

The Advent HOLY BIBLE **REVIEW & HERALD** THE FIELD IS THE WORLD And Sabbath

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

VOL. 75, No. 34.

BATTLE CREEK, MICH., AUGUST 23, 1898.

WHOLE No., 2286.

The Review and Herald,

ISSUED WEEKLY BY THE

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

Terms, in Advance, \$1.50 a Year.

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

REVIEW & HERALD, Battle Creek, Mich.

[ENTERED AT THE POST-OFFICE AT BATTLE CREEK.]

"SURELY HE HATH BORNE OUR GRIEFS."

CHRIST'S heart was wrung for me, if mine is sore;
 And if my feet are weary, his have bled;
 He had no place whereon to lay his head;
 If I am burdened, he was burdened more;
 The cup I drink, he drank of long before.
 He felt the unuttered anguish which I dread;
 He hungered, who the hungry thousands fed,
 And thirsted, who the world's refreshment bore.
 If grief be such a looking-glass as shows
 Christ's face and man's in some sort made alike,
 Then grief is pleasure with a subtle taste;
 Wherefore should any fret or haste?
 Grief is not grievous to a soul that knows
 Christ comes,—and listens for that hour to
 strike.

—Christina Rossetti.

THE CHRISTIAN'S DUTY.

MRS. E. G. WHITE.

"THE light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light."

This privilege is presented before every soul. Each may have heaven's light to guide him. If we discern the truth, and obey it, our whole course of action will be in accordance with the truth; for the truth sanctifies the receiver. But if men refuse to search for the truth as for hidden treasure, if the mind is pleased with the theories of error, the soul will remain in darkness. The course of the life, the development of the character, will be corrupted by false sentiments. Error never sanctifies. It can do no good. And how full of darkness is the soul that receives error as truth, and shapes his course of action in accordance with it.

All to whom the heavenly inspiration has come are put in trust with the gospel. The most solemn responsibility rests upon them to devote their powers to making known the only true God, and Jesus Christ, whom he has sent. They must not live a divided life. "Ye can not serve God and Mammon," says the Great Teacher. You may think that you can serve both; but Christ says, You will hold to the one, and despise the other. Christ lived not to please himself. He was self-denying. In behalf of man, he consented to become a man of sorrows, and acquainted with grief. All who stand ready to make a compromise with the world do in truth despise the humble, self-denying, self-sacrificing principles of Christ.

All who have the mind of Christ will live the law of God. They will feed upon Christ, and become partakers of the divine nature. They will stand as God's living sentinels for the truth. It is not a trifling matter for those who have the light of truth to be non-committal, nor for the sentiments of the heart to be expressed in the words, "My Lord delayeth his coming." The influence of the peace-and-safety sentiment is in the midst of us. A worldly, malarious influence prevails to soothe those who should be stirred by the message of truth to stand as faithful sentinels at the post of duty. Truth must be expressed in our lives. The light must shine brightly, or we shall cause others to stumble and fall.

Those who hide their light will soon lose all power to let it shine. They are represented by the foolish virgins; and when the crisis comes, and the last call is made, "Behold, the Bridegroom cometh; go ye out to meet him," they will find that while they have been mingling with the world, their light has gone out. They did not continue to provide themselves with the oil of grace. The peace-and-safety cry hushed them to slumber, and made them careless in regard to their light. The ease-loving, world-loving professed Christians can not go in with the wise virgins to the marriage feast. When they solicit entrance, saying, "Lord, Lord, open unto us," the reply is made, "Verily I say unto you, I know you not."

The voice of God speaks to his people, saying: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." Those who are watching and waiting for the appearance of Christ in the clouds of heaven will not mingle with the world in gatherings merely for their own amusement. As faithful watchmen, they will be found proclaiming, "The morning cometh, and also the night."

God calls upon those who stand as soldiers under his blood-stained banner to go to work. He will give increased light to those who love the light, to those who seek for the truth with keen perception. In the Holy Spirit, celestial aid is given to every soul. Heavenly inspiration is still imparted to God's people. God would have those who know the truth impart that which they have gained in Christian experience. The time is coming when it will be too late to use the light we now have. Then the decree will go forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

God's people must give to the world a representation of the character of Christ. A

message has come from God, which must be proclaimed: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Those who are of a contrite heart will receive the message from heaven, and will repeat the words of invitation, "Whosoever will, let him take the water of life freely." Christ called the attention of the woman of Samaria from the inferior gifts of this life to those things that are eternal, saying: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

These words of Christ are to be repeated by every worker together with God. Our faith will give evidence of its sincerity in genuine work for the souls that are in darkness. In the place of educating ourselves to have a do-nothing spirit, we shall have an earnest desire to create in every heart a love for souls. Words of entreaty and warning will be spoken to those who are seeking to quench their thirst from the waters of the valley instead of the snow waters of Lebanon.

Those whom Christ has connected with himself will, so far as in them lies, labor diligently and perseveringly, as he labored, to save the souls who are perishing around them. It is impossible for those who are really converted, enjoying communion with God, to be negligent of the vital interests of those who are perishing outside of Christ. There may be some who think the way of life trying and difficult. These should go to work and seek to help others. In such efforts, mingled with prayer for divine light, their own hearts will throb with the quickening influence of the grace of God; their own affections will glow with more divine fervor; and their whole Christian life will be more of a reality, more earnest, more prayerful.

"How hard the way is!" cried one, toiling along the up-hill path in deep shadow. "Isn't there a pleasanter way round? Must we go straight up?"

"Yes, we must go straight up," was the answer of the elder companion. "There is no easier way. Up the hill is into the light."

Many a time, pleasure-seekers and treasure-seekers find themselves toiling along in the dusky shadows up a steep path. They are thwarted, hindered, hampered; but up the hill is into the light.

At the end of life's long ascent, "the city lieth foursquare;" in "the mount of the Lord it shall be seen," and "the sun shall no more go down."—Selected.

THE WORK OF FAITH.

L. A. REED.
(Jacksonville, Ill.)

FAITH is the measure of the Christian life; faith is the measure of the soul's attainments. The greater the faith, the more the soul acquires from the great spiritual Sun. The greater the faith, the greater the growth. "According to your faith be it unto you."

We have said that faith is the chlorophyl of the spiritual life; and so it is, for it acts upon the light. By means of chlorophyl, the plant stores up energy from the sun; and by means of faith we grow in Christ. Chlorophyl acts in sunlight, and faith acts in the light of Christ. Each produces growth, the one building up spiritual fiber; the other, vegetable. The light in both cases being constant, the action of the chlorophyl in the plant is the measure of the life it receives from the sun, just as faith in the Christian is the measure of the life he receives from God.

Now it is a mystery how, in the cells of plants, chlorophyl, acting under the influence of light, breaks up carbon dioxide, changes it into starch, and endows it with the phenomena of life. So it is a mystery how faith changes the spiritual light of God into the fiber of character, and endows all with the energy of spiritual life.

But the mystery is because of our ignorance, and it does not hinder the work. When the plant fulfils the conditions of growth; *i. e.*, when the chlorophyl is able to act in the presence of sunlight, we have the one and inevitable result—life. We do not understand the *process*, but we do know the *conditions*; and it is the conditions alone that for us are important. Given the conditions, we must have the result. This fact is true not only of natural growth, but it is also true of spiritual growth; fulfil the conditions, and obtain the result. To fulfil the conditions is our work; the *process* belongs to God. If we comply with the conditions, he will take care of the work.

Furthermore, we need have no concern about giving out this energy, or light, to others. Life can not be covered up to remain hidden. We may bury the seed in the ground; but it soon comes to the surface, and flourishes as never before; it must show itself, or cease to live. Life must *live*, and light must *shine*. We have one work; it is to put ourselves in right relation to the power of God. And when we thus comply, we have life; and, having life, it is made manifest.

And what are the conditions of our growth? We know the conditions necessary for plant growth: there must be soil, water, air, light, heat; and life in the plant, acting upon all these. If the balance is in any serious way disturbed,—if the water is lacking, or the soil, or the air, or the light,—the plant will die; and if there are soil and light and air and heat and water, *but no life*, it avails nothing. These are a suggestion of the conditions of plant growth. What are the conditions of spiritual growth?

The question may be answered from many points of view; but one of the clearest, it seems to me, is this: There are just three conditions,—God's will, Christ's will, and our will. What is God's will?—It is that we be sanctified. "For this is the will of God, even your sanctification." And what is the will of Christ?—It is to abide in us. "I in them." And what should be our will?—It is to be in him. "Abide in me, and I in you."

Let us repeat: God wills to be in us: only thus can we be sanctified, or made holy; for it takes his presence to make holy. Christ wills to be in us. And then *we* will to be in Christ; *i. e.*, to be in God. But if we will not to have Christ in us, then God's will and Christ's will

are for us of no avail. It takes our will to make the work complete, for God will not work against our will. God is in Christ; and Christ is in God; but to avail us anything, Christ, and therefore God, must be in us, and we must be in Christ, and hence in God. All this Jesus prayed for just before he died. He prayed: "That they all may be *one*; as *thou*, Father, *art in me*, and *I in thee*, that *they also may be one in us*. . . . *I in them*, and *thou in me*, that they may be made *perfect in one*."

God has chosen to be in us, Christ has also chosen to be in us; and now it rests with us to make *our* choice. If we choose to abide in him, we have fulfilled the conditions of spiritual growth, and we shall certainly grow. All this we find so clearly expressed in the words of Christ that we offer it, without comment: "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: *he that abideth in me*, and *I in him*, the *same bringeth forth much fruit*: for without me ye can do nothing."

GOD'S GIFTS.

WHY should I hug life's ills with cold reserve,
To curse myself and all who love me? Nay!
A thousand times more good than I deserve,
God gives me every day.

And in each one of these rebellious tears
Kept bravely back, he makes a rainbow shine.
Grateful, I take his slightest gift; no fears
Nor any doubts are mine.

Dark skies must clear; and when the clouds are
past,
One golden day redeems a weary year.
Patient I listen, sure that sweet at last
Will sound his voice of cheer.

— Selected.

THE SPONGE BUSINESS.

E. T. RUSSELL.
(Oklahoma City, O. T.)

THERE is not a family that does not have relatives with something in their habits or character that is objectionable. What is true of families is equally true of religious bodies. I have noticed that families often have relatives that love to visit, not so much for the sake of social intercourse as to live off their relatives. Such persons are continually visiting and sojourning with others, that they may obtain their living.

This is equally true in the experience of religious bodies. There are "brethren" who make it a point, as far as possible, to live off their brethren. It was thus in the days of Christ. Many followed him for the loaves and fishes. By nature such people are selfish, and their methods are contemptible as well as contrary to the Scriptures. They totally disregard the exhortation, "Bear ye one another's burdens," and the second grand principle of the law, as set forth by our Saviour, "Thou shalt love thy neighbor as thyself." Would this class like to have the tables reversed, and have their brethren sponge on them?—I am sure they would not. Then, my sponging brother or sister, why not quit the business, and act as a Christian should? By your continual coming to the homes of your brethren, and living on them, you weary them, and cause them to doubt your Christian experience. Such a course leads them to believe that all you care for is to get what you can out of them.

It is true that brethren should not be selfish toward brethren, and that they should be "given to hospitality;" but it is equally true that brethren should study not to make themselves burdensome to any, but rather to prove a blessing to all.

Do you want to know how a sponge acts?—It absorbs all it can possibly hold, but never gives out anything unless it is squeezed. A sponging person goes into the home of a brother or sister, and after his wraps are removed, he complacently settles down to remain several days, little realizing that, to a greater or less extent, he is discommoding his host and hostess. Perhaps he will hint that he needs certain articles, and would so much appreciate it if he had certain things which the brethren may have. Or if he does not do that way, he gets his family into his vehicle and goes to Sabbath-school; and then, nearly *every Sabbath*, he will make it a point, if he is not invited, almost, if not quite, to invite himself to go home with some of the brethren, that he may enjoy a good Sabbath dinner. Thus he makes the Sabbath day a feast-day rather than a day for meditation and prayer, and robs his hostess of the rest and quiet of the Sabbath.

There is another class of sponges. Perhaps you belong to this class. They have some special "drive," as they claim; but sponging seems to be their main drive. This class have books to sell, or are canvassing a certain territory for a certain article or patent right, or they may claim that they are working up a charity scheme. (I have no reference to our good book canvassers.) Those belonging to this class will complacently settle down for an indefinite length of time, provided the host or hostess is not so "inhospitable" as to give them their walking-papers. But walking-papers are what they need and what they ought to have, unless they are actually subjects of charity; and their host will be doing a Christlike work if he gives them their walking-papers, provided he does so in a Christlike manner.

There is still another class, who "always put up at Brother Brown's or Brother Johnson's" when they visit town; and although they have sufficient horse feed at home, they fail to take any with them, and forget many little things that they might take, which they would not miss on the farm, but which would prove a real blessing to the brethren whose hospitality they intend to share. Suppose there are eight or ten brethren who make it a point to put up at Brother Brown's or Brother Johnson's, do you not think that these brethren would be inclined to pray, although they might dearly love the truth, "Lord, deliver us from brethren that make themselves a burden instead of a blessing"?

Brethren, let us act in everything as brethren should act. Let us be light-bearers, not only to the world, but to the brethren as well. As we labor for their benefit and to prove a blessing to them, we shall water our own souls, and receive rich blessings from our Father in heaven.

A PROMINENT SIGN OF THE TIMES.

J. COEURDELIS.
(Ottawa, Ontario.)

IN his enumeration of the specific sins which would come into prominence to make the last days perilous, the apostle mentions selfishness, covetousness, and a lack of natural affection. 2 Tim. 3:1-5. These conditions have now become so common everywhere as to create little surprise at their manifestation when confined to the ordinary methods; but occasionally an incident develops which reveals such a depraved state of morals that one shudders at the thought of future possibilities in the same direction. This is illustrated by a recent speech reported to have been delivered before the Monona Lake Assembly near Madison, Wis., by E. Benjamin Andrews, superintendent of the Chicago public schools:—

Speaking on "European Politics," Mr. Andrews predicted an early European war, in which the United States was sure to have a

part. After making reference to the enormous preparations for war in every country of the Old World, he said: "You may ask what force now preserves peace in Europe." Answering the query, he further said: "The present peace force is the money power of the great financiers, whose interests are opposed to war."

This is not a new revelation. It has been known for years that the desire of men to heap together riches for personal gratification has been the force which has kept the nations of Europe from clutching at one another's throats. Their refusal to furnish money, which makes up the sinews of war, has hitherto prevented the mobilization of the world's armies. Let the moneyed interests be guaranteed that a general war will not affect them adversely, and the leashes of the war elements will soon be unloosed.

Mr. Andrews pointed out, in the speech referred to, the one consideration which may determine the nations to engage in an early general conflict. He said: "There are large numbers of people—intelligent, thoughtful people—who believe that a general war would kill off enough of the laboring people to solve the labor question. Those who were left would be paid larger wages, and live on a higher plane."

So this is the consideration; this is the application of the theory of the "survival of the fittest," which is to control the minds of men in this advanced age of intelligence. Much pity has been expended on the poor, ignorant, heathen Indian, because, in his savage cruelty, he preferred to leave the old men of the nation to starve, when provisions were scarce, rather than divide with them the scanty store. But is the suggestion of Mr. Andrews above that level of thought which prompted the savage mercilessly to abandon to death his own kin? One is no more selfish than the other, unless, perchance, the modern refinement of so-called "Christian nations" makes their intimation of such a motive for war infinitely worse than that of the untutored aborigine.

Surely we have fallen upon the predicted times when men are not only supremely selfish and covetous, but, in an extreme sense, are without natural affection. As in the days that were before the flood, men are giving themselves over to the worst forms of satanic life. What makes the matter seem so much more appalling than it otherwise would, is the fact that many of these are professed believers in the religion of the Prince of Peace, and are even would-be teachers of morals. "How long, O Lord?" "Surely I come quickly. Amen. Even so, come, Lord Jesus."

"SOME of your hurts you have eured,
And the sharpest you still have survived;
But what torment of grief you endured
From evils which never arrived."

THE NORTH POLE.

WHILE many lives have been sacrificed, and large sums of money expended, to reach the north pole, men have not become discouraged. Three parties are now making an effort to find the coveted spot. Captain Sverdrup, Walter Wellman, and Robert E. Peary are in command of these expeditions.

From past experience all know that a trip in the arctic regions is indeed perilous. Two or three years in an ice-bound region, with all the liabilities of shipwreck, starvation, etc., must cause the men who undertake such a journey to think seriously whether or not it will pay. They know not what they will find when they reach that spot on our world called the "north pole." No one has ever been near enough to the north pole, and returned, to enlighten the world very much in regard to what will be gained when it is reached; yet one expedition

follows another in the hope of getting a little farther north than any preceding party, even if it does not reach the north pole.

That the reader may know something of the hardships that Peary expects to meet on his trip, we give his own words, as they have been reported in some of the daily papers:—

This time my main purpose is to reach the pole. I shall start as soon as possible, put in at ports in Labrador to buy dogs, and at Eskimo settlements in the Whale Sound region to take on board the Eskimos who are to be my auxiliaries; for my party of Americans will consist of but two men besides myself. From Whale Sound I shall push my ship north as far as possible through Smith's Sound and Kennedy and Robeson channels. Somewhere upon the Greenland coast, possibly near Sherard Osborn Fjord, I shall land my supplies. I have taken no house. I shall pitch my tents upon the shore, and wait until the first snows of the winter fall heavily enough to furnish material for an *igloo-yah*. With the aid of Eskimos, I shall build one of these snow houses. It will be surrounded, as were my wooden houses during previous expeditions, with a wall of boxes and barrels containing my supplies. The interval between the wall and the main house, roofed over, forms an air-space, through which the exterior cold finds difficulty in penetrating. Moreover, this air-space is a sheltered passage, bounded by the inner ends of my store-boxes, so that I can break out my provisions without going into the open.

In this hut I shall live throughout the winter. When the sledging season begins, I shall journey north until I reach the terminus of that chain of islands which stretches toward the pole from the limit of the mainland. If the sea ice before me looks favorable for sledging, I shall strike directly across it toward the pole. If it does not look practicable, I shall leave the discovery of the pole until the succeeding season, and, if possible, march southward along the unexplored section of the east coast of Greenland to Cape Bismarck. Thus I shall complete the definition of the great island. If I deem it best not to try the sea ice in the first season, I shall try it the second or third. I shall have three years, after I am established in Greenland, to spend in waiting for a season when the floes are smooth and lie close together. In that time, surely, I shall find an opportunity to advance toward the pole.

Hitherto I have chosen the interior plateau of Greenland, ice-covered to a depth, in some localities, of more than a mile, for my sledge journeys. This time I shall not ascend the cliffs to the "inland ice," but shall keep to sea-level. For the most part I shall make my journey over the ice that remains attached to the shore. I do not expect to find this ice harder traveling in the far north than it is in the Whale Sound region; there will be rough places and smooth places there as well as elsewhere.

My party will be as small as possible. Small parties accomplish as much as large ones, with less risk of starvation. Two men can easily shoot fresh meat enough to support themselves, when a larger party would have difficulty in finding game. Again, a leader finds it easier to charge two men with his personal enthusiasm than to charge half a dozen with it. My companions will be Dr. T. S. Dedrick, Jr., a man about thirty years old, and a graduate of a Philadelphia medical school, and Matthew Henson, a colored man, who has accompanied me upon all my expeditions. I have selected those among the Smith's Sound Eskimos whom I shall pick up on my way north. If I can, I shall send the "Windward" home. But the movements of the floes in the ice-congested waters north of Smith's Sound are uncertain, and the ship may be caught. Then we shall seek the best harbor possible, spend the winter in the north, and trust to sledges for the rest of the journey.

There may be many things of interest gained if Peary or some other adventurer shall succeed in finding the north pole; but it will be surprising if anything is found that will compensate for the suffering and loss of life that the search for it has already cost.

Societies whose members possess great wealth freely expend their money in such enterprises. No sooner is it ascertained that a vessel and its company are lost, than money is supplied, and men are ready to go forth, with a new ship, to take their place. So it probably will be until the Lord Jesus comes, and takes his people to a place of more interest than the arctic regions.

If people had one tenth as much enthusiasm in evangelizing the world, preparatory to the second coming of the Lord, that they have in polar expeditions, what a change there would

be in gospel work! Why should not the interest be greater? Why should not men and women be as willing to put their lives in peril to save their fellow men from eternal ruin as to find any spot on this earth?

LOVE THYSELF LAST.

Love thyself last. Look near; behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last. Look far, and find the stranger
Who staggers 'neath his sin and his despair;
Go lend a hand, and lead him out of danger,
To heights where he may see the world is fair.

Love thyself last. The world shall be made better
By thee, if this brief motto forms thy creed;
Go follow it in spirit and in letter;
This is the Christ-religion which men need.

—Christian Work.

GOD'S PROTECTION.

T. E. BOWEN.
(Newburg, W. Va.)

God's works for humanity are performed before a universe of deeply interested watchers. Among these spectators are fallen angels, once true and loyal, but now vigilant foes. They are ever watching for an opportunity to charge God with partiality, with dealing differently with fallen humanity than with them.

God is uncompromisingly arrayed against sin. He has called his people from sin, and has pledged his power to cleanse them. But they must first put it away. He can not protect sin, no matter where it may be found. One wilful disobedience forfeits his protection from his and our artful foe.

This point is clearly illustrated in the case of Moses. God had appeared to him in the burning bush. Face to face, he had communicated his will to his servant. He had entrusted Moses with the weighty responsibility of going into Egypt to lead out his afflicted people. Moses, after much hesitancy, had accepted the call, and, with his family, had set out upon the journey. Suddenly, without warning and without assigning a reason for the act, a mighty angel, with a drawn sword, appeared to Moses at an inn on the way. He feared for his life, and it was in danger. His wife also feared; for through her entreaties, one command of God had been disobeyed,—the youngest son had not been circumcised. In this negligence, Moses forfeited the protection of God for himself among the enemies whom he would soon meet, and deprived his son of the blessing connected with the people of God.

The lesson comes with force to us. Why is it that God is so particular to reveal every sin to his people just now?—It is that these sins may be confessed and put away, so that later, as well as now, he may display his mighty protecting power over us. One sin, if cherished, will be our ruin. Angels will be commissioned to protect all whose sins have gone beforehand to judgment, and are blotted out of God's book.

One sin kept the blessing from Moses. One Achan kept the protection and help of God from the armies of Israel. One sin may be keeping God's power from your heart, your family, or your church. Let each one searchingly ask, "Is it I?" Would an angel draw a sword for us in the way? Further, would we see him? Balaam did not, though his beast did.

"WE have no right to load the present with that which does not belong to it. Now is the accepted time to suffer only the evils that we have, and to do that which must be done now or never."

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144:12.

FORGIVENESS.

I SAT in the evening cool
Of the heat-baked city street,
Musing, and watching a little pair
Who played on the walk at my feet;
A boy, the elder, of strong, rough mold;
His sister, a blossom sweet.

When, just in the midst of their play,
Came an angry cry, and a blow
That bruised the cheek of the little maid
And caused bright tears to flow,
And brought from my lips quick, sharp
reproof
On the lad who acted so.

And he stood by sullen and hard,
While the maid soon dried her tears.
He looked at her with an angry eye;
She timidly drew near;
"Don't be cross, Johnny (a little sob),
Let me forgive 'oo, dear!"

And the cloud is passed and gone,
And again in their play they meet,
And the strong, rough boy wears a kinder
mien,
And brighter the maiden sweet.
While a whisper has come from the heart of
God
To a man, a man on the street.

—Selected.

CO-EDUCATION.—NO. 1.

MRS. S. M. I. HENRY.
(Sanitarium.)

I HAVE been asked many times to say something on this subject, and a repetition of the question, which is just at hand, brings it again to the front. The question reads: "Is co-education the better plan, do you think? If so, why?"

I reply unqualifiedly that, according to my best understanding of God's plan in education, co-education is the only true, and therefore the only safe, method. "It is not good that man should be alone," says the inspired Word. In the first moment of unnatural separation between the first pair, the temptation to sin came. "United we stand, divided we fall," might have been taken for the racial motto from the very beginning.

"Man" includes the entire race; and I am quite sure the statement quoted above is intended to cover every period of his existence, from childhood to the end. It implies that neither man nor woman can be complete without the other; and the manner in which boys and girls are placed in the same family, the manner in which every necessity of domestic, neighborhood, church, and social life compels their mingling together, is a clear indication of the danger of separation. The only excuse ever made for separate education has been the danger of undue intimacy. Undue intimacy is dangerous, and the times in which we live especially require that the most sure means be employed to prevent it; but that sure means can not be found in anything that is diametrically opposed to the arbitrary expression of God's law, and of his purpose concerning all living things.

Many experiments have demonstrated that as a protection from improper association and unholy imaginings, isolation in education is a failure. Walls have never been built so high that they could not be scaled, nor have rules ever been made so strict that they could not be broken. A rule prohibiting the association of young men and women, or prescribing just how and when they shall associate, if not an affront to nature, is a direct challenge to perverted nature to do its worst. This has been demon-

strated so many times that it seems scarcely necessary to call attention to it as a fact. Advice must be given. The young who refuse to accept the results of the experience of former generations must be classed among those who, because of such foolishness, must be suddenly cut off, and that without remedy. But reproof that is arbitrarily forced upon any one with the straight-edge of an inflexible rule never has remedial, but only irritating, power.

The only safety in the association of young people in this age of the world lies in the careful teaching of the individual from childhood up, and in that natural freedom in living out whatever has been wrought within that is the birthright of every human being.

In all the papers that I have written upon this subject, I have endeavored to teach the duty of the home to see that this careful training from childhood is conscientiously done. The work in the home will determine whether or not it is safe for the boys and girls to associate with one another anywhere. If there is danger in sending them away to school together, it is because there has been poison in this home teaching.

The danger in association, as a rule, begins in the suggestion of it by some ill-advised person, who has a germ of evil thought in his heart. No boy nor girl can be perfectly protected from such ill-advised people by anything from without. No environment in these days can perfectly fence out these destroyers of the Lord's garden; and therefore the only protection is found in personal knowledge and love of the truth, and in a character that is based upon it. But with this secured, the school life, properly environed, becomes just as safe for boys and girls to spend together as the home or neighborhood life; while the presence of each in the class-room is always a source of mental inspiration, and becomes an occasion for development in moral strength.

By no means that is within the reach of the most anxious parent, can the mighty forces of nature, which are continually drawing the two halves of the human unit together, be overcome; and the farther these fragments of humanity are separated, the more complete the work of isolation by man-made devices for keeping them asunder, the more imperative and intense becomes the operation of this force.

Isolate the boy and the girl in separate schools; and while the most conscientious among them is bending over his books, trying to keep his mind "where it ought to be," he will often be made ashamed of himself, ashamed of the nature within him, and led to doubt the wisdom and kindness of the God who created him, because he can not possibly silence the cry of nature, which demands association with the other half of humanity. In spite of all his prayers and crucifixions, he will see some girlish form floating before him; and his thoughts of her will run close and closer to the danger-line, just in proportion as he has been educated to consider that these things are, in themselves, unholy. He can not but recognize that they are natural,—so natural that he must die in order to rid himself of them,—and he can not but see that this truth of God in nature boldly contradicts the supposition that these thoughts, feelings, and impulses are all perversions of that nature which is God.

He knows better; for he knows that all that is tenderest and truest within him responds to those thoughts of her. He knows that whenever these take possession of him, there is from within a demand that he shall be in every way truer, purer, and more like the most perfect conception of manhood than he would ever have thought of being when thinking of himself alone. If he is compelled to feel that his duty toward God is in direct conflict with all

this, then the God within him, which he knows is the true God, denies the voice of that other deity, which speaks through church, school, and the home; and he can not but question the authority of the one, and cleave to the teaching of the other.

The only thing that can save any boy or girl, in such a crisis as this, from that sort of despair that produces recklessness and drags down into impurity, is the truth in its truthness,—the truth that God in nature is the same God who speaks through the Book of revelation; and that, consequently, the two voices must always agree, whatever may have been the teaching of home, school, and church concerning them. The highest duty and attainment possible are in understanding this agreement between God and nature.

TANGLED THREADS.

His string was snarled so badly,
But he wanted to make a kite,
So he strove with patient fingers
To set the tangles right;
But the afternoon was sultry,
The baby tired with play,
And soon asleep on the carpet,
Forgetting his task, he lay.

"O baby!" I thought, "if only,
As our day wears away,
We, too, might drop life's tangles,
And sink in sleep away."
And I straightened his string out gently,
With a whispered prayer, I know,
That He who heeds my endeavors
Will straighten my life threads so.

—Gussie Packard Du Bois.

PITYING FATHERS.

E. W. WHITNEY.

"LIKE as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103:13.

I used often to wonder why this text did not read, "Like as a mother," instead of, "Like as a father." If the statement were made from the standpoint of general observation and sentiment, it would doubtless be "Like as a mother;" but it is evidently written from the knowledge of what ought to be, not from what is. Why is it that we hear so much about mother-love, and so little in regard to father-love? Why is it that mothers' meetings are considered of so much importance, when—well, really! a fathers' meeting! Who ever heard of that kind of meeting? Parents' meetings are held, it is true, but as a rule they are composed more largely of mothers than of fathers. Why is so much said about the responsibility of mothers in the training of children, and so little about the responsibility of fathers? Why is it that the tender, pitying love of a mother is so constantly spoken of as that which alone can mold the character of the children, lead back the wayward, and reclaim the fallen, when the word of God presents the striking parallel quoted above?

These queries were recently deeply impressed on my mind as I listened to a lecture by a devoted worker for the fallen in our large cities. The lecture was excellent, and filled with vivid pictures of conditions that should call forth feelings of sincerest pity from parents, and inspire earnest prayer and effort for the wayward and outcast. All the appeals were, however, to mothers for their interest, pity, and love, as that which would keep children from reaching such conditions, or rescue those who had already gone down to them. At the close of the lecture, I asked if the father's love is not as needful and as potent with the children as the mother's. The speaker thought it should be, and afterward thanked me for calling attention to the point.

Is there not in this a consideration most vital to the present happiness of our families

and the future safety of our children, which fathers generally—even the most devoted Christian fathers—are to some extent overlooking? It has come to be an almost universally accepted idea that the mother's love and influence in the family are more tender, deep, and effectual for good than the father's. Without question, this is, in the present condition of society, and even in the church, only too true. But is this condition of God's designing? In the education and molding of the character of the children, do not fathers, in many ways and for various supposed reasons, avoid responsibilities that it is God's purpose they should bear? Are they not too ready to leave the perplexity and burden of this work to the mother, thereby wronging both mother and children, and missing the blessedness which such work, performed under the guidance of the holy angels, is sure to bring to both parents and children?

The fact is, the character of God has been so misrepresented that we do not understand nor know him. It is evident that God's purpose is that the father should stand related to his children as a representative of God himself, having the same strong, tender, considerate love and pity for them that he exercises toward all his creatures. The Scriptures teach this plainly. But as man has failed to understand God's parental character, he has become separated from him, and his ideas of God's attributes are almost wholly perverted. Man does not see God as he is, and therefore he is not like him. It has been truly said that our dispositions and characters are according to the ideas we have of the God we worship. So it is with us as fathers. We conceive God to be just such a father as we, by our actions, show ourselves to be,—often forgetful, cold, unloving, exacting, and severe,—in short, hard masters, rather than loving, pitying fathers. Under such influences, our children develop similar dispositions.

Now, if the father knows God as he is,—loving, merciful, pitiful,—all this will change. The lost position and honor of "house-band" will be restored, because the united, perfected, and doubly strong love of father and mother will do for the children what that which lacks either element can not do alone.

I am glad that God put this in his Book: "Like as a father pitieth his children, so the Lord pitieth them that fear him." The text can, however, refer only to the pity felt by the true father, who fears God, and not to that which may be felt by those who are fathers only in name. In regard to the precious lesson to be learned from this relationship, the Spirit of God has said: "Of Enoch it is written that he lived sixty-five years, and begat a son. After that he walked with God three hundred years. During these earlier years, Enoch had loved and feared God, and had kept his commandments. . . . But after the birth of his first son, Enoch reached a higher experience; he was drawn into a closer relationship with God. He realized more fully his own obligations and responsibility as a son of God. And as he saw the child's love for its father, its simple trust in his protection; as he felt the deep, yearning tenderness of his own heart for that first-born son, he learned a precious lesson of the wonderful love of God to men in the gift of his Son, and the confidence which the children of God may repose in their Heavenly Father. The infinite, unfathomable love of God, through Christ, became the subject of his meditations day and night; and with all the fervor of his soul, he sought to reveal that love to the people among whom he dwelt."—*"Patriarchs and Prophets," page 84.*

O that this same lesson and its fruits, as in Enoch's case, might be experienced by every father who desires to know God! The Lord saw that it would be the tendency of fathers,

in their ignorance of himself, to forget their noble, yet tender and loving, position as head and band to the household; so he left these significant admonitions: "Husbands, love your wives." "Fathers, provoke not your children to anger, lest they be discouraged."

Faithful discipline is enjoined upon parents throughout the Bible, but let it be remembered that discipline can never be successfully enforced when true love and tender pity are not the basis of it. The idea that God loves those who do right and hates those who do wrong, works untold harm in family discipline. The knowledge that God's love and pity are ever extended to his sinful creatures will soften the harsh feelings of parents toward wayward children, yet it will not lead to unfaithfulness in discipline, but to the exact opposite of it. Then God, through the holy angels, can co-operate with the parents' efforts, and much more can be accomplished than could be otherwise. Why should we not teach our children, by word and action, that our love for them is just as strong and tender when they do wrong as when they do right, and that it is because of this love alone that we must punish them, by chastisement if necessary, even as the Lord in love disciplines us?

I am glad of this word the Lord has lately given to parents: "There need be no harsh tones, no hard, painful strokes upon the little form. If, in the fear and love of God, you will do your duty, you will not deserve the pain you cause your child to suffer because of your masterly spirit that is so easily provoked. We would be much happier if we would manifest the gentleness of Christ in dealing with the little ones, who have everything to learn from the lips and character of the parents. It is a pleasant thing for God and the angels above to behold this work carried on in the families of earth in a Christlike manner, the parents fully appreciating the value of the souls of the little ones committed to their care."—*Mrs. E. G. White, REVIEW AND HERALD, May 17, 1898.*

If all the families of God's people were disciplined in this manner, what a light would shine forth from them to lighten the world! It would do much more than forced, formal, so-called missionary labor: it would be "the labor of love." Upon this point the Lord again speaks: "From every Christian home a holy light should shine forth. . . . A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion,—an argument that the infidel can not gainsay. . . . If the homes of professed Christians had a right Christian mold, they would exert a mighty influence for good. They would indeed be the 'light of the world.'"—*"Patriarchs and Prophets," page 144.*

Sad as it is that there has been such a departure from God and from his purpose for us as parents, sad as it is that we know so little of him, let us yet rejoice that we live in the very time when Mal. 4:5, 6 is fulfilling, and the hearts of the fathers are indeed turning to the children, and the hearts of the children to their fathers. Let us fully open our hearts to the Spirit that will do this work, that in the day of glad reunion we who are parents may be able to say, "Behold, I and the children whom the Lord hath given me."

"A wise son maketh a glad father." In order that our sons may be wise, we must be wise fathers. "Train up a child in the way he should go: and when he is old, he will not depart from it." "Lo, children are an heritage of the Lord." "As arrows are in the hand of a mighty man; so are children of the youth." Is there not a great failure among parents, especially fathers, fully to appreciate the blessed, sacred heritage and the possibilities for good to themselves and to the world in their children? When we do fully appreci-

ate these possibilities, we shall become more like God, and our children will be what we desire to see them.

A ROYAL ROAD TO HOUSECLEANING.

At certain seasons of the year, the housekeeper wishes that there were some royal road to house-cleaning. Every member of the family dreads the spring upheaval, when carpets are up, windows open, dust flying, everything in confusion, and the entire house smells of soap-suds. Then meals are unappetizingly plain and hastily eaten; for mother has no time to give to the preparation of dainty dishes. And the worst of it all is that this same mother is very liable to overwork to such an extent that, when the house is once more in a state of order, she is laid up with illness produced by physical and nervous exhaustion.

One housekeeper has discovered what she calls a royal road to house-cleaning, and it lies in the simple device of taking one room at a time.

First of all, she attacks the attic, and gives one day to going through trunks, etc., and setting the place in order.

Next, the cellar receives attention, and she hires a man for one day to perform the heavy and dirty part of the work. This is done before the rest of the house is cleaned, as cleaning the furnace necessarily causes dust to rise to the upper floors.

Then one room at a time is cleaned, and this is done in such an unostentatious way that the men of the family hardly know that the process is going on. The room that is undergoing renovation is thoroughly cleaned, the carpets relaid and pictures rehung, before another room has so much as a chair removed from it.

Our housekeeper has also adopted the plan of taking her house-cleaning in a leisurely way, and not attempting to get it all done in a given time. She begins early in the season, and, if pressed with other work, cleans only one or two rooms a week.

This method is so much pleasanter for all concerned than the old-fashioned system of house-cleaning, that overwrought housewives might find their work simplified by adopting this woman's plan.—*Harper's Bazar.*

THERE are some of us who have long believed that lovers are never so beautiful as when they have grown old,—when youth, and romance, and the ardor which comes with a first awakening are no longer theirs; when, in place of expectancy, peace has come; when unrest has matured into confidence, sentimentality become sentiment, and poetry a fact. Now and then we see lovers of this kind,—lovers who have become comrades, friends; who live for each other because they live for a common end; and who count the cost of no service to each other, because all service counts the same with love. Beautiful stories have been told of such lovers; beautiful pictures have been drawn.

It is as old lovers that many of us like to think of Mr. and Mrs. Gladstone, who, for fifty years or more, have loved and labored, suffered, conquered, and grown feeble together. If unrest and ambition for herself ever came to the wife, the world has never known it. Hers was absolutely the consecrated life, and hers was the privilege of ministering to her husband till the last. Sometimes when one hears an impatient woman murmur at the absorption of a busy man, at the constant putting aside of herself, in order that life may be arranged for him and for his work, one wonders why so few realize what the privilege of such service may mean. Mrs. Gladstone, we are sure, would hardly have resigned hers for any individual honors that the world could have offered in their stead.—*Selected.*

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., AUGUST 23, 1898.

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

SPECIAL CONTRIBUTORS:

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

In the time of the early rain, when they were all filled with the Holy Ghost, there was great unity among the believers. The whole "multitude of them that believed were of one heart, and of one soul."

This unity stood the test of practical things, too; for "neither said any of them that aught of the things which he possessed was his own; but they had all things common."

Accordingly, "neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

Presently, however, it occurred that the widows of the Grecians were neglected in the daily distribution of the funds and provisions that were common to all. And because of this, the Grecians murmured against the Hebrews.

Then the apostles "called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." This pleased the brethren all, and action was taken accordingly.

The record of this occurrence was made for us. This is true, simply because it is Scripture. But further than this, *we* are directed especially to study this particular part of the sixth chapter of Acts. Therefore let us study it a little moment:—

1. The apostles said, and it is written for our instruction, that it was not reason that they should leave the word of God, and serve tables.

2. This serving of tables was the ministration, to widows and others, of the things to which they were entitled.

3. It involved the handling of money, the dealing in provisions, and the distribution of money or provisions of all sorts to the disciples. It was, therefore, very aptly designated by the apostles as "*business*."

Then, as this "serving tables" was the engaging in "*business*," when the apostles said, "It is not reason that we should leave the word of God, and serve tables," they said, It is not reason that we should leave the word of God, and engage in *business*.

Inspiration says that it is not reason that ministers of the gospel should leave the word of God and attend to business. In the time of the early rain, this was accepted and acted upon. How long shall we continue "in the time of the latter rain" before it shall be accepted and acted upon?

Bear in mind, too, that this was not a question of really *quitting* the ministry of the word,

and engaging in business as a separate thing. It was simply a question of ministers of the gospel being occupied with the legitimate business of the church,—such strictly legitimate and sacred business as is connected with distributing provisions to widows.

Inspiration says that it is not reason that ministers of the gospel should leave the word of God and serve business, even such as that. And the record shows that to serve business, even such as that, is to "*leave the word of God*."

For the apostles, the only ministers of the gospel at that time, to serve that "*business*" was to leave the word of God. They said so, and said that "it is not reason" that it should be so. And when inspiration has endorsed that, and repeated to us that it "is not reason," then why should it not be so, and how long shall it be before it shall be so, that ministers of the everlasting gospel *now* may leave business and serve the word of God, rather than leave the word of God and serve business, as so many now do?

When the word of God says that a thing is not reason, no amount of "reasoning" can make it reasonable. The word of God does say that it is not reason that ministers of the gospel should leave the word of God and serve business—even the legitimate business of the church and cause of God. And no amount of "reasoning" can make such a course reasonable. All such reasoning is simply setting up personal opinions and selfish preferences against the word of God. This is not Christianity: it is Christianity to cast "down reasonings, and every high thing that exalteth itself *against the knowledge of God*, and bring into captivity every thought to the obedience of Christ."

In the time of the early rain, when they were all filled with the Holy Ghost, the ministers of the gospel said that "it is not reason that we should leave the word of God, and serve business." At that time, also, the saying pleased the whole multitude. And now, in the time of the latter rain, if the ministers of the gospel would say this very same thing, the saying would again please the whole multitude.

And why should not the ministers of the gospel say it now? Indeed, why *do* they not all say it? Is it because they are *not* all filled with the Holy Ghost, as those were who *did* say it for our instruction? What other cause can there be? And in this time of the latter rain, when all are to be filled with the Holy Ghost as at the first, how can this thing continue against divine, true reason, unless it be that ministers of the gospel would rather leave the word of God and serve business than to seek to be so filled with the Holy Ghost that they would see and say that it is reason to leave business and serve the word of God?

"Receive ye the Holy Ghost." Let the ministers of the gospel receive the Holy Ghost. Let all the multitude of the believers receive the Holy Ghost. Let all, both ministers and the multitude, "be filled with the Spirit." Then the ministers will call the disciples unto them, and say: "It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you

seven men of honest report, *full of the Holy Ghost* and wisdom, whom we may appoint over this *business*. But *we* will give ourselves *continually* to prayer, and to the ministry of the word."

Then it will be again as it was before. The saying will please the whole multitude; they will choose men "full of faith and of the Holy Ghost," whom they will set before the ministers, who will pray, and lay their hands upon them. Then, too, as before, the word of God will increase; the number of the disciples will multiply greatly, and a great company of the priests will be obedient to the faith: the office and work of the minister of the gospel will be honored as it should be, and as it is not now; and there will not be the dearth of ministers that there is now.

The Book of Acts is a record of the working of the Holy Spirit, when he had *his* way in the church. The sixth chapter of Acts is a part of that record, and this is what it says. With special reference to this subject, we are directed by the Spirit to "study the sixth chapter of Acts." Will you study it with the Spirit? Will you hear what the Spirit saith unto the churches? Will you follow the way that he leads? Will you receive the Holy Ghost? Will you be filled with the Spirit?

"Ask, and it shall be given you." "Receive ye the Holy Ghost." Recognize the Holy Spirit.

PASSING EVENTS.

A Little Ancient History, Which Is Also Modern.

THE conquests of the Roman Republic were made in the name of liberty, to deliver peoples from oppression. But after these conquests had been made, and the immediate question settled, there was a different story to tell.

Honest old Rollin's "reflections" upon the course of the Roman Republic are important today, as the republic of the United States has started in this identical path. These reflections run thus:—

The reader may perceive, in the events related, one of the principal characteristics of the Romans, which will soon determine the fate of all the states of Greece, and produce an almost general change in the universe,—I mean a spirit of sovereignty and dominion. This characteristic does not display itself at first in its full extent. It reveals itself by degrees; and it is only by insensible progress, which at the same time is sufficiently rapid, that we see it carried at last to its greatest height.

It must be confessed that this people, on some occasions, show a moderation and disinterestedness, which, from a superficial view, seem to exceed everything we meet with in history, and which we feel it incumbent on us to praise.

Was there ever a more glorious day than that in which the Romans, after having carried on a long and dangerous war, after crossing seas and exhausting their treasures, caused a herald to proclaim, in a general assembly, that the Roman people restored all the cities to their liberty, and desired to reap no other fruits by their victory than the noble pleasure of doing good to nations, the bare remembrance of whose ancient glory sufficed to endear them to the Romans?

Had this deliverance of the Grecian states proceeded merely from a spirit of generosity, *void of all interested motives*; had the whole tenor of the conduct of the Romans been of the same nature, with such exalted sentiments, nothing could possibly have been more august, or more capable of doing honor to a nation. But if we penetrate ever so little beyond this glaring outside, we soon perceive

that this specious moderation of the Romans was entirely founded on a *profound policy*; wise, indeed, and prudent, according to the ordinary rules of government, but at the same time very remote from that noble disinterestedness so highly extolled on the present occasion. It may be affirmed that the Grecians then abandoned themselves to a stupid joy, fondly imagining that they were really free because the Romans declared them so.

The Romans declared loudly in favor of those republics [of Greece]; made it their glory to take them under their protection, and that with no other design in outward appearance, than to defend them against their oppressors; and further to attach them by a still stronger tie, they hung out to them a specious bait, as a reward for their fidelity—I mean liberty, of which all the republics in question were inexpressibly jealous, and which the Macedonian monarchs had perpetually disputed with them.

The bait was artfully prepared, and was eagerly swallowed by the generality of the Greeks, whose views penetrated no further. But the most judicious and most clear-sighted among them discovered the danger that lay concealed beneath this charming bait; and, accordingly, they exhorted the people from time to time, in their public assemblies, to beware of this cloud that was gathering in the west; and which, changing on a sudden into a dreadful tempest, would break like thunder over their heads to their utter destruction.

Nothing could be more gentle and equitable than the conduct of the Romans in the beginning. They acted with the utmost moderation toward such states and nations as addressed them for protection; they succored them against their enemies; took the utmost pains in terminating their differences, and in suppressing all trouble which arose among them; and did not demand the least recompense for all these services done for their allies. By these means, their authority gained strength daily, and prepared the nation for entire subjection.

Under the pretense of manifesting their good will, of entering into their interests, and of reconciling them, they rendered themselves as the sovereign arbiters of those whom they had restored to liberty, and whom they now considered in some measure as their freedmen. They used to depute commissioners to them to inquire into their complaints, to weigh and examine the reasons on both sides, and to decide their quarrels; but when the articles were of such a nature that there was no possibility of reconciling them on the spot, they invited them to send their deputies to Rome, but afterward they used to summon those who refused to be reconciled; obliged them to plead their cause before the senate, and even to appear in person there. From arbiters and mediators, having become supreme judges, they soon assumed a magisterial tone, looked upon their decrees as irrevocable decisions, were greatly offended when the most implicit obedience was not paid to them, and gave the name of *rebellion* to a second resistance. Thus there arose in the Roman senate a tribunal which judged all nations and kings, and from which there was no appeal.

We see by the event to what this so-much-boasted lenity and moderation of the Romans was confined. Enemies to the liberty of all nations, having the utmost contempt for kings and monarchy, looking upon the whole universe as their prey, they grasped with insatiable ambition the conquest of the whole world. They seized indiscriminately all provinces and kingdoms, and extended their empire over all nations; in a word, they prescribed no other limits to their vast projects than those which deserts and seas made it impossible to pass.

This extract will be good to keep, and to read along with much spread-eagleism that has been, and that will be, manifested upon "Imperial America," "our colonial policy," and "our obligations to extend the blessings of liberty to oppressed peoples" and "to all the world."

"GRACE has erected her wonderful throne, not on the ruins of justice, not on the dishonor of the law, but on the shed blood of God's only begotten Son."

WHEN'S AND WHY'S.

WHEN the word of God speaks of the resurrection day as "the first day of the week," and says that WHEN that day came, "the Sabbath day according to the commandment" "was past," WHY should anybody who has any respect for the word of God call that day the Sabbath? Luke 23:56; 24:1; Mark 16:1, 2.

WHEN the word of God says that "the Sabbath day according to the commandment" was past before the resurrection day, the first day of the week, came at all, WHY should anybody who has any respect for the word of God say that the Sabbath was changed to the first day of the week?

By reading Luke 24:1-37 and Mark 16:9-14, we learn that the disciples did not believe that Jesus had risen on that *First-day*, WHEN the day was almost gone. It was nearly ten days later before Thomas was convinced that Jesus was indeed risen. John 20:24-28. Then WHY should Christian people say the disciples kept the First-day "from the resurrection of Christ"?

WHEN Paul held his meeting at Troas (Acts 20:7), on a First-day evening (corresponding to our Saturday night), WHY did Luke and his companions put in their time sailing the vessel to Assos, if the first day of the week had become a sacred day?

WHEN there is not one command in the New Testament to regard the *first* day of the week as a sacred day, WHY do Christians observe it in the place of the Sabbath of the *fourth* commandment?

WHEN there is not one passage of Scripture in the whole New Testament that in any way mentions the first day of the week as the Sabbath in the Christian dispensation, WHY should the followers of Jesus call it a holy day?

The majority of Christians who observe Sunday as a holy day keep it as a memorial of the resurrection of Jesus Christ. WHY should they do so WHEN Bible baptism (immersion) was instituted as a memorial of that event? See Rom. 6:1-3; Col. 2:12.

In Rev. 1:10 John speaks of being "in the Spirit on the Lord's day." WHY should any one assume that this was the *first day* of the week, WHEN there is no scripture in the whole Bible that speaks of that day as the Lord's day, and WHEN there are passages that speak of the Sabbath—the seventh day—by that term? See Ex. 20:8-11; Isa. 56:13; Mark 2:27, 28.

WHEN the Sabbath command is just as plain as any other commandment in the Bible, WHY should we not receive it just as we do the others? See Matt. 5:17-20.

WHEN there is no record of a change of the Sabbath by Christ, who made the Sabbath, WHY should Christians seek to find a record of the change in early church history?

WHEN the church at the time of the apostles had no more authority to change God's law than at the present time, WHY should people say that the church of that time changed the Sabbath, the fourth commandment, and deny the right of the church of this time to change any other commandment of God?

WHEN Protestants claim that "the primitive church" could and did of right change the Sabbath, the fourth commandment, and WHEN

the church at Rome was of that primitive church, WHY should they (and how can they) deny the right of the later church, of which the church at Rome is a part, to change any part of the word of God that she may choose to change, WHEN they admit that the church at Rome is still "a part of the true church," and especially WHEN the church at Rome can show a direct descent from primitive time?

In short, WHEN Protestants plant themselves on papal ground at the beginning, WHY should they not stay on it at the end?

A LIVING WAY.

EVERYTHING with which the Christian has to do is living. The Christian must therefore himself be living. A dead Christian, if such a thing were possible, could not make any use of living facilities and opportunities.

There have been committed unto us, said Stephen, lively (or living) oracles, the "holy, and just, and good" law of God, to be a rule of life. Acts 7:38. "The word of God is quick [or living], and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12. Our great High Priest is a living high priest, raised from the dead, to die no more; and we have the assurance that "he ever liveth to make intercession" for us. Heb. 7:25. And best of all, we have a new and living way, by which we can approach to this merciful and compassionate Mediator. Heb. 10:20. And this way is his own flesh, his own sinless and effectual sacrifice on the cross for the sins of the world.

What was the way, under the type, by which the sinner approached the mercy-seat?—It was by way of the sacrifice of an animal; but an animal, once slain, was only a dead sacrifice. But the real sacrifice, the Son of God, though he was slain and was dead, was raised from the dead, and lo, he is alive forevermore; and through him is our way to God and the mercy-seat above. And thus, by virtue of the offering of his own body, "his flesh," he has become the *living way* by which we can approach to God. Those who try to argue that Christ's flesh is the veil, utterly and completely misapprehend the sublime and beautiful truth which the apostle is here teaching. To call his flesh the veil reveals no hope, and sets forth no intelligent idea. But by simply transposing one clause in the text, the meaning is brought out very clearly. Thus (verses 19, 20): "Having therefore, brethren, boldness [or full liberty] to enter into the holiest [Greek, plural, "holy places," both the holy and the most holy place of the sanctuary on high] by the blood of Jesus, by a new and living way, that is to say, *his flesh*, which he hath consecrated for us, through the veil," which is the entrance to each of those holy places, so long as Christ occupies them, and ministers in them for those who will come to him. Without this sacrifice of Christ, and our privilege to plead his precious blood shed in our behalf, our way would be forever barred against any approach to God in his holy temple on high. But with these provisions and privileges, we can come "boldly unto the throne of grace."

With a *living law*, or rule of life, by which to direct our steps; a *living word* to discern the

thoughts and intents of the heart; a *living priest* to plead for us; and a *living way*, through which we can approach him, have we not all encouragement and all reason to "draw near with a true heart in full assurance of faith"?

U. S.

A WORD FOR THE WORTHIES.

"WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Thus reads Heb. 12:1; and the idea conveyed is that the ancient worthies were compassed about with a cloud of witnesses, a crowd of observers who watched their movements, and so ran their race; and that we *also*, being surrounded with witnesses, as they were, should likewise run well our course. But this is not the idea; and by a little transposition of a few words, the Revised Version brings out what is evidently the sense of the passage, and places the worthies before referred to in a much better light. It reads: "Therefore seeing we are compassed about with so great a cloud of witnesses, let us *also* lay aside every weight," etc. This puts the matter in a different light. It institutes a parallel between us and the ancient worthies, not in the matter of being surrounded with a cloud of witnesses, but in the performance of the duties which the apostle is trying to enforce; that is, laying aside every weight, and running with patience the race set before us.

This gives us a pleasing view of what those worthies did, the religious course they pursued, and the acts of heroism they performed; and in view of this fact, the exhortation is given to us to do as they did. It shows, also, that they looked unto Jesus, having the same example in view that we have. It joins together all eras of development in the work of the Lord, and shows that the Christian course in all ages is the same. Christ is the Alpha and Omega, the beginning and the end, the author and the finisher of our faith, the great Exemplar from the first to the last.

And these ancient worthies are the witnesses that we have, not in the sense of persons simply standing off, and beholding our actions, but in the sense of those who have *borne witness*, or testimony, to the efficiency of faith and the triumphs of its manifestation, from the time of Abel to the moment when these words were penned. It should be noticed that the exhortation is connected right back with the closing portion of chapter 11, which brings to view the coming of Christ, and the life of faith we should live in view of that event.

The exhortation of Heb. 12:1 is therefore for the last days, and applies especially to the present time. So now it is ever to be borne in mind that every new step gained in the Christian life is to be by laying aside some weight, and guarding against the sin (of unbelief) which so easily besets us. "Now the just shall live by faith." "Here is the patience of the saints."

U. S.

"THE indelible motto, inscribed by the hand of Jehovah on all the blessings of the unchangeable covenant is, 'To the praise of the glory of his grace.'"

TWO CHARITIES.

SATAN would have us be very charitable toward men's opinions. We are fallible creatures, he suggests, and fall into many errors. We must not condemn men because they differ with us in opinion.

All this is true; but it is one thing to condemn men for differing with us in opinion, and another to disapprove and testify against their rejecting the truth of God. Satan would try to blind our eyes to this distinction. He would have us think that a man is no more to blame for believing that the word of God is a lie than for differing with us in regard to any secular matter.

Satan's favorite maxim is that it does not matter what a man believes, provided his practise is right. He would have us think that there is little or no connection between belief and practise. He would fain conceal the truth that a man's practise can not be right unless his principles are right.

It is said that while Mr. Gladstone was severe in his denunciation of the wrong principles held by his opponents, he never attacked the individual who held the erroneous views. Yet he never allowed his friendly feeling toward the individual to compromise a principle.

This is the principle that Jesus acted upon when here on the earth. He was friendly to publicans, lepers, and harlots; yet he never failed to denounce their sins, nor to make an effort to turn the individual from his sin. He had charity toward the *individual*, but none for his *sins*.

SAUL'S ARMOR.

"AND David said unto Saul, I can not go with these; for I have not proved them." Saul was a large man, and his armor had been fitted to him, so that he could use it. David was young and inexperienced in army drill. He could not handle a sword nor use a shield; and the weighty helmet and coat of mail were hindrances to him. He may have looked soldier-like in them; and had there been no foes to fight, he might have amused his friends by parading up and down through the camp with Saul's armor on.

But David realized that he was called of God to that conflict, and that there was earnest work to do. He that had called him had given him skill with the sling and the smooth pebbles from the brook. He needed no shield; for the Lord God was his shield. He needed no sword; for he would not come within sword's distance of Goliath until the giant lay at his feet. Then a sword was furnished with which to sever the giant's head from his body. David was to go out in the strength of the Lord, not in the wisdom and power of military men. He went that way and was victorious.

There are too many efforts made against sin, with another's armor. If a man gains a wonderful victory in the conflict with sin, others run after him, to borrow his armor, so they may get a similar victory. Many have never put on any armor, because they are not yet satisfied in their own minds after what fashion to make it. They are watching their brethren that are having some success, to see which one will be the most victorious. They never think of the experience that God has given them

with the sling and the pebbles from the brook. While waiting to be fitted with another's armor, they are losing the skill God has given them.

If the Christian that has been trying to imitate the Keswick movement, the Salvation Army movement, or aspiring to be a Moody, a Meyer, or some other successful laborer, would go to the Lord for directions, as did Daniel, he would be able to do more with his little sling than with all the methods of the best men on earth. A man's methods are never considered of any special value until he has made them work successfully. Often it is not a man's *methods* that give him success, but the power of God that enables the man to produce successful methods. Those who study that man's *methods*, and do not know his *power*, fail to realize satisfactory results.

MORE ABOUT SUNDAY FIGHTING.

In a recent issue we called attention to Sunday fighting and victory, and pointed out the fact that nearly every decisive battle in the present war with Spain had been fought and won on Sunday, despite the prediction, freely made previously by certain zealous religionists, that Sunday battles would result disastrously to the United States. After the battle of Santiago, Captain Philip, dubbed the "religious captain," of the battle-ship "Texas," declared that in Sunday battles, defeat was always on the side *that fired the first shot*. The practical application of the theory of these men reminds one very much of the story of the old woman who had a positive rule for determining whether eggs were good or bad. It was to put them in water; if they were bad, they would either sink or stay on top,—she could not tell just which.

The *Observer* (Evangelical), in an editorial article, speaks as follows in regard to the destruction of the Spanish fleet on that memorable Sunday at Santiago:—

The fact that Admiral Cervera deliberately selected the hour when the crews of the American ships were at religious service for his dash out of Santiago harbor on that now historic Sabbath morning, may, in the providence of God, have had more to do with his overthrow than most people have yet imagined. The morning was calm and peaceful, bringing its tender, reminiscent reflections to hundreds of worshipful American hearts in the fleet at anchor off shore, when suddenly, as if to disturb the Almighty at his own devotions, the impious Spaniards fired, while also fuddled with wine, and rushed forth, as it proved, horribly to die or finally to be captured. What a way to spend Sunday! And when the sun set that Sabbath, its last reproachful beams slanted across the smoking hulks of the fleet of the proud Spaniard who deliberately broke up religious meetings in the hope of gaining a strategic success. But the stars in the courses fought against Cervera. God is not mocked, nor can his commandments and sacred sanctions ever be impugned with safety.

Of course, their theory must be true, even if it is necessary to make the theory fit the facts after the facts have become history, and are just the opposite of first predictions.

W. E. C.

THE gospel admonition is, "Go out into the highways and hedges, and compel them to come in." The unconverted are by no means always to be found where they are sought to be reached, but are meant to be reached wherever they are found."

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

FROM SOUTH AFRICA TO JAMAICA.

KINGSTON.—At the time of our last report, we had just left Johannesburg, in the Transvaal. From Johannesburg we came by rail to Lorenzo Marques, on Delagoa Bay, where we took passage on the German steamship "Admiral." We came north by way of the eastern coast, and stopped at Beira; Quilimane; Mozambique, the headquarters of the Portuguese possessions in East Africa; Dar-es-Salaam, the headquarters of the British possessions; Mozambique, the headquarters of the East India possessions; and at Mombasa, a missionary station where, it is claimed, there are several thousand native converts to Christianity. After passing Cape Guardafui, we turned westward into the Red Sea, traversing its whole length, also the Gulf of Suez. Passing the Sinaitic Peninsula and entering the Suez Canal, we disembarked at Ismailia in Egypt, having been four weeks on board the steamer. We then went by rail through the ancient land of Goshen to Cairo.

After visiting the principal places of interest in and about Cairo, we went to Port Said, where we took passage on the Turkish steamship "Charkich" for Jaffa (the Joppa of the Bible). From that place we went by rail to Jerusalem, where we spent several days, visiting Bethlehem, Bethany, and other places of interest. We then returned to Jaffa, and sailed to Alexandria, in Egypt, whence we sailed for Athens. We reached Piræus, the port of Athens, after a passage of four days across the Mediterranean. At Athens we visited the Acropolis, also Mars Hill, where Paul stood so boldly for Christ before the Epicureans and Stoics. Crossing Greece by rail to Patræ we embarked on the Italian steamship "Sila-Palermo" for Brindisi, in Italy, halting on the way at the old city of Corfu. Within an hour after landing at Brindisi, we had taken the train, and were speeding through a beautiful country to Naples, where we stayed several days, visiting places of interest.

Going north through Italy, we stopped at Rome and at Florence. Crossing the Alps into Switzerland, we spent the Sabbath with Brother Holser at the sanitarium in Basel, where we had our first experience in speaking through an interpreter. Sunday morning we were off again, halting one day at Paris, then hastening on to London. From England we sailed for New York on the "Majestic." After spending three weeks among friends in Michigan, we sailed from Philadelphia for Jamaica, arriving, after a voyage of five days, at Port Antonio, where we were met by Elder Haysmer and Brother and Sister Enoch, who gave us a hearty welcome. We have been here only a few days, but find plenty of work to do for the Master. We enter upon labor in this field with good courage, and pray that God will guide us in all things.

A description of the countries and scenes passed in our journey will appear from time to time in the *Missionary Magazine*.

July 29.

F. I. RICHARDSON,

Mrs. C. M. RICHARDSON.

NOVA SCOTIA.

PARRSBORO.—Our tent is pitched on a beautiful lot, centrally located in this town of two thousand inhabitants. Our large tent is lighted by electricity, and presents a cheerful appearance. The congregations are attentive, and larger than we can accommodate. We have now held six meetings; our sales of literature have amounted to over ten dollars, and the col-

lections to over five dollars. We trust that many souls here may be won to receive the message of the coming King.

Our company consists of Brethren F. W. Morse and L. D. Longard, who live in a new family tent, beside the large tent. Mrs. Langdon has charge of the music; we have pleasant rooms near by. G. E. LANGDON.

CANVASSERS, BIBLE WORKERS, MINISTERS, COME OVER AND HELP US.

By many people living south of us, Manitoba is regarded as a cold, barren plain, frozen up about ten months in the year,—a land of ice and snow and blizzards, inhabited mostly by Indians and half-breeds. In fact, it is regarded as about the most undesirable place on the American continent.

Now I desire to say that all such ideas are the very opposite of the truth. There is no more fertile land between the Arctic Ocean and the Gulf of Mexico than is found here in Manitoba. Our winters are not nearly so bad as in some of the States, and blizzards are very few, compared with the Dakotas. I have lived here over four years, and have seen but three blizzards that I could not face. As to cold weather, I have been more comfortable driving with the thermometer at forty degrees below zero here than with it ten degrees below in Michigan. I drove twenty-four miles one day, preaching twice, with the thermometer at forty-eight degrees below zero, and suffered no inconvenience. I have yet to experience such a thing as a frozen ear, or nose, or foot in Manitoba; but in Michigan my ears were frozen several times. We have a steady winter, and the extreme cold lasts only about one month. Our summers are fine; there is usually about a week of hot weather in July, when the thermometer registers in the nineties.

Crops are excellent, and the yield is surprising. All kinds of grains and vegetables grow well here. Small fruits, such as gooseberries, currants, and blueberries, are a great success. Stock-raising is also a successful branch of industry.

The country is settled by a thrifty, industrious, intelligent class of people from England, Scotland, Ontario, and the United States. Manitoba is traversed by several lines of railway, along which are many flourishing towns and villages. The city of Winnipeg has a population of forty thousand. Electric street-cars reach all parts of the city, which has all modern improvements found in the cities of the United States.

This province is about three hundred miles long and two hundred and fifty miles wide. That portion from the Red River west and from Winnipeg south is thickly settled. However, there is considerable vacant land, and I am sure that farmers could succeed better here than in Michigan.

Now in all this breadth of territory there are only two ordained ministers (one of them German), two licentiates, five Bible workers, and six canvassers,—and three of the canvassers are in Territories west of us. The little effort thus far put forth has been greatly blessed. There are five organized churches and six companies. From every hand earnest calls come in for labor; but already every laborer is doing double work. What shall we do? Since the beginning of the year, the General Conference has been trying to find men to come to this field, but so far without success. Many are afraid of the climate or some other imaginary difficulty; but as already shown, such fears are unfounded. Now, my ministering brethren, who of you will come over to help us? May God help some one to realize that the Lord wants him here.

We need three or four more Bible workers. Does not the Spirit of God say to some sister,

"I want you to go to Manitoba?" If he does, then let the General Conference Committee know about it.

But what about canvassers?—There is not a field to-day where our canvassers do better than in Manitoba and the Territories. We have picked up boys off the farm, who are selling from forty to ninety dollars' worth of books a week. There is room for many more. Will you come? From now until New Year's is the most desirable time to work. The holiday trade is excellent. Who will come to sell the printed page in this field? May God impress many to give themselves to this work.

Farmers, you who know the truth, come and settle in new places, and hold up the light. We need a number of substantial brethren to take the leadership of new companies, and hold them together while the laborers go out into other fields. Are you one of this class?

To all these workers we stretch out our hands, and cry, "Come over, . . . and help us." Who will come?

W. H. FALCONER.

Box 725, Winnipeg, Manitoba.

THE PEOPLE OF THE PHILIPPINES.

THE recent disturbance on these islands, and the interference of the United States in an attempt to settle these difficulties, bring the characteristics of this people before the public as never before. An American lately visited these islands, and spent some time with their inhabitants. From an article by him in the *American Monthly*, we glean some thoughts concerning the Filipinos that may be of interest to our readers.

They are spoken of as an easily governed, law-abiding people. They are not savages, but a kind-hearted people, who are anxious to learn more of the ways of civilized nations. They number about seven and one-half millions, nearly one half of whom inhabit Luzon. They are a copper-colored people, and, like all the Malay family, are short in stature. The Tagalas are the most influential element, and are said to be intelligent and ambitious. They are as industrious as the Japanese or Chinese, and less criminally disposed than the latter. They are spoken of as courteous, and as subject to discipline when they have confidence in their officers.

Their disposition to respect the rights of those against whom they have no cause for grievance was shown in the recent rebellion. The railroad operated in their country is owned by Englishmen, who have been in sympathy with the natives. It would have been greatly to the advantage of the natives to destroy this property, as the Spaniards were using it to transport troops from one point to another. The Tagalas made only one attempt to molest this road. The owners were much surprised at this respect at such a time.

When the rebels thought seriously of making an attack on Manila, they knew that when nearly fifty thousand insurgents were turned loose on that place, the foreigners from Europe and America would fall with the Spaniards. To avoid this, the insurgent leaders carefully prepared a list of all these foreigners, with their residences, so that they might be protected. They arranged to have guards placed over their lives and property. It is said that the foreigners felt no alarm in regard to their safety.

Such a people should receive more attention than can be given them simply by national protection. They need the gospel of Jesus Christ, that they may know whence come the good traits they have already manifested. They need to be taught the principles of truth, which will help them to see that God loves them as well as people who have had more privileges. It may be that the Lord has permitted this revo-

lution, to prepare them for the reception of the message that is now going to the world.

While the people of the world are looking upon this conquest as adding territory to the United States, and making this nation more prominent among the nations, let us look upon it as another opportunity for faithful missionaries to go forth with the precious rays of light to darkened minds. The message is to go to all nations; so we must expect that the Filipinos will hear it, as well as other inhabitants of the islands of the sea. "Go ye into all the world, and preach the gospel to every creature."

DISTRICT 1.

FROM July 14 to August 6 I was with the churches of New York City, Jersey City, and Brooklyn. In these cities there are five organized churches of Seventh-day Adventists, with a total membership of nearly five hundred. There is in New York an English church, which holds services on 125th street. In Jersey City there are two English churches, designated as "No. 1" and "No. 2." Their places of meeting are about four miles apart. In Brooklyn there is an English church and a Scandinavian church.

My labor was divided up among these companies, at such times as they could occupy their respective meeting-rooms. I held several Bible readings, and gave twenty-two discourses. Many of the members in these companies are young in the truth; and they, as well as the older ones, listened with intense interest to the rehearsal of the Lord's dealings with his people in this great Advent movement. If the scores already professing the truth in these cities are faithful in disseminating the light they have received, many will be led to accept the message of the soon coming of the Lord.

Two of my discourses were in the tent in Brooklyn, where Brethren J. F. Hanson and E. E. Franke were speaking on alternate evenings to English and Scandinavian audiences. Brethren Johnson and Spear are working earnestly on the yacht "Sentinel," placing books and papers on the ships that visit New York Harbor, and sail thence to all parts of the world. These brethren have many interesting experiences in their work.

On First-day, August 7, I came to Philadelphia, speaking in the evening to over one hundred and fifty in the hall on Broad street. The subject was the gifts of the Spirit, as connected with the third angel's message. The best of attention was given by this young company, and numerous were the expressions of thankfulness, after the discourse, for what they had heard. At the same time that my meeting was held, Brother Merrell spoke in a tent in another part of the city, to a good audience of attentive listeners. Many stood outside the tent, quietly listening. The work is growing rapidly in Philadelphia. The placing of the office of the Foreign Mission Board in that city has exerted a good influence.

I am spending five days for rest in Battle Creek. On the 14th I shall go to Wisconsin to stay four weeks.

August 12.

J. N. LOUGHBOROUGH.

MANITOBA CAMP-MEETING.

OUR annual camp-meeting was held at Brandon, June 30 to July 10. In many respects it was the best we ever attended. About twenty tents were pitched, and seventy persons camped on the grounds.

The expenses of the meeting, including rent of tents, amounted to \$121.13, and the contributions and pledges to \$162.50, leaving a balance of \$41.37 in the treasury.

The tithes for the year amounted to \$1,201.49, and the offerings for mission purposes to

\$317.15, besides the amount raised at the meeting. This is an encouraging increase over last year. Our brethren and sisters in this field have done nobly in the payment of tithes and offerings. The Lord has blessed us greatly, and all enter upon another year's work with joy and confidence.

TILLIE OLDS, Sec.

LOUISIANA CAMP-MEETING.

ACCORDING to appointment, this meeting was held at Alexandria, July 13-20. The camp was situated in a beautiful grove just outside the city limits. The weather was favorable during the meeting. More of our people were in attendance than were at first expected. Five families came over one hundred miles by team. All present were glad to be at the first camp-meeting held in this State.

Elders Allee and Morrison, A. F. Harrison, Dr. E. H. Mathewson, and the writer were the laborers present. Sister Eunice Hobbs, assisted by others, gave instruction to the youth and children. The preaching and instruction given had a practical bearing on the daily life, and the Lord gave us some new glimpses of that experience to which his people are now called. The local attendance was not large, owing to the distance of the camp from town; yet a number were present each night, and gave close attention to the word spoken.

Some time was spent in considering the different branches of the work, and a real interest in the progress of the cause was manifested. The expenses of the meeting and of several new tents were met by cash contributions, except about six dollars, which was afterward made up by a pledge. A committee was appointed to arrange for the camp-meeting next year, and it was voted to raise one hundred and fifty dollars to purchase a large tent and a few more small tents. About fifty dollars was given to the Southern Industrial School. Several young people from this State expect to go there in the fall.

J. E. EVANS.

ALABAMA CAMP-MEETING.

ACCORDING to previous appointment, our first camp-meeting was held at Pratt City. The meeting was all that could be expected, and the brethren who attended were well repaid for the time spent. The Lord came near to his children, and the laborers went forth of good courage to serve him.

Elder Allee was with us all through the meeting. We trust that the churches will take an earnest interest in the work at home, leaving the workers to enter new fields, which are already ripe for the harvest.

On Sabbath afternoon Brother E. L. Sanford was set apart to the gospel ministry by the laying on of hands. The Spirit of the Lord came very near in this service.

We make another appeal to our brethren in Alabama in regard to funds for the new tents that have been purchased to use in the field this season. The sum of \$73.94 remains yet to be raised. We trust that our brethren will respond readily to this call.

Elder E. L. Sanford and the writer are now holding tent-meetings at Sand Mountain, near Thirtynine. Brother Sturdevant is laboring in Birmingham. Brother Wells is visiting his old home in Ohio, on account of failing health; we hope he will soon be with us again. We expect that Brother Buckner will soon change his place of labor from Selma to Montgomery.

Brethren and sisters, pray for the workers. If ever we needed your co-operation, we need it now. "Press together" is the word for to-day.

W. WOODFORD.

2317 Fifth Ave., Birmingham, Ala.

TEXAS CAMP-MEETING.

THE grounds this year were much nearer Fort Worth than those occupied last year, and much more beautiful, being well shaded. The weather was very warm. About thirteen hundred Sabbath-keepers camped on the grounds, some of whom had come by team three or four hundred miles. The attendance from without was good; at night large crowds came from the city. Four public services were held each Sunday.

Elders J. A. Brunson, A. F. Ballenger, E. T. Russell, and J. W. Westphal were the laborers from abroad, and their instruction was appreciated and proved effectual. The message, "Receive ye the Holy Ghost," was accepted by many who claimed it by faith and rejoiced in sins forgiven. The Lord witnessed to the plain, searching testimony borne by his servants. Thirty-five persons were baptized. Elder Westphal, with assistants, conducted the meetings for the young people, of whom there were many on the grounds; some were converted, and others were reclaimed. Sisters Williams, Sorensen, and Kunze labored faithfully in behalf of the children.

Dr. E. H. Mathewson and Sister Butler labored in the interests of health reform, giving illustrated lectures on this subject. The instruction was much appreciated. The workers were in constant demand, giving council, and treating those who needed help.

The earlier readers of the REVIEW will be glad to know that T. J. Butler was on the grounds, and enjoyed the blessings of the meetings with us. He said publicly that the doubts he once entertained concerning the application of the prophecy of Revelation 13 are now fully removed, since he has seen the teeth of the two-horned beast and heard his growl. Though somewhat feeble, his mind is clear, and his interest in the closing work increases as he sees the end drawing near. He regretted that he had not, all these years, been able to see all the truths of the message as fully as he sees them now, but he praised the Lord for the victory given him.

The canvassing work received its share of attention; regular meetings of the workers were held each day by the district agent, S. C. Osborne, and a large corps of workers went into the field with hope and courage to scatter the printed pages. The prospect for success in this work was never better.

Four new churches were received into the Conference, which now comprises twenty-five organized churches, with a total membership of about one thousand. The tithe paid this year amounted to \$5,459.14, an increase of \$1,898.83 over that of last year. This enabled the Conference to settle with all the workers, and left a balance in the treasury. Over nine hundred dollars was raised in pledges for the Keene Academy. When the system of First-day offerings devised by the Foreign Mission Board was presented, the congregation responded with an offering of \$42.79, and adopted a resolution to carry out this system in the future. When our people are as fully instructed in the duty of making offerings as in paying tithes, and realize the blessings which follow its performance, our missions will be better supplied with funds. Brother Wilson, of Dunbar, Neb., presented the claims of the blind in this last call to the marriage feast; about fifty-five dollars was raised in cash and pledges for this enterprise and the city mission work.

At the close of the meeting on Sunday night, Brethren H. B. French, W. L. Mc Neely, J. N. Sommerville, and T. W. Field were set apart by ordination to the work of the ministry, Elder C. Mc Reynolds offering the prayer, and Elder J. A. Brunson giving the charge.

The meeting throughout was one long to be remembered. God wrought by the Holy Spirit to dispel the influence of the enemy. The testimonies borne and the confessions made gave evidence that many were gaining a new experience in faith and trust in the power of God to save and keep from sin. R. M. KILGORE.

IN THE STATES.

(Compiled from the State papers.)

Colorado.

ALAMOSA.—Two were recently baptized and united with the church.

CANON CITY.—Two were lately baptized. A series of meetings has been begun, to continue until camp-meeting. The church now numbers twenty-four working members.

DENVER.—The interest in the meetings held has been excellent; ten persons were baptized.

LAFAYETTE.—Four willing hearts have decided to obey the Lord, and keep all his commandments.

LA JUNTA.—Aggressive work is being done at this place. The people are visited at their homes, subscriptions for our periodicals are taken, and tracts are lent and sold. Bible readings and cottage prayer-meetings are also held. The Sabbath-school is increasing in members, and interested persons are accepting the truth right along.

SALIDA.—Three have been received into the church by baptism.

Illinois.

DECATUR.—Missionary work is being carried forward here. Ten thousand pages of reading-matter have been circulated, with more than two thousand copies of the *Signs of the Times*.

GALESBURG.—Four have recently been baptized, three of whom united with the church.

LITCHFIELD.—As the result of tent-meetings, a number accepted the truth, and are now rejoicing in it. The Sabbath-school numbers twenty-two. Many interested ones acknowledge the truth, but the cares of this life choke the good seed.

PEORIA.—Much missionary work is being done at this point; two have united with the church.

ROCKFORD.—Three have joined the church, one by letter and two by baptism.

SPRINGFIELD.—Several have been baptized and united with the church as the result of the tent-meetings just closed.

Indian Territory.

MIAMI.—The interest at this place has been excellent from the first. The good influence of those who profess the truth has helped materially in the meetings; and while the fruit, so far, is not large, it is of a substantial character.

VINITA.—As a result of the tent-meetings just closed, six persons are keeping the Sabbath. A Sabbath-school was organized.

Iowa.

IOWA CITY.—Five were recently baptized and united with the church, making ten who have accepted the truth here since last fall.

Minnesota.

ARTICHOKE.—Ten were baptized and united with the church.

CENTRAL.—Three have decided to keep the Sabbath, and publicly announced their determination.

DULUTH.—Three have accepted the truth and been baptized.

EAST PRAIRIE.—One dear brother was baptized.

LUVERNE.—Four have publicly taken a stand to obey the commandments.

MEDFORD.—Ten persons were baptized, two of whom were over eighty years of age.

SABIN.—One was baptized and united with the church.

Missouri.

GREENTOP.—One was baptized, uniting with the church.

St. JOSEPH.—Three willing hearts have yielded to their convictions, and have taken a stand for God and his truth.

Nebraska.

KEARNEY.—Six have decided to keep all God's commandments, and four more are "halting between two opinions." The Sabbath-school has increased in membership from five to twenty-two.

New York.

BOLIVAR.—The tent services have just closed. Several decided to obey, and on Sabbath nine came forward for prayers. All of these will keep the Sabbath. Six of them had never made a profession before.

ROCHESTER.—Thirteen have signified their intention to keep all the commandments of God. Good will as well as ill will for the meetings has been pronounced. Twice the meeting was complained of as a "nuisance."

VIENNA.—Several have already taken a stand for the truth, and others are interested.

North Pacific Conference.

DALLAS, ORE.—At the last quarterly meeting a church was organized, and officers were elected. The numbers are few; but all take a lively interest in the work.

NEWBERG, ORE.—Three young people gave their hearts to the Lord and were baptized. Seven others united with the church. Thus ten were added to this company.

NEW WESTMINSTER, B. C.—Three have been added to the church by baptism.

THE DALLES, ORE.—As the result of Bible readings, one has accepted the truth. Others are much interested.

Pennsylvania.

HARRISBURG.—A number have already taken their stand for the truth as the result of public services held.

PORT ALLEGANY.—At a union quarterly meeting two were baptized; four others requested baptism at the next quarterly meeting.

Virginia.

PORTSMOUTH.—Twenty-five are now keeping the Sabbath, and many others are on the point of accepting the truth of God, as the result of the meetings held at this place. The contributions have amounted to \$22.76, and the tract sales to \$7.25. Fully eight hundred persons were present at the closing meeting. One accepted the truth who for many years traveled among the islands of the Pacific. Twenty years ago he found at one of them a small book written by Mrs. E. G. White. By this book, he was led to search for more truth, and after all these years has at last found the Lord.

Wisconsin.

CLEAR LAKE.—Four new members were received into the church, three of whom were

baptized. This makes the present church membership twenty-nine.

HUMBIRD.—One sister took a decided stand for the truth, was baptized, and united with the church.

LOYAL.—Three earnest persons consecrated themselves to the Lord and were baptized.

WALDWICK.—At the celebration of the ordinances, three united with the church, two were baptized, and two others expressed a desire to seek God.

WAUSAU.—Three were baptized, and six united with the church.

WEST SUPERIOR.—Nine have lately been baptized and added to the church at this place. They are a band of busy workers for the salvation of perishing souls.

INDIANA.

EVANSVILLE.—Sabbath and Sunday, August 13, 14, were eventful days in the history of the work in this place. In the Sabbath meeting the Spirit was present to impress hearts, and nine persons requested baptism. Among them was a Baptist minister of considerable prominence, who himself baptized twenty-eight converts to the Baptist faith at one time not long ago. We secured the use of the baptistery in the First Baptist church, and at three o'clock Sunday we administered baptism. Sunday night our meeting was well attended. The subject was "The Baptism of the Holy Ghost;" and the Spirit was poured out in large measure. It seemed that we were all filled to the utmost of our capacity to receive. We have reached the time of the message, "Receive ye the Holy Ghost;" and we are actually having pentecostal times and apostolic experiences. The message is rising, and grand and awful times are upon us. This message will close with power and great glory; and if it is the will of the Lord, I want to live to see it triumph.
August 15. S. S. DAVIS.

MISSISSIPPI.

HATLEY.—Our good camp-meeting held in this place (near Amory) has made a favorable impression on the community, and gained for us many friends, some of whom are keeping the Sabbath. Leaving Brother Robert Nash to follow up the work there, I came to Burnsville, where I had held meetings before the camp-meeting. My object in this visit was to attend a meeting of the Baptist Association appointed for the investigation of the Sabbath question. The deacon of the church first read a published sermon on the law of God, by Robert B. C. Howell, D. D., formerly pastor of the First Baptist church at Nashville, Tenn. This sermon taught the perfection and perpetuity of the law of God in the following forcible language: "The law of God is holy, just, and good. . . . It is binding on all intelligent beings everywhere, and binding forever." "God's law is a faithful reflection of his own character, and it is impossible for him to disregard its claims without denying himself. He must enforce its demands, or cease to be holy and just, and therefore cease to be God; but he can not deny himself. 2 Tim. 2:13. God is immutable; he can not change." "The law of God is therefore still binding on Christians."

The reading of this sermon was followed by a sermon by Elder Burris, a leading Baptist minister here. After endorsing Dr. Howell as a great and good man, he read a sermon, the leading object of which was to show that the law of God is "abolished," "vanished," "taken away," "not binding on Christians," etc. He then tried to show from the New Testament that the first day of the week has taken the place of the Sabbath.

I was allowed forty minutes to reply to this sermon. The Lord gave freedom in showing the contradiction between the two sermons read; that the law under the new covenant is not done away, but written on the heart; and that the Sabbath of the fourth commandment did not originate with Moses, nor end with the Mosaic administration. I trust that good will result from this investigation.

I remained one week with the church here, organized a tract and missionary society, and made arrangements for establishing a church school to begin the first Monday in November. The house will be in readiness, the pupils are waiting, and we trust that God will put it into the heart of some competent teacher, fitted to conduct a school according to the light that he has given us, to come here, not for large pay, but to work for the salvation of souls. We now have two excellent opportunities for teachers to establish schools on a self-supporting basis. Some land would be given, and more could be bought for from one to two dollars an acre. One brother, who came here two years ago from Battle Creek, Mich., and purchased land for \$1.25 an acre, now has a prospect for four hundred bushels of corn, besides peanuts and other crops. If others who are now barely existing in many of our large churches would come here and do likewise, they would find a wide field of usefulness and ample means of support.

I now go to hold meetings in Vanvleet. My permanent address is Hatley, Miss.

R. S. OWEN.

COLORADO.

GRAND JUNCTION.—Three months ago my wife and I arrived at this place, and found that one of our canvassers had preceded us, and was doing a good work. The opposition has been so bitter (five ministers have been preaching against us) that we decided not to erect a tent for a while, but to work publicly and privately as the Lord opened the way. The result is a Sabbath-school of between forty and fifty members, nearly all of whom are adults. However, not all have yet made a covenant with the Lord by sacrifice, though over two hundred dollars' worth of jewelry has been given by them to the Master's cause.

The heat has been so excessive that many of the ranchmen could not work in the middle of the day. We have taken advantage of this by getting them under a tree, and reading the Bible to them.

Let us praise the Lord for the power from on high, "and give him no rest, till he establish, and till he make Jerusalem a praise in the earth;" for "the kingdom of heaven suffereth violence, and the violent take it by force."

MALCOLM MACKINTOSH.

VIRGINIA.

DANVILLE.—I came to this city, June 1, and Brother C. I. Watkins joined me in a day or two. We proceeded to look for a place to pitch a tent, and finally secured a wide lot, free of charge, near Green Street Park. We began meetings at once, but rainy weather and prejudice kept many away. The attendance was small, but those who did come seemed deeply interested. We began house-to-house work, and the prejudice began to die away. We preached in a tent five nights in the week, and the other nights in the meeting-house of a church of colored people. It was a great privilege to speak to them. I never saw people more anxious for the truth than they are. The Lord gave power to the word spoken; many hearts were melted to tears, and confessions were made. God poured out his Spirit on us in great measure.

There were many perplexing things to meet here, the worst being a bogus holiness doctrine. As we showed the people what true holiness is, they saw the light and began to walk in it.

On account of illness in his family, Brother Watkins was called home the first of July, thus leaving me alone. But the Lord came near, and blessed in presenting the word, in visiting, and in holding Bible readings. There are more calls than I can fill.

As the result of the effort here, five or six are walking in the light; among them is a Baptist minister of good report, who is an earnest Christian. He is now preaching the truth as the way opens.

I sold and delivered 150 copies of the *Signs* each week, besides 1,143 pages of tracts and 2,000 pages of books. I also made 266 visits, held forty Bible readings, preached twenty-eight discourses, sold five commandment charts, took five subscriptions for the *REVIEW* and twenty-two for the *Signs*, and received \$3.60 in contributions. Thus the seed has been sown, and we know the effort will not be in vain; for God is in the work.

T. H. PAINTER.

WYOMING.

At the time of our last report, we had just begun meetings in Laramie. After speaking forty-six times, doing much visiting and personal work, distributing many papers, tracts, and other publications, obtaining seven new yearly subscriptions for the *Signs*, thirteen for the *Life Boat*, and one for the *REVIEW*, five persons were baptized in the Laramie River, a church was organized, and the ordinances were celebrated. The blessing of God was present. With this newly organized church at Laramie, we now have four churches, besides many scattered brethren, in Wyoming.

We also had the privilege of speaking twice to one hundred and forty convicts at the State penitentiary. Thirteen signified that they had accepted Jesus as their Saviour, and four others, by raising the hand, testified to a desire to become Christians. Our hearts were moved to pity for these poor souls, for whom Christ shed his blood. We exhorted them to accept God's love and pardon, and furnished them with reading-matter. May God water the seed sown.

The running expenses of our meetings at Laramie were nearly all met by contributions.

We are now at Rawlins, one hundred and thirty-seven miles west of Laramie. We have a fine location in the midst of the Rocky Mountain region, within twenty-eight miles of the Summit, whence all the streams flow toward the Pacific. Rawlins has an elevation of six thousand seven hundred and forty-four feet. The ground is so hard that in order to drive in tent stakes, we had to force an iron bar into the ground, and then pour in water. On account of high winds, we have to double-stake the tent to keep it up. The water is very hard. Milk is ten cents a quart, and other food supplies are fully as high. But none of these difficulties discourage us; for we are here to search for the souls that God has among these mountains. To our surprise we found one family of Sabbath-keepers here. So far, we have held four meetings, with a fair attendance.

O. S. FERREN,
C. H. ABBOTT.

UTAH.

SALT LAKE CITY.—Our mission was started the first of January, in the heart of the city, and in a street almost wholly given up to vice and sin. In the same block where our mission is situated there are fifty-two saloons and twelve public houses of prostitution. Numerous Chi-

nese opium dens and many gambling-houses are running wide open.

We rented for our purpose a storeroom on the ground floor. The back part of this room is partitioned off and used for a kitchen and lunch-counter, and the front for a reading-room and chapel. During the winter the attendance was good, and it has not dropped off sufficiently thus far during the summer to warrant our closing the mission. From the small profits of our lunch-counter, and from lodgings, we have been able to pay the running expenses of the mission, including the rent for an organ and the expense connected with carrying on a mission garden, besides maintaining a small staff of workers, not including salaries, which, we trust, will be forthcoming when our work on this earth is finished.

Much good has been accomplished. Several have decided to keep all the commandments of God, and are proving faithful. Among these is a Chinaman, Ching Wing, of considerable prominence, who now brings his countrymen with him to the mission meetings.

In "Early Writings" we read that "souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction." "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6. We are to sow the seed; the Lord will give the increase.

Young men and women who wish to heed the admonition, "Go work to-day in my vineyard," may find a glorious opportunity in this work. There are many cities where missions could be successfully carried on. This is God's appointed work for this time. He will sustain and bless you in it. Will you stand idle in the market-place, while souls are perishing for the want of proper care and instruction? Now is the time to work, while the angels are holding the winds. The message to us is, "Receive ye the Holy Ghost," but how can we unless we are in the channel through which God works?

The address of our mission is Medical and Industrial Mission, 33 Commercial St., Salt Lake City, Utah.

R. D. QUINN.

PROGRESS OF THE LORD'S WORK AT THE SANITARIUM.

THE Sanitarium family of physicians and helpers are exceedingly busy. Never has the institution had such a large influx of patients, though it has always enjoyed an excellent patronage. It is most encouraging to note the spirit of earnest inquiry after truth that is manifested by the patients. The whole family, from physicians to call-boys, are eagerly questioned with reference to the principles of healthful living.

The gospel light shines with new glory upon many a sin-sick, discouraged soul, and not a few have found the Saviour for the first time. The truth that God is able to heal to-day, the same as he was two thousand years ago, and only waits for the sufferer to lay hold of his strength, and intelligently co-operate with him, is new light to most of these people. They have not had these principles urged upon them for years, and their hearts are very susceptible.

Cottage meetings are being held in different parts of the city, and good results are seen from these efforts. Among the most earnest and successful workers in this department is a young man who, only a few months ago, was penniless, homeless, friendless, without even a respectable coat to his back. He may have applied for help at a good many Christian doors, but few of the professed followers of Christ have any use for tramps. We may give them a piece of bread and butter, and then pass

them on as quickly as possible, never thinking that they have souls to save. This young man was taken in by a motherly woman connected with the Sanitarium, and given a chance. He improved his opportunities; and with the help of wholesome food, regular work, and kind, Christian associates, he made remarkable progress. He is now a trusted worker, active in several lines of gospel work, and a regular member of the nurses' class.

The Sanitarium family long for the time to come when our people everywhere will take up this work of restoring the image of God in fallen, sinful men. Not that we would do less of this work ourselves, for we enjoy it; but there are many that we can not reach. Thousands of precious souls wander up and down the face of the earth, homeless, friendless, and hopeless. Nobody cares for them, nobody wants them, no encouraging word comes to them from any source, but only blame and harsh criticism.

Surely these needy cases ought to find real sympathy and help, both spiritual and physical, in homes where the inmates are looking for the near advent of the Saviour. Every Seventh-day Adventist home should be a mission, every Seventh-day Adventist farm should be a mission farm, and every man, woman, and child in this denomination should be a missionary. May this great truth occupy a large place in the heart of every true Seventh-day Adventist. Indeed, may it be our watchword. Nothing could be more appropriate; for how can we consistently warn the world of the soon coming of the Lord, unless we are willing to use our houses and farms in carrying on the work of the message? There are rich blessings in store for those who engage in this work. Nothing in the world equals the joy of co-operating with God in the uplifting and regeneration of the fallen.

M. E. OLSEN.

BATTLE CREEK COLLEGE FARM.

I BELIEVE that all who have taken shares in, or contributed toward, the Battle Creek College farm, will be interested to know how the affairs of the farm are progressing. In the first place, it might be well to say, for the information of those who do not know, how the farm is managed.

The land was deeded in trust to five men, one chosen from each of the four Conferences in this school district, and the fifth chosen by the four. These five men hold this land in trust for the shareholders until they can form a company, which they expect to organize as soon as the College reorganization is completed.

The place we bought contains eighty acres, for which we are to pay \$4,500. As there was no house nor barn on it, the committee voted to erect such outdoor buildings as are needed. In the meantime, we have the use, this summer, free of charge, of a sixteen-acre farm lying south of our land, which is set out to fruit. This farm has a good-sized house, suitable for accommodating a dozen people or more, with just such outbuildings as we need. We have the option on this place, and it can be bought on the same plan as the other; so instead of putting up buildings on our eighty acres, we have set out over two thousand fruit-trees, three thousand grape-vines, and some small fruit.

You can see from this that ere long we shall have a good-sized fruit farm, which will enable us to give employment to a large number of students. With the blessing of the Lord, I believe this is a move in the right direction.

Following is a statement of shares, payments, etc., to date. If there should be any mistakes in names, addresses, number of shares, or amount of payments, you will oblige us by calling attention to them:—

SHARES TAKEN IN COLLEGE FARM (MICHIGAN).

SHARES.		FIRST PAYM'T.	DONA-TIONS.
1	Schaupp, Adolph, St. Charles,	\$ 56 25	
1	Thompson, J. H., Quincy,	28 13	
5	Christiansen, C. M., and wife, Sanitarium,	281 25	
1/2	Scott, Harry F.,		
1	Lambert, Joseph, Battle Creek,		
1/4	Bolton, F. E.,		\$ 7 00
1/4	Wilson, John M., South Monterey,		
1	Lawrence, R. J., Battle Creek,		
1	Sutherland, E. A.,		
1	Elliott, Mrs. Margaret, Manistee,	28 25	
1	Hebner, W. C., Battle Creek,	28 13	
1	Mulford, Cordelia, Utica,	50 25	
		6 00	
1	Sutherland, S. V., Battle Creek,		
1	Sisley, F. H.,	56 25	
1	Shaw, Franklin B., Sandy,	31 25	
	Kellogg, A., Nashville, machinery for broom-shop,		30 00
1	Boggs, E. P., Battle Creek,		
1	Hale, H., Meridian,	56 25	
	Rogers, B. A., Sumpter, one cow, Richards, K. M., Sumpter, one harness,		
1	Hastings, S. W., Conklin,	56 25	
1	Alvord, E. G., Mendon,	56 25	
1/2	Mc Ombler, M. E., Fenton,	12 50	
	Mc Collum, Esther A., Ann Arbor,		25 00
1	Warfle, Rosetta, Shattsburg,	25 00	
1	Letterman, Robert and wife, Birch Run,	25 00	
	Place, R., Tacola,*		
1	Payne, George W., Battle Creek,	28 25	
1/2	Rathbun, Mrs., Battle Creek,		
1/2	Westphal, G. C., Brighton,		
1/2	Hill, B. F., Charlotte,	28 25	
1/2	" E. J.,	28 25	
1	Edgar, L. E., and wife, Coopersville,	38 00	
1	Rogers, S.,		
1	Baker, Etta, Detroit Mission, Mc Collum, Esther A., Ann Arbor, promised \$25.00,		10 00
1	Root, E. H.,	56 00	
1	Burrill, A. O.,	28 13	
1/4	Titus, J. E., Fitchburg,	7 00	
1/4	Miller, O. F., 415 Ninth St., Flint,		
1/2	Taylor, David, Frankfort,	56 25	
2	Gowell, J. D., Hesperia,	30 00	
1	Judd, Mrs. E., Judds Corners, " Edwin,	28 25	
1	Mulford, Hardy, Utica,		
1	Slade, E. K., Wacousta,	56 25	
	Proctor, A. M.,		5 00
	Crawford, Mrs.,		10 00
	Challoner, A. E.,		10 00
	Wood, Mrs. C. H.,		5 00
	Hildreth, Lansing E.,	112 50	
1/4	Alvord, E. G., Mendon,	5 00	
1/2	Rogers, N. C., Acton,*	10 00	
1	Lindsay, Dr. Kate,	56 25	
	Lawrence, Elder B. J.,	28 25	
	Totals,	\$1,363 39	\$102 00

CASH RECEIVED.

Hale, H., Meridian, Mich.,	\$ 56 25
Root, E. H., Coopersville, Mich.,	10 00
Thompson, J. H., Quincy, Mich.,	28 13
Ayres, May E., Bloomington, Ill.,	28 13
Proctor, A. M.,	5 00
Bloum, Louis J., 11 S. Seventh Ave., Kankakee, Ill.,	25 00
Outland, Mrs. M. L., Amboy, Ind.,	56 20
Hebner, W. C.,	28 13
Mulford, Mrs. Cordelia, Utica, Mich.,	50 25
Townsend, S. J., Chester, Ind.,	28 25
Hill, S. L., Rochester, Ind.,	5 00
Edgar, J. L., Coopersville, Mich.,	28 00
Vore, W. C., Richmond, Md.,	28 13
Hill, Benj. and E. J., Charlotte, Mich.,	28 25
Letterman, Mrs. H. R., Birch Run, Mich.,	25 00
Carpenter, Eliza, North Liberty, Ind.,	14 25
Greer, S. L., Alodo, Ill.,	13 50
Warfle, Rosetta M., Shattsburg, Mich.,	25 00
Wilson, J. M., South Monterey, Mich.,	7 00
Ayres, Mary E., Bloomington, Ill.,	28 13
Klosster, Jacob, Chicago, Ill.,	20 00
Gowell, Elder J. D., Hesperia, Mich.,	56 25
Lane, S. H., 324 Dearborn St., Chicago, Ill.,	28 25
Anderson, B. F., Denver, Ind.,	50 00
Hastings, S. W., Conklin, Mich.,	56 25
Johnston, J. W., Boggstown, Ind.,	28 00
Boze, Stephen, Buffalo, Ind.,	10 00
McCurdy, Wm., Markleville, Ind.,	28 00
Elliott, Margaret, Manistee, Mich.,	28 25
Gilmore, Mary A., 609 Sheldon St., Indianapolis, Ind.,	13 00
Schaupp, Adolph, Custer, Mich.,	56 25
Alvord, E. G., Mendon, Mich.,	56 25
Andrews, R. F., Onarga, Ill.,	56 25
Crawford, Mrs.,	10 00
Challoner, A. E.,	10 00
Wood, Mrs. C. H.,	5 00
Poisippi,	9 00
Payne, George W.,	28 25
Hildreth, Lansing E.,	112 50
Christiansen, Phemie L. and C. M.,	281 25
Titus, J. E., Fitchburg, Mich.,	28 13
Ellis, Elder J. M., Indianapolis, Ind.,	10 00
Mc Ombler, Mrs. M. E., Fenton, Mich.,	12 50
Craw, S. S., Sadorus, Ill.,	28 13
Total,	\$1,539 11

C. M. CHRISTIANSEN.

NEW ENGLAND CONFERENCE AND TRACT SOCIETY PROCEEDINGS.

THE twenty-eighth annual session of these organizations was held upon the camp-ground at West Newton, Mass., June 9-19. Although circumstances were such that the attendance was much smaller than is usual at these annual gatherings, the rich blessing of God rested upon the encampment in an unusual degree, and union and harmony prevailed in the business deliberations.

Nine meetings were held, the president, Elder H. W. Cottrell, presiding. Fifty-one delegates were present from the different

* "Tacola" is not given in the Postal Guide for 1898; nor is there an "Acton" in Michigan.

churches. In his address the president spoke very encouragingly of the work of the past year, both spiritually and financially, and referred to some of the evidences he sees that God is leading in the affairs of the Conference.

Resolutions were adopted recommending that, in view of the probable establishment of a district sanitarium at South Lancaster, Mass., the Conference discontinue the endowment of a bed at the Battle Creek Sanitarium; that, in harmony with the request of the Pacific Press Publishing Company, the Conference appoint a person to labor in the interest of the *Signs of the Times*, and oversee his work as long as they continue his support; that church officers keep constantly before the members the needs of foreign missions, and thus encourage them to set apart First-day offerings and make donations; that the Conference do its utmost to provide its proportion of the money needed, so that the district sanitarium may begin its work as early as possible; that we urge upon our church officers the importance of systematically educating the members in the various departments of missionary work.

The report of the treasurer showed the amount of tithe for the year to be \$10,782.79; other receipts, \$434.01; total disbursements, \$10,155.80. Balance in treasury, \$4,230.35.

The financial report of the society gave the net gain for the year as \$186.80; present worth, \$6,675.05; amount contributed to the home and foreign work, \$4,595.65. Credentials were renewed to H. W. Cottrell, G. E. Fifield, F. W. Mace, S. A. Farnsworth, E. E. Miles, M. D. Mattson, and C. H. Edwards. A. H. Clark and F. C. Gilbert were ordained and received credentials. Ministerial license was granted to Prof. J. H. Haughey, D. B. Parmelee, and H. C. Giles, and missionary license to J. R. Israel, C. E. Palmer, Mrs. M. A. Scribner, and Jennie R. Bates.

The following officers were chosen to serve the Conference and tract society another year: President, H. W. Cottrell; Vice-President, W. L. Payne; Secretary and Treasurer, E. T. Palmer; Corresponding Secretary, Mrs. H. W. Cottrell; State Agent, H. C. Wilcox; Auditor, D. B. Parmelee. Conference Committee, H. W. Cottrell, W. L. Payne, D. M. Hull, James Lays, D. B. Parmelee. Delegates to General Conference: H. W. Cottrell, S. A. Farnsworth, and G. E. Fifield. E. T. PALMER, Sec.

News of the Week.

FOR WEEK ENDING AUGUST 20, 1898.

—Two slight shocks of earthquake were felt at Seattle, Wash., August 13.

—Ex-Congressman Alexander Campbell, of La Salle, Ill., known as the "Father of the Greenbackers," is dead.

—Mrs. Delilah Cromwell, of Table Rock, Neb., died August 14, aged 110 years. She was the oldest woman in Nebraska.

—The loss by fire in the United States and Canada for July, as compiled from the daily records, amounted to \$8,929,750.

—Near Camden, Mass., an express-train left the track while on a down grade. Three persons were killed, and several severely injured.

—A great coal strike has been ordered at Pittsburg, Pa., by the miners against the coal operators who ignored the Chicago compact.

—It is practically decided that Secretary of State Day is to be succeeded by Ambassador Hay, now the representative of this government in England.

—General Merritt has with him at Manila 11,000 troops; 4,000 are on the way, and 5,000 will embark from the Pacific Coast as soon as transports can be provided.

—As the result of a cloudburst in Hawkins County, Tenn., August 12, seventeen persons lost their lives. Their cabins in a narrow valley were swept away by the flood following the cloudburst.

—On account of the war-tax of \$2 a barrel on beer, 253 saloon-keepers in Chicago have gone out of business since July 1, and it is estimated that 400 others will drop out before the first of next year.

—August 8, during a blinding rain-storm, a collision on the Lorain and Cleveland Electric Railroad occurred at Avon Point, Ohio. Fourteen of the passengers were more or less injured, though none fatally.

—At Trenton, N. J., a family of seven ate some cheese, after which they were all seized with violent pains, and for five hours were in great agony. The attending physician pronounced it a case of ptomain poisoning.

—The health of the pope of Rome is in a precarious condition. Thinking tires him, and prayers confuse him. His physical condition causes much anxiety. All the members of the family have hastened to Rome, and it is expected that he may die at any time.

—At Riverton, Ill., John F. Reynolds, a minister of the Christian church of that place, is made the defendant in a divorce suit. It is claimed that he is the husband of three women, the last of whom he married August 1, after enlisting as a private in Co. K, Fifth Illinois Infantry.

—News from the Orient is to the effect that there are wide-spread riots in Szechuem and a strong anti-foreign tendency. All the English, French, and Americans have been attacked, and many Christians killed. A hopeless attempt to suppress the rebellion was made by the Chinese troops.

—Mrs. Margaret Fallon, of King Ferry, N. Y., has just died. She was 117 years old. Up to the time of her death she enjoyed good health, the cause of her death being simply old age. Her husband died over fifty years ago. She is survived by nine children, the oldest of whom is over eighty years of age.

—Admiral Cervera, now at Annapolis, Md., lately paid a visit to the Spanish prisoners at Portsmouth, N. H., where they have been confined since their capture from the Spanish fleet at Santiago, and the meeting was a most affecting one. He greeted them all personally, and they fell on his neck, and wept, and kissed him.

—Paderewski, the great pianist, has, through paralysis caused by constant practise, lost the use of two of his fingers. In all probability he will never be able to play the piano again. While he was in this country in 1896, he received, for sixty-four concerts, \$105,000. One of his performances at Chicago netted \$7,382.

—An Associated Press despatch of August 8, from London, says that the parliamentary committee appointed to inquire into the question of national wheat stores, reported that it was profoundly impressed with the importance of such concerns as an aid for national defense, and recommended the appointment of a royal commission to consider the matter.

—Adolph Sutro, one of the most widely known men on the Pacific Coast, died August 8, aged eighty years. He was known as the "Grand Old Man of the Coast." He was very wealthy, and devoted much of his income to philanthropic purposes. It was he who built the Cliff House, near the Seal Rocks. The Sutro Baths, finished two years ago, are unrivaled in the world.

Special Notices.

THE first meeting of the Kansas Conference will be held Friday morning, September 9, instead of September 11, as before announced.

J. W. WESTPHAL.

SOUTHERN ILLINOIS AND INDIANA CAMP-MEETING.

LAST fall a union camp-meeting for southern Indiana and Illinois was held at Sullivan, Ind. It was then decided to hold a union camp-meeting for southern Illinois and Indiana this year in southern Illinois. This meeting will be held at Willow Hill, Ill., forty miles west of Sullivan, Ind., where the union meeting was held last year. Willow Hill is at the crossing of the Indiana and Illinois Southern and a branch of the Peoria, Decatur, and Evansville railroads.

Excellent ministerial aid will be furnished. The ground is a good one. There will be tents to rent for from \$1.25 to \$2.25, for all who may desire them. Flies will be furnished with all tents that need them.

We expect a large attendance at this meeting, and we hope our Indiana brethren and sisters will do

all in their power to come. All the friends in southern Illinois that can possibly attend should do so. None can afford to miss the meeting. There will be no business to detract from the spiritual interests.

S. H. LANE, Pres.

WISCONSIN, NOTICE!

At the annual meeting of the Wisconsin Conference, held at Sparta, a number of small pledges were made to assist in getting a team and wagon for gospel work in Chicago; and it was agreed that this money should be sent to A. P. Grohens, 28 College Place, Chicago, Ill. But little of this money has yet come in. Will those who were kind enough to make the pledges please forward the money at their earliest convenience to the address mentioned, as it is needed immediately? The wagon has already been purchased, and is on the streets several evenings each week, doing good work.

We trust there will be no delay in paying these obligations to the Lord.

PERCY T. MAGAN.

I WILL call attention once more to the camp-meeting for northwestern Wisconsin, to be held at New Richmond, September 5-12. This meeting is especially designed to accommodate the brethren and sisters living at Amery, Clear Lake, Baldwin, Knapp, Lucas, Maiden Rock, Beldenville, Chetek, River Falls, Cumberland, Ashland, West Superior, Stanley, and all companies and isolated friends in that part of the State.

God's ancient people were instructed to hold three general meetings every year. Regular Sabbath services were held in every community, but these were not sufficient to meet all the needs of the people for spiritual instruction; so many general meetings were provided for. And on these occasions, such general instruction was given as was needed to keep all abreast with the times. The Lord told Israel that in case of their faithful attendance three times a year, no man should take their land while they were attending these meetings. This promise was equivalent to saying, "You will sustain no worldly loss by devoting to worship the time which God has required."

Nothing is gained by staying away from our camp-meetings, but much is lost by so doing.

WM. COVERT.

BATTLE CREEK PREPARATORY SCHOOL.

THE Battle Creek church school, now called the "preparatory school," opens Tuesday, September 6. This announcement is not made to draw to this school those from churches outside of Battle Creek, who should attend church schools near them, but for the information of those outside of Battle Creek, who have, for various reasons, decided to place their children in this school. The preparatory school now includes high-school work.

FREDERICK GRIGGS.

AN EDUCATIONAL MEDICAL MISSIONARY CAMPAIGN.

A SPECIAL course of instruction is being conducted at the Sanitarium at the present time for the purpose of preparing forty or fifty young men and women to go into the field as instructors in the interests of health and evangelistic work, with the expectation that soon after September 1 a vigorous educational campaign in this work will be begun. It is proposed to extend the effort over a wide territory, beginning, so far as opportunity offers, with our own churches, for the purpose of bringing them up to the point of universal activity in the promulgation of the principles of the great gospel that the Lord Jesus Christ preached when here upon earth, which offers healing for the body as well as the soul. The world is lying in ignorance and darkness, and going down to physical, mental, and moral ruin. There is a great hungering and thirsting for truth. Intelligent men and women are everywhere reaching out their hands for help. The time has certainly come when we should no longer hide our light under a bushel, but should let it shine.

The Medical Missionary Board desires to co-operate with all who appreciate these things, and are ready to receive the light that God has for this particular time in the history of the world. Every Seventh-day Adventist church, and every family in each church, ought to be thoroughly trained in health principles, and in the principles and methods of Christian help work. Every home ought to be a mission home, every farm a mission farm, and every man and woman ought to be a missionary. The Medical Missionary Board has determined to make one more earnest effort, which may be the last that can be made, for the purpose of giving every Seventh-day Adventist church an opportunity for thorough training in these principles.

A large number of thoroughly consecrated young men and women—physicians, medical students, and

trained nurses—will be sent out, soon after September 1, into different parts of the United States. An effort will be made to send help wherever it may be wanted. If you want help, write at once to your Conference president, and also address the undersigned.

J. H. KELLOGG.

CAMP-MEETINGS FOR 1898.

DISTRICT ONE.

Atlantic, Wilmington, Del.,	Aug. 25 to Sept. 4
Maine, Brunswick,	" 25 to Sept. 5
Vermont, Bennington,	Sept. 1-11
New York, Rochester,	" 8-18
West Virginia, Grafton,	" 8-18

DISTRICT TWO.

Tennessee River Conference,	
Guthrie, Ky.,	Aug. 25 to Sept. 4
Florida,	

DISTRICT THREE.

Wisconsin, New Richmond,	Sept. 5-12
Illinois, Forrest,	Aug. 25 to Sept. 4
Indiana, Logansport,	Sept. 1-11
Southern Illinois and Indiana (union), Willow Hill, Ill.,	" 22 to Oct. 2.

DISTRICT FOUR.

Nebraska (local), Cambridge,	Sept. 1-10
" Arcadia,	Oct. 6-11
" (State), York,	Sept. 27 to Oct. 3

DISTRICT FIVE.

Colorado, Pueblo,	Aug. 25 to Sept. 5
Kansas (general), Ottawa,	Sept. 8-18
Oklahoma, Edmond,	Oct. 7-17

DISTRICT SIX.

Utah, Salt Lake City,	Aug. 25-31
-----------------------	------------

NOTICES.

WANTED.—A young man who can set type, and is devoted and trusty. Young man without family preferred. For particulars address W. J. Stone, Helena, Mont.

WANTED.—A home among Adventists for a little boy. He is five years old and has blue eyes and auburn hair. Address Lillie Hass, 22 Hanover St., Battle Creek, Mich.

WANTED.—The names and addresses of all Sunday-school teachers and superintendents living in your town. Please send these names and addresses as soon as possible to the Review and Herald Pub. Co., Battle Creek, Mich.

I WILL send 200 copies of the REVIEW, Signs, and Sentinel, freight prepaid, to some needy field for distribution. Address B. Dickens, Lake Run, Pa.

ADDRESS.

THE address of Mr. and Mrs. G. W. Mann is 34 W. Washington St., Fort Wayne, Ind.

Obituaries.

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

MEIKLEJOHN.—Died at Baker City, Ore., Aug. 11, 1898, of blood-poisoning, Amy Meiklejohn, aged 36 years. She loved the truth, and died with a bright hope of a part in the first resurrection.

J. M. MEIKLEJOHN.

BUSK.—Died in Battle Creek, Mich., June 2, 1898, of diabetes, Laura Busk, aged 65 years. She was a Sabbath-keeper for over forty years, and has lived in Battle Creek thirty years. She leaves two sons and two daughters. Services conducted by Elder G. C. Tenney.

BAKER.—Died at Bastrop, La., Aug. 6, 1898, of internal inflammation, Roxanna C. Baker, aged 59 years, 4 months, 20 days. Sister Baker and her husband were among the early Sabbath-keepers in Wisconsin. She fell asleep with firm confidence in God.

J. E. EVANS.

EMERSON.—Julia A. Emerson died at her home in Warrensville, Ohio, Aug. 1, 1898, at the age of 62 years, 5 months, and 24 days. Sister Emerson accepted the third angel's message seventeen years ago, in Akron, Ohio. She lived a devoted Christian life. Funeral services were conducted by the writer in the Baptist church at Warrensville, Ohio. Text, John 14:1-3. The husband and children mourn, but not without hope.

R. A. UNDERWOOD.

Publishers' Department.

"MAKING HOME HAPPY."

MANY of the REVIEW readers remember with pleasure and interest the series of articles which appeared under the above heading in the Youth's Instructor, from the pen of Mrs. L. D. Avery-Stuttle.

September 1 is the date set for its appearance. Just the book for a holiday present. Address all orders to Review and Herald Pub. Co.

"STUDIES IN ENGLISH AND AMERICAN LITERATURE."

BOOK 5 of "Bell's Language Series" is now ready for delivery. This volume contains 599 pages, and will be sold for \$1.75.

We feel sure that those who have studied the preceding volumes, and become acquainted with Professor Bell's method of teaching the English language, will hail with delight the completion of the series.

BOOK 1.—"Primary Language Lessons from Life, Nature, and Revelation." 272 pages; cloth, 65 cents.

BOOK 2.—"Elementary Grammar." 224 pages; cloth, 65 cents.

BOOK 3.—"Complete Grammar." 281 pages; cloth, 80 cents.

BOOK 4.—"Rhetoric and Higher English." 375 pages; cloth, \$1.25.

BOOK 5.—"Studies in English and American Literature." 599 pages; cloth, \$1.75.

Now is the time to order these books. Address Review and Herald Pub. Co., Battle Creek, Mich.

Here and Hereafter, or Man in Life and Death;

The Reward of the Righteous, and the Destiny of the Wicked.

By URIAH SMITH.

Is there any hereafter? Is man immortal? What is the nature of man? What becomes of a man at death?

We know you are deeply interested in all these questions. We know you would like to have them settled, once for all, in your own mind.

5th edition. 357 pages. New cover design. Rewritten and rearranged, with a new index.

Price, Post-paid, \$1. Address,

Review & Herald Publishing Co.,

BATTLE CREEK, MICH.

Chicago, Ill.

Atlanta, Ga.

It will pay you to subscribe to the Words of Truth Series, issued quarterly by the Review and Herald Pub. Co. Subscription price, 10 cents a year.

Our new 80-page catalogue of English and foreign publications will be sent you free of charge for the asking. Address the publishers.

A FREE SCHOLARSHIP

To Battle Creek College will be given to every REVIEW reader who is willing to do a reasonable amount of work. Do you want to go to college? Do you want us to pay for your board, room, heating, light, tuition,—for everything but your books and clothing,—during the regular school year for 1898-99?

Address the Youth's Instructor, Battle Creek, Mich., sending two-cent stamp.

WORDS OF TRUTH SERIES.

NUMBERS ALREADY ISSUED.

Table with 3 columns: No., Title, Cents. Lists 13 items from 'The Coming of the Lord' to 'Last-Day Tokens'.

The Words of Truth Series is published quarterly with occasional extras. Subscription price, 10 cents a year. Just the right size for an envelope! Send all subscriptions and orders to—

REVIEW AND HERALD PUBLISHING CO., Battle Creek, Mich.

WORDS OF TRUTH SERIES.—No. 2.—Extra.

PUBLISHED QUARTERLY. MARCH, 1897. 10c PER YEAR.

HOW THE SABBATH CAME TO ME



"The entrance of thy words giveth light; it giveth understanding unto the simple." Ps. 119: 130.

MRS. S. M. I. HENRY

REVIEW AND HERALD PUBLISHING CO., BATTLE CREEK, MICHIGAN.

Entered at the Post-office in Battle Creek, Mich.

Over 180,000 copies of this 48-page tract, "How the Sabbath Came to Me," by Mrs. S. M. I. Henry, have already been printed, and the demand for it is as great as ever.

It is just the right size to slip into an ordinary envelope, and at the low rate of only 1 1/2 cents a copy, should be circulated everywhere.

Remember, the price is only \$1.50 a hundred. Address Review and Herald Pub. Co.

THE PROSPECTUS FOR

"THE DESIRE OF AGES" IS NOW READY!

"THE DESIRE OF AGES" is the title of a forthcoming volume by Mrs. E. G. White. It is intensely interesting and beautifully illustrated, and is devoted to the consideration of the great truth that in Christ the love of the Father is revealed,—that "God was in Christ reconciling the world unto himself."

Although the complete book will not be ready until about October 15, the Prospectus has been issued thus early to enable our agents to make a fall delivery.

Our tract societies will handle this book in their respective States; therefore all orders for Prospectuses, the price of which is \$1.25, post-paid, and correspondence concerning terms and territory, should be addressed to them.

Pacific Press Pub. Co., Review & Herald Pub Co., Oakland, Cal. Battle Creek, Mich.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected August 14, 1898.

Complex railway schedule table with columns for EAST, WEST, and various stations like Chicago, Detroit, Buffalo, etc.

Daily. *Daily except Sunday. Trains on Battle Creek Division depart at 8:05 a. m. and 4:15 p. m., and arrive at 12:40 p. m. and 6:20 p. m. daily except Sunday.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK. In Effect May 15, 1898.

Table with columns: EASTBOUND, WESTBOUND, and train destinations like Montreal, New York, South Bend, etc.

SLEEPING AND THROUGH CAR SERVICE.

8:27 P. M. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and C. V. Ry. also vestibuled sleeper to Montreal and from Montreal to Portland daily.

8:52 A. M., 4:05 P. M., and 12:55 A. M. trains have Pullman sleeping-cars and coaches to Chicago.

CONNECTIONS AT DURAND.

7:00 A. M. and 3:45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor R. R. north and south.

* Daily. † Except Sunday. A. S. PARKER, Ticket Agent, Battle Creek. W. E. DAVIS, G. P. and T. Agent, MONTREAL, QUEBEC. E. H. HUGHES, A. G. P. Agent, CHICAGO, ILL. BEN FLETCHER, Trav. Pass. Agt., DETROIT, MICH.

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 23, 1898.

WE would add our voice to the urgent call from Manitoba. Consider it, brethren, please; and ask the Lord what he would have you to do.

WAR, with all its terror of great guns, small guns, machine guns, and rapid-fire guns, at the present day, is by no sort of comparison so destructive as it was before the invention of gun-powder and of firearms.

SINCE the successful use of dynamite guns in the American navy, Russia has adopted them. That government had already called the American builders of the "Oregon" to build battle-ships for her. This looks as if America is holding her place in the lead.

THE Associated Chambers of Commerce of England have commissioned Rear-admiral Beresford to go to China to learn and report "the extent to which the Chinese government will guarantee the safety of British capital" already invested, or that might be invested, in that country.

ADMIRAL CERVIERA has explained that it was not alone the accuracy of aim, but also the rapidity of the fire, that caused the result off Santiago. He says: "We were simply smothered with explosions, which suffocated our men at their guns." What, then, would be the result of a contest where two fleets were about equally manned and armed?

THE Congregationalist papers are now anxious to have the United States send a fleet to compel Turkey to pay one hundred thousand dollars for mission property belonging to the Congregationalists at the time of the troubles with the Armenians in 1895. The sultan says that Turkey is not responsible for those troubles, as they were stirred up and begun by the Armenian revolutionists.

MANILA was bombarded by the navy, and attacked by the troops, of the United States, August 13, and was surrendered after brief but brisk fighting, and the American flag was run up. This was after peace had been arranged between Washington and Madrid, but before the word had reached Manila; so that Manila, as well as Cuba and Porto Rico, was actually taken in the war, Admiral Dewey fighting the very first battle, and the very last one, of the war, and both at practically the same place.

WE have unexpectedly and unwillingly discovered one State in which the elders of just one half of the churches do not take the REVIEW. Is this the State in which you live? and is the church to which you belong one of those in which the elder does not take the REVIEW? We would suggest that in all these cases new elders be found at the earliest possible moment, either by getting these elders to be made new, or by getting new ones in their stead; for how can such elders lead the churches anywhere but backward and into discouragement?

MICHIGAN CAMP-MEETING NOTES.

THE meeting began Thursday, August 18.

Friday the 19th there were about two thousand people in camp.

The meeting began with respect to the Spirit, and so everything has gone along smoothly and pleasantly.

The tents were pitched, the grounds were all cleared up, and the camp was all ready, when the time came for the meeting regularly to begin.

The work of the auditing committee was all finished and out of the way when the time came for the meeting to begin; so the members of this committee could, at the beginning, fully enter into the services.

The principal thought among the people seems to be: "Dead to sin through the cross of Jesus Christ; and alive unto God through the power of the Spirit of God." The Spirit is therefore present to witness, to instruct, and to guide. His gentle, peaceful presence is discernible not only in all the services, but in all the camp.

Whoever in Michigan can possibly come to this meeting, and yet does not come, will lose more than he can afford.

Come. The meeting is only half gone when you read this. Come.

It is said that the authorities of the Vatican "are anxious to secure the interpolation of a clause in the treaty of peace with Spain, *declaring that there will be no discrimination against Catholic residents and religious organizations*" in the new possessions of the United States—Porto Rico, Cuba, Manila, etc. Everybody may be perfectly sure that the papacy will get herself recognized in that treaty if it can possibly be done. Such a clause as is here proposed, even a negative clause, would be the recognition of the Catholic Church, which recognition she would speedily push to an establishment of the Catholic Church. No such clause is needed. The United States Constitution prohibits all discrimination, by prohibiting all recognition. What the papacy is after in this is to secure discrimination in *her favor*, by securing *recognition* in a clause forbidding discrimination *against* her. Let Rome have no recognition whatever.

RUSSIA has such a hold upon both the territory and the government of China, that she openly the other day "peremptorily demanded" that a certain concession arranged with England for the building of a railroad should not be granted. This brought from the British ambassador the declaration that England would not tolerate any interference of another power between British subjects and the Chinese government, and would support the Chinese government in resisting such aggression. Then the Russian ambassador declared that if the concession was granted to Britain, Russia would annex a whole province of China on the northwest, that joins Russian territory. Then the government leader of the British House of Commons announced that the matter is "engaging the serious attention of the government." Thus matters stand at the latest reports, though the chief rulers of China are decidedly and openly favorable to Russia, and have threatened to demand the recall of the present British ambassador.

SOME may be inclined to be skeptical over Brother Falconer's statements concerning the weather in winter in Manitoba. They may wonder how people can travel, and move about generally, with more comfort in Manitoba when the cold is forty-eight degrees below zero, than farther south, where the thermometer stands not nearly so low. Yet no one need doubt this fact: it is the truth. I have experienced it a number of times,—not, indeed, in Manitoba, but in Washington. The reason of it is that the air is clear and dry and *perfectly still*. When the weather is so cold, the air is so still that smoke from the chimney drifts straight upward, undisturbed, till it vanishes entirely. With such conditions, forty-eight degrees below zero is not so cold as is weather even *above* zero, with the air chilly, damp, and foggy, or with a fierce wind blowing. Don't hesitate to go to Manitoba, if Providence indicates that you should. It is a good country. I have been there, and can certify. And the people are as good as anywhere in the world.

A. T. J.

DEATH CLAIMS ANOTHER LABORER.

AUGUST 15 the sad word came to us from the Sanitarium, that Elder D. P. Curtis, of Minnesota, had fallen in death. He had come to the Sanitarium to receive relief for a tumor on the face, the treatment of which seemed to be progressing favorably, when on the 14th he was taken suddenly and seriously ill with intestinal derangement, necessitating an operation. From this he was unable to rally, and died the 15th. Elder Curtis was born in the State of New York, in May, 1828, and had consequently reached the age of seventy years and three months at the time of his decease. At the age of twenty he entered the ministry in the Seventh-day Baptist denomination, in New York. About twenty-six years ago, he united, in Minnesota, with the people that connect with the keeping of the commandments of God the blessed hope of the soon coming of Christ, and entered the work in that State. Most of the time since then he has held the office of secretary of the Minnesota Conference of Seventh-day Adventists, endearing himself to his associates in labor by the faithful and efficient performance of the duties of his office. He was married at the age of twenty, and has had seven children, all living, and all with him in the faith, except one, that one being an exception only in the fact of not having made an open espousal of this belief. Six years ago, Aug. 5, 1892, the companion with whom he had shared for forty-four years the joys and blessings, as well as the sorrows, of life, was laid in the grave; but three years ago he married another estimable woman, the widow of one who had long been the treasurer of the Minnesota Conference; and she remains to mourn his sudden death. Of his children, one is following in the footsteps of his father in the ministry, and others are holding positions of responsibility and usefulness in the work. Thus, after bringing up to maturity a large family, and passing a little beyond the threescore years and ten which the Scriptures mention as the term of a well-rounded human life, he has closed his record, laid off the armor, and lain down in "the house appointed for all living," to rest a little while, till the laborers shall be called forth to receive their reward. Remarks were made at the funeral, August 17, on the lesson of a life of which over half a century was spent in the gospel ministry.

As a conclusion of the exercises, the son, Elder E. A. Curtis, of Illinois, bore a tender and appropriate testimony to the sterling character of his father and the esteem in which he was held, thus confirming the scripture concerning godly parents,—that their "children arise up, and call" them "blessed." u. s.