

# The Adventist Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

Emma E. Craig, 202 2d St., box 449

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

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### THOU KNOWEST.

MASTER, I am so glad thou knowest all  
Outspoken joys, and sorrow's hidden pain.  
I am so glad my path is known to thee,  
And that thou wilt my wayward steps restrain.  
I place my hand in thine. Oh, hold it fast!  
Nor heed my cry when'er I ask amiss.  
Thou knowest what is best, my loving Lord.  
From out my heart all wilfulness dismiss!

Lord, when the thorns of earth pierce sharp and deep,  
And I instead would choose the scented rose,  
Let me recall thy tender, watchful love,  
And that my inmost need thy wisdom knows.  
Ah, who can tell how far our feet might stray?  
We are so prone to wander from thy side,  
If not hedged in by thine eternal arms,  
And made within thy sheepfold to abide.

I am so glad thou knowest all, dear Lord!  
My life but poorly proves what lips confess,  
And well I know none but a Father could  
So frail an offering with such mercy bless.  
Thou knowest all! This is my cradle, Lord,—  
The shadow of thy wings, 'neath which I sleep.  
Not for my goodness, but thine own great love,  
Thou wilt in peace thy child securely keep.

—Mrs. Alice G. Howard.

### THE SANCTIFYING POWER OF TRUTH.

MRS. E. G. WHITE.

"ANOTHER parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

This parable illustrates the penetrating and assimilating power of the gospel, which is to fashion the church after the divine similitude by working on the hearts of the individual members. As the leaven operates on the meal, so the Holy Spirit operates on the human heart, absorbing all its capabilities and powers, bringing soul, body, and spirit into conformity to Christ.

In the parable the woman placed the leaven in the meal. It was necessary to supply a want. By this God would teach us that, of himself, man does not possess the properties of salvation. He can not transform himself by the exercise of his will. The truth must be received into the heart. Thus the divine leaven does its work. By its transforming, vitalizing power it produces a change in the heart. New thoughts, new feelings, new purposes are awakened. The mind is changed, the faculties are set to work. Man is not supplied with new faculties, but the faculties he has are sanctified. The conscience hitherto

dead is aroused. But man can not make this change himself. It can be made only by the Holy Spirit. All who would be saved, high or low, rich or poor, must submit to the working of this power.

This truth is presented in Christ's words to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again he can not see the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

When our minds are controlled by the Spirit of God, we shall understand the lesson taught by the parable of the leaven. Those who open their hearts to receive the truth will realize that the word of God is the great instrumentality in the transformation of character. "The entrance of thy words giveth light," the psalmist declares; "it giveth understanding unto the simple." And Christ prayed for his disciples, "Sanctify them through thy truth: thy word is truth." "For the word of God is quick, 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."

Christ came to this world to declare the truth, that we might be sanctified by it. Speaking of him, John says: "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. . . . And of his fulness have all we received, and grace for grace."

In his prayer for us, Christ said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." These words embody everything; and we can not, therefore, place too much importance on them. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then shall we not awaken to our holy responsibilities, and strive to meet God's standard of character? If we are one with Christ by faith, we are sons and daughters of God.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not

have dominion over you: for ye are not under the law, but under grace."

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." The Holy Spirit presents the law to the sinner as God's only standard of character. "For I was alive without the law once," Paul continues; "but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. . . . I delight in the law of God after the inward man."

"For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." By the grace of Christ we are saved. But grace does not abolish the law of God. The law is the transcript of God's character. It presents his righteousness in contrast with unrighteousness. By the law is the knowledge of sin. The law makes sin appear exceeding sinful. It condemns the transgressor, but it has no power to save and restore him. Its province is not to pardon. Pardon comes through Christ, who lived the law in humanity. Man's only hope is in the substitute provided by God, who gave his Son, that he might reconcile the world to himself. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. . . . For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. . . . Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Are you standing on the foundation laid by Christ? Have you faith in him, who is made unto us "wisdom, and righteousness, and sanc-

tification, and redemption"? His word is true, and it requires those who believe in him to be sanctified, soul, body, and spirit. Sanctification is the measure of our completeness. The moment we surrender ourselves to God, believing in him, we have his righteousness. We realize that we have been redeemed from sin, and we appreciate the sacrifice made to purchase our freedom.

Our salvation is complete, because it is founded on the accomplishment of a plan laid before the foundation of the world. Before Christ came, a ceremonial holiness could be obtained by offering the blood of bulls and of goats; but these sacrifices could not cleanse the conscience. They were but a representation of Christ, the great sacrifice. The substance of all the sacrifices and offerings, he came to this world to do God's will by offering himself. He came as the world's Redeemer, to stand at the head of humanity. The Holy Spirit comes to man through Christ. We are given a decided testimony regarding the value of Christ's offering. God's word declares, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." It was a whole and entire sacrifice that was made for us.

The last great crisis is upon us. The working of the man of sin is revealed. "The mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. . . . Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

This sanctification we must all experience, else we can never gain eternal life. It is obtained by a union with Christ, a union which no power of Satan can break.

Christ demands undivided heart-service,—the entire use of mind, soul, heart, and strength. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." When we make this surrender, Christ sets our minds at rest, and consecrates our hearts and hands to his service. His wisdom gives us spiritual life, and enables us to manifest love to God and to one another. We reveal his grace in our characters; for we have his life. He presents us spotless before his Father; for we are sanctified through his blood. We are purged from dead

works; for Jesus takes possession of the sanctified soul, to renew, sustain, and guide all its impulses, and give vitality to its purposes. Thus we become temples for the indwelling of the Holy Spirit.

#### WHY DO WE FORGET?

WHEN friends have done the loving deed,  
Or reached the kindly hand,  
Or given help in time of need,  
Why do we sometimes stand  
And check the flowing of the tears,  
And keep the firm lips set,  
Till love, indifference appears?  
Oh, why do we forget?

Do we forget? — "Oh, no! Oh, no!"  
"The kindly deed we keep  
Within our hearts where 'er we go,  
Or waking or asleep."  
Then why not say the thankful word,  
And let the tear-drops flow,  
And show the depths within us stirred?  
Oh, why dissemble so?

We can not tell; but this is true  
With souls that deepest feel,  
We can not do what we would do,  
Unwilling to reveal  
The measure of our sympathy,  
And so we sometimes let  
The friends we love most faithfully  
Think that we can forget.

— Julia Harris May.

#### THE PROPHETIC GIFT.

J. N. LOUGHBOROUGH.

WITHIN two months after the close of the twenty-three hundred days (about Jan. 1, 1845), Miss Ellen G. Harmon, of Portland, Me., then only about seventeen years of age, began to receive revelations from the Lord. She was at that time in a very critical condition of health, being indeed, as Foss was told, the instrument God would choose, "THE WEAKEST OF THE WEAK." From a wound received when about nine years of age, she nearly bled to death, and ever afterward was unable to attend school. For several weeks before her first revelation she had scarcely been able to speak above a whisper. One physician diagnosed her case as dropsical consumption, with the right lung decayed, and the left one considerably diseased; and to aggravate her condition, her heart was also affected. All this made her recovery doubtful; in fact, he thought she could live but a very short time at most, and was liable to drop away at any moment. It was with great difficulty that she could breathe when lying down, and at night rest could be obtained only by being bolstered up in bed in an almost sitting posture. Frequent spells of coughing and hemorrhages from the lungs had greatly reduced her physical strength. Her weight at that time was only seventy pounds.

In this weakened condition, she was instructed, in vision, to go and relate to others what the Lord had made known to her. She was directed to go to Poland, Me., the place where Foss had failed when trying to relate the vision given to him. Here she related what the Lord had shown her. In an adjoining room, Foss heard the narration; and after meeting he remarked to others, "The vision Ellen related is as near like what was shown to me as two persons could tell the same thing." The next morning, on seeing Sister Harmon, he said, "That is the instrument on whom the Lord has laid the burden." To Miss Harmon he said, "Be faithful in bearing the burden laid upon you, and in relating the testimonies the Lord shall give you, and you will get through to the kingdom;" and then, in anguish, he said, "Oh, I am a lost man!"

The gift of prophecy, as manifested through Miss Harmon (now Mrs. E. G. White, she having been married to Elder James White in August, 1846), has been connected with the

third angel's message for about fifty-three years.

The Scriptures show clearly that such a gift is to be connected with the last work of the people of God; that it is to go before in preparing the way for the development of all the gifts, so that the church will "come behind in no gift; waiting for the coming of our Lord Jesus Christ." Such a gift of prophecy was to be connected with a message proclaiming obedience to all God's commandments.

The students of Scripture prophecies have ever claimed that "when the time comes for the fulfilment of a prophecy, the genuine fulfilment is there, and not a counterfeit." The Lord's time came for the third angel's message, — for a people to arise, teaching the observance of all the commandments of God, — a message with which should also be connected the Spirit of Prophecy. There is just such a message now being given to the world, and the gift of prophecy is connected with it; not to give a new revelation to take the place of the Scriptures, but simplifying and making clear the truths taught therein, and urging the importance of more earnest study of the Sacred Word.

It comes in these times, when there is a "form of godliness" without the power, to show us where we are liable to be swerved from the way of God's eternal truth. It comes as a counselor and guide in the management and extension of the work.

Paul exhorts those who are called the "children of the light," those who are looking for the second coming of Christ, to "despise not prophesyings [the exercise of the prophetic gift]. Prove all things, hold fast that which is good." 1 Thess. 5:20, 21. The apostle well knew that in the last times there would be so much of Satan's work, and spurious gifts, that the people of God would be in danger of rejecting the genuine manifestations of the prophetic gift, of "despising," before duly considering, the gift; hence the exhortation, "Despise not prophesyings. . . . Hold fast that which is good," which is equivalent to saying, There is to be some good manifestations of the gift of prophecy connected with the last church. Do not allow prejudice to arise, and lead to a despising of such a gift before a candid and careful investigation. Do not at once cast aside a genuine manifestation because you have met something bearing Satan's mark. Exercise care; for there is to be a true work. Prove it, test it, that the good may be discovered.

In view of the apostle's admonition, the Scriptures must furnish rules, or evidence, whereby correct manifestations may be tested. Therefore we are instructed to try the spirits, "because many false prophets are gone out into the world." 1 John 4:1. And Paul told Timothy that the Scriptures thoroughly furnish "unto all good works." 2 Tim. 3:17. It is a "good work" to test the gift of prophecy, that we may find the true workings of the Spirit.

The Scriptures also give account of the condition of true prophets while in vision, as well as of the practical working of the gift, and rules by which the "good" may be known.

THERE is no sense in always telegraphing to heaven for God to send a cargo of blessing, unless we are at the wharf to unload the vessel when it comes. — Meyer.

INDEPENDENT thinking, more than anything else, will develop, discipline, and strengthen the mind. In the manner of mental development, it must never be forgotten, the hardest way is the easiest way, the slow way the swiftest. If it be possible, let us persuade ourselves to much of independent and patient thinking; otherwise we shall never be men. — Dr. Broadus.



## CHRISTIAN PERFECTION.\*

A. T. JONES.

THE 24th of Jude connects directly with what has been read and said: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever."

He chose us before the foundation of the world, "that we should be holy and without blame before him in love." By the cross he made it possible to every soul, even when by sin we had lost all chance. And by the cross he bought the right "to present you holy and unblamable and unreprouvable in his sight." The right to do this belongs only to him. You and I could not do it if it were given to us to do; but the right to do it does not belong to us. When we had lost it, nothing but the cross of calvary could restore it. And no one could pay the price of Calvary but he who did pay it. Then as certainly as only he who paid the price could pay the price that must bring this to us, so certainly the right belongs only to him by right of the cross of Calvary. And no one who has not endured the literal wooden cross of Calvary can ever have any right to take up that task to accomplish it. Only he endured the cross: to him only belongs the task. And there stands the word: He "is able." He "is able . . . to present you faultless before the presence of his glory." He who is able to endure the cross is able to accomplish all that the cross made possible. So he "is able . . . to present you faultless before the presence of his glory with exceeding joy"—WHEN? That is the question. When?

[Voices: "Now."]

Precisely; he is the same yesterday, to-day, and forever. He is as able just now as he was then, or as he will ever be.

Yet bear in mind that it is ever true that only by the way of the cross does it come to you and to me just now or ever. Let us study the Word that you may see this. Read Rom. 5: 21, and then glance through the sixth chapter; for it is occupied with this one story. The last two verses of the fifth chapter of Romans read thus: "Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

Now the comparison, or rather the contrast,—for it is a comparison that amounts to a contrast,—"as" and "even so." "As sin hath reigned." You know how sin reigned. Every one here knows how sin has reigned. Some may know even yet how it reigns. When sin reigned, the reign was absolute, so that it was easier to do wrong than it was to do right. Isn't that the truth? When sin reigned, it was easier to do wrong than it was to do right. We longed to do right; but "the good that I would I do not: but the evil which I would not, that I do." Rom. 7: 19. That is the reign of sin.

Then when sin reigned, it was easier to do wrong than it was to do right.

"Even so might grace reign through righteousness." When grace reigns, it is easier to do right than it is to do wrong. That is the comparison. Notice: *As* sin reigned, *even so* grace reigns. When sin reigned, it reigned against grace; it beat back all the power of grace that God had given; but when the power of sin is broken, and grace reigns, then grace reigns against sin, and beats back all the power of sin. So it is as literally true that under the reign of grace it is easier to do right than to do wrong, as it is true that under the reign of sin it is easier to do wrong than to do right.

So then the way is clear, isn't it? Let us go that way. "That, as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. What shall we say then? Shall we continue in sin, that grace may abound?"

[Voices: "God forbid."]

You say, "God forbid." That is right. Now God has put his forbid, and you indorse it, against sinning that grace may abound. Then has not God put his forbid against sinning at all? Do you indorse that? Do you put your indorsement upon God's forbid that you shall sin at all under the reign of grace?

[Voices: "Yes."]

Then doesn't he intend that you and I shall be kept from sinning? And when we know that he intends it, then we can confidently expect it. If we do not expect it, it will never be done.

So then, the first verse of the sixth chapter of Romans shows that God intends that we shall be kept from sinning, doesn't it?

What does the second verse say?—"How shall we, that are dead to sin, live any longer therein?" Well, how shall we? Then what does that verse intend?—That we shall not continue at all in sin. Then being dead brings in the burial. Buried with him by baptism into death, and raised to walk in newness of life. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." There is the course laid out before us, and it is the way of the cross.

Now notice three things there: Knowing this, that our old man is crucified with him. What for?—"That the body of sin might be destroyed." And what is that for?—"That henceforth we should not serve sin." Unless the body of sin is destroyed, we will serve sin. Unless the old man is crucified, the body of sin is not destroyed. Then the way to be kept from sinning is the way of crucifixion and destruction.

The only question, then, for us each to settle, is, Would I rather be crucified and destroyed than to sin? If with you it is everlastingly settled that you would rather be crucified, and rather meet destruction this moment than to sin, you will never sin. "Crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Then freedom from the service of sin lies only through crucifixion and destruction. Do you choose sin, or do you choose crucifixion and destruction. Will you choose destruction

and escape sin? or will you choose sin, and destruction, too? That is the question. It is not an alternative. He who would evade destruction, to escape destruction, meets destruction. He who chooses destruction escapes destruction.

Well, then, the way of destruction by the cross of Christ is the way of salvation. Jesus Christ went to destruction on the cross, to bring salvation to you and me. It cost the destruction of the Son of God on the cross, to bring salvation to you and me. Will we give destruction for salvation? Will you? Anybody who fixes it, and holds it in his hand as an everlasting bid, that he gives destruction, every moment of his life, for salvation, will never lack salvation.

But there is where the trouble comes. Destruction is not pleasant; it is not easy—that is, to the old man. To the natural choice, it is not easy to be destroyed; but to him who does it, it is easy. It is easy when it is done, and it is easy to continue it forever when it is done.

When is it that we are to do this? When is it that he presents us faultless before the presence of his glory?—Now; and the only way is the way of destruction. Now is the time to choose destruction. Now is the time to deliver up yourself forever to destruction. But if I hold myself back, if I shrink from destruction, then what am I shrinking from?—Salvation. For "our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Then if I meet some experience that puts me into a pressure that seems like destruction, that is all right; for destruction is what I have chosen, that I may not serve sin. Such a surrender brings Christian pleasantness into the life; for the joy, the lasting peace, and the satisfaction of being kept from sinning, is worth all the destruction that can ever come to you and me. It is worth it. So it is not a hard bargain that is driven; it is the grandest one that ever came to men.

Crucifixion, destruction, and then henceforth not serving sin,—there, then, is the way to Christian perfection. Why?—"For he that is dead is freed from sin." Rom. 6: 7. Thank the Lord, he that is dead is freed from sin. Then the only question that can ever come in my life or yours is, Am I dead? And if I am not, and something occurs that accomplishes it, freedom from sin is the only consequence; and that is worth all that it costs.

See also the next verse: "Now, if we be dead with Christ, we believe that we shall also live with him." The first verse intends that we shall be free from sin. The second verse intends that we shall be free from sin. The sixth verse says that we are not henceforth to serve sin; the seventh verse says he that is dead is freed from sin; the eighth verse says if we be dead with Christ, we shall also live with him. Where does he live—in righteousness or in sin?

[Voices: "In righteousness."]

Very good. Then it is plain that the first, the second, the sixth, the seventh, and the eighth verses of the sixth chapter of Romans all intend that we shall be kept from sinning.

How about the ninth verse? "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." How was it that death ever had dominion over him at all?—Because of sin—not his own, but ours; for he was made "to be sin for us, who knew no sin." Then death hath no more dominion over him. He has victory over sin and all its consequences forever. Then what does that verse tell you and me?—We are risen with him. "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God." Then both the ninth and tenth

\* Sermon delivered before the S. D. A. General Conference the closing night, March 6, 1899, in South Lancaster, Mass.

verses also intend that we shall be kept from sinning.

The eleventh verse: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. *Let not sin therefore reign* in your mortal body, that ye should obey it in the lusts thereof." And thus again he intends that we shall not sin.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For *sin shall not have dominion over you*: for ye are not under the law, but under grace." The reign of grace lifts the soul above sin, holds it there, reigns against the power of sin, and *delivers the soul from sinning*.

"What then? shall we sin, because we are not under the law, but under grace? *God forbid*." Thus from the first verse to the fourteenth of the sixth chapter of Romans, there is preached, over and over, deliverance from sin and from *sinning*. That is great, but there is something still in advance of that. "Let us go on unto *perfection*."

Listen: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Delivered from the power of sin, to whom did ye yield yourselves?—To God; then you are his servants, set free to the service of righteousness. God does not intend there shall be a blank life in his keeping us from sinning. He intends that there shall be active, intelligent *service*; and that only *righteousness* shall be the result. It is a wonderfully great thing to be made free from sin and to be kept from sinning; it is another wonderfully great thing upon that, to be made the servants of righteousness, so that our service is unto righteousness.

Therefore let every soul echo, "God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which has delivered you. Being then *made free from sin*, YE BECAME THE SERVANTS OF RIGHTEOUSNESS." Thank the Lord for that! He says you are; and when he says you are, it is so. Thank him for it. Thank him that you are delivered from sin; and thank the Lord that you are the servant of righteousness. He has made you so; for he says so.

But that is not all yet. "I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto HOLINESS. For when ye were the servants of sin, ye were free from righteousness." The Lord in this appeals to your experience and mine. "When ye were the servants of sin, ye were free from righteousness." You know that that is so. Take now the complement of it: "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But *now* being made *free from sin*, and *become servants to God*, ye have your fruit unto HOLINESS, and the end EVERLASTING LIFE."

We are not the servants of sin, free from righteousness; but we are the servants of righteousness, free from sin. As I have dwelt upon this, and the Lord has fed my soul upon the whole of it, I am reminded every once in a while of an expression of Milton's, where he speaks of the songs of the angels as notes of "measured sweetness long drawn out." This sixth chapter of Romans is one of those notes of measured sweetness long drawn out.

It begins with freedom from sin: that is a great thing. Next upon that, freedom from sinning; and that is a great thing. Next upon that, servants to righteousness; and that is a

great thing. Next upon that, unto holiness; and that is a great thing. And upon all, the end, everlasting life; and that is a great thing. Is n't that a note, then, of the Lord's, of measured sweetness long drawn out? Oh, receive it, dwell upon it, catch the sweet tones, and let them linger in the soul day and night: it does the soul good.

And there is the way to Christian perfection. It is the way of crucifixion, unto destruction of the body of sin, unto freedom from sinning, unto the service of righteousness, unto holiness, unto perfection in Jesus Christ by the Holy Ghost, unto everlasting life.

(To be concluded.)

#### ARE WE SPIRITUALISTS?

W. S. SADLER.  
(Chicago, Ill.)

OFTEN at the very time when we consider ourselves secure, it develops that our position is one of peril. Many of us think we are safe against the sophistries and errors of Spiritualism; but it must be admitted that the safety of our position consists alone in a thorough understanding and appreciation of man's condition *after death*. If we believe, as the Scriptures teach, that the dead know not anything, also that they have no part in anything that is done under the sun, and that they sleep the sleep of death, then it is certain that we are safe concerning the teaching of at least some phases of modern Spiritualism; but Satan is not content with confining his efforts to a single deception, however great it may be. While the Spiritualism of to-day is, in its various forms, making its influence felt in the world, the only safety of the Christian is to reckon those who have died to be *dead indeed*.

We will suppose that the reader is settled concerning the origin and nature of Spiritualism. Taking this for granted, I wish to ask a few questions in order forcibly to bring to your minds the question, "Are we Spiritualists?"

*Question*.—Have you some near relative who has passed into the grave?

*Answer*.—Yes; my mother is dead.

*Q*.—Do you believe that your mother is really dead,—sleeping an unconscious sleep?

*A*.—I believe this to be true, according to the Bible.

*Q*.—Then you *reckon* your mother to be dead, do you?

*A*.—I do.

*Q*.—Will you tell me upon what authority you reckon, or count, your mother to be dead?

*A*.—Why, upon the authority of God's word, of course.

*Q*.—But what would you think, if there should appear to you in the night season a likeness of your mother, claiming to be your dead mother, speaking and acting just like your dead mother? Would you in the face of all this, still reckon your mother to be dead?

*A*.—Most assuredly I would. If I did not, I should be a Spiritualist.

*Q*.—But upon what ground could you continue to reckon your mother to be dead, when by voice, sight, and manner she appeared to be alive?

*A*.—By the authority of the word of God.

*Q*.—Then when all these manifestations appear, would you believe the word of God over and above the testimony of your own eyes and ears?

*A*.—I certainly should under all circumstances.

*Q*.—Then will you tell me what it would be that could look so much like your mother, talk just like her, and do the very things your mother used to do, in the very way she did them? What will be this similitude of the dead one?

*A*.—It would be the work of Satan or some of his agents.

Undoubtedly, reader, you would answer all these questions just as they appear; and having done so, you would think that you were in no sense in danger from the errors underlying Spiritualism. But right in this connection, let me ask a few questions concerning your individual Christian experience, and your views of sin and righteousness.

We read in Rom. 6:11: "Likewise reckon ye also yourselves to be *dead indeed unto sin*, but alive unto God through Jesus Christ our Lord." It is by the death of self,—our sinful selves,—reckoned by faith, that we are made partakers of the blessed righteousness of Christ, and adopted into the family of heaven.

By the word of God we are told that as sinners we are dead in trespasses and sin; but the gospel of Christ is the glad tidings making known to us that Jesus came "that they might have life, and that they might have it more abundantly." John 10:10. Suppose, now, that you have accepted this gospel; that you have *reckoned yourself to be dead indeed unto sin*; that you have risen to walk in newness of life, let me ask, Do you to-day, by faith, *reckon* yourself to be *dead indeed unto sin*?

*A*.—Yes, I reckon myself to be *dead indeed* to sin.

*Q*.—The Bible says that you are dead to sin. You believe this, and therefore reckon yourself *dead indeed unto sin*, *because God says so*? Does your faith take this as being really so; that is, are you now *indeed dead* to sin?

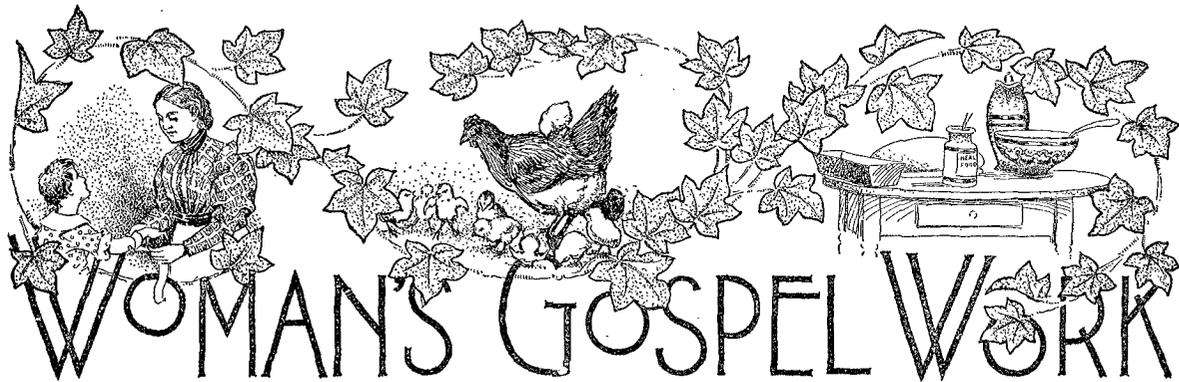
*A*.—By faith I reckon myself to be dead.

*Q*.—But suppose that after reckoning yourself dead, because God said so, you should, during some dark season of temptation or trial, see the *very likeness* of your own *sinful self*,—the same *self* that you reckoned dead,—would you still have enough faith in the word of God to continue to *reckon dead* that which you should see appearing to be alive with your own eyes? Suppose this likeness of the "old man," which you reckoned to be dead, should speak and act just as he used to before the time of your conversion; in the face of all this, which looks so real, and sounds so natural,—in the face of all this, which seems to be your *very self*,—will you still, *by faith in God's word*, continue to *reckon* yourself *dead indeed*?

Do you not see that the answer to this last question will answer the question at the head of this article: "Are we Spiritualists?"

While many of us have considered ourselves rooted and grounded against the fallacies of Spiritualism, we have at the same time been daily overcome by its sophistries and delusions. After we have died to self, after we are indeed dead to sin, "how shall we, that are dead to sin, live any longer therein?"—We can not. But the fact that we are dead will not hinder the devil from making an effort to deceive us, and make us believe that we are not dead. It is the work of modern Spiritualism to make that which is *dead* appear to be *alive*. The devil gives us, as it were, a stereopticon show. He makes our sins, which are forgiven, those things which are dead, pass before us as a life-like panorama.

It is only a constant exercise of faith in the promises of God that will save us from the snares and delusions of Spiritualism. The very same errors that Spiritualism has brought into the physical realm, the devil is also bringing into the spiritual world. Let us lay hold of the eternal truths of God's word, grasping by faith the promise that our sins are borne by Christ; that in him is life—eternal life. Let us make these truths a part of our character. Let our experience in them be so real, and our confidence in the word of God so sure, that we shall be forever safe against the snares and delusions of modern Spiritualism in both the physical and the spiritual realm.



"The Lord giveth the word: the women that publish the tidings are a great host." Ps. 68: 11, R. V.  
 "Make a chain: for the land is full of bloody crimes, and the city is full of violence." Eze. 7: 23.

Do not forget the 12 m. hour of prayer for one another, our work, and for those for whom special requests are made.

"Be still, and know that I am God.  
 In dark affliction's hour  
 The loss that fills thy soul with pain,  
 The clouds that o'er thee lower,  
 Can not obscure the light of grace  
 That I will freely give."

**A CONSTELLATION OF PRINCIPLES FROM  
 PERSONAL LETTERS BY MRS. E. G.  
 WHITE.**

COMMUNION with God is precious, and essential for us if we labor for souls as they that must give an account.

We are engaged in a great work, and daily we should invite the Holy Spirit to work upon mind and character, that we may indeed be colaborers with Jesus Christ. We are greatly honored in being a part of his firm.

When I feel oppressed, as we often will, I find it is my best remedy to talk of the light and love of God. Then my soul is strengthened and blessed; for I draw nigh unto God, and he draws nigh unto me, and lifts up for me a standard against the enemy.

We must be on guard every moment. The workmen on the land and on the buildings, are to be as Christian educators. Those who are employed in any line of work must be kind, courteous, and an example to the youth, so that they shall, by beholding their good works, learn how to speak to one another — how to act as Christ would act if he were in their place.

If we can impress upon the minds of our sisters the good which it is in their power to do in and through the Lord Jesus Christ, we shall see a large work accomplished. But this work can be done only through the Holy Spirit. If we can arouse the mind and the heart to cooperate with the Great Worker, we shall gain, through the work they may accomplish, great victories. But self must be hidden. Christ must appear as the worker. The invitation of Christ is, "Abide in me, and I in you." Can not we bring these souls to understand it is now, without a moment's delay? Every day is the ever-present now.

There should be every effort put forth to reach the W. C. T. U. There are in that organization many souls beloved of God who can be reached if they are approached as sisters in Christ Jesus, doing what they can. There is no need to broach the Sabbath question; for this would close the door to many hearts; but come close to them, unite with them in labor wherever it is wise to do so. This may open points of difference in regard to the Sunday law. If so, then explain by reading a plain "Thus saith the Lord." The eyes of many of them are blinded. They are honest in their deception. They need light upon this question. The sub-

ject of reforms will naturally come in, and various opinions arise; but let them understand that Seventh-day Adventists will work in connection with them as far as possible in the good work they are doing, and give them an opportunity to become acquainted with the Sabbath-keeping people whom they are, many of them, opposing.

Whichever way we turn, we find temporal and spiritual poverty. Sometimes my spirit is weighed down; but although we see the great needs soliciting our attention at every place, we need not feel that the burden rests upon us. There is One who is our burden-bearer. Neither are we capable of bearing the sins of others. But we have always a decided message to bear,—"Behold the Lamb of God, which taketh away the sin of the world." Satan will cast his hellish shadow athwart our pathway; and if our eyes will rest on that shadow, we can not discern that light which is beyond. Whatever discouragements may appear to human sight, we must ever remember that there is an infinity beyond the darkness. Our faith can not, must not, sink for a moment in that dark shadow. There is light beyond, shining for every soul of us. Our voices, our words, must express the light beyond. If the life we live in this world is wholly and entirely for Christ, it is a life of daily surrender. He has the free-will service, and each soul is his own jewel.

**EXTRACTS FROM CORRESPONDENCE.**

I wrote to you some time ago in regard to praying for my son, and I have seen many tokens of good since that time.

When I was converted, I was what Sister White would call a mental inebriate. I had ruined my mind with novel-reading. A little over a year and a half ago I began to commit to memory the Gospel of St. John. To-day I have reached the last verse in the last chapter, and I thank God for giving me the victory over a sluggish brain. The length of time it has taken me shows something of the struggle it has been. It will not do to let go of it yet; for it will slip away from me if I do; but the drudgery is done.

I certainly congratulate you upon the victory you have obtained over a sluggish brain. It is a wonderful thing to have your mind stored with so large a portion of God's word; and if you go on in this process of storing up, you will come to be, in the hand of the Spirit, an instrument fit for any use which he has for you in any place. A mind that is filled with the word of God and in love with it will never be at a loss for something to say that will help a soul.

Although almost threescore and ten years are behind me, yet I have never taken pen in hand to write for publication, so you must know how hard it is for me now; but in my heart I have a burden that I can not longer carry alone.

Sisters, dear sisters, I beseech you to take care of your children. They are a gift from God, for which

you must give an account to our Heavenly Father. Do not think it is enough to nourish and clothe them. Oh, no! Bring them up in the fear of God; tell them his holy will; love and cherish them as your highest earthly treasure; never speak a harsh, rough, or dictatorial word to them; be firm, but do all in love and kindness.

It makes my heart bleed to hear mothers — my sisters in Christ — speak to their children in such a way as to cause anger or rebellion to be seen in the face of the children. Have you left your youth so far behind that you do not remember how you were affected by every unjust word or deed in your childhood? Be firm, but kind and loving. Their blood rests upon your head.

One thing more I would like to bind upon your hearts: Never let your children go for days or weeks among those not of our faith, especially among those who are infidels, if you do not wish them to be spoiled, and to learn to disregard God and holy things, and to break his Sabbath day.

That we all shall come closer and closer together, and work and pray for one another, is the desire of one who loves the blessed truth more than her life.

I am sure that all our sisters will be interested in the following beautiful picture of domestic life, which has just been received in a letter from a German sister, who has become interested in our woman's work, and is doing her part of it in a manner which is a great comfort and inspiration to me, at least. She writes: —

Every morning, just after breakfast, we study the Sabbath-school lesson together, and have a short time of prayer, the children taking part in it. In the evening we pray with them before retiring. Two years ago I took the children out of school because they did not learn much, and saw there some bad things. Then I taught them the plain truth, according to the instruction found in some of Mrs. Wood-Allen's tracts, and they accepted it in a natural, childlike spirit, and I thank God that they are still unspoiled and pure. I have not sent them to school since, but every afternoon I teach them myself in the German and English languages, of course mostly in the German. I was a teacher in Germany for ten years, and have studied the English and French languages. We always speak German at home. Our English reading-book is the "Gospel Primer," which we have almost finished. We will soon take up the "Gospel Reader." Our German reading-book is the Bible. Each of the five children has one for his own. In the morning the boys help their father, and work in the garden, the field, and among the chickens; and the little girls help my dear mother and me in the housework, in sewing, and in the garden.

I wish I could meet more of God's dear people. I believe I would be a better Christian, and better able to fight temptation, if I had their holy influence around me all the time. As it is, my mother and I have to fight temptation alone, as far as the world goes.

It is indeed a privilege to meet with God's dear people. It is a help, and yet it is your privilege to come into that relation to God which will make you able to stand entirely alone, like a lamp, which, always filled and lighted, shines out into the darkness of unbelief and sin, with which the world is overshadowed. The tiniest lamp needs no help from any other lamp to shine. When it has once been lighted and filled, it will go on burning until the oil is exhausted. But if there is connection between the lamp and an unlimited supply, there need never be a diminution of the light. The ability to be a Christian depends entirely upon connection with Christ, instead of upon association with any human being. It is not for you to fight temptation, but to trust in him who obtained the victory for you. Christ said, "I have overcome the world;" and therefore it is not necessary for you to make strenuous efforts to overcome it. You are to accept the overcoming power which is in Christ, by faith, just as you would righteousness.

"The man who always agrees with you, may be a pleasant companion; but when you want sound advice, you must go to some one else."



## AS THE LIGHT.

A RAY of sunshine on the way,  
A face of sunshine every day,  
Will scatter all the clouds that loom,  
And bring a paradise of bloom.

Beside the hearth and in the street,  
Let whomsoever we may meet,  
Of all degrees, in freeness share  
The fragrance floating in the air.

Some patient woman, sighing sore  
For early days that come no more,  
Some worn-out man, may catch the grace  
That glorifies the smiling face.

If there be darkness in the lane,  
A turn may ope a sunny plain;  
The quickened eye in glancing o'er  
Will beauties see unseen before.

A gracious act may be the key  
That fits the lock of mystery,  
Wherein are treasures stored away  
For all who sow and toil and pray.

True, storms may break in every life,  
When good and evil join in strife;  
Yet in love's potency they stand  
Whose hands are in the Saviour's hand.

— Thomas Mc Kellar.

## DISEASE AND ITS CAUSES.

MRS. E. G. WHITE.

In past generations, if mothers had informed themselves in regard to the laws of their being, they would have understood that their constitutional strength, as well as the tone of their morals, and their mental faculties, would in a great measure be represented in their offspring. Their ignorance upon this subject, where so much is involved, is criminal. Many women should never have become mothers. Their blood was filled with scrofula, transmitted to them from their parents, and increased by their gross manner of living. The intellect has been brought down, and enslaved to serve the animal appetites. Children born of such parents have been great sufferers, and of but little use to society.

It has been one of the greatest causes of degeneracy in preceding generations, that wives and mothers, who otherwise would have had a beneficial influence upon society in raising the standard of morals, have been lost to society through the multiplicity of home cares, because of the fashionable, health-destroying manner of cooking, and also in consequence of too frequent child-bearing. The mother has been compelled to endure needless suffering, her constitution has failed, and her intellect has become weakened by so great a draft upon her vital resources. Her offspring suffer because of her debility; and through her inability to educate them, society has thrown upon it a class poorly fitted to be of any benefit.

If these mothers had given birth to but few children, and had been careful to live upon such food as would preserve physical health and mental strength, so that the moral and intellectual might predominate over the animal, they could have so educated their children for usefulness that they would have been bright ornaments to society.

If, in past generations, parents had, with firmness of purpose, kept the body servant to

the mind, and had not allowed the intellectual to be enslaved by the animal passions, there would be in this age a different order of beings upon the earth. And if the mother, before the birth of her offspring, had always possessed self-control, realizing that she was giving the stamp of character to future generations, the present state of society would not be so depreciated in character.

Every woman about to become a mother, whatever may be her surroundings, should encourage constantly a happy, contented disposition, knowing that for all her efforts in this direction she will be repaid tenfold in the physical, as well as in the moral, character of her offspring. Nor is this all. By habit she can accustom herself to cheerful thinking, and thus encourage a happy state of mind, and cast a cheerful reflection of her own happiness of spirit upon her family, and those with whom she associates. And in a very great degree her physical health will be improved. A force will be imparted to the life springs; the blood will not move sluggishly, as would be the case if she were to yield to despondency and gloom. Her mental and moral health are invigorated by the buoyancy of her spirits. The power of the will can resist impressions of the mind, and will prove a grand soother of the nerves. Children who are robbed of that vitality which they should have inherited from their parents should have the utmost care. By close attention to the laws of their being, a much better condition may be established.

The period in which the infant receives its nourishment from its mother is critical. Many a mother, while nursing her infant, has been permitted to overwork, heating her blood over the cook-stove; and the nursling has been seriously affected, not only with fevered nourishment from the mother's breast, but its blood has been poisoned by the unhealthy diet of the mother, which has fevered her whole system, thereby affecting the food of the infant. The infant is also affected by the condition of the mother's mind. If she is unhappy, easily agitated, irritable, giving vent to outbursts of passion, the nourishment the infant receives from its mother will be inflamed, often producing colic, spasms, and, in some instances, causing convulsions, or fits.

The character also of the child is more or less affected by the nature of the nourishment received from the mother. How important, then, that the mother, while nursing her infant, should preserve a happy state of mind, having perfect control of her own spirit. By thus doing, the food of the child is not injured, and the calm, self-possessed course the mother pursues in the treatment of her child has much to do in molding the mind of the infant. If it is nervous, and easily agitated, the mother's careful, unhurried manner will have a soothing and correcting influence, and the health of the infant will be much improved.

Infants have been greatly abused by improper treatment. If fretful, they have generally been fed to keep them quiet, when, in most cases, receiving too much food, made injurious by the wrong habits of the mother, was the very cause of their fretfulness. More food only made the matter worse; for the stomach was already overloaded.

Children are generally brought up from the cradle to indulge the appetite, and are taught that they live to eat. The mother does much toward the formation of the character of her children in their childhood. She can teach them to control the appetite, or she can teach them to indulge the appetite, and become gluttons. The mother often plans to accomplish a certain amount of work during the day; and when the children trouble her, instead of taking time to soothe their little sorrows, and divert them, something is given them to eat, to keep them still. This accomplishes the purpose for a short time, but eventually makes things worse. The children's stomachs are pressed with food when they have not the least want of food. All that is required is a little of the mother's time and attention. But she regards her time altogether too precious to devote to the amusement of her children. Perhaps to arrange her house in a tasteful manner for visitors to praise, and to have her food cooked in fashionable style, are, with her, higher considerations than the happiness and health of her children.

Intemperance in eating and in labor debilitates the parents, often making them nervous, and disqualifying them rightly to discharge their duty to their children. Three times a day parents and children gather around the table, loaded with a variety of fashionable foods. The merits of each dish have to be tested. Perhaps the mother has toiled till she is heated and exhausted, and is not in a condition to take even the simplest food till she has first had a period of rest. The food she wearied herself in preparing is wholly unfit for her at any time, but especially taxes the digestive organs when the blood is heated and the system exhausted. Those who have thus persisted in violating the laws of their being have been compelled to pay the penalty at some period of their life.

There are ample reasons why there are so many nervous women in the world, complaining of dyspepsia, with its train of evils. The cause has been followed by the effect. It is impossible for intemperate persons to be patient. They must first reform bad habits, and learn to live healthfully; then it will not be difficult for them to be patient. Many do not seem to understand the relation the mind sustains to the body. If the system is deranged by improper food, the brain and nerves are affected, and slight things annoy those who are thus afflicted. Little difficulties are to them troubles mountain high. Persons thus situated are unfitted properly to train their children. Their life will be marked with extremes; sometimes they will be very indulgent, at other times severe, censuring for trifles that deserve no notice.

## THE INTELLECTUAL LIFE OF THE CHILD.

MRS. S. M. I. HENRY.

It is poor sport to "badger" or to shoot a creature that shows no fear nor fight; hence whenever man or beast goes hunting for life, he wants to find it *game*; at least "worth the candle" that he must burn to find it. There are those who can kill a pet lamb or chicken and eat it, but it is because they have been hardened to it by a process that has taken years.

Did you ever see a little child when he suddenly lost all relish for food because he learned that the creature that he had petted and fed was cooking in the pot? and then did you hold up to ridicule that gentle protest of nature against the outrage of instinctive tenderness, until the little child, in his effort to feel that all was right between you and him, would try to smother nature and "be a little man," even if to be such, he must take up the feud of the centuries between man and beast? and did you

have a chance and the intelligence to follow through the years the channel cut out in his nature by such an intellectual process? Then if you are a man, you have something to regret as long as you live.

The man whose thoughts from childhood have been such as would lead him to love and cherish life, and protect it from injury, will not need to lock his door at night, nor to arm himself in going among savage tribes. He may fall before some wild, unreasoning tempest of rage, which the selfishness of others has aroused; but even in such a storm the gentle, loving nature has been protected times enough to furnish a witness to the truth of this statement.

Before any man will be fit to be resurrected, and in the new earth turned loose among the living creatures, which will be just like those that Adam had to begin with, he must have had his mind and heart so changed in all their thoughts and impulses, that he will not think of picking up a stone to throw at anything on foot or wing; so that among all the seed-thoughts that shall spring up into inventions there shall never be one that can take the form of any trap or weapon, such as could possibly be a reminder of the carnage of this world.

It is a solemn thing to know that we shall come up out of the grave just as we go down into it; and that if at the time when we fall asleep, there is anything in our intellectual processes that would work trouble anywhere; that would cause friction, or provoke retaliation from any living thing; that would misrepresent anything; that would check, harm, break, destroy, hinder, cut off, or rebel against the natural order of life anywhere, there will be no possible place for us in all the holy mountain; for the same thoughts will work out the same actions to all eternity; and the same selfishness that brought sin and all its woe into this old earth would reproduce it in the new.

God took the risk once, but he will not do it the second time. Every intellect that comes into the new earth must have acquired that method of thought that would, without hesitation, make the perfectly right disposition of every suggestion that could be evolved from its own depths, or be thrust into it even if another Satan should arise.

Of course we rejoice to know that such a monstrosity as another Satan can never be repeated after the decree goes forth, "He that is holy, let him be holy still," and "he which is filthy, let him be filthy still;" but we must also know this condition of absolute holiness can not be the result of any arbitrary action upon the part of God. The utterance of that decree would not alone make holiness, but the decree will be the grand announcement of the glorious fact that, at last, our God has found a people who have, by willing submission to discipline and training, to the washing of regeneration and the sanctification of the Spirit, been made clean from the last possible germ of unholy suggestion; and that they are numerous enough to provide the earth with the population to accommodate which it was built and furnished in the first place.

And on the other hand, there will be that heap of refuse humanity so filled in thought and motive with death-germs that it is impossible to separate it from them, and nothing is left but to submit all together to the final action of the Spirit of burning, to make sure that evil thinking shall never again work out the horrors of sin and shame, confusion and death.

The young intellect of your child is placed in your charge that there may be started in it that current of holy thought that will include him in that decree that means eternal life and joy.

Have you discovered gifts in your child that mark him a "born leader"? Then train him to think as a leader instead of a driver.

As thought acts upon conduct, so does conduct react upon thought. Intellect must take note of all ways of doing things, especially if changes are instituted so that it is compelled to reason and decide about it. So by precept and example you can lead the thought of the child into those methods that shall make him a safe guide.

To find out what needs to be done in this respect you have but to observe the manner in which he deals with his toys; with the cat, the dog, the poultry, the cattle; or with other children. If you give him the object-lesson of arbitrary driving, intellect will take it up, dwell upon it, form the habit of thinking in that way, reproduce it in manner and tones, until you have your young tyrant complete. But if, upon the other hand, you lead his thoughts, by your ways and words, into a recognition of the responsibility of being sent on before, he will think out with his thoughts, and mark out with his feet, safe paths for any that are to come on after him, from the baby, just a little younger than himself, the flock or herd that he leads home from pasture, to the people over whom he may be set as head, later on.

Do not teach the baby to shake its hands at anything, and "Shoo! shoo!" which means, "Go away!" It may sound very cunning in the baby, but it is a bad lead for the thought that should produce winsomeness instead of repulsion.

Of course some things must be repelled; or at least the child must by and by learn that there are things to be avoided. But the young child who is beginning to get hold of his mind, and in whom thought channels are just beginning to be marked out, has not yet come to the strength requisite for self-protection, and therefore should not be forced to think of his needs. He should be left to come to the consciousness of this necessity with that of his first sinning. Until sin brings condemnation and consequent fear, he should have an unbroken sense of security, which will be the good soil for the growth of that faith and confidence that will bear the fruit of hope when reproof makes it necessary to courage.

#### CLOTHING FOR GIRLS.

MRS. C. A. FISK.

I FOUND the following in a late number of the *Puritan*. I know from experience that this is a good way to clothe our girls:—

"This has long been a hobby of mine,—the amount of bother there is about little girls' clothes,—but I never saw any particularly good way out of it until lately. A woman with three little girls, ranging from five to nine years of age, moved next door to me. They are the liveliest, jolliest little things, and their chief idea of having a good time seems to be to see how near they can come to breaking their necks without actually doing it. And as they fly over the bars and the swings and the great seesaw, they seem so perfectly unhampered by their clothes that I asked their mother how she dressed them. She makes their play dresses of heavy dark-blue percale with a little white dot or stripe. At first she trimmed them with white braid, but she found that the braid became dirty or dingy long before the dress did, so now they have pretty, detachable, broad white collars. In winter they wear union suits of heavy flannel; and in summer lighter ones. Over these they wear little knickerbockers of the same material as the dress. The children can climb, or stand on their heads, or do anything else their fertile imaginations can suggest, without much danger of hanging by their clothes. In winter they have blue flannel dresses and knickerbockers, and always seem warm and comfortable without being burdened with many wraps."

#### THE LOVE OF THE TRUTH.

MRS. LUELLA B. PRIDDY.

(Bastrop, La.)

WE read in 2 Thess. 2:10 that those who are given over to the power of Satan to be deceived in the last days are those who receive not the love of the truth, that they might be saved. Then it is the love of the truth, and not simply a knowledge of, or a belief in, it that saves.

Without doubt it is the desire of every Seventh-day Adventist parent to see the children saved. Since we can not love that of which we have no knowledge, the first thing necessary is so to teach them the truth that they may see its attractions. To do this we must have the truth in our own hearts. "And these words, which I command thee this day, shall be in thine heart." Deut. 6:6. The next verse says, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." If our own hearts were full of the love of the truth, it would naturally be the most usual topic of conversation in the family; and the children, even if too young to understand all of it, would conclude that it is a matter of great importance. It is also necessary to teach it in a simple way to the children, and even young children can understand a great deal. All children love stories. Most children are told Mother Goose melodies, etc., until they can repeat them by heart. It takes no greater effort to teach the story of Abraham, Isaac, and Jacob, Joseph in Egypt, and, best of all, the story of the baby Jesus in the manger-cradle, and as the children grow up, these stories become a part of their lives.

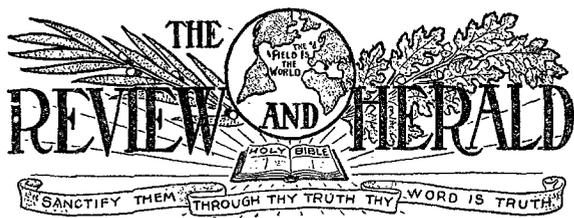
I once knew a little boy who, when only three years old, loved to tell the story of "Doseph and his little toat of many tolors." He formed the habit of telling the truths that his parents patiently taught him in early childhood, and he has never outgrown the habit; for now he is a grown-up young man, preaching the third angel's message.

There is a temptation for parents to think, because we have such good Sabbath-schools, and such faithful teachers, that there is little for them to do. These are not enough. The text says, "And thou shalt teach them diligently unto thy children." I sometimes think that the old pioneers in the cause, while not provided with such carefully graded lessons as we now have, and with other helps to make the Sabbath-school lesson interesting that we enjoy, were more faithful than many of us are in instructing the children in the principles of the truth. Many of them kept the prophetic and the law charts hanging on the walls of their houses, where the little children could see them. I think it would be well to follow their example. Texts of Scripture used as mottoes on the wall have a good influence. Deut. 6:9 says, "And thou shalt write them upon the posts of thy house, and on thy gates."

All children love to go somewhere; and when very young, if they see some one about to take a walk anywhere, desire to go, even if they know nothing about the place. This trait can be used to good advantage to instil into their minds a desire for the life beyond. There is an old hymn containing these lines:—

"The glories of that heavenly land  
I've oftentimes felt before;  
But what I feel is just a taste,  
And makes me long for more."

We are on our way to the heavenly Canaan, and we can picture before their minds such glowing scenes of joy in the new earth that they will be eager to be there.



BATTLE CREEK, MICH., JULY 25, 1899.

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SEVERAL letters have been received asking what law is the subject of consideration in the book of Galatians.

The answer is, Not any law at all: it is *the gospel* that is the subject, and the whole subject, under consideration in the book of Galatians.

So emphatically is this so, that in the very first part of the first chapter it is declared and repeated, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, *let him be accursed*." As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, *let him be accursed*." Verses 8, 9.

"I certify you, brethren, that *the gospel which was preached of me* is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Verses 11, 12.

In Galatians it is not a question of one law or another, the sole question is *the truth of the gospel*; for in telling what he had done, Paul says that he did it, "that *the truth of the gospel* might continue with you." Gal. 2:5. He withstood Peter to the face at Antioch, because he and those who followed his example "walked not uprightly according to *the truth of the gospel*." Verse 14.

It is not a question of one law or another, but of one *gospel* or another. See, the first words in the book, after the salutation, are these: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto *another gospel*: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any *other gospel* unto you than *that which we have preached* unto you, let him be accursed. As we said before, so say I now again, If any man preach *any other gospel* unto you than *that ye have received*, let him be accursed."

In the book of Galatians, therefore, the question under consideration is not at all a question of two laws; but altogether a question of *two gospels*,—the true gospel of Christ, as against a perversion of that gospel.

Now we ask you who are interested in the book of Galatians, to read that book *through* seven times with this thought in mind; then you will be prepared for some studies of that book, which we may give in these columns soon. Even at slow reading you can easily read the book of Galatians through in half an hour.

THE following, from an editorial in the Chicago *Times-Herald* of July 18, 1899, puts in impressive shape one of the things that proclaim that we are in the last days—in the days when the perilous times have come:—

But yesterday the columns of the *Times-Herald* told a marvelous tale of American prosperity. It seemed as if the whole world was engaged in paying tribute to the wonderful productivity of our farms and factories. A balance of over half a billion dollars in our favor was reported on the business of the year ending June 30 last. It was the third of three successive years of great annual balances, unprecedented in the nation's history, aggregating no less than \$1,432,061,857.

In the same paper was told the amazing story of the increase in the value of the stock and bonds of one railway system, proving conclusively the general distribution of the flood of wealth being poured into this favored land. The causes behind the wonderful showing of the one railway system are common throughout every section of the United States.

Now look at the news of to-day. Strikes and threats of strikes on every hand. They are the inseparable concomitants of modern industrial activity. They are the signs and proofs of the impracticability of human discontent. It is scarcely three years since labor in America was crying out for work at any price. Its pockets were empty, and its children went hungry to bed.

In the three years of returning industry since 1896, the sober workingman and his saving helpmeet have hardly had time to get even with the accumulated bills of his idleness or enforced short hours. He certainly has not had time to lay by any great surplus of the good wages he has just begun to receive. He is scarcely yet in the condition of the ox that at least waited until it had waxed fat, before it kicked.

And yet our news columns tell the same old story,—In days of prosperity, look out for strikes. Strikes for cause! Strikes without cause! Strikes for higher pay! Strikes for shorter hours! Strikes for sympathy! And strikes which certainly must lack the sympathy of the strikers' families, who have not yet had a surfeit of the longer hours and increased wages that have accompanied the return of good times.

#### HEALTH REFORM RESOURCES.

THE following letter illustrates some mistakes that are made by too many people on the subject of health reform and health foods:—

KINGSTON, JAMAICA, July 2, 1899.

To the *Review and Herald*.

GENTLEMEN AND BRETHREN: Reading so much of your health reform, I have been living up to it as far as I possibly can, but the resources are small. I would be glad if the products of the island could be considered, and advice be given in regard to making, for our use here, the several dishes required; as to imported foods from America, they are too expensive.

Yours in the faith,

The first of these mistakes is in thinking that in order to be health reformers, people must have certain kinds of food, and these specially prepared; and that, not having these, their "resources are small."

That it may be seen about how small the health-food resources really are in Jamaica, we will state that there, "among the principal fruits, are the orange, shaddock, lime, grape, or cluster fruit, pineapple, mango, banana, grapes, melons, avocado, pear, breadfruit, and tamarind, the papaw, and the guava."

"English vegetables grow in the hills, and the plains produce plantains, cocoa, yams, cassava, okra, beans, and peas. Maize and guinea-corn are cultivated."

There are also the cocconut, the breadnut, and the cobnut.

Now that is a fair list of the health foods of Jamaica; and we submit that it presents not by any means a slim bill of fare.

Another mistake is in thinking that health reform requires that certain "dishes" shall be concocted, and these in a certain way. And this mistake leads good Christian Seventh-day Adventist women into the pernicious habit of spending hours upon hours, even hours every day, of precious God-given time in mixing up things that never should be mixed, and in cooking things that are rather spoiled than bettered by cooking.

For instance, what is the use, and even where is the sense, of a good woman's spending time at a stove, cooking and working up into "dishes," oranges, pineapples, bananas, grapes, peaches, pears, cherries, strawberries, and the like? Yet almost everywhere there can be seen good and handsome women taking, in their season, smiling, dimpled strawberries, laughing, rosy-cheeked peaches, etc., and slashing and mashing them out of all semblance, in order to put on the table an "attractive" cobbler or shortcake, too often with the result that when the thing is done, her own dimples and rosy cheeks are spoiled, and her temper is shorter than the cake.

No; health reform is intended to *relieve*, rather than to increase or even to continue, the burdens and the toiling of the housewife. There are very few things among the fruits that are not far better just as God has made them, when ripe, than they can be made by any process of cooking. The few vegetables that are used, of course need mostly to be cooked; and also the grains.

However, there are some of the special health foods that can be made by anybody. Nut butter can be made by anybody who will get a nut butter mill, boil or roast some peanuts, put them into the hopper of the mill, and turn the crank from left to right. Zwieback can be made by anybody who will bake some light bread, let it get thoroughly cold, then cut it into slices, and *bake it again*; as the word "zwieback" simply means *twice baked*. Granola can be made by anybody who will take wheat-meal, oatmeal, and corn-meal, or any two of them, cook them well, then make them into biscuit, and bake them thoroughly, let them get cold, and then grind them or beat them up fine. The other special health foods, we believe can not be made without the special machinery that is built for the purpose.

As for the preparation of savory health reform dishes, anybody who wants to do that can be thoroughly furnished by sending to the *Gospel of Health*, Battle Creek, Mich., *fifty-five* cents, receiving in return the book "Every-Day Dishes," and the *Gospel of Health* for a whole year.

And in so doing there will be no mistake.

#### SOUND PRINCIPLES OF EDUCATION.

In discussing the evil of overstudy in the public schools, the New York *Tribune* of July 3 presents the following sound principles of education in any school. And all teachers in all Seventh-day Adventist schools can do no better than strictly and continually to apply the principles here set forth. This shows what the world is longing for; and it is precisely what the Lord is calling upon Seventh-day Adventist schools to give:—

The question of overstudy in public schools is undoubtedly a serious one, and that teachers and the public are coming to realize the fact is amply shown by the interest aroused by the *Tribune's* publications upon the subject. With all due appreciation of the value of education, it may unhesitatingly be said that any system which cultivates the mind at the expense of physical vitality is a mischievous one. It is more than that. It is needlessly mischievous. No rational man will dispute for a moment the possibility of having "*mens sana in corpore sano*,"—a cultivated brain, and at the same time a healthy and robust body. Indeed, it is only through perversion of natural laws that the two are separated. That mind should naturally be keenest and most vigorous which dwells in the most perfect physical organism, and that body the healthiest and longest-lived which is dominated by the most active and comprehensive intelligence. The brain study that dwarfs or weakens the body, and the physical training that stunts or leaves undeveloped the brain, must both be regarded as unnatural and misdirected.

One cause of overstudy is mentioned by competent authorities, which we are inclined to think may be among the foremost. That is the multiplicity of studies. There is a tendency here and there to require children to learn not too long lessons, but lessons in too many things. The idea seems to be that as "the thoughts of men are widen'd with the process of the suns," the scope of common-school study should be expanded to include them all. The "three R's" are nowhere near enough. There must be instruction in Latin, and, of course, in French and German; in the sciences, which have in late years been so marvelously developed; in psychology and esthetics; and in every branch of human learning, until the common school is a university in epitome.

That, we are convinced, is an inexcusable evil. Beyond doubt the range and scope of studies must be extended commensurately with human progress. But such extension should be at the top. College and university courses may be extended from four years to fourteen, if necessary, to cover all the ground of liberal culture. But the foundation of the system in the primary schools remains the same. It should be, and must be, a thorough grounding in the *elements* of learning, not a hurried and superficial skimming over the whole range. The pupil is to be taught, above all else, how to study, how to use his mind, how to observe, and how to reason from the results of his observation. That is the best possible preparation for whatever more ample courses of study he may subsequently pursue, and also for the practical work of life if his schooling stops with the common school. It will profit him little to have a smattering of all other tongues, ancient and modern, living and dead, if he does not know how to use his own aright. And how many of the graduates of our common schools are perfect in their English grammar,—so perfect that they unflinchingly and involuntarily observe all its rules through all their after-life?

We are not arguing against giving students a glimpse of something beyond the "three R's;" but we believe in making sure first that they are masters of the "three R's." There is little use in teaching a boy the *pons asinorum* if he is not able to explain the rule of simple subtraction. It is idle to teach a girl French or German if she does not know when to say "I shall," and when to say "I will." It is of no value to give lessons in psychology to those who do not understand the Constitution of the United States, or to expatiate on archeology to those who have not become familiar with the modern history of their own land. The teacher of high attainments may find it irksome to confine his work to instruction in rudimentary branches. And the latter may not give much chance for "showing off" at examinations and commencements. But it is, after all, the true work of the common school. And the common school that devotes most earnest and thorough attention to these simple and rudimentary branches will give its pupils the best preparation for the future, whatever that future may be, and will most perfectly fulfil the purpose for which the free common-school system of this land was devised and established. It will, moreover, to return to the topic under present discussion, most surely avoid the evil of overstudy.

#### A NOTABLE SIGN OF THE TIMES.

THE apostle Paul discourses to his Christian brethren, in the fifteenth chapter of 1 Thessalonians, concerning the nature of the times in which the scenes of earthly history will close. He sets forth the attitude the church should take toward these scenes, and the experiences it should maintain, in view of the knowledge given to it in regard to the time referred to. His language is, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night;" but they who are not the brethren, but are children of the night, do not know this, and tell a very different story; and the Scriptures tell us what that story is: it is, Peace and safety; for "all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4. "For when they shall say, Peace and safety ["when they are saying, Peace and safety," Revised Version], then sudden destruction cometh upon them, . . . and they shall not escape."

An inquiry into the reason why these expressions are uttered, just at this time, reveals more fully the situation. People would hardly cry out, "Peace and safety," unless some one had been telling them that there is no peace nor safety in this world; that we have reached a time when the dove of peace is about to take her final departure from the earth, and that the times are far from safe, but full of perils and dangers to the world. To call forth the response of peace and safety, somebody must be thus warning their fellow men, and proclaiming that the great day of the Lord is near, a day which the prophet says will be a day of calamity and war. Recall the description of Zephaniah, where he says: "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet, and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:15-18.

But the people have been led into a false dream of a condition of things, demanding peace and righteousness through all the earth; and so with a marvelous exhibition of presumption, or credulity, they proclaim, Peace and safety; and wait patiently for any indication which will apparently give them ground for any such expectation.

The prophet makes note of what "many people" shall say under these circumstances in the last days. They will attribute to the Lord what he has never said, and make the words of the people his words. But what the Lord wishes to say, he will say himself, and not delegate the people to say it for him. Thus they interpret Isa. 2:2, 3: "And many people shall go and say, Come ye, and let us go up to the

mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways. . . . And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." In Micah 4:1-3 is found substantially the same prediction, but all the time the words of the people, not the word of God.

An event is now taking place, which would naturally attract the attention of those who take this view of the prophecies referred to; and that is the disarmament proposition of the czar of Russia, and the calling of an international council of commissioners to consider the same, now in session at The Hague, in Holland. At first it was generally taken to be a proposition that the nations should disband their armies, and cease their feverish preparations of the munitions of war; and what could such a proposition, from such a ruler as the czar of Russia, result in but universal peace! How many jumped to the conclusion that surely now the long-wished-for day had come, which brings peace and safety, and that the nations were to learn war no more.

Some months have elapsed, with the czar's proposition under examination; and now it turns out that all that the czar contemplated was that the nations should not *increase* their present armaments, but stop adding to the awful burden of taxation, which is sinking them all to the bottom of the sea.

Great hopes were raised that an international court of arbitration would be created, which, always in session, would adjust all matters of differences between the nations, without an appeal to arms. But, strange to say, the way to the passage of such an act is barred by two leading nations, which, of all nations, it would be supposed, would be in favor of such a step, these being England and the United States!

The use of explosive bullets in battle, a contrivance so utterly diabolical that barbarous and uncivilized nations protest against it, is found to be favored by some of the so-called enlightened nations.

Lines of policy are suggested; but some oppose, while others favor; what is deemed to be to the interest of some nations, others will not accept.

And so it is found that there is no harmony nor coherence in the proceedings. Selfish interests overbalance all sentiments of humanity. And now word comes that the congress is about to adjourn, that the delegates may confer respectively with their home governments, and meet again in about a year from this time.

Meanwhile the land-hunger fever preys upon the leading nations; and the carving up of Africa, and the dismemberment of China, and the annihilation of Finland, goes on apace; and the great fighting machines for the ocean, and the implements of war for the forts and the armies of the land, are being urged forward in multiplied numbers and with feverish haste.

There is a wide-spread and growing suspicion that the czar's professions are not sincere, but that this is only a shrewd political move on his part, to gain more time either to accomplish or to get out of some embarrassing jobs he has undertaken. It must be no small task to take a nation like Finland, and rob it of autonomy and individuality; remove its native soldiers to distant provinces, to serve in the army of the oppressor; to compel it to use a foreign language at the expense of its own, and make it to be known no more, by name or nature, among the nations of the earth; and all this in violation of the clearest promises, and the most sacred pledges. Here is tyranny well befitting the lurid prophetic descriptions of the last days, especially as its author professedly deprecates war, which he knows is fostered by national wrongs and oppression, more than by anything else, and poses as one who would bring in an era of disarmament and peace, but succeeds only in stirring up false hopes in the religious world, which leads them to raise the cry of peace and safety, in a manner to fulfil the prophecy, which sets this forth as the very act in which they will be engaged when sudden destruction overtakes them, and hence as one of the very last signs of the great day, now riding in on the combing waves of the world's overthrow.

U. S.

#### HYPNOTISM—WHAT IS IT?

IN the evidences presented in our first article (REVIEW, July 11), it will be noticed that the inducements held out by the hypnotists are all addressed to those only who *intend to become hypnotists*, and control the minds of others—not to those who are to become the *victims* of their satanic machinations. These same inducements also exalt man, and rekindle in his breast the ever-burning flames of selfishness, appealing to his love of power, wealth, honor, etc. Now it stands to reason that if hypnotism were of God, and consequently a good thing, he being "no respecter of persons," and one who showers his free gifts upon both the just and the unjust, it would also be of advantage to the victims, the *hypnotized*, as well as to the *hypnotist*.

Again: if hypnotism were of God, a divine power, men could never barter for it, nor secure its "Key to Power" for "thirty cents," as offered by the hypnotist, nor for the entire wealth of the world itself. Witness the instance related in Acts 8:18-21, where it is said that a certain one, Simon the sorcerer, seeing the power of God manifested in the works of the apostles, "offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." The record continues: "But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Observe that the power which accompanied the apostles was "the gift of God," presented to them in answer to their prayers of faith.

If hypnotism were the true power of God, the Lord would have *given it* freely to all his servants, and would not have left it to selfish men to barter for silver and gold. This would certainly be in keeping with the character of the Creator, who "giveth to ALL men liberally, and upbraideth not." Mark (1) that all his blessings are *given* away for the asking; and (2) he gives his gifts to *all* men, being no respecter of persons, and not giving power to one set of men to rule over their fellow men.

Of Christ it is said that he "went about doing good, and *healing* all that were oppressed by the devil." Satan, therefore, in order to practise his deceit the more successfully, poses as an angel of light, and as one who is going about "doing good."

He has ever tried to usurp the power of Christ, and failing in that, of course, his only alternative is to deceive by false works. Now hypnotism not being of God, and hence being of necessity a manifestation of the arch-deceiver of mankind, it need not be a matter of surprise that its advocates pose as Christian healers, and proclaim it as "the great healer of the future" and "a boon and blessing to the entire race."

Granting, for the sake of argument, that these hypnotists *are able* really to cure, remove the causes of, disease, what sensible person, after serious reflection, will voluntarily surrender his will-power, the citadel of his God-given individuality, to a person who, nine times out of ten, is on a much lower moral plane than himself? And granting that the hypnotist is a pure and moral man, there remains yet the fact that in allowing him to use this power, the patient's *mind* and *will* are, then and there, and for that matter, forever after, in complete submission to the wish of the hypnotist. The power and effect of the hypnotic trance do not cease with the temporary termination of the trance. A person once hypnotized is, forever after, practically at the mercy of the master of his mind, the hypnotist. The will-power is weakened and in bondage, from which nothing but a miracle of the power of God can ever redeem it.

All these statements were made to the writer by a young man who, unfortunately, through curiosity, had, in an unguarded moment, been induced to appear on the stage at an opera-house as a hypnotic subject. So strongly did this satanic influence affect his mind that for weeks he was tempted again to connect with the professional hypnotist, who had left the city. So strong, indeed, was the temptation that he finally boarded a train, and was afterward found with the hypnotist. His father, however, succeeded in bringing him home; but only through the earnest prayer of faith was the spell of Satan broken. The power of God is the only power that

can deliver a man from the snares of the devil, and it is through his power alone that this same young man gave his heart to God, and is now an efficient worker in the cause of truth.

In view of these facts, how much better, in case of sickness, to call in prayer upon Him in whom is found the power that is able to cast out and rebuke this hypnotic power, which, for the sake of argument, we will grant does cure? Why not use the stronger power, according to the instructions found in the Bible, without being obliged to surrender the will to a fallible and, too often, a "desperately wicked" human being?

Having observed some of the evil effects and after-effects of hypnotism upon an adult, a young man whose mind was approaching maturity, we may easily imagine the fearful and lasting effect the same treatment would have upon one still younger, a child, for instance. Yet we find that prominent physicians make constant use of this satanic art in treating children.

In a recent number of a prominent New York health magazine the writer saw an article entitled, "Hypnotism for Naughty Boys," which reads as follows:—

Dr. —, who treats suitable cases of disease by hypnotism, also applies it in education, and thus relates in a paper read before the New York Academy of Medicine the case of a bad boy, with a criminal father, an unsymmetrical head, coarse in speech, vulgar in manner, and cruel in disposition. The doctor says: "At last things became so bad, he was so perfectly unmanageable, and his temper so outrageous, that his mother begged me to come to the house to see if I could do anything with him.

"Having secured *carte blanche* [unlimited permission] for whatever course I chose to pursue with him, I went. He was in the back room, his grandmother urging him forward toward the front, he kicking and resisting. Without speaking, I went directly to him, seized him firmly by one wrist, and brought him topsy-turvy through two intervening rooms, gave him a thorough shaking, and set him down violently in a chair. He smoothed down his bang, whimpered a little, and gruffly remarked that I had ruffled his hair. I told him I had not intended to disturb his hair; but as he had never obeyed anybody, I had come to the house for the express purpose of making him obey me, and I should most certainly do it. After a few moments I said, quietly, 'Now go and lie down on the bed in the next room.' He started, walking toward the bed; but when near it, he set off on a full run past it, and went into the back room. I brought him back, and again ordered him to lie down on the bed. He went toward it as if to obey, but suddenly sprang under it, and clung to the slats underneath with hands and feet, hanging there like a monkey. I dislodged him, pulled him out, gave him a spanking, and surprised him by tossing him vigorously upon the bed, with the command to lie there quietly until I gave him permission to move. He obeyed. Presently I ordered him to go into the front room, and sit down again in the chair he had before occupied. Again he quietly obeyed. I said: 'All right; now you understand you will obey me. I don't want to hurt you. I want to be a good friend to you, only you must obey me.'

"I then, in a pleasant way, gave him a short lesson, picturing to him very plainly the course of a boy such as he was, and where it would be likely to end; and also showing what he might be if he would change his course. I told him I should be at the house again in a day or two, and I should expect him to meet me pleasantly, shake hands with me, and do whatever I directed him.

"The next day there came a telephone message begging me to come, as — was outrageous again. I went. He was backward in greeting me, but at length came and shook hands. I afterward learned that there had not been the slightest improvement in his behavior, and the cause of his mother's sending for me was his outrageous conduct at the table, when, in a fit of anger, he had thrown a plate at his grandmother. I talked to him pleasantly a moment, and then said, very quietly, 'Now go and lie down on the bed.' He did so at once. I sat down beside him; and taking his two thumbs firmly in my hands, I said: 'Now, —, I want you to look steadily at that little stud in my shirt-front; keep your eyes steadily fixed upon it.' He did so, and I never secured better or more concentrated attention from any patient.

"In five or six minutes his eyelids quivered and soon drooped. I closed them, suggesting sleep; and directly he was in the sound hypnotic sleep. I then presented the two pictures again, the bad course and the good course, and suggested that they would always be present, distinct in his mind, and

that he would dislike the *wrong* course and desire to avoid it, and choose the *good* one. I suggested definitely that he would be kind and considerate of his mother, and obey her as well as me. I repeated these suggestions very positively, let him sleep ten minutes, and repeated them again, and then awoke him by counting.

"The effect of this treatment was marked, his whole manner at home was changed, and he became comparatively docile and manageable.

"He came to my office for his next treatment, which was perfectly successful. I have given him in all six treatments, and the improvement has been maintained and increased. He is not yet by any means perfect, but his general behavior is changed, and I am suggesting such definite improvements in his conduct, and impressing such pictures upon his mind, as I think will help to develop his better nature and qualities. . . . He is a fair example of one of the educational uses of hypnotism and suggestion."

Unquestionably the wonderful change that came over this boy was brought about by the use of hypnotism. There is no doubt that the boy in question was possessed of the devil, as were many persons in the time of Christ. Satan has not changed since that time, but holds unnumbered captives in his cruel grasp even now. That the boy's condition was apparently improved, or even really improved, for a time, shows how Satan can and does do things apparently good in themselves, still further to deceive and more securely capture his victims; in fact, he is willing to do anything within his power for his subjects provided he can thereby keep them within his power. His final purpose, however, is to drag all his subjects with him to final destruction.

More will be said next week.

A. J. B.

#### FIJI AND AUSTRALIA.

THE following from a private letter from Elder G. A. Irwin, president of the General Conference, giving us a description of Fiji and an account of his arrival in Australia, will be of interest to the rest of the REVIEW family:—

At Suva is a coral reef surrounding the harbor, which looks like a line of white breastworks, over which the spray dashes in a way to make it look beautiful. There is but one entrance through this breastwork into the harbor, which is too shallow for a vessel so large as ours to get up to the wharf; so we had to anchor about an eighth of a mile out, and go ashore in rowboats propelled by natives.

Elder J. E. Fulton and Brother C. H. Parker, with some of the natives, came out to the vessel, as Elder Fulton's wife and children were on board. Among the natives in his boat were Roko-Tui-Suva, his wife, and son, who have recently accepted the truth. "Roko" means king, and "Tui" chief; or, in other words, he is chief king of Suva. This means more than the town of Suva. It includes a large district, in which are a number of other tribes. His wife is a daughter of another king, hence the whole family is of royal birth. There was a marked difference between their appearance and that of other natives. The king seemed delighted to see us; and showed us every attention. He gave me two baskets of oranges, containing about a peck each. He and his wife wore dark-blue coats, or cloaks, which came a little below the knees, but no shoes nor stockings. The ordinary native men wear nothing but a cloth about the loins. They are not as black as the Southern negro, and have comparatively smooth features. They have pleasant countenances, and behave themselves better than many of the whites met around public landings.

Owing to a delay in lowering the gangway from our vessel, we had only about an hour on shore; but we improved this to good advantage. Under the leadership of Brother Parker, I saw the largest and most interesting part of the city, as it is not large, containing only about five or six thousand inhabitants, the greater part of whom are colored. The natural location of the city is beautiful, but the city itself is not. Cocoanuts, pineapples, oranges, limes, bananas, mangoes, and other tropical fruits grow on the island; but all I tasted were inferior to those grown in other places.

The natives surrounded the vessel in large numbers, with different articles to sell, principally shells, coral, and fruits. They came out in what they call *kat-a-ra-mas*, which are long narrow boats made out of logs. These boats appeared to be about forty feet long, and not over sixteen inches wide in the middle. From the middle, extending out to one side, was a framework resembling one half of an old-fashioned pin-sled, on top of which was placed whatever they had for sale. They had large baskets

full of beautiful specimens of coral, which they sell for a shilling a basket. These natives are expert swimmers; and although the harbor is full of sharks, many dive from their boats if some one throws out a piece of money. Many times they go down out of sight; but some one of them is sure to come up with the money.

We left Fiji at five o'clock, Monday evening, May 22, for another five-days' sail to Brisbane, Australia, which we reached, without any incident worth mentioning now, the morning of Sabbath, the 27th; or, rather, we reached Moreton Bay that morning, which is the entrance to Brisbane River, upon which the city is situated twenty-five miles inland. Our vessel is twenty-eight feet in the water, and it was slow work getting over the many shallow places; hence it was nearly noon when we reached the first landing, seven miles from the city.

Elder G. C. Tenney and his family were awaiting us at the wharf; and as our vessel was to remain there two days, all went ashore except Grandma Sisley, who preferred to remain on the vessel, as it was raining. After dinner we went to the church, and I spoke to the people for a short time. When we returned to the house, Elder Tenney gave me a letter from Elder Daniells, requesting me to leave the boat there, and spend a few days in the city, to get acquainted with the brethren and the situation, and then go on to Cooranbong by rail, a distance of seven hundred miles, thus obtaining some knowledge of the country. I was glad to comply with this request, as I was sick of the vessel and ocean travel.

Sunday it rained very hard, so we failed to have any meeting. Toward night we all went back to the boat, I to get some of my things, and the others to remain on the boat, as it was expected to sail some time in the night.

Monday was clear and beautiful, and Elder Tenney and I spent the entire day in the city, riding in his cart, stopping occasionally to visit some of the brethren. The city, with all its suburbs, contains a population of about one hundred thousand.

At the meeting, Monday night, I had the privilege of speaking in the church toward whose erection I had given fifty dollars, less than three months before, with no thought of ever seeing it or being in it.

Tuesday morning, at half past seven, I took the train for Cooranbong. The first hundred miles the train went directly west through a hilly and even mountainous country, a portion of the finest scenery, it is claimed, in the whole continent. At Toowoomba, a town of considerable size and importance, and where there is a small company of our people, we intersect the main line running south to Melbourne and Adelaide, the extreme southern limit of the continent. The railway equipment and accommodations are far inferior to those in America, being patterned after those in Europe.

Among other things of interest which I saw on this journey, were the huge ant-hills. When I first saw them, I thought they were what we call in the States large "niggerhead" stone; for in their general appearance and color they much resemble them. Many of these hills are six or seven feet high. By inquiry I learned that they were built by colonies of small black ants, which bring up the dirt from a depth of from two and one half to three feet. The inside is composed of cells similar to the comb in a beehive. The dirt composing these hills is used to plaster houses, and set steam-boilers when a solid foundation is required. All that is required is to add sufficient water to the dirt to thin it sufficiently for use. I could not find out whether it is the character of the soil in which they work, or from something imparted to it by the ants in their manipulation of it, which produces this result. I was told that where these hills are found in abundance, it is evidence of poor soil.

There is a species of the ant family, called the white ant, which are a pest to the inhabitants, rather than any benefit. They make their nests upon the body or limb of a tree. In looking at the nest from the car window, one would take it to be a large knot. These ants seem to have a fondness for wood, and much of the standing timber is completely honeycombed by them, so that large limbs, which seem sound from the outside, sometimes drop from the large trees, being completely eaten up except a crust on the outside. They do not stop at green timber, but seem equally fond of it after it is framed and constructed into a dwelling; hence the houses are all built up from three to six feet from the ground, on brick pillars or posts protected at the ends with zinc or sheet-iron pans.

From Toowoomba to Cooranbong, a distance of nearly six hundred miles, there is little to see worthy of special notice. The country is sparsely settled, the land being held by large landowners or companies, and used principally for grazing purposes.

The eucalyptus, or gum, is the principal timber of the continent, there being more than one hundred

and sixty species, varying in size from small trees no larger than some shrubs, to giants upward of four hundred feet high. Nevertheless there is a strong family resemblance among them all. Most of the wood from this family is very hard, and so heavy that it will sink at once when placed in water. One peculiarity of these trees is that they shed their bark instead of their leaves. The leaves drop at intervals from the trees, but others are growing to take their place, so that at no time of the year is the tree denuded of its leaves, nor can the observer notice any difference in the foliage. With some varieties of this tree, when the outer bark is thrown off, the inner bark is so smooth and white that it has the appearance of having been polished and painted.

On Wednesday, at ten o'clock, I arrived at Morrisett, the place where I was instructed to leave the train for Cooranbong. Through a misunderstanding, there was no one at the station to meet me; but the young man who does the hauling for the school was there in his cart, for a load of goods, so I put my luggage on the cart, and walked out, a distance of four miles. This gave me an opportunity to see the country, and familiarize myself with the surroundings and the relation that Cooranbong, Avondale, and Sunnyside sustain to one another, which had never been clear in my mind. Cooranbong is the name of a little country village of about twenty houses, including the post-office, police headquarters, a small state church, two small groceries, and two public houses. Avondale is the name of the school and grounds, which is about three fourths of a mile from Cooranbong. "Sunnyside" is the name of Sister White's private home. It is a custom here, even in the cities, to have the property, or dwelling, named, instead of numbered.

The place is altogether different from what I had pictured it in my mind, and I am agreeably disappointed. They certainly have done well, considering the many difficulties with which they have had to contend. It is a laborious job to clear the land of timber. All the trees have to be grubbed out, both large and small; for the stumps never rot; and even after the trees are felled, it is almost impossible to burn the stumps.

Brother E. K. Palmer, the principal, was the first person to welcome me as I came up toward the school. The next was Edith Hare, or Mrs. Reekie, as she is now. Then came Frank Lyndon. Sister White and Willie and Elders Daniells and Starr had gone to Sydney to meet me there, thinking I would come that way. Sister White and Willie came back that night, and the next morning they came over in her carriage, took me in, and drove me around the premises, stopping at her place, where I have been staying ever since.

#### THE CHRISTIAN ENDEAVOR CONVENTION AT DETROIT.

It was the writer's privilege to attend the eighteenth annual convention of the International Society of Christian Endeavor, held at Detroit, Mich., July 5-10, 1899. The citizens of Detroit had made elaborate preparations for the entertainment of the forty or fifty thousand Endeavorers expected. A committee of prominent citizens, known as the "Committee of '99," had the arrangements for the holding of the convention well in hand, every detail relating to the comfort of those in attendance having been anticipated and provided for. Though the attendance was less than one third of that anticipated, the local committees did not, for this reason, slacken their efforts to entertain their guests. The completeness of arrangements may be indicated by stating that hospital tents, for both ladies and gentlemen, officered by experienced physicians and a corps of trained nurses, were provided. This forethought proved to be a wise one, as both men and women often fainted in the large audiences, from ten to fifteen thousand people assembling in the immense canvas tents. At one forenoon session twenty people—fourteen women and six men—had to be carried to the hospital tents for treatment.

The large tents were elaborately decorated with the flags of all nations and the banners of all the States of the American Union. In the decorations, the American flag and the Union Jack of Great Britain were nearly everywhere intertwined, evidently to give emphasis to the imperialistic bond of union which has recently come to exist between the two countries.

The unprejudiced observer attending a Christian Endeavor convention will hear and see not a little to approve, and not a little, too, which will not stand the test of close examination or careful analysis in the light of the truth for this time, which God clearly reveals in his own Word. The fact is, he is apt to be bewildered by the incongruous intermingling of the false and the true made manifest at such a convention.

For example: A speaker will eloquently declaim in one breath in favor of the God-given blessings of

civil and religious liberty, and in the next utterance vigorously demand the enactment of more rigid Sunday laws; or he may enlarge eloquently upon the omnipotence of God to accomplish his mighty purposes, and then with equal vehemence appeal to his auditors to "protect God's day, the Christian sabbath."

A striking illustration of the inconsistencies in the various theories advocated at the convention is afforded in the attitude taken on the subject of international peace. One entire afternoon was devoted to an open-air peace conference on Belle Isle, at which eloquent speeches were made, and resolutions were passed, indorsing the czar's alleged Peace Conference, and urging Congress and other law-making bodies to substitute arbitration for war. The sentiments expressed were wildly applauded, and yet the same people thus applauding would also express even more positive approval whenever any reference was made to any of the military and naval achievements of the United States during the last two years. It was certainly difficult to tell which the much-cheering delegates were most in favor of, peace or war.

Though the convention made no official declaration by resolution regarding the Philippine question, yet it was evident that the administration idea of extending the blessings of modern Christianity by means of the bayonet, war-ships, cannon, and exploding shot and shell, was generally popular with Endeavor delegates, as those speakers who extravagantly eulogized the imperial policy of President McKinley received the most generous applause. Occasionally some courageous person would enter earnest protest against the present trend of events toward imperialism abroad and plutocratic tyranny at home; but such received but little encouragement.

Further evidence of the intermingling of the good and the bad in the activities of Christian Endeavor societies, is afforded by a brief epitome of work done by local societies, given by President Francis E. Clark, in his opening address:—

"Sent comfort-bags to sailors and soldiers." "Conduct evangelistic meetings among the soldiers in camp." "Support a pulpit in a mission school." "For ten years have had charge of a special service at the old ladies' home." "Bought a new carpet for our church." "Secured volunteer nurses for our relief committee work." "Paid off our church debt." "The members of our country junior society opened their homes for two weeks to eleven poor boys and girls from the city." "We have put our whole strength into promoting Sabbath observance." "Are circulating pledges for total abstinence." "Paid part of our pastor's salary." "Held cottage prayer-meetings." "Formation of classes for Bible study." "Fought Sunday baseball." "Making people uncomfortable who read Sunday newspapers." "Several ballot-box fights at the primaries." "Opened a reading-room in our church." "Secured many names for our peace memorial." "Increased the amount given to missions from two dollars to one hundred and fifty-five." "Closed a Sunday barber-shop."

Dr. Clark did not "endeavor" to explain just how the cause of the Master was advanced by "making people uncomfortable who read Sunday newspapers," nor just how the closing of a "Sunday barber shop" conserved the same end.

Though, as already indicated, much was said and done which can not be indorsed from the Bible standpoint, yet there were many noble truths expressed and things done which can be heartily commended. Among the latter may be mentioned the general compliance on the part of the ladies, with the sensible rule that their hats be removed during the services; the system and order maintained in the opening and closing of the various services, which were not only begun promptly on time, but also closed with equal punctuality; and the observance at every service of a quiet season for meditation, when all bowed their heads, and with closed eyes, devoted a few moments to silent prayer and communion with God.

One of the ablest discourses delivered during the convention was that by President John H. Barrows, of Oberlin College, on Christian Education, in the course of which he gave utterance to the following sentiments, which will be generally approved by the readers of the REVIEW:—

"Through the life which the student lives, there should ever run the golden thread that leads to God. The aim of the Christian college is not reached by turning out students who are merely believers in Christianity, who consent calmly and indifferently to its creed. It aims to fill its students with the spirit of Paul, to make them alive in the service of Christ, and to fire them with the enthusiasm of humanity. It purposes to send them forth equipped with the knowledge of that Book which, more than any other, has kindled the imagination and the moral sentiment of mankind. Agencies to promote religion among students in State colleges are no part of the education provided by the State. State universities that began by requiring church and chapel

attendance have given up this requirement. State institutions can not discharge a teacher who is hostile to Christianity. Christian schools can.

"Education, refinement, culture, wealth, luxury, are among the most powerful forces of misery, restlessness, and vicious discontent that exist in the world to-day, unless they are penetrated and controlled by the religion of Jesus Christ, which gives peace, love, courage, faith, hope, and joy. Our civilization rushes to a vast and fatal plunge, unless God is enthroned in the educated minds of our teachers. Education without religion is architecture without foundation and roof."

J. C. BARTHOLF.

(To be concluded.)

#### VICTORY!

MANY are in great peril. Unless they change their course, they will be severed from the True Vine, as useless branches. Brethren and sisters, I have been shown that we are standing upon the threshold of the eternal world. We need now to gain victories at every step. Every good deed is as a seed sown, to bear fruit unto eternal life. Every success gained, places us on a higher round of the ladder of progress, and gives us spiritual strength for fresh victories.—"Testimonies for the Church," No. 31, page 14.

The following victorious testimonies are taken from letters received from brethren and sisters of the Washington and Louisville churches:—

"I feel that I can praise the Lord as never before. I have won the crowning victory of my life; and I wish my testimony to ring out loud and clear; for no one but the Holy Spirit could do such a thing. My prejudice toward the colored people was something horrid, but I did not know it until the test came. I did not know there was any sin in my life so deep and so dark as that one. But I was a typical Southerner, having seen my dear father fall in death, in our own home, at the hands of the Union soldiers; I also saw the grain destroyed, and heard my grandmother say that while feeding hundreds of soldiers at her table, when my father's life was taken, they rejoiced. Now, all this is laid upon the altar; I hold no malice. My heart and feelings are changed, and I am rid of that great sin that would have kept me out of the kingdom. I do thank the Lord every day that I am his; and he has promised that he will deliver us out of the hand of Satan. The Spirit calmed my husband, and he did not object to my going to church with the colored people. So I see more plainly that if I walk by faith, the mountains will be made low, and the lions will be chained, when I get to them. I am convinced that my heart is filled with the Spirit of God. And thanks be unto our God, who is able to do exceeding abundantly above all that we ask or think. Praise his holy name."

"The first time in my life that I was in a Seventh-day Adventist church was the Sunday before Easter; and when you began to preach, I was amazed at your doctrine, such as I had never heard before. It was so plain that a little child could understand it. I thought within myself, 'Oh, what a sinner I am! What must I do to gain pardon for all my many sins?' When you said that if we wanted pardon for our sins, and would kneel down and ask the Lord for pardon, he would give it to us if we would believe on his word, I prayed to the Lord for the pardon of my sins, and he gave it to me by faith; for I believe on his word. Just think of what a loving Saviour I have found! Just think what a sinner I was! Now I know that Jesus came to save sinners; for he has saved me, and I am so glad to know that I have Christ in my life. I can not express the joy I have in the Saviour.

"I hope you will excuse my long and badly written letter; for I was born a slave, and never went to school. I learned by myself what little I know, but I am attending the meetings and Bible readings, and am getting along nicely, praise the Lord! I am gaining new victories day by day, praise the Lord."

These two testimonies to the saving power of the gospel have refreshed my soul, and I have inserted them here for the encouragement of the readers of the REVIEW.

Since the Lord has wrought such mighty miracles for "a typical Southerner" and one "born a slave," in so short a time, let every discouraged soul who reads these letters hasten to obtain the victory. You, too, may have the complete victory. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. "This is the victory that overcometh the world, even our faith." 1 John 5:4.

Those who desire to write to me can do so by addressing me at the Montana or New York camp-meetings, according to the place and date given in the REVIEW AND HERALD. A. F. BALLENGER.



### THE EIGHTEENTH ANNUAL MEETING OF THE SWEDISH CONFERENCE.

THE Seventh-day Adventists in Sweden have a missionary school established in the central part of the country, surrounded by matchless scenery, and blessed with a climate seldom equaled, and air of exceptional purity.

Under these favorable conditions the Swedish people came up (literally, the buildings being situated on the hillside) to their annual feast. So many came that we could not accommodate them all; but by renting rooms in the neighborhood, and making up straw beds on the barn floors, etc., everybody was made comfortable. Plain, wholesome food was served three times a day in the schoolrooms, for the nominal sum of about eighteen cents a day.

The meetings, which were held in a large barn fixed up for the occasion, were opened the 19th of June, the president, L. Johnson, reading Rev. 1: 4-6. This was followed by a few appropriate remarks, showing how God's blessing had rested on the work in this country during the last year, and how the efforts of the workers had been rewarded.

Sixteen brethren and sisters have been employed in the Conference during the year, some only a part of the time. All their reports breathed a spirit of success, courage, and a determination to continue in the good work. Some of them had especially spread abroad the gospel of health, teaching the people how to care for their bodily dwellings, as well as for their souls. There are excellent opportunities for this kind of work in Sweden. In Gothenburg there is a medical mission established under the direction of Brother C. Kahlström, which is doing much good work in treating the sick and relieving suffering.

The Swedish Conference has now twenty-nine churches, with seven hundred and forty members, two new churches having been added during the year. The increase in membership is seventy-two. Tithes and offerings amounted to 12,530.91 kroner, which is 400 kroner more than last year.

The canvassers show an excellent record. By energetic, continued efforts, thirty of them have sold, in different parts of the country, books to the value of 64,775.60 kroner. Besides this, many books have been sold through the tract and missionary society.

According to the yearly report from the secretary of the Sabbath-school, there are forty-six schools, with a membership of six hundred and eighty. The total amount of collections was 952.75 kroner, of which 906.69 kroner was given to the mission.

The question of schools for children and young people has become an important one among the Adventists in the Scandinavian countries, and how to establish and conduct them so as to obtain the necessary results seems to be a subject of much consideration. The Swedes, however, have made a good beginning. They have had this practical missionary school, as it is called, nearly a year. This school, with its eight hundred acres of tillable land and woods, gives the pupils an excellent opportunity for combining intellectual and physical development, thus enabling them to get an education in harmony with what the Lord has recently shown, and fully to meet the requirements necessary for a practical missionary worker.

This school has had an average attendance of twenty pupils. The results are flattering, demonstrating the fact that study, alternated with physical exercise, is the ideal mode of education. The religious influence has been good; by the grace of God seven of the boys, who started in unconverted, finished their studies as changed young men, with the Spirit of Christ dwelling in them.

At one of the meetings the brethren showed their interest in, and love for, their school by contributing 1,417.06 kroner for its furtherance.

The following persons were given credentials: O. Johnson, K. A. Färnström, L. Karlson, G. Lundén, E. Åhrén, F. C. W. Wallenkampf, F. R. Öberg; C. Kahlström. The following received licenses to preach: E. G. Larson, B. J. Karlson, S. Jespersion, Birger Anderson, A. J. Settergren. Mathilda Olson and Hilda Alexanderson received missionary licenses.

The following persons were chosen as members of the Conference Board for the coming year: Presi-

dent, O. A. Olsen; Vice-President, O. Johnson; Secretary and Treasurer, F. C. W. Wallenkampf; Emil Lind; K. A. Färnström.

The Swedish brethren were sad when it became generally known that our dear Brother L. Johnson is soon to leave this field, where he has labored during the last ten years, for one in the far West. For five years he has filled the position of president of the Swedish Conference.

The meetings for the public in the evenings, and especially on Sabbath and Sunday, June 24, 25, the 24th being midsummer-day, which here is a holiday, were well attended, and the bread of life was given to hungry souls, doubtless to return after many days.

About ten o'clock Friday evening, just as the sun withdrew his last rays from the peaceful landscape, a brother and sister were buried with Christ, and arose to follow him in all things.

O. A. OLSEN.

*Nghyttan, Sweden.*

### SAMOA.

AFTER a tedious voyage of eleven days from Raratonga, we reached Samoa, May 19, and were kindly received and entertained by our brethren and sisters at the sanitarium. This was my first visit to the place since the erection of the sanitarium, and I was much pleased to see such a neat, pleasantly situated institution. The doctor and all connected with it seem to have the full confidence of the natives and white people of the island. A good work has been done here, though at present everything is nearly at a standstill on account of the war that has been raging since about the first of January. When we reached the island, there were six men-of-war in the harbor,—three English, two United States, and one German. A few weeks before we arrived, these ships had shelled the island, doing some damage to property, and killing a few natives.

At present, matters are much more quiet, the island being in the hands of the three commissioners appointed by the United States, England, and Germany to investigate the troubles and set things right. During the war in January and March, our sanitarium was almost on the field of battle; but notwithstanding that the native rebels, as they are called, looted nearly every house in that part of town owned by white people, this building was spared. Our brethren felt the special care of God over them in these troublous times. At the time of the first battle our people were ordered to go on board the man-of-war "Philadelphia;" but before the fighting was over, the admiral allowed them to go to their home, promising them that their buildings should not be fired upon. When the shelling began again, they could hear the shells screeching over their heads, carrying destruction to property up in the hills. I visited the houses that had been looted, and saw the ruins of thousands of dollars' worth of property,—such as libraries, pianos, and all kinds of rich and expensive furniture, etc.—which had been destroyed by the natives. The strange thing about it was that they did not burn down all the houses.

Up to the present time but little evangelical work has been done, though a good foundation has been laid. In January, Professor Lake and his wife reached the island; but on account of its troubles, have been able to do nothing but learn the language, which of course is important. They are becoming acquainted with the people and the situation, and at the earliest possible moment will begin labor. If it is the Lord's will, they will take up the school work, which, with the medical work, seems to be of the first importance.

Dr. Braucht and family will go to the Australian Conference at Cooranbong, after which it is expected that he will settle in either New Zealand or Australia, his place at Samoa to be supplied by some other physician. As I saw the terrible character of war, even in this small theater, I could better understand why angels are commissioned to hold the winds of war till God's servants are sealed.

Samoa is an important field, and it should be our prayer that God will rebuke Satan's power, that the Lord's work may be accomplished.

E. H. GATES.

### SANITARIUM SUMMER SCHOOL.

THIS school opened July 3, with about seventy-five students in attendance; this number has increased to about one hundred. The object of the school is to assist men and women in preparing to do more effective missionary work.

The following topics show the scope of the instruction given: The Bible in Education; the Principles of Education; Bible Temperance and Bible Hygiene; Timely Studies of Special Truths; Practical Talks on Healthful Cooking; Healthful Dress; Chemistry of Foods; Uses of Water; Simple Remedies, and How to Apply Them; Nursing and Emergencies; Fomentations; Compresses; Packs; How to Treat a Cold; etc.

All are deeply interested in the studies, and realize the importance of a knowledge of these things. A good spirit pervades the school, and we look for great good to result from it.

The sanitarium is crowded to its utmost capacity, and hundreds have been placed in cottages. A grand work is being done by this institution in educating people in the gospel of health, bringing them up to the true source of life, and thus causing them to desire that life which is parallel with the life of God, and is so freely offered in Jesus Christ.

W. J. STONE.

### NEW BRUNSWICK.

SINCE our general meeting held in St. John, June 7-13, I have visited the church at Hopewell Cape, and held one meeting with brethren in De Moisselle Creek, and am now in Pleasant Valley. At all these places the services held were much appreciated, and an interest to hear the truth was manifested by those not of our faith, some attending the meetings who, because of prejudice, had never heard one of our ministers preach. At Hopewell Cape I took seven subscriptions for the REVIEW,—two for one year, and five for six months. Three other names were taken for it, from brethren living in other places, making ten subscribers in all. I received contributions at this place, amounting to a little more than eleven dollars.

The quarterly meeting with this church was held Sunday, June 25. It was a precious season indeed. The Lord came near. Two were added to the church, and there are five or six others who will doubtless join before the next quarterly meeting. We expect to have a baptism next Sabbath or Sunday, the Lord willing. Could there be a continued effort made at Hopewell Cape and other places in this vicinity, we believe many might be gathered into the fold of Christ. The people here seem to have a desire to listen to the truth. My courage is good to work in the cause. I never realized the presence of the Lord with me so much as I do at the present time. He is my help and my stay, and in him I put my trust. I am conscious of the presence of the Holy Spirit with me in the work. I go to Moncton next week to engage in a tent effort in that city. Brethren, pray for the work in these parts.

S. J. HERSUM.

### HOME TRAINING IN MEDICAL MISSIONARY WORK.

THE wide-spread demand for instruction in health principles, and the use of hygienic remedies in the treatment of the sick, has filled the nurses' classes in our sanitariums. But there is yet another large class of young people, as well as those of more advanced age, who desire to engage in medical missionary work, but can not spend the time and money to take a course at one of our sanitariums. It is to meet the wants of such that the Correspondence Department of the Training-School was started.

This branch of our educational work has now been in operation about six months. The students in the course are widely separated (one is a resident of Joppa, Palestine), and are surrounded by a great variety of circumstances; but their interest and enthusiasm in studying gospel health reform and the principles of Christian Help work are commendable. The course includes one hundred lessons, and covers a period of one year. The students receive two lessons each week; and after thoroughly preparing them, answer the required questions by letter. These answers are carefully examined by those in charge of the course at Battle Creek, and the corrections are sent to the students. Of course it is not possible by this means to learn all that one can learn at one of our sanitariums; but thorough instruction is given in the principles of medical missionary work, and a large amount of helpful and practical information is put into the hands of the students.

Perhaps the readers of the REVIEW will get a better idea of the course from what some of the students

say about it. One brother, who is somewhat more advanced in age than the majority of the students, writes: "I thank God that I have the privilege of taking these lessons, and for the help he is giving me through them. It is difficult for me to learn the lessons, but not so hard as it was at first. I never studied a lesson in physiology until this winter; and when I began, I hardly knew where the different organs were situated, nor did I know about their work, but I am not discouraged. I am not my own, and I must succeed for the sake of Him who died for me."

A sister writes from Colorado: "I do really enjoy the work. I have desired it for years, and God is blessing me in every way as I take it up. To him be all the praise. The Lord helps me find a way to study each day, even if I am busy at housework at the same time."

This suggests one of the advantages of the course, — it can be taken by those whose time is so largely occupied by other duties that they can not devote their whole attention to study. This sister finds time to study the lessons even while engaged in her household duties. Doubtless there are others in like circumstances who could spend a little time in this way, and receive in return a real spiritual refreshing, and have the joy of learning how to do good Samaritan work.

A brother writes: "The subject of the care of our bodies has been of increasing interest to me. One can not study these principles without making them a part of the daily life, and trying to impart them to others."

One says: "The lessons are an inspiration to me."

A brother in Dakota writes: "I have been an advocate of health reform for some time; but these lessons have impressed me more and more in regard to the divine laws that govern my being. I see now that the kingdom of God within me is comprised of the three measures, — spirit, soul, and body, — and the whole is leavened by this gospel."

A brother who is engaged in the canvassing work writes: "I greatly regret that I could not have had these lessons seven years ago. I have to study at odd moments; but I am glad for the privilege of taking this course."

Another brother writes from Pennsylvania: "I praise the dear Saviour that I was led into the precious light of the third angel's message, and rejoice constantly for all his precious gifts, among which are these lessons that you are giving me. My prayer is for power from on high to stir up all people, and especially our own brethren, to a sense of their duty. I thank God that it is my privilege to be in this class, in which I have learned truths that the wealth of the world could not buy from me, but which I scarcely would have accepted if not learned in this way."

Many more quotations might be given, but these will give the reader some idea of the feelings of the students in this course. Many have referred to the lessons as a real inspiration to them in their daily work; and have said that because of them, they are enabled to look upon life with an entirely different view, and to see new beauty in the gospel truths that the Lord is giving his people.

We are glad to say that the students thus far have, almost without exception, manifested an earnest missionary spirit, and have begun at once to share with others the good news that they are receiving. Some have organized Gospel of Health reading-circles, and are gathering about them every week little companies who are carefully studying these principles. Others have taken up the work of spreading our literature, and the Lord is blessing them in this. Some are planning to finish at one of our sanitariums the course begun by correspondence.

It may be that there are others who would like to improve this opportunity of fitting themselves for medical missionary work. There are earnest calls for all who are fitted to work for the Master. Our nurses who have gone out into the field write that they can not begin to fill the calls that come to them. Sickness is on the increase; and a large number of honest, candid men and women are seeking for some means of regaining lost health. It is the privilege of God's people to give them this light; but before we can enlighten others, we must first understand these principles ourselves.

The demand for workers of this kind is illustrated by the experiences of the workers now in Chicago. Forty members of the spring nurses' class went down to Chicago a few weeks ago, and began working in the missions, selling the *Life Boat*, etc. Calls soon came in for them to nurse. Though they had had no experience in nursing, the people wanted them. In a short time all the members of this class who could be spared were scattered throughout the city, ministering to the sick, teaching health principles, and having helpful experiences. The demand for medical missionaries will continue to increase. This is the Lord's work. It is the complete gospel, meeting the wants of all classes, and holding up to the world a modern example of the

works in which Christ himself was engaged while upon earth. May the time soon come when every Seventh-day Adventist church will be thoroughly informed with reference to these principles, and every member be heartily engaged in good Samaritan work.

Those who desire to join the Training-School by Correspondence should send in their names at once. The lessons include courses in the following subjects, among others: Underlying Principles of Medical Missionary Work, Physiology, Healthful Dress, Physical Culture, the Giving of Simple Treatments, Christian Help Work, etc. A full description of the work is given in the circular, which will be sent to any reader of the REVIEW who desires to know more about this course. Address Correspondence Department, Sanitarium Training-School, Battle Creek, Mich. M. E. OLSEN.



FOR WEEK ENDING JULY 22, 1899.

— A chewing-gum trust, including six of the largest firms, has been incorporated, with a capitalization of \$9,000,000.

— The National Synod of the Reformed Presbyterian church, in session at Mansfield, Ohio, severely denounced all secret societies, and adopted four resolutions showing their condemnation of the same.

— All the Methodist churches of New Zealand have excluded fermented wine from the communion service; but the Primitive Methodists have gone further, making total abstinence a condition of church-membership.

— We understand that Senator Clark has just bought in Paris, for his Washington house, an old stained glass window, once the property of Countess de Jauze, for \$30,000. It makes us wonder what windows are for, anyhow.

— A bar of iron worth \$5 is worth \$10 when shaped into horseshoes, \$350 when formed into needles, \$3,200 when made into knife blades, and a quarter of a million dollars when formed into balance-wheel springs for watches.

— Aguinaldo is again reported to be making overtures for peace with General Otis, but reports of this kind have been made by a "Washington correspondent" or a "cabinet officer" so many times that no one is inclined to believe them without further evidence.

— Speaking, in private interview, of the army canteen, President McKinley said: "The position which some temperance people take on the question is simply absurd. The attorney-general must interpret the law as he finds it. But personally, I would be very glad to see prohibition of the canteen."

— The recent speech of Colonel Gross von Schwarzhoff, German delegate to the Peace Conference, against disarmament, "dismayed the Russians, and decided the fate of the czar's pet proposal." His argument was that "the reduction of peace forces does not imply a corresponding reduction of offensive power."

— Seventeen electric vehicle transportation companies were recently incorporated in Trenton, N. J., by the Whitney-Elkins-Widener syndicate, to operate automobiles in as many States. Each company has an authorized capital of \$100,000, except the one in the District of Columbia, which has \$6,000,000.

— The Karen tribe, of Burma, has renounced its savagery, and accepted Christianity without the drink habit. It is said that every member of the community is a total abstainer, that being a condition of church-membership. Nearly every village has its church and school, and crime and drunkenness are unknown.

— The officers of the Hamburg-American liner "Augusta Victoria," have been experimenting with carrier-pigeons, for the purpose of conveying news from vessels at sea, either to Hamburg or New York. Recently several pigeons were set free during the voyage to New York. One of them flew from mid-ocean, 1,500 miles out, to Hamburg, in two days.

— At the late Confederate Reunion, at Charleston, S. C., it is said that "it took half an hour for some of the flags (Confederate) to be carried a distance of three blocks, because of the women who would not rest until they had embraced and kissed the historic emblem." Continuing, the reporter (a lady eye-witness) says: "But the embracing was not confined to flags. At the Isle of Palms, where the widow of Stonewall Jackson was presented, rapturous cheering greeted her, and in the midst of it General J. B. Gordon stepped forward and put his arms around her with something very like a hug. The crowd seemed to become delirious with joy. . . . The South was aflame with hero worship, but underneath all this was a new and broader patriotism. One heard it everywhere."

— The town of Poroscow, Russia, has been destroyed by fire, causing the death of twelve, and rendering about 3,000 persons homeless.

— The German cruiser "Geier" has sailed for Guatemala, to join Great Britain in a demonstration in behalf of the foreign creditors of that republic.

— Negotiations are under way for the consolidation of all the air-power vehicle companies in this country, into one big corporation, with a capital of \$200,000,000.

— The Evangelical Alliance of Boston, Mass., has provided for a regular preaching service on Boston Common during the summer, to be in charge of a committee representing all the evangelical churches.

— There are eighteen Baptist churches in France, with a membership of 1,295, and thirty-six preaching stations. Two missionaries have recently been sent to the Congo, and four others are at work in North Africa.

— A letter containing ten \$1,000 bills was recently left at the office of the American Board of Foreign Missions (Congregationalist), by an unknown messenger. An accompanying note said that the funds are to be used "by the board in whichever way, in their judgment, will best promote the interests of the Master's kingdom."

— A few days ago an old silver dollar, dated 1804, was presented by an unknown woman in payment of a bill in a dry-goods store in Racine, Wis. The clerk hesitated before taking it, but after investigation learned that it was quoted at \$500 in the banks. He sent it to Chicago, where it was sold for \$1,000. "Prove all things." First impressions are not always correct.

— A sheriff, with posse, near Edgemont, S. Dak., has just arrested several Indians for killing antelope contrary to the game laws. The Indians say there is no white man's law that can prevent them from killing their own deer. They will have to learn that in taking up the "white man's burden," white men give little consideration to "savages," even on their own territory.

— The Phoenix Bridge Company, Philadelphia, Pa., has received a contract from the Japanese government to build a large steel bridge for the Imperial Railway of Japan. It will be in six spans, 130 feet high, and will weigh more than 1,000,000 pounds. It will be one of the largest steel bridges ever contracted for by American builders, and one of the handsomest structures of the kind in the world. The bridge will be ready to ship by September 1.

— At Jersey City, N. J., a Sunday-school parade took place recently, on which occasion the Centenary M. E. Church School was escorted by its company of boy cadets, armed with rifles and swords. Four divisions paraded in different parts of the city, and were received by Mayor Hoos and prominent citizens. As well try to establish both the north and the south pole at the equator, as to unite a true church to civil power or any of its emblems.

— The long-predicted resignation of R. A. Alger, secretary of war, was tendered, it is thought, at the President's request, July 19. He will probably continue in the office till August 1. The recent alliance of General Alger with Governor Pingree, of Michigan, and the differences between him and General Miles, are the generally accepted reasons for his retirement. The President hopes, with a new secretary, to create peace in the War Department.

— It is now proposed, by H. Schaw, an English engineer, to do mine blasting by steam. A cartridge one and three-quarters inches in diameter, and three and one-half inches long, will be filled with water, the same to be raised to the boiling-point by means of electric wires. It will require about one and one-half minutes thus to burst the cartridge. In this way a sudden force of one and one-third tons will be exerted by the explosion. The great advantage of this new idea is that there will be no risk of ignition of fire-damp or coal dust in mines where it is used, as the electric circuit will be broken at the explosion of the cartridge.

— The commercial supremacy of the United States in Cuba is threatened by English capital. American investors who "were attracted by the brilliant prospects in Cuba at the conclusion of the war with Spain have been outbid by Englishmen, and syndicates which were formed to exploit railways, mines, sugar estates, and town improvements all over the island, have retired from the field." Englishmen now own practically all the railways of the island, the largest plantations, factories, and mercantile houses in the different cities. President McKinley is said to realize "that unless something is quickly done, the commercial supremacy of Cuba will slip through American fingers, and Americans will obtain only the empty honor of holding the political control of the island wrested from Spanish control."

— The delegates at the Peace Conference have condemned the explosive bullets known by the English as "dum-dum bullets." However, Major Sir John Ardagh, of the British delegation, declared that "Great Britain did not desire to use any projectile inconsistent with the principles of modern war," and that dum-dum bullets "should only be used against an uncivilized foe." The subcommittee to whom the consideration of the matter was referred, reported that they were in favor of prohibiting the use of explosive bullets. The report further says that "the only objection to the acceptance of the report came from the American and English delegations." Commenting, one paper says: "It is not usual to find Russia more humane than Anglo-Saxons." Why, it may be asked, should dum-dum bullets be used only against "an uncivilized foe"? Are the so-called "civilized" foes to be treated more humanely than the rest? or is it because the Anglo-Saxons are at present having quite a time with their "uncivilized" foes, and wish to use the swiftest, most effective, and most cruel method of extermination?

— A woman in Omaha, Neb., has invented a machine for darning stockings.

— A Chicago firm has taken the contract for supplying five thousand automobiles to be run in the streets of Paris.

— As a result of an industrial riot in Birmingham, Ala., three negro miners were killed, and one injured, July 15.

— The great profit in newspapers is shown by the fact that the Indianapolis, Ind., *News* was recently sold at auction for \$936,000.

— Fifty-seven internal revenue stamps of \$1,000 each were sold in one office in New York City one day last week. Fifty-three were taken by one person, who, it is supposed, procured them for stamping the certificates of the newly organized whisky trust.

— The Health Department of New York City recently seized 320,000 pounds of bananas, a part of the cargo of a boat that had just arrived. The fruit was pronounced unfit for human consumption, as it was baked and hardened by the heat. It is said to be the largest seizure of fruit that has been made this year.

— A year ago there were not thirty automobiles in America. Between the first of January and the first of May, 1899, companies with the enormous aggregate capitalization of more than \$388,000,000 have been organized, in New York, Boston, Chicago, and Philadelphia, for the sole purpose of manufacturing and operating these new vehicles.

— The astonishing spectacle of a wealthy son refusing to receive his father's body, which had been forwarded to him by the American Express Company, because there was a charge of twenty-three dollars on it, was seen in Columbus, Ind., last week. The son is worth \$50,000, most of which was received when the father, who mysteriously disappeared years ago, was declared legally dead, and the estate divided among the children. "Without natural affection!"

— Sunday morning, July 16, a local organization of the Knights of Labor ordered a strike on the Brooklyn Rapid Transit street-car lines. Eleven hundred motormen and conductors quit work at once, and did their best to cripple the company. Fourteen hundred police officers have been sent from New York City to enforce order, and a large number of arrests have been made. Wednesday the riotous conflict extended to Manhattan, and it is thought that the men on the Queen's County road may strike, out of sympathy. The strike seems to be a game of gambling Wall Street stock jobbers, as there is apparently no grievance.



## SPECIAL NOTICES

The annual meeting of the New York Conference and Tract Society will be held in connection with the camp-meeting at Hornellsville, September 7-17. Delegates should plan to be present the first day. Church clerks should send names of delegates to H. L. Bristol, 317 W. Bloomfield St., Rome, N. Y., without delay. G. B. THOMPSON.

The annual Conference of the Seventh-day Adventists of Missouri will be held in connection with the camp-meeting at Pleasant Hill, August 10-21.

The first Conference meeting will be held at 9 A. M., Friday, August 11. All delegates and others should be present at that time. Credentials of delegates should be sent L. W. Felter, 14 W. 5th St., Kansas City, Mo. W. A. HENNING, Pres.

At the next annual Ohio camp-meeting of Seventh-day Adventists, at Randolph Park, near Akron, Ohio, there will be an election of seven trustees to serve one year on the board of trustees for the Mt. Vernon Academy; also seven trustees will be elected to serve as members of the board of the Ohio Conference Association of the Seventh-day Adventist Church. Election to be held at Randolph Park, Aug. 7, 1899. R. R. KENNEDY, Pres.

### NEW YORK STATE CAMP-MEETING.

The State camp-meeting for New York is to be held at Hornellsville, September 7-17. The free use of the fair-grounds in one of the wards of the city has been secured. The Lord, in a most marked manner, guided us in the selection of the place for the meeting. We have a desirable site here. The city contains about twelve thousand inhabitants; and is easy of access from different parts of the State. The street-cars run from the station to the grounds, without charge.

We hope all will begin now to plan to attend. The district superintendent, Elder H. W. Cottrell; Elders S. H. Lane and A. F. Ballenger; Elder Jayne or Elder Evans, of the Foreign Mission Board; Professor Griggs, of South Lancaster academy; and a laborer from the sanitarium, are among those who have promised to come. Most of the Conference laborers will also be present. We may be able to announce other laborers later. We are expecting that showers of the latter rain will visit the people of the Lord at their annual convention. Let the youth and children be gathered. Study Joel 2:15, 16. The closing hours of probation hasten greatly, and let us not miss this opportunity of meeting with the people of the Lord, and being refreshed and strengthened for the conflict near at hand. G. B. THOMPSON.

### CAMP-MEETINGS FOR 1899.

DISTRICT ONE.			
Virginia, Alexandria,	Aug.	11-21	
Maine, Brunswick,	" 24 to Sept. 4		
Vermont, St. Johnsbury,	" 24 to " 4		
New York, Hornellsville,	Sept.	7-17	
" " (local), Canastota,	Aug.	10-20	
New England, Pawtucket, R. I.,	Sept.	15-25	
Pennsylvania (local), Greensburg,	Aug.	10-20	
" " " "	Sept.	7-17	
DISTRICT TWO.			
Alabama, Gadsden,	July 27 to Aug. 6		
Georgia,	Aug.	4-13	
North Carolina, Charlotte,	" "	11-20	
Cumberland Mission, Knoxville, Tenn.,	" 25 to Sept. 3		
Tennessee River, Milan, Tenn.,	" "	14-24	
DISTRICT THREE.			
Wisconsin (local), Waukesha,	Aug.	14-21	
" " " "	Sept.		
Ohio, "Randolph Park," Akron,	Aug.	3-14	
Indiana, Alexandria,	" "	10-20	
Illinois, Peoria,	" 24 to Sept. 3		
Michigan (State), Ionia,	Aug.	17-27	
" " (local), Manistee,	Sept.	8-17	
DISTRICT FOUR.			
Nebraska (local), Crawford,	Aug.	3-18	
* " (State), Seward,	Sept.	19-25	
" " (local), Alma,	Aug. 29 to Sept. 4		
Iowa (local), Southwestern, Malvern,	" "	15-21	
" " " " Northwestern,	" 29 to Sept. 4		
" " " " Northeastern,	Sept.	12-18	
" " " " Southeastern,	" 26 to Oct. 1		
DISTRICT FIVE.			
Texas (State), Waxahachie,	July 27 to Aug. 7		
Missouri, Pleasant Hill,	Aug.	10-21	
Colorado (State), Longmont,	" 24 to Sept. 4		
" " (local), Grand Junction,			
Kansas (State), "Riverside Park," Wichita,	Sept.	7-17	
" " (local), Abilene,	July 27 to Aug. 6		
Oklahoma, Kingfisher, O. T.,	Sept. 21 to Oct. 2		
DISTRICT SIX.			
Upper Columbia (local), Baker City, Ore.,	Sept.	14-25	
Montana, Basin,	July 27 to Aug. 9		
" " Woodside, Bitter Root Valley,	Aug.	14-21	
California (local), Arcata, Humboldt Co.,	July	13-30	
" " " " Santa Ana,	Aug.	10-27	
" " " " Santa Barbara,	Aug. 31 to Sept. 17		
" " " " Santa Rosa,	Oct.	5-	
" " " " Visalia,	Oct. 19 to Nov. 5		

If any corrections should be made in this list, kindly notify us. As soon as arrangements are perfected for holding camp-meetings not mentioned above, please send in particulars, that we may publish them. L. A. HOOPES, Sec. Gen. Conf.

\*Preceded by workers' meeting.

### WAUKESHA CAMP-MEETING.

THE Waukesha (Wis.) camp-meeting will be held August 14-21, instead of August 7-14, as previously reported. This will be an important meeting, and we hope for a large attendance. Waukesha is only eighteen miles from Milwaukee, with which it is connected by two railroad lines and one electric road. It has twelve thousand inhabitants, and is surrounded with a fine country. We feel sure that a rich blessing is in store for those who attend this gathering. WM. COVERT.

### PENNSYLVANIA LOCAL CAMP-MEETING.

THE first local camp-meeting of the summer and fall will be held at Greensburg, Pa., August 10-20. The camp will be at Electric Park, about one mile from the court-house on the Electric Street Railway. Those coming on the railroad should take the street-car at the station at Greensburg, and transfer in front of the court-house for Electric Park, paying only one fare; or go about two blocks from the station to the court-house, and take the street-car for the camp-ground. Street-cars leave the depot every half-hour, and leave the court-house every fifteen minutes.

Greensburg is the county seat of Westmoreland County, and has a population of twelve thousand. With the exception of a two-weeks' meeting, and thousands of dollars' worth of our publications sold by our canvassers, this county has had no labor by our people. Elder S. H. Lane, with other good help, will be present. Our brethren in the western part of the State, in a radius of one hundred miles of the meeting, should make special efforts to attend; also those who could not attend the Warren camp-meeting. Bring your neighbors and your children. The first meeting will be Thursday night, August 10. Let everybody come. Baggage will be taken from the station to the camp-ground and returned for twenty cents for each trunk, but all must bring checks to camp-ground, or deliver them to our agent at the station. See *Keystone Gleaner* for further particulars about railroad rates, etc. Order tents at once of M. M. Lee. R. A. UNDERWOOD.

### NOTICES.

WANTED.—Seventh-day Adventist machinists, good lathe hands especially. Address W. R. Donaldson, 341 Wabash Ave., Chicago, Ill.

WANTED.—A good painter. Battle Creek College can give work to a first-class painter, sufficient to pay his entire way through school next year. A steady, earnest Christian Seventh-day Adventist desired. Address immediately, as the painter is needed now, E. A. Sutherland, Battle Creek College, Battle Creek, Mich.

### PUBLICATIONS WANTED.

THE following persons desire late, clean copies of our publications, post-paid:—

M. V. Boyd, Temple, Tex.

Elder M. W. Lewis, W. Rome, Ga., *Signs, Sentinel*.

E. A. Mitcheltree, Cincinnati, Iowa, *REVIEW, Signs, Sentinel-Little Friend*.

Eva Anderson, Matron Rescue Home for Girls, 501 E. Fair St., Atlanta, Ga.

P. M. Howe, Hamilton, Ontario, *REVIEW, Signs, Sentinel Good Health, Gospel of Health*.

Mrs. Elinor I. Larch, Staunton, Va., *REVIEW, Sentinel, Instructor*, and any others except *Signs*.

Miss E. Hamilton, 346 Public Square, Nashville, Tenn. *Christian Educator*, Sept., Oct., Nov., Dec., 1897; *General Conference Bulletin*, No. 8, 1899.

S. S. Crow, Pine Knot, Ky., *Signs, Sentinel*, health and missionary literature; desires to exchange a German copy of "History of the Sabbath" for one in English.

## Obituaries.

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

SILVERNAIL.—Died near Ohagrin Falls, Ohio, Sister Lizzie Silvernail. Her death was a glorious triumph of faith. The text, at her request, was Rev. 22:14. W. S. CHAPMAN.

GARVIN.—Died at Eustis, Fla., June 24, 1899, of rheumatic complications, George R. Garvin, in the sixty-sixth year of his age. He received present truth in 1867 through reading. A. C. BRD.

GILLOTZ.—Died at Detroit, Mich., June 23, 1899, of consumption, Brother George Gilloz, in the twenty-ninth year of his age. He was an active missionary worker, although unable to go outdoors for seven years before his death. H. M. KENYON.

FISHER.—Died at Alden, Mich., June 20, 1899, Sister L. Fisher, aged 63 years, 4 months, 17 days. She had been a member of the Seventh-day Adventist church at Alden about ten years. Funeral services were conducted by the writer. JOHN IRWIN, JR.

THURBER.—Died at Dayton, Ohio, July 1, 1899, of consumption, Mrs. Jennie Thurber, in the fifty-first year of her age. Sister Thurber united with the Seventh-day Adventist church in 1887, and continued a faithful member until her death. J. G. WOOD.

PARSON.—Died at Keene, Tex., May 23, 1899, of cancer and tuberculosis, Clintie Parson, aged 12 years, 1 month, 4 days. He sleeps in Jesus. At his request, Elder Greer made a few appropriate remarks at the funeral, taking for a text, Job 14. E. M. GIDDINGS.

FREUND.—Died June 23, 1899, from injuries received, John Freund. He accepted the truth fourteen years ago, and has since been earnest in the Scandinavian work in Chicago. Funeral service was conducted by the writer, using as a text Job 14:14. L. D. SANTEE.

HAULEY.—Died at Detroit, Mich., July 3, 1899, Minnie A. Hauley, daughter of Brother and Sister Watson Hobson. The remains were taken to the home of her parents, near Clare, Mich., where funeral services were conducted by the writer. Text, James 4:14. J. C. HARRIS.

BOOTH.—Died June 8, 1899, of typhoid pneumonia, Sister Nancy Booth, aged 23 years. She accepted the truth in 1895. Her helping hand will be greatly missed by her husband and three small children. Words of comfort were spoken by the writer, from Rev. 14:12-14. H. F. RANDOLPH.

GRIFFIN.—Died at Star of the West, Ark., June 20, 1899, of congestive chill, our twelve-year-old daughter, Irene. She professed religion last January, and was striving to live for the Lord. Words of comfort were spoken by Brother Allen Meek, from 1 Thess. 4:13-18. H. CLAY GRIFFIN.

REAMS.—Died at Edenville, Mich., June 23, 1899, Jeremiah J. Reams, aged 52 years. He accepted present truth in 1882. After a long sickness he passed away, with a firm faith of having a part in the first resurrection. Words of comfort were spoken by the writer, from 1 Cor. 15:53-55. J. C. HARRIS.

COOMBS.—Died at the home of her daughter, Mrs. Elvira Glenn, in Louisville, Ky., March 30, 1899, my beloved mother, Mrs. Susan Coombs, aged 75 years. For almost a quarter of a century she had faithfully walked in the light of "this precious truth," as she often called it. Although her last days were days of great suffering, she was enabled to rejoice on account of the special presence of the Saviour. Comforting words were spoken by Elder W. H. Saxby, from 1 Thess. 4:13-18. MRS. T. A. POTTER.

NICHOLS.—Died June 19, 1899, after nine days' illness with acute congestion of stomach and bowels, near Sanford, Tenn., Sister Lutia Nichols, in her sixty-fifth year. From Benton Harbor, Mich., she came to this place with her husband, Joseph Nichols, last November. These aged servants of the Lord had cast their lot with their son-in-law and daughter, Brother Geo. M. Powell and his wife, who came as missionaries to this Southern field two years ago, to labor among the colored people. Sister Nichols, who accepted the message in 1882, fell asleep in bright hope of the first resurrection. S. BROWNSBERGER.

STEWART.—Died at Battle Creek, Mich., of pulmonary and intestinal tuberculosis, Sister Agnes Paton Stewart, sister of Dr. Stewart, aged 24 years, 6 months. She had been afflicted for some time, and came to the Sanitarium, hoping treatment would restore her to health again; but all that loving hands and tender care could do was of no avail. She was perfectly resigned to the will of the Lord, telling those who called to see her that if it was the Lord's will that she be restored, she would be glad to have it so; but if not, "his will be done." She quietly and peacefully fell asleep, Sabbath, May 27, and was laid to rest in Oak Hill Cemetery until the Life-giver comes. The writer attended the funeral, speaking words of comfort from 1 Thess. 4:13-18. A. J. BREED.

# HAVE YOU READ

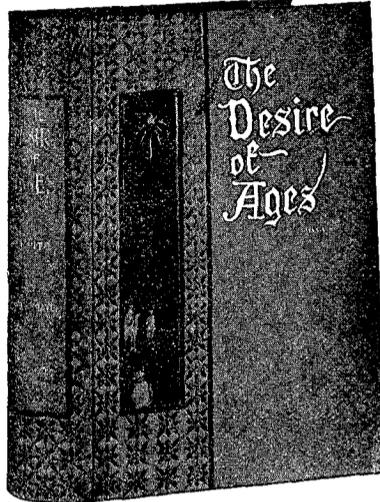
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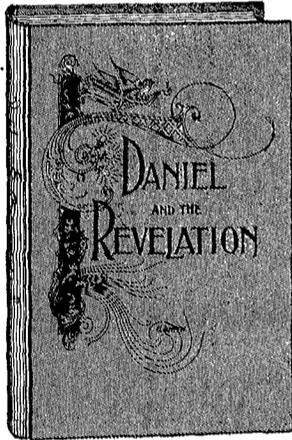
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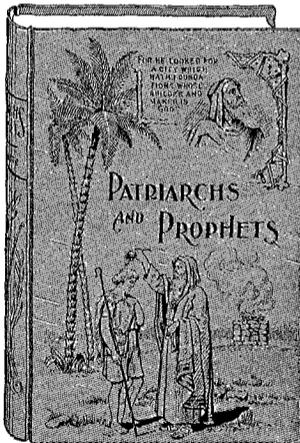
The first chapter of this wonderful book is entitled “Why Sin was Permitted,” and shows that “God is love.” “His nature, his law is love. It has been, and ever will be.” It tells how sin came into existence, and why permitted to continue. “It could not be made to appear the evil thing it was until fully developed.”

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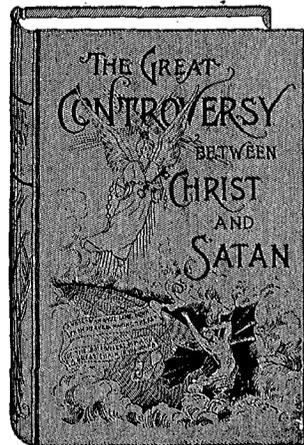
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## “A Woman-Ministry.”

We are pleased to announce that Sister S. M. I. Henry's new tract, “A Woman-Ministry, or the Gospel in the Home,” is now from the press.

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No. 5, Pacific Express, to Chicago, with sleeper....		12.55 A. M.
No. 75, Mixed, to South Bend.....		7.30 A. M.
Nos. 11 and 75, daily, except Sunday. Nos. 1, 3, and 5, daily.		

### EAST-BOUND FROM BATTLE CREEK.

No. 10, Mail & Exp., to Pt. Huron, East, and Detroit.....	3.45 P. M.
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No. 6, Atlantic Exp., to Pt. Huron, East, & Detroit.....	2.25 A. M.
No. 8, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East.....	6.50 A. M.
No. 74, Mixed, to Durand (Starts at Nichols).....	7.35 A. M.
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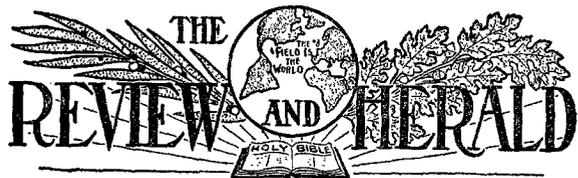
## MICHIGAN CENTRAL

“The Niagara Falls Route.”

Corrected January 29, 1899.

EAST.	8	12	6	10	14	20	26
	*Night Express.	†Detroit Accom.	Mal & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ao'm't'n.	*Ad'ntic Express.
Chicago.....	pm 9.35		am 6.50	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.45	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		am 2.30
Kalamazoo.....	2.10	am 7.15	12.01	2.00	6.32	pm 6.00	4.10
Battle Creek.....	3.00	7.56	12.50	2.42	7.28	6.43	5.00
Marshall.....		8.25	1.20	3.09	7.51	7.10	5.27
Albion.....	8.50	8.50	1.45	3.30	8.11	7.30	5.50
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.30
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		8.47
Falls View.....					am 5.18		pm 4.13
Susp. Bridge.....					5.58		4.33
Niagara Falls.....					5.58		4.43
Buffalo.....				am 12.20	6.45		5.30
Rochester.....				3.13	9.55		8.40
Syracuse.....				5.15	pm 12.00		10.45
Albany.....				9.05	4.20		am 2.50
New York.....				pm 1.30	8.15		7.00
Springfield.....				12.16	8.34		7.40
Boston.....				8.00	11.30		10.34
WEST	7	15	3	5	23	13	27
	*Night Express.	*N.Y. Bos. & Chl. Sp.	†Mail & Express.	*News Express.	*Weste'n Express.	†Kalam. Accom.	*Pacific Express.
Boston.....					pm 3.00		pm 6.00
New York.....		am 10.30			6.00		am 12.10
Springfield.....		pm 1.00			am 2.10		pm 12.25
Rochester.....		8.45			4.15		pm 2.25
Buffalo.....		10.55			5.35		pm 3.50
Niagara Falls.....		am 1.05			6.13		4.32
Falls View.....					6.49		5.05
Detroit.....	pm 8.20	am 7.55	am 7.15		pm 12.40	pm 4.35	am 12.30
Ann Arbor.....	9.43	9.10	8.40		1.38	5.45	am 12.30
Jackson.....	11.15	10.10	10.30	am 3.45	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.25	pm 12.03	5.00	3.50	9.08	3.00
Kalamazoo.....	1.40	pm 12.01	1.10	5.40	4.28	10.00	3.35
Niles.....	3.15	1.22	3.15		6.00		5.05
Michigan City.....	4.28	2.18	4.30		7.00		6.01
Chicago.....	6.30	3.55	6.35		8.55		7.50

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.  
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BATTLE CREEK, MICH., JULY 25, 1899.

JULY 17 Japan stepped into the position of recognized "equality in every respect," in the family of all the great nations.

It is now the rainy season in the Philippines, and *twenty inches* of rain fell in the first two weeks of it. The cooks in the soldiers' camps have to move in water up to their knees to do their work.

THE pope now claims all the honor of originating the czar's Peace Congress; and the failure of the congress to assure peace, he attributes wholly to the fact that the papacy was not allowed to be represented there.

IN Paris there is sitting a court of arbitration between Venezuela and Great Britain. The opening speech before the court was made by Sir Richard Webster, Attorney-General of Great Britain. And his speech was so long that it took him four hours a day for *three weeks*, to make it.

ONE of the most intelligent papers in the United States remarks, "The times seem to be ripe for an awful European war. The chief influence that keeps the sword in its scabbard, though its hilt is warm in the grasp of alert leaders, is the sincere dread of the war summons, which is felt in the soul of all sovereigns." Thank the Lord that the angels still hold the winds of national commotion.

THE London correspondent of *Harper's Weekly* spent the last week in June in Paris, studying the French situation, and he writes that "there is a nameless sense of unrest in the land. The traders yearn for a deliverer, they care not who. Anything may happen. Civil government is in a perilous condition. The injustice and cruelty of public opinion recall the days of the Terror. Nothing but her impotence against the military preparations of Germany and the naval strength of England prevents an explosion."

THE London correspondent of *Harper's Weekly* says that in London "speculation has begun as to whether the United States, in the long run, will find the game worth the candle of holding and governing their new Eastern possessions;" that it will cost the United States eighty million dollars a year; that "Great Britain enjoys, and is likely to enjoy, the lion's share of the benefits from the lavish expenditure of American life and treasure in the conquest of a group of islands principally remarkable for the vileness of the climate and the turbulence and bigotry of their half-nude population;" "that the United States should pour out life and treasure, like water, for the benefit of the world, is entirely in accordance with British ideas;" and that "tropical countries that do not pay the cost of conquest and administration debilitate the mother country."

"TWO SYNDICATES, one including the richest and most powerful men in England, the other representing the largest financial interests in the United States, have combined to build more than two thousand miles of railroad in China, and are seeking the combined support of the United States and British governments to compel China to carry out certain contracts and concessions." There is in that statement a great load of meaning.

THE *Northwestern Christian Advocate* says that "no man can tell just when the final explosion will come in the Balkan Peninsula, and be the signal for the partition of Turkey in Europe." And when that comes, it will not be long till the water of the Euphrates will be dried up, that the way of the kings of the East may be prepared. And remember that when "the kings of the East" do come up, they are "the kings of the earth and the whole world," and they come to "the battle of that great day of God Almighty." All things are ready. Are you?

THE four articles in reply to Rev. R. A. Torrey, of the Moody Bible School, Chicago, on the Sabbath, which were published in the REVIEW AND HERALD a short time ago, are now printed in tract form, and are ready for orders. The four articles, "Should Not Christians Keep the Sabbath?" "Out of Egypt Have I Called My Son," "The Sabbath in the New Testament," and "God's Sign; or Christ in the Sabbath and the Sabbath in Christ," are all printed in one tract of thirty-two pages, envelope size. There were a large number of requests made, that these articles should be issued in tract form. It is now done, and we hope that all will give it the widest circulation possible. Chicago especially ought to be filled with them. The tract is *Words of Truth Series*, No. 20, and is entitled, "Should Not Christians Keep the Sabbath?" Let the tract societies, librarians, and individuals send in their orders for the tract, and put it before the people everywhere. Price, two cents a copy.

AFTER a long struggle against an unfair censorship of the press, eleven American correspondents in the Philippines have made a public statement from Hong-Kong, which they were not permitted to make from Manila. This has been cabled by the Associated Press for publication in all the papers in the United States. They unite in saying that "the people have not received a correct impression of the situation in the Philippines." The censored despatches, these men say, "have presented an ultra-optimistic view, which is not shared by the general officers in the field, incorrectly represent the existing conditions among the Filipinos, and err in the declaration that 'the situation is well in hand.' The censorship has compelled us to participate in this misrepresentation, by excising or altering uncontroverted statements of facts, on the plea, as General Otis said, that 'they would alarm the people at home.'" Among the suppressions are "hospital reports, field operations in the event of failure, heat prostrations, and complete reports of the situation."

In speaking of these correspondents and their protest, a prominent Washington official says, "They are liable to court-martial if they

transgress too far"! From all of this it would seem that regard for liberty and its blessings is not expanding quite as fast as is the territory, the power, and some other things under the new policy of expansion of the United States.

TWO WEEKS ago we printed the following paragraph in the REVIEW:—

The loose subscription order blank that has been slipped into your REVIEW this week, is *not* to remind you that your subscription is about to expire, nor for anything of that kind. We simply thought it would be a good thing for you to use it in getting *one new* subscriber for the REVIEW. In working to this end among your friends and neighbors, you will be doing veritable missionary work; for it is an acknowledged fact that no person who is honest in heart can long read our church paper without becoming a Seventh-day Adventist. So please take this matter to the Lord in prayer, and see what you can do to introduce the REVIEW in your neighborhood.

As that note says, we enclosed in each copy of the REVIEW a loose subscription order blank for each subscriber to hand to a neighbor for that person to use in sending in his name as a new subscriber. But instead of reading that note, and doing what we asked, numbers of subscribers have written to this Office, informing us that they had already renewed their subscription, some time ago, or that their subscription was not near to expiration, etc. We would therefore renew our request that our subscribers will please read the REVIEW AND HERALD.

By the way, if you find a blank enclosed in your REVIEW *this* week, it is to inform you that *your own* subscription expires in the month of August, and that you can use the blank for sending in your *own name* in renewal.

PPPP YOURS EXPIRE IN AUGUST PPPP

PLEASE do not forget to notice whether your subscription expires in August; and if it does, do not neglect to renew without delay. You can renew through your tract society, as well as direct, if you choose.

If the yellow address label on the first page of this REVIEW, or on the wrapper, reads, "August, '99," like this,—

John Brown 22/23

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