

—It is said in Nashville, Tenn., that twenty-nine cars of fancy bananas were dumped near that city, by order of the "trust," lest continued heavy shipments from Mobile should cause a drop in the price. It is said that a total of 100 car-loads has been dumped.

—It is said that sixty-four marriage licenses were secured in St. Joseph, Mich., last Sunday. The secret of this wholesale matrimonial business is that "the steamboat company sells round-trip tickets [Chicago to St. Joseph and return], two for seven dollars. This includes license, service of minister or justice of peace, a good dinner, and a wedding tour—a kind of 'bargain counter' matrimonial."

—The shah of Persia is visiting St. Petersburg.  
 —American capitalists are exploiting the Japanese petroleum fields.  
 —The Canadian Bank of Commerce has absorbed the Bank of British Columbia.  
 —The Italian faster Succi has been declared insane, and is confined in an asylum.  
 —One hundred marines from the Brooklyn navy yard have been called to service in China.

—Heavy rains in northern Kansas broke the drought of five weeks, and saved the corn crop.

—San Francisco Chinese offer to fight under the United States flag, against the Boxers.

—The Eighth United States Infantry battalion has been ordered from Fort Snelling, Minn., to the Philippines.

—It is announced in Canton, Ohio, that President McKinley will make no speeches during the presidential campaign.

—The late vice-president Hobart left \$1,000,000 to his wife, and \$2,000,000 to his only child, Garret A. Hobart, Jr.

—A British force has captured all the Boer positions in the neighborhood of Rietfontein; the British casualties were trifling.

—It is said that "Parisians have heard the first American college yell, and it created as much of a sensation as Sousa's band."

—The Peary relief steamer has sailed for North Greenland. Mrs. Peary and her six-year-old daughter are the only passengers on board.

—The American hospital ship "Maine" has been accepted by the British government for service in China, instead of returning to South Africa.

—Morton County, Kan., reports to the State board of health that it had had no physician for one year, having had no sickness among its four hundred inhabitants.

—Of twenty-one contests in athletic sports at the Paris Exposition, Americans won sixteen, thirteen seconds, and twelve thirds. Besides, they did not compete in all the contests.



THERE will be a grove meeting at Oden, near Petoskey, Mich., August 17-19. All our brethren in the surrounding country are cordially invited to attend. We expect an excellent meeting, and preparations are making for a large meeting. Elders Ostrander and Stureman, and others, will be in attendance.  
 J. D. GOWELL.

#### SOUTHERN ILLINOIS CAMP-MEETING.

THE local camp-meeting for southern Illinois will be held at Salem, September 13-23. Suitable grounds have been secured for this meeting, and no pains will be spared to make such preparations as are necessary for the success of the meeting. Elder A. T. Jones, editor of the REVIEW AND HERALD, will attend the meeting. We are also making arrangements for other efficient help.

We hope that our brethren and sisters in southern Illinois will make a special effort to attend this annual feast. We ought to know as soon as possible how many will wish tents, so that we may know how many tents to ship from our annual meeting to the Salem camp-meeting. Let our brethren be perfectly free in ordering.  
 N. W. KAUBLE.

#### VIRGINIA CAMP-MEETING

THIS camp-meeting will be held in Forest Hill Park, near Richmond, Aug. 9-20, 1900. The authorities have granted us the free use of the park, with electric lights for pavilion, etc. Six running springs of water are within a hundred yards of the encampment. Thousands of persons from the city visit the park almost daily, and we believe we shall have a large attendance at the meeting. The park is about twenty minutes' ride from the union depot. The Richmond Passenger and Power Company's cars run from all parts of the city, with one fare, to the park. Those coming to the union depot will take the cars at the door. Those coming on the C. & O. R. R. will walk two squares south to Franklin street, take car, and transfer at Seventh Street. Those coming over the Southern will walk two squares north, to Main Street, take car, and transfer at Seventh Street. Those coming on the boat will take cars at the Wharf. All should inquire for Forest Hill Park cars, as the Richmond Traction Company does not transfer to the park. We hope that all our people will make special efforts to be present. The railroads have granted us a rate of one and one-third fare for the round trip. Inquire of your agent, a few days before coming, about the rates. There will be a dining hall and grocery on the grounds. We expect Elders Cottrell, Ballenger, Place, and Moon, and others, at the meeting. For further information, see Virginia Messenger, or write to the undersigned, at New Market, Va.

R. D. HOTTEL.

#### CAMP-MEETINGS FOR 1900.

##### DISTRICT ONE.

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

##### DISTRICT TWO.

|                                      |                    |       |
|--------------------------------------|--------------------|-------|
| Alabama, Frithurst,                  | 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 |
| Florida, Terra Ceia,                 | Sept. 28 to Oct. 8 |       |
| Florida, Punta Gorda,                | Oct.               | 12-22 |
| Florida, Ocala,                      | Oct. 26 to Nov. 5  |       |

##### DISTRICT THREE.

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

##### DISTRICT FOUR.

|                            |                    |       |
|----------------------------|--------------------|-------|
| Nehraska (local), Oxford,  | Aug. 28 to Sept. 2 |       |
| *Nehraska (State), Seward, | Sept.              | 18-23 |

##### DISTRICT FIVE.

|   |                     |       |
|---|---------------------|-------|
| Texas (State), Dallas,                  | Aug.                | 2-12  |
| 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  |

##### DISTRICT SIX.

|  |                    |       |
|--|--------------------|-------|
| California, Long Beach,                      | Aug. 23 to Sept. 2 |       |
| Montana (local), Red Lodge,                  | Aug.               | 16-26 |
| Montana (local), Bitter Root, Woodside,      | Aug. 30 to Sept. 9 |       |
| North Pacific, Coos Co., Ore.,               | Aug.               | 2-12  |
| North Pacific, Medford, Ore.,                | Aug. 23 to Sept. 2 |       |
| 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.

THE annual session of the Virginia Tract Society will be held in Richmond, in connection with the camp-meeting, Aug. 9-20, 1900.  
 R. D. HOTTEL, Pres.

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

THE eighteenth annual session of the Virginia Conference of the Seventh-day Adventists will be held in connection with the camp-meeting at Richmond, Aug. 9-20, 1900. The first meeting will be held Friday, August 10, at 9 A. M.  
 R. D. HOTTEL, Pres.

#### WANTED

the name and address of every nonresident Battle Creek, church member who has not reported for six months. The undersigned has a letter pigeonholed awaiting the address. Address Geo. W. Spies, S. D. A. Church Clerk, Battle Creek, Mich.

#### MICHIGAN, NOTICE!

ALL persons desiring tents for the Michigan camp-meeting are requested to order in time, so that their tents will be ready when they come to the meeting. Tents pitched will be \$2.50, 12 x 16 ft.; and \$3, 14 x 22 ft. Order of R. E. Taylor, 271 Champion St., Battle Creek, Mich.  
 J. D. GOWELL.

#### IMPORTANT!

ALL persons reading this notice, and knowing themselves to be nonresident members of the Crystal Springs Seventh-day Adventist church at the sanitarium, St. Helena, Cal., are earnestly requested to write to the undersigned immediately, stating faith and hope; also giving the name and address of the elder or clerk of the church where they are, or nearest to them, to which they desire their membership transferred.  
 H. A. ST. JOHN.

St. Helena, Napa Co., Cal., Care Sanitarium.

#### MICHIGAN CAMP-MEETING.

THE time for our annual conference and State camp-meeting is near at hand, and no doubt many are laying their plans to attend the meeting. We believe the camp-meetings in the past have proved a great blessing to our people; and as we see the signs fulfilling around us, showing that the end is near, we believe these occasions should become more and more important. Anciently the people of God made great account of the annual gatherings; and when they were neglected a few years, the people wandered away from God, which resulted in idol worship, and always led to a condition of things that brought the displeasure of God. I am sure our people will respond to this

call, and will seek God with all their hearts, from now until camp-meeting, for his rich blessing.

I wish to speak of the location, as last year there was a cry raised that there was much sickness on account of the water. We have tested the water, and find it far better than most of the water in the country. The new well we dug last year is free from vegetable matter, and the others have but very little; so the people need not stay away on that account.

The weather last year was very dry and hot, and there was sickness all over the State. This season we shall take pains to have the grounds well sprinkled, as we intend to have a sprinkler of our own, run by our team from Cedar Lake. We shall do all we can to have the camp in the best condition possible, and we hope that none will stay away for fear of sickness, for that is liable to come anywhere.

Our meeting comes a little later, which we think will be an advantage in many ways. If all will be careful, and not indulge too freely in new fruits of many varieties, I am sure all will pass off nicely, and we will have much of the blessing of God in our assembling together.

We expect to have the help of Elder and Mrs. S. N. Haskell which will be appreciated by all, as many are acquainted with him and his labor in the past. Many other able ministers will be in attendance, as the General Conference has always been very kind in providing us able help. We expect the president of the General Conference, and also the District superintendent, to be present. Come and receive the blessing the Lord has for us.

Reduced rates have been secured on all railroads in Michigan, at one fare for the round trip, giving until September 13 to return. Tickets can be procured on the following dates, August 22, 29, 30, and September 5 and 6. Order your tents early of R. E. Taylor, 271 Champion St., Battle Creek, Mich. Further instructions later.  
 J. D. GOWELL.

#### UNION COLLEGE.

##### TIME OF OPENING.

THE tenth year of Union College will open September 19, and all who are planning to attend during the fall term should be present at the opening. The program will be arranged, students classified, and regular class work will begin at once; hence it is much to the advantage of all to start at the beginning.

##### THE OUTLOOK.

While the last year was regarded one of the best in the history of the college, already the outlook for next year indicates even a better year. But this is as it should be; the school is older, is better equipped, and its sphere of work is enlarged. Its stand for thorough, practical education has attracted students from many States, and has given to it an enviable reputation. The faculty have no other aim than to keep up this high standard, offering to our young people the opportunity of securing a practical college education under Christian instructors, with associations of those of like faith.

##### WHO SHOULD ATTEND.

The college gladly welcomes all earnest young men and women who have a desire to learn, and are determined to succeed; who have learned to place a just valuation upon time, and are willing to improve it to the best of their ability. Those who have a high purpose in life will find Union College an ideal place to spend a few months or years in their preparation for life's work.

##### WHO SHOULD NOT COME.

Those who are not in harmony with the principles upon which the school is founded; who have no desire to study, and who do not wish to learn; who are addicted to evil habits, which they are not willing to break, should not come.

There are many reasons why this class should not be admitted. They will receive little or no benefit from the school. Their influence would be exerted for evil instead of good, and would tend to demoralize even those who had a desire to do right. Parents should not send to the college, boys whom they themselves are unable to control.

##### ADVANTAGES.

Union College offers many advantages. Buildings are large, comfortable, and well equipped. It is situated near the geographical center of our country. There is an abundance of sunshine, with a dry, pure atmosphere, giving a healthful, invigorating climate. The Nebraska Sanitarium is on the same grounds. Courses of study are arranged with reference to the needs of the students, and with a view to giving thorough preparation for the different lines of Christian work.

##### SPECIAL ATTENTION

will be given to the training of young men for the ministry, and young women for church-school work. The preparatory medical course is planned for those who desire to study medicine. The commercial course is for those who desire a business education. A specialty is also made of instrumental music.

##### THE COLLEGE YEAR BOOK

contains full information concerning all these and many other features of the college. Upon request a copy will be sent free to any address.

Send all inquiries to W. T. Bland, College View, Neb.

#### NOTICES.

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

WANTED.—A competent girl for general housework. Address Lillis Wood Starr, M. D., 58 Van Buren St., Battle Creek Mich.

WANTED.—A home for a Mexican girl, aged twelve years. She is in the best of health. Address Mrs. W. S. Sadler, 1926 Wabash Ave., Chicago, Ill.

FOR SALE.—House and lot with barn, in Bancroft, Mich. Good location. There is a S. D. A. church in the village. Will sell cheap, or exchange for property in Ontario. Address F. D. Starr, Oakville, Ontario.



## REVIEW TESTIMONY MEETING.—NO. 11.

—, TEX., March 13, 1900.  
Inclosed please find 25 cents for the good old REVIEW, for two months. I do not want my name ever to be dropped; for I expect to go through with the REVIEW to the close of its mission. Yes, the REVIEW is a big camp-meeting, of itself.  
ELIJAH TAYLOR.

—, MICH., April 6, 1900.  
Inclosed find check for \$1.50, for which send the REVIEW, one year, to Mrs. —. I am in hopes that I will be able to send a few more subscriptions soon. Several persons have promised to take the paper.  
C. B. EDWARDS.

—, MICH., April 4, 1900.  
Inclosed you will find 25 cents, for the REVIEW. I had hoped to send more, and also to have some more subscriptions. I love to read the paper, and can not get along without it.  
MRS. MARY V. LUTHER.

—, TEX., March 29, 1900.  
Please do not let my subscription stop. I send you the last 25 cents I have, which will pay for the REVIEW for another two months. By that time I hope to have more money. I like the paper, and do not wish it to stop coming.  
MARY YOUNGBLOOD.

—, TEX., March 31, 1900.  
I am thankful to you for sending my dear paper, the REVIEW, to me. Isolated as I am, I am almost lost without it. I would have sent the money sooner if I could have gone to the office.  
MARY U. OLIVER.

—, MICH., April 2, 1900.  
I see that my subscription will expire April 10. I do not want the paper to stop coming. Will send the money in a few weeks. I feel as if I could not be without the REVIEW.  
MRS. ETHEL OSBORN.

—, WIS., March 31, 1900.  
We are going home this coming week. Please send our REVIEW to —, Wis. We do not want to miss any number of the good old REVIEW. It has been a great comfort to me here in the camp this winter. I would not be without it. The dear Lord has helped us to keep the REVIEW in our family, and I thank him for it.  
MRS. G. E. SHAFFER.

—, COLO., March 30, 1900.  
Inclosed find \$1.50, for which please send the REVIEW one year. We enjoy the REVIEW too much to discontinue our subscription.  
GEO. W. RAGAN.

—, WIS., April 1, 1900.  
Inclosed find 25 cents, for which please extend my REVIEW subscription. I wish I could send more, but I can not at present. I can not do without our dear REVIEW. Its weekly visits are doubly dear to us, as we do not often have the privilege of meeting with those of like precious faith.  
MRS. E. L. TOWN.

—, OHIO, April 1, 1900.  
Please change the address on my paper from —, to —, Ohio. I love the REVIEW, and look forward to its coming every week. I can not do without it.  
MELISSA NELSON.

—, CAL., April 2, 1900.  
Please find inclosed money order for \$1.50, to continue my subscription to the REVIEW for another year. The REVIEW gives the message no uncertain sound, and its truth is more beautiful because of the prevalence of error.  
R. A. BUCHANAN, M. D.

—, MICH., April 8, 1900.  
Inclosed you will find \$1, for which please renew my subscription for eight months. The dear REVIEW—I love it, and I don't want to miss one number. May God bless its editors.  
PHEBE E. SIMMONS.

—, MICH., March 19, 1900.  
My last week's REVIEW has not come yet. I do not understand the delay. My subscription does not expire until July. As I wish to keep pace with the message, I desire this number. Next to the Bible and the Testimonies, I regard the REVIEW as the best help to growth in grace. No one knows how much I miss it. It seems as if one of the family is gone.  
MRS. ANNA HOFFMAN.

—, COLO., April 20, 1900.  
You may regard me one of the REVIEW family as long as I live. I could not get along without the REVIEW, and do not want to miss a number.  
ALMEDA ALCORN.

—, N. Y., March 14, 1900.  
Find inclosed \$1, for which please send the REVIEW eight months. Hard times at present; but since I got used to reading the REVIEW, I can not do without it.  
J. H. CARROLL.

—, IOWA, March 16, 1900.  
Please send my REVIEW to —, Iowa, instead of —, Wis. I was there on a visit, and could not think of missing one of the papers.  
CELIA L. KLOCH.

—, CAL., March 20, 1900.  
Inclosed find \$1.50, for which please renew my subscription for our most excellent paper, the REVIEW. We could not afford to do without it.  
MRS. MARIE BEERMANN.

—, ILL., March 18, 1900.  
Inclosed you will find \$1.50, for another year's subscription. I should hardly know how to get along without the REVIEW. I have been a subscriber ever since I accepted the truth, and you may ever depend upon me as such.  
MRS. SARAH PAIGE.

—, MICH., March 16, 1900.  
Find inclosed \$1.50, to advance my subscription one year. I must have the REVIEW.  
E. W. COLE.

—, ALA., March 12, 1900.  
I send 25 cents for the REVIEW, for two months longer. I can not do without it in our home. I miss it very much; it is a good preacher. Wish I had money enough to send for one year.  
MRS. M. E. WARREN.

—, TEX., March 22, 1900.  
Inclosed find 25 cents to continue my subscription to the REVIEW for another little while, till I can get more money. I can not get along without the paper.  
J. F. ANDERSON.

—, VT., March 24, 1900.  
I see by the label that my subscription expires the 27th inst. Inclosed please find \$1.50 for renewal. I think the REVIEW is growing better and better each week. We call it our standby.  
GRANT ADKINS.

—, ME., Feb. 16, 1900.  
Have had the REVIEW in my family for about sixteen years, and would prefer to deny myself of almost anything else than to go without it. I long each week to have it come. The paper grows better and more interesting as the end draws near.  
MARY S. WHITMAN.

—, ARK., Feb. 22, 1900.  
I inclose 75 cents, for the REVIEW six months. I can't do without it.  
MRS. A. I. McFARLAND.

—, MICH., March 23, 1900.  
Inclosed you will find 75 cents, to apply on our REVIEW subscription. I have been a subscriber to our good paper, the REVIEW, for twenty-four years, and could not well do without its kindly advice.  
MRS. J. C. CLOUGH.

—, KY., March 23, 1900.  
I inclose \$1.50, to renew my subscription. Could not be without the good REVIEW; for it seems to get better all the time. As soon as I have read the papers, I hand them out to my friends and neighbors.  
EDWARD JONES.

—, ILL., March 26, 1900.  
Inclosed find 25 cents, for which send the REVIEW for two months. I will probably have \$1.50 by the time this runs out. I do not want to be without the REVIEW.  
A. P. LAGER.

—, MICH., March 26, 1900.  
I do not believe that any Seventh-day Adventist can keep pace with the message, who does not take the REVIEW and read it. When I miss a single number, I feel that I sustain a loss that I can never make up.  
F. J. HARRIS.

—, MINN., March 28, 1900.  
Inclosed find \$1.50, for my renewal. I see that my subscription expires next week. For some reason I did not get my paper last week. Am sorry to lose a number. The paper grows better from week to week.  
SARAH GORTON.

—, FLA., March —, 1900.  
Inclosed find 25 cents. The dear REVIEW is the only help and comfort I have. Have been sick for the last month. Will send the rest of my subscription money as soon as I get about.  
EVA P. DEAN.

—, N. Y., March 30, 1900.  
Inclosed find 50 cents, to renew my REVIEW subscription. I can not do without the REVIEW. It is a great comfort to me, as I am a lonely one, never having an opportunity to attend our meetings. I prize it highly.  
MRS. JULIA E. STORY.

—, OHIO, March 27, 1900.  
Glad you do not go to the expense of sending separate notices to your subscribers any more. With me it never was necessary; for I always notice the label on the paper, and should send in time, as I do not want to miss one number. I am thankful for its weekly visits, so filled with spiritual food.  
MRS. M. J. EGGLESTON.

—, MICH., Feb. 27, 1900.  
We take the REVIEW, and could scarcely do without it. It always comes as a welcome visitor to our home.  
CARRIE M. JACOBS.

—, WIS., March 28, 1900.  
Inclosed find \$1.50, for renewal of my subscription to the REVIEW. I would not think of living without the weekly visits of this messenger of truth.  
H. W. REED.

—, KAN., March 27, 1900.  
Inclosed find 25 cents for the REVIEW, two months, to renew my subscription, which expires to-day. I can not do without it. It is a faithful watchman, and always gives the trumpet a certain sound.  
B. H. PATTERSON.

—, KAN., March 15, 1900.  
Inclosed find \$1.50, for which please send the REVIEW one year. We could not do without the REVIEW. It is a welcome visitor to our home.  
A. P. COOPER.

—, ME., March 18, 1900.  
Inclosed find \$1.50, for renewal of my subscription for my tried and true old friend—the REVIEW for more than nineteen years. The weekly visits of the REVIEW must continue; for I could not get along without the paper.  
GEO. W. HOWARD.

—, S. D., March 16, 1900.  
Inclosed find 50 cents, to apply on REVIEW. It is the household visitor we expect to meet on Friday, to visit with us over Sabbath. We have good visits, so I send the inclosed as an invitation to come regularly each week.  
J. S. HANSON.

—, CAL., March 14, 1900.  
I have been receiving your valuable paper for one year, and I think it is the best and sondest religious paper now in circulation. I am now sixty-five years of age, and have been reading religious literature for forty-five years. Although I am not a member of the Seventh-day Adventist Church, I do agree with their views, and am observing the Sabbath. I wish to tender my thanks to friend Clark; for it was he who was kind enough to send me the REVIEW.  
J. A. CASSEY.

—, N. J., March 20, 1900.  
Will you be so kind as to change the address of my REVIEW from —, N. J., to —? I do not wish to miss one number of that precious paper now.  
JOSEPH E. LAYTON.

—, NEB., March 12, 1900.  
Inclosed please find post-office order for \$1.50, to pay for two six-months' subscriptions. I did not know how I would get the good paper, but Sister Sellers had the money to pay for one-year's subscription, and she divided with me. I am thankful that God has people whose hearts are so knit together that they will divide with each other.  
MINA Q. BROWN.

—, OHIO, Feb. 5, 1900.  
Yes, we must have the good REVIEW; could not keep alive in the cause without it. The REVIEW has visited us for nearly thirty years, and so is one of the family. The paper gets better all the time, and is spiritual food to us.  
MRS. JAMES ROWE.

—, VT., March 15, 1900.  
I write to ask if the articles on "The Third Angel's Message," and the ones on "The Millennium," by A. T. Jones, also those on "The Gospel of the Kingdom," by W. W. Prescott, could not be published in tract form. I wish I was able to send out one hundred copies of the REVIEW. I long for others to know of the gospel.  
MRS. S. C. BORSFORD.

—, CAL., Jan. 28, 1900.  
We could not well get along without the REVIEW. There will always be room in our home for it. It is about a year since I found our Lord Jesus.  
W. J. EVANS.

—, MICH., March 19, 1900.  
The series of editorials in the REVIEW on "Galatians" and "The Third Angel's Message," are daily ministering the water of life to my soul. May the Lord continue his blessings to you, and may he be your daily support in your responsible place, both now and in the fearful days before us. My prayers are with you.  
H. A. WASHBURN.

—, N. Y., —, 1900.  
Many a member of other churches gives from five to twenty-five dollars annually for the support of his minister, and he only gets one sermon each week, of from twenty to forty minutes' duration. I get the REVIEW for \$1.50 a year, and it is filled with several sermons every week, which actually feed my whole spiritual being, and then the rest of the paper is worth double the subscription price.  
L. KINGSLEY.

—, MICH., April 23, 1900.  
A friend sent several copies of the REVIEW to me, and I greatly enjoyed reading them; for in them I found so many things that I need. My brother and myself thought we would subscribe for it, so please send it as soon as possible. Inclosed find money order for \$1.50.  
MISS JENNIE DE YOUNG.

—, MICH., —, 1900.  
Inclosed find 50 cents, to apply on our REVIEW. Be sure to send this week's paper, as we can not afford to lose one.  
M. C. SNOW.

—, MICH., April 23, 1900.  
Find inclosed \$1.50, for the REVIEW. I can not think of doing without it—for the good that it contains.  
CHARLOTTE L. WISNER.

—, MICH., April 30, 1900.  
I have taken the REVIEW for eighteen years. It is the best paper we ever took. I could not get along without it.  
MRS. G. W. BOWEN.

—, KAN., April 28, 1900.  
I have been having the REVIEW the last six months through my mother, whose subscription has just expired. As she has moved away, I am desirous of not missing a single copy of the paper if I can avoid it. I inclose 50 cents for the same for four months. I enjoy and appreciate its weekly visits more and more each year.  
MRS. F. L. WHITE.

—, ILL., April 29, 1900.  
We feel that we can not afford to do without this good paper. Inclosed find money order for \$1.50, for one year's subscription.  
L. BEDFORD, M. D.

—, IOWA, April 17, 1900.  
Inclosed find 75 cents, for the REVIEW six months. We do not feel as if we could live without it. Please send the issue of April 10, as our subscription expired with the issue of April 3.  
B. P. DAWSON.

—, MINN., April 16, 1900.  
Inclosed you will find the name of one new subscriber to your good paper, and the money to pay for the same, for four months. He is one of my neighbors. I told him that he needed the REVIEW, so he subscribed.  
A. G. PORTER.

—, P. S.—Since coming to mail my letter I have secured another subscription for four months. Please find the order inclosed.  
A. G. P.

—, ALA., April 17, 1900.  
Inclosed please find money order for \$1.50, to pay my renewal. I can not afford to miss a single copy of the REVIEW just now. The Bible and the REVIEW are my only comfort, and the paper comes as an old friend whom I love to greet.  
MRS. MARIET EMMES.

—, Mo., April 18, 1900.  
Inclosed find 50 cents, for the REVIEW. Please extend the time on my subscription. We need the REVIEW; in fact, we can't do without it; and as soon as we get it read, some of our neighbors are anxious and waiting to get it. We loan to them, so as to make the copies reach as many families as possible.  
A. C. MCNELEY.

—, ALA., April 15, 1900.  
Many thanks to you for sending the REVIEW. I was afraid you would drop my name before I could get the money. We can't get along without it, it is so full of good things. Inclosed find \$3.  
A. J. DEVINNEY.

—, PA., April —, 1900.  
I send 75 cents for a renewal of my subscription, for six months. I can not afford to miss one copy of the REVIEW. I have read its pages for the last eleven years, and have learned to love its weekly visits.  
MRS. A. KELSEY.

—, WIS., April 17, 1900.  
Inclosed find \$1.50, for which please extend my subscription one year. A word in regard to the benefit I received from the REVIEW last year. I was on the point of studying hypnotism, but, while at the camp-meeting held at Marshfield last June, a brother from somewhere in the southern part of this State, by the name of Holmes, while talking with me, found out that I was not taking any of our papers, on account of poverty, and that it was only through the kindness of the church elder that I had been able to attend camp-meeting. This kind brother took me to the book-stand, and gave in my name, and paid for a year's subscription to the REVIEW. About that time there was an article on hypnotism, in the paper, showing it to be of Satan. I was scared to see how near I had come to getting in Satan's clutches. And to say that I was thankful for the REVIEW, would be putting it but mildly. I may never have the opportunity of thanking this brother, yet if he is faithful, he will receive his reward in heaven. Everyone belonging to the Seventh-day Adventist Church should take the REVIEW, and read, study, and apply its teachings. I hope to be able to continue my subscription from year to year.  
CLARENCE E. BAKER.

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

## CHICAGO &amp; 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.....          | 8.45 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 June 17, 1900.

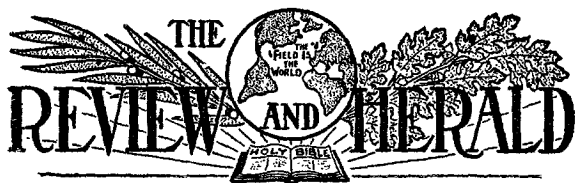
| EAST               | 8               | 12                     | 6               | 10                 | 14                | 20                 | 36                 |
|--------------------|-----------------|------------------------|-----------------|--------------------|-------------------|--------------------|--------------------|
|                    | *Night Express. | (Detroit) Acom.        | Mail & Express. | *N. Y. & Bos. Spl. | *Eastern Express. | *Jackson Ac'n't'n. | *Atlantic Express. |
| Chicago.....       | pm 9.35         |                        | am 6.45         | am 10.30           | pm 3.00           |                    | pm 11.30           |
| Michigan City..... | 11.25           |                        | 8.45            | pm 12.08           | 4.40              |                    | am 1.20            |
| Niles.....         |                 |                        | 10.15           | 1.00               | 5.37              |                    | am 2.30            |
| Battle Creek.....  | am 12.40        | am 7.30                | pm 12.30        | 2.08               | 6.32              | pm 6.00            | am 3.30            |
| Marshall.....      |                 | 8.10                   | 1.00            | 2.42               | 7.28              | 7.10               | 4.30               |
| Albion.....        | 4.00            | 9.00                   | 1.50            | 3.30               | 8.11              | 7.30               | 5.32               |
| 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               | 9.48              |                    | 7.45               |
| Detroit.....       | 7.15            | pm 12.25               | 6.50            | 6.00               | 10.45             |                    | 8.15               |
| Falls View.....    |                 |                        |                 |                    | 5.19              |                    | pm 4.13            |
| Susp. Bridge.....  |                 |                        |                 |                    | 5.17              |                    | 4.33               |
| Niagara Falls..... |                 |                        |                 |                    | 5.50              |                    | 4.40               |
| Buffalo.....       |                 |                        |                 | am 12.20           | 6.14              |                    | 5.30               |
| Rochester.....     |                 |                        |                 | 3.13               | 10.00             |                    | 8.40               |
| Syracuse.....      |                 |                        |                 | 6.15               | pm 12.15          |                    | 10.45              |
| Albany.....        |                 |                        |                 | 9.06               | 4.50              |                    | 7.00               |
| New York.....      |                 |                        |                 | pm 1.30            | 8.45              |                    | am 2.60            |
| Springfield.....   |                 |                        |                 | 12.15              | 6.15              |                    | 7.40               |
| Boston.....        |                 |                        |                 | 8.00               | 9.00              |                    | 10.34              |
| WEST               | 7               | 17-21                  | 3               | 5                  | 23                | 13                 | 37                 |
|                    | *Night Express. | *N.Y. Bos. & Chi. Spl. | Mail & Express. | *News Express.     | *West'n Express.  | *Kalam. Acom.      | *Pacific Express.  |
| Boston.....        |                 |                        | pm 2.00         |                    | pm 3.30           |                    | pm 6.00            |
| New York.....      |                 |                        | 4.00            |                    | 6.00              |                    | am 12.10           |
| Syracuse.....      |                 |                        | 11.30           |                    | am 2.00           |                    | pm 12.25           |
| Rochester.....     |                 |                        | am 1.20         |                    | 4.45              |                    | pm 2.25            |
| Buffalo.....       |                 |                        | 2.20            |                    | 5.20              |                    | pm 3.50            |
| Niagara Falls..... |                 |                        |                 |                    | 6.00              |                    | 5.32               |
| 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 3.30            | 2.40              | 7.30               | 1.35               |
| Battle Creek.....  | am 12.40        | 11.34                  | pm 12.25        | 4.55               | 3.50              | 9.08               | 8.00               |
| Kalamazoo.....     |                 | 1.40                   | pm 12.10        | 5.15               | 4.28              | 10.00              | 9.35               |
| Niles.....         | 3.15            | 1.22                   | 3.25            |                    | 6.05              |                    | 6.05               |
| Michigan City..... | 4.26            | 2.20                   | 4.45            |                    | 7.05              |                    | 6.01               |
| Chicago.....       | 6.30            | 4.00                   | 6.40            |                    | 8.55              |                    | 7.50               |

\*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 8.05 a. m. and 4.10 p. m., and arrive at 12.40 p. m. and 6.15 p. m. daily except Sunday.

O. W. RUGGLES,  
General Pass. & Ticket Agent, Chicago.

R. N. R. WHEELER,  
Ticket Agent, Battle Creek.



BATTLE CREEK, MICH., JULY 31, 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 WORLD-PROBLEM

still grows deeper and more perplexing: now particularly through the jealousy and distrust among the Powers themselves.

In answering its own inquiry, "What is self-government?" the *Outlook* says: "Self-government is not the simplest, it is, on the contrary, the most complicated, form of government." Yes, it is, to persons who will not govern themselves.

A PRESBYTERIAN missionary in China has written that "the missionary has had his share in fomenting this trouble, and must bear his share of the blame. Some of the missionaries have been politicians as well as Christians." But nobody can be at the same time both politician and Christian.

CORRESPONDENCE of the Associated Press, dated Manila, June 12, says: "'More soldiers' is the demand which is coming to General Mac Arthur from every department of the islands. Recent events have worked to vindicate General Lawton's judgment that one hundred thousand troops would be needed to establish American sovereignty over the Philippines."

In his annual report to the world's convention of the Christian Endeavorers, Secretary Baer "strongly demanded that arbitration between Great Britain and America be made compulsory." Who will do the compelling? Does he expect these two Powers to compel themselves to arbitrate when they both do not wish to? or one of them to compel the other to arbitrate when that other does not wish to? Or do the Endeavorers expect to be able to do the compelling?

THE United States government in the Philippines has issued a circular, of which the following is a copy:—

*United States Military Government in the Philippines,  
Department Public Instruction.*

A Department of Public Instruction for the Philippines has just been established, and I write to ask if you can aid us in the civilization of this new part of our Empire by sending such reports, bulletins, school laws, etc., now or to be issued, as you may have for distribution.

As you read it, did you notice the words, "this new part of *our* Empire," and empire spelled with a big E? How long can an "empire" continue without imperialism? And how can an "empire" be carried on without imperialists, and by a republic?

At the world's convention of the Christian Endeavorers held in London two weeks ago, Dr. Joseph Parker, the one who, in a sermon, publicly cursed the sultan of Turkey last year, "urged American Christian Endeavorers to nominate Rev. Francis E. Clarke and Rev. Charles M. Sheldon for the highest offices in the United States, as Christian men should be at the head of things." "Christian men" were at the head of things in the Dark Ages,—they were the popes,—and that is what made the Dark Ages. That was the Beast. And the Image of the Beast is now being made.





THE chief reason why the Powers, and the United States principally, are so reluctant to recognize a state of war between China and themselves is that the moment war begins between nations, all existing treaties instantly terminate. Therefore if there were now recognized a state of war with China, existing treaties with all the Powers would be ended, and that "open door," which has given the United States such prestige among the Powers, and upon which the peace of the world is said to hang, would go to with a bang. And that "open door" shut, the Powers would be thrown into a general scramble, each to gain as much as possible of China's trade, governed by respective "spheres of influence" or actual partition. And that would certainly culminate in a general war. So, whether the Powers will now recognize a state of war with China, really turns on whether they wish to meet a general war not much later on. Therefore they hesitate to recognize any state of war with China: and surely nobody can blame them, and of all things when there is such a vortex before them. If the world is not just now in that time of distress of nations, with perplexity, then when will it ever be so? And this is one of the signs that Jesus gave of the end near. Luke 21:25. The end cometh. "Get ready, get ready, get ready."

INQUIRIES are being received as to whether the articles, lately run in the REVIEW, on the Third Angel's Message, relating to the Beast and his Image, will be published in tract or pamphlet form. In answer, we can say that there is no need of it at all; *because* all that is said in those articles, and a great deal more, *entirely up to date, is already in print* in book form, and *has been* for nearly ten years. It is all in the book "The Two Republics, or Rome and the United States." An equally true title for that book would be "The History of the Beast and His Image," for there the whole story is told. And it will never get out of date. It will be more and more present truth as the days go by and the making and the work of the Image of the Beast shall go on. Indeed, the very first chapter—"The Last Days of the Republic"—is present-day history. The book has 896 pages, is fully illustrated and handsomely bound, and the price is only \$2. Those who have read those articles in the REVIEW will find "The Two Republics" especially easy and interesting reading.

WANTED.—The address of David James Jaycox, a young man who left Battle Creek a few years ago. Anyone knowing of his whereabouts is requested to write to G. W. Erfurth, 83 Jordan St., Battle Creek, Mich.

## Sabbath Sunset Calendar.

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

| 1900 AUGUST 1900  |  |  |    |    |    |  |
|---|--|--|----|----|----|--|
| Su  | Mo   | Tu   | We | Th | Fr | Sa   |
|  F. Q. 3 |  F. M. 10 |  L. Q. 17 | 1  | 2  | 3  | 4  |
| 5   | 6  | 7  | 8  | 9  | 10 | 11   |
| 12  | 13   | 14   | 15 | 16 | 17 | 18   |
| 19  | 20   | 21   | 22 | 23 | 24 | 25   |
| 26  | 27   | 28   | 29 | 30 | 31 |  N. M. 24 |

### SUN SETS

Let not the sun go down upon your expired subscription.

| Day of Month | BOSTON<br>New England,<br>Michigan, N. Y.<br>State, Wisconsin,<br>N. and S.<br>Dakota,<br>Washington,<br>and Oregon | N. Y. CITY<br>Connecticut,<br>Pennsylvania,<br>Ohio, Indiana,<br>Illinois, Nebraska,<br>and Northern California | WASHINGTON<br>Virginia, Kentucky, Missouri, Kansas,<br>Colorado, Utah<br>Nevada, and<br>Central California | CHARLESTON<br>Georgia, Alabama, Texas,<br>Mississippi, Louisiana, New Mexico, Arizona, and Southern California |
|--------------|---|---|--|--|
| FRI. 3       | 7.19  | 7.15  | 7.10   | 6.57   |
| SAB. 4       | 7.17  | 7.14  | 7.09   | 6.57   |
| FRI. 10      | 7.10  | 7.07  | 7.02   | 6.51   |
| SAB. 11      | 7.08  | 7.06  | 7.01   | 6.50   |
| FRI. 17      | 7.00  | 6.58  | 6.54   | 6.44   |
| SAB. 18      | 6.59  | 6.57  | 6.52   | 6.43   |
| FRI. 24      | 6.50  | 6.48  | 6.44   | 6.36   |
| SAB. 25      | 6.49  | 6.47  | 6.43   | 6.35   |
| FRI. 31      | 6.39  | 6.37  | 6.34   | 6.27   |

### "LIVING FOUNTAINS"

is a book that can be easily sold, especially to educators; and therefore it should be brought to the notice of every school-teacher in this whole land. Be sure to get the book yourself, read it carefully, then present it to the notice of such teachers as you can reach. It contains 427 pages; price, \$1.50. Address the Review and Herald, Battle Creek, Mich.

### HOW TO ARRANGE IT.

NO MATTER whether you are young or old, if you are desirous of attending one of our schools next year, and do not know how to arrange for the expense of it, just drop a line to the undersigned, and they will tell you of a plan they have to offer, which will help you out. A number are already successfully working the plan, and thus getting a year's schooling when they otherwise would have been denied this privilege. Address the *Signs of the Times*, Oakland, Cal.

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

REVIEW AND HERALD.