

The Advent REVIEW AND HERALD And Sabbath

Mc Emma E Craig 20302
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NO. 34

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

VOL. 76, No. 34.

BATTLE CREEK, MICH., AUGUST 22, 1899.

WHOLE No., 2338.

The Review and Herald,

ISSUED WEEKLY BY THE

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

Terms, in Advance, \$1.50 a year.

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

REVIEW & HERALD, Battle Creek, Mich.

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

RESTING AT LAST.

ELDER L. D. SANTEE.
(Princeton, Ill.)

SEEK not to stay the swift course of the years,
Pouring their tides in the valley of tears;
Grieve not that seasons pass swiftly away,
That spring blossoms perish by autumn's decay;
Mourn not for roses now faded and dead;
Sorrow not now for the Junes that are fled;
Ever remember, while time hastens past,
There is rest for the weary — glad resting at last.

Mourn not if loved ones turn coldly away,
If clouds often shadow the beautiful day;
Weep not for hands that were clasped in your own,
For heads that are lying low under the stone,
For loving hearts resting at peace 'neath the sod,
For dear ones awaiting the call of their God:
Ever remember when sorrows o'ercast,
There is rest for the weary — glad resting at last.

Ah! there's a home where the weary shall rest,
Where glory is gilding the isles of the blest,
Where sweet flowers blossom in beauty untold,
Where the Shepherd shall gather the lambs to his
fold;
And all of the sorrows the swift years unroll
Bring nearer the resting, the home of the soul;
When the darkness of earth and its sorrows are past,
There is rest for the weary — sweet resting at last.

In the green fields of Eden is rest, long and sweet,
For the sorrowful heart and the journey-worn feet,
When the burdens of life are forever laid down,
And the cross is exchanged for a robe and a crown.
Ah! then is forgotten the valley of tears,
The tempests of earth, and the winter of years:
In fulness of joy, that forever shall last,
There is rest for the weary — sweet resting at last.

THE SALT OF THE EARTH.

MRS. E. G. WHITE.

In his teachings, Christ likened his disciples to objects most familiar to them. He compared them to salt and to light. "Ye are the salt of the earth," he said; "ye are the light of the world." These words were spoken to a few poor, humble fishermen. Priests and rabbis were in that congregation of hearers, but these were not the ones addressed. With all their learning, with all their supposed instruction in the mysteries of the law, with all their claims of knowing God, they revealed that they knew him not. To these leading men had been committed the oracles of God, but Christ declared them to be unsafe teachers. He said to them, Ye teach for doctrine the commandments of men. "Ye do err, not knowing the Scriptures, nor the power of God." Turning from

these men to the humble fishermen, he said, "Ye are the salt of the earth."

Christ's own character was to be represented in his disciples. They were to bear the gospel to the world. They were to be doers of the word that they presented, which was to be to them and to others a savor of life unto life. From them was to go forth a message, illuminating in its influence, and saving in its power.

By these words of Christ we gain some idea of what constitutes the value of human influence. It is to work with the influence of Christ, to lift where Christ lifts, to impart correct principles, and stay the progress of the world's corruption. It is to diffuse that grace which Christ alone can impart. It is to uplift, to sweeten, the lives and characters of others by the power of a pure example united with earnest faith and love. God's people are to exercise a reforming, preserving power in the world. They are to counter-work the destroying, corrupting influence of evil. By pen and voice they are to uplift before men the One who came to seek and to save that which was lost.

The Jews were familiar with the figure of the salt, and there was in the words of Christ that which commended his principles to his hearers. "If the salt have lost its savor," he said, "wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men." This was the condition of the Jewish nation. The salt was there, but it was useless. It could do no good to any one. This represents those who have once accepted Bible truth, who have once understood what it means to be as the salt with its saving properties, but who have lost their connection with Christ. They possess in themselves no saving qualities. They are critics, accusers of the brethren, as was the first apostate. They do not seek to enlighten and save their fellow men. These persons are useless as far as truth and righteousness are concerned, and are fit only to be treated as the salt that has lost its savor.

Christ presents before us true religion. He reverses the decisions of ages, and shows that true knowledge is in direct opposition to the opinions of men. The work of the people of God in the world is to restrain evil, to elevate, to purify, and to ennoble mankind. The principles of kindness and love and benevolence are to uproot every fiber of the selfishness that has permeated all society and corrupted the church. Then the Lord God Omnipotent can reign, and the Spirit of Christ will be an abiding influence in the life. If men and women will open their hearts to the heavenly influence of truth and love, these principles will flow forth again, like streams in the desert, refreshing all, and causing freshness to appear where now are barrenness and dearth. The influence of those who keep the way of the Lord will be as far-reaching as eternity. They will carry with them the cheerfulness of heavenly peace as an abiding, refreshing, enlightening power.

Again, there is to be an open influence. Christ says, "Let your light so shine before

men, that they may see your good works, and glorify your Father which is in heaven." Christ exercised mercy, tenderness, and compassion, that he might bless suffering humanity. He worked to restore the physical and the moral image of God in man. In this work man is to be a laborer together with God. Physical and moral health and spiritual light are to be communicated from the mighty Healer.

The light that shines from those who receive Jesus Christ is not self-originated. It is all from the Light and Life of the world. He kindles this light, even as he kindles the fire that all must use in doing his service. Christ is the light, the life, the holiness, the sanctification, of all who believe, and his light is to be received and imparted in all good works. In many different ways his grace is also acting as the salt of the earth; whithersoever this salt finds its way, to homes or communities, it becomes a preserving power to save all that is good, and to destroy all that is evil.

True religion is the light of the world, the salt of the earth. Christian parents, will you consider that the salt possesses saving virtues for your family? There are to be no loud-voiced commands in the home. Let nothing come forth from your lips that is unkind and exasperating to your children. These children receive their first lessons from their father and mother; and no harsh, severe, gloomy representation should be given them. The love of Christ is to fashion their characters. Manifest the meekness and gentleness of Christ in dealing with the wayward little ones. Bear in mind that they have received their perversity as an inheritance from the father or mother, and be patient with the children who have inherited your own traits of character.

Be firm and decided in carrying out Bible instruction, but never give way to passion. Bear in mind that when you become harsh or unreasonable before your little ones, you teach them to be the same. God requires you to educate your children, bringing into your discipline all the generalship of a wise teacher, who is under the control of God. If the converting power of God is exercised in your home, you yourselves will be constant learners. You will represent the character of Christ, and your efforts will please God. Never neglect the work that should be done for the younger members of the Lord's family. You, parents, are the light of your home. Let your light shine forth in pleasant words, in soothing tones. Then angels will be in your home; and the discipline you give your children will go forth in strong, clear currents to the world. Your children will carry with them the precious influence of their home education. Then work in the home circle, in the first years of the children's lives, and they will carry into the schoolroom and into the world an influence that will be a savor of life unto life.

When the church shall understand her relation to the world, active personal work will be done. As a people, we are responsible for the souls that are perishing out of Christ. Every

soul who is joined to Christ should be a living, active agency to represent him. He is to be a saving power in a perishing world. Souls are crying, "Send us help. We are thirsting for the waters of salvation. We are starving for the bread of life." Will our church-members feed upon the word of life, and feel no burden to carry the truth to those who sit in the darkness of error? Do Christ's followers have no conception of the infinite price that has been paid to ransom these souls from the power of Satan? There is need of a strong and united influence to co-operate with the Captain of our salvation in taking the spoil from the power of the enemy, and making men and women free in Christ. Shall we not every one seek to stimulate others to work for fallen man? Pray earnestly, unitedly, perseveringly, for spiritual power. The fountain of grace and knowledge is ever flowing. It is inexhaustible. It is from this abundant fulness that we are supplied.

Every one has talents of value to be used in winning souls to Christ. But many who claim to be disciples of Christ have no real connection with God. They do not go forth in service. They possess no Christlike attributes. The salt has lost its savor. Men who have never experienced the tender, winning love of Christ in the soul can not lead others to the fountain of life. But if the love of Christ is abiding in the heart, it will prove a powerful, working agency. It will be revealed in the conversation, in the tender, pitiful spirit, in the efforts made to uplift the souls with whom we are brought in contact.

The dissemination of the truth of God is not confined to a few ordained ministers. The truth is to be scattered by all who claim to be disciples of Christ. It must be sown beside all waters. There is danger for those who do little or nothing for Christ. The grace of God will not long abide in the soul of him who, having great privileges and opportunities, remains silent. Such a man will soon find that he has nothing to tell. If church-members would realize what their account has been, and still is, they would deny self. They would lift the cross. They would seek to save the souls that are perishing. They would go forth with weeping, bearing precious seed in love, that they might come again with rejoicing, bringing their sheaves with them.

GOD'S ORDER WITH HIS GIFTS.

J. N. LOUGHBOROUGH.

In considering the manifestation of the gifts of the Spirit, it is well to keep in mind the order of the development of the gifts, as the Lord has marked it out in his word. This will aid in deciding whether a professed manifestation of the prophetic gift is genuine, or whether it is from a false source. Paul refers to this order in his letter to the Corinthians, where he says, "God hath set some in the church, first apostles, secondarily prophets." 1 Cor. 12:28.

When we look at the apostle's statement respecting the relation of these gifts in the gospel work, we shall see at once why this order is observed. When comparing these gifts, he says: "Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe." 1 Cor. 14:22.

From this statement it is evident that the Lord's order is that his special messages to the world shall be brought forth from his word; and accordingly he moves men to search the Scriptures, and to go forth as apostles, burdened with the Lord's messages, proclaiming them from the Bible, which has stood the test

of ages. All ministers are not classed as apostles; but that term seems to be applied to those who lead out in a reform, or a new development of gospel truth. As believers are raised up, the gift of prophecy comes in, "secondarily," accomplishing its part, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:12.

When a movement claims as its chief foundation a professed gift of prophecy, and teaches, on the strength of such manifestation, things contrary to the Bible, we may conclude at once that such manifestation is not one of the Lord's gifts; for in the genuine the gift of prophecy does not take the precedence of the word of the Lord, but comes in "secondarily," inculcating that word.

We have a striking illustration of the Lord's manner of working in the case of Cornelius, as recorded in the Acts of the Apostles. An angel of God appeared to him, and gave him a vision in his own house. That angel knew the facts of the gospel. He was sent to minister for one who was an heir of salvation. In giving Cornelius a vision, he assured him that his devotions and consecration were accepted by the Lord. He did not preach the gospel to him, but told him to call for Peter, who was lodging with Simon the tanner, at Joppa. Peter came, and from the Scriptures proclaimed to Cornelius the gospel of Christ.

The work of Sister E. G. Harmon, under the guidance of the prophetic gift, from January, 1845, to the spring of 1846, almost eighteen months, was with the "believers" in Christ's near coming, with whom she had previously associated. After the close of the twenty-three hundred days (Oct. 22, 1844), until the cause of their disappointment and the nature of the event that then occurred should be understood, there would be danger of the believers drifting into erroneous views, or giving up entirely their past experience. Her message to such was, "The past movement was of God." "Hold fast your faith. The Lord has still a work for his people. Study the Bible, search the Word, and you will find the light."

This is in harmony with the Lord's plan; to have his special messages in their time brought forth from his word, and the gift of prophecy come in "secondarily," to confirm and build up the believers.

While Sister Harmon was busily engaged in one part of New England, Brother Joseph Bates, who was consecrated to God, and was a man of great faith (not then acquainted with Sister Harmon), was working in another part, bringing forth from the Scriptures the light of the Sabbath truth and the third angel's message. His work was to raise up believers in these truths. In fact, it was from him that, in 1846, both Sister Harmon and Brother James White received the Sabbath truth. She never had a vision on the Sabbath question until after the Bible evidence for the Sabbath had been given her by Elder Bates.

In the fall of 1846 (after Sister Harmon's marriage to Elder James White), as believers in the third message and the Sabbath were raised up, the Lord's time came for the gift of prophecy to be connected with the third message. Elder Bates became fully convinced that the manifestations of Sister White were from heaven. From that time this prophetic gift has acted its part for "believers," "for the work of the ministry," and for the "edifying [building up] of the body [church] of Christ." So we say of the gift of prophecy, as connected with the third angel's message, that it started right, and has wrought in a manner in harmony with God's order of placing his gifts in the church.

ABUNDANCE, like want, ruins many.

RECOMPENSE.

It is not given us all to trace a name
In living letters on the scroll of fame.
Obscure our lot; the world may never know
Where our lines lie, yet we expand and grow
Into the higher life. It sounds not much to say
But this: I did perform, from day to day,
The best I could, the task that near me lay.
The path of duty oft is toil and pain,
But God is good. We suffer not in vain.
All toil requited, ours will be the gain.
Trust to the Father to inscribe the name,
Often on earth unknown, upon the scroll of fame.
—Selected.

RESULTS OF REJECTING LIGHT.

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

THAT we are living in the last days is a fact attested by a multitude of signs and conditions coming from many and varied sources. Aside from the great sign-boards of prophecy, and the social and commercial unrest that has seized the world, a significant hardness of heart and dulness of conscience seem to be settling down over many persons.

In my work in the slums of Chicago, I have especially noticed this within the last six or eight months. Men and women whom we counted hopeful cases, those whose eyes were filled with tears when they heard the story of Jesus and the cross,—these same persons have suddenly and strangely developed a hardness of heart and a carelessness of deportment that are terrible to behold. Even the unconverted police officers say that a peculiar sort of abandon and recklessness are taking possession of a certain class of men and women in the slums.

To my mind these conditions indicate that men and women, having received light, and having persistently refused to walk in it, are closing their probation; they are deliberately rejecting the only power that could possibly lead them to future repentance. As I see this change wrought so quickly, even in the hearts of those already sunk so low in sin, I am reminded of a statement made by Sister White, in the *Signs of the Times*, Oct. 27, 1898: "Many whose characters are now being weighed in the balances of the sanctuary are pronounced wanting, because they do not bring the truth into the practical life."

Another condition that has impressed me very peculiarly is the singular manner in which many have been converted during the last few months. A short time ago a man came into the Life Boat Mission, and during a testimony meeting rose, and said: "Friends, I praise God that he has saved me. He didn't save me in a mission, either. It was out on the street, while I was sitting on the curbstone, that the work was done for me. I had heard somewhere that Jesus saved sinners,—any kind of sinners,—and I made up my mind, while sitting on that curbstone, to try him. I told him so, and asked him to save me right there, and I thank God that he did it." Thus we see, in contrast with the terrible indifference that is seizing many, a spirit of seeking God on the part of others who have had little light, and of course little opportunity to know the way of salvation. While men and women are searing their consciences, as it were with a hot iron, the Lord is doing a special work in the hearts of those who sit in darkness, and have had no light to reject.

Let us make sure that we are walking in every ray of light that has shone upon our pathway. To neglect or reject light in these solemn times is a perilous thing. The process of rejecting light is a process of closing our own probation, step by step. In this time, when darkness covers the earth and gross darkness the people, let those who profess the truth be indeed children of the light, children of the day.



LOOK AND LIVE.*

DAVID PAULSON.

AS HAS already been mentioned so forcibly in the previous hour, the reason the gift of Christ's righteousness seems to us to be such an unreal thing is because the fact that Christ actually bore our sins, that they were really laid on him, that he actually felt the guilt, and that they were really punished in him, seems altogether too much like a make-believe transaction. The imputing of our sins to Jesus was no child's play arrangement, but, as was said, it is a fearful and glorious fact. There is a tremendous reality in anything Christ undertakes,—not only in what he bore on the cross, but what he bears even now. Those who backslide to-day crucify the Son of God afresh, and put him to an open shame. Heb. 6:6. That is a present reality. The man who sins is piercing Christ even now. We have a high priest who is touched with the feeling of our infirmities.

When we appreciate that our sins cause the heart of Christ pain even now, then faith in Christ will not act as an opiate, causing us to be careless and indifferent, but will act as a tonic and stimulant to prevent us from bruising our best Friend.

As we are repeating the history of the children of Israel, and as the account of their experiences was written particularly for the last generation, it is well for us to study every detail that God has given us. In the terrible wilderness where they wandered, serpents abounded on every hand, but the restraining power of God kept them from the camp.

"When the children of Israel were on their journey through the wilderness, the Lord protected them from the venomous serpents; but there came a time when, because of Israel's stubbornness and impenitence and transgression, the Lord removed his restraining power from these reptiles, whose deadly sting killed many. Then it was that the brazen serpent was uplifted, that all who repented and looked to it in faith might live. In the time of confusion and trouble, such as never was since there was a nation, the uplifted Saviour will be presented to the people in all lands and in all places, that all who look may live. In view of the terrible crisis before us, what are these doing who claim to believe the truth?"—*Unpublished Testimony*.

No doubt there were many in the camp who had lived so near to God that they were not to blame for the appearance of the serpents; yet in spite of all this, they had to gain a new experience—they had to look at the uplifted serpent, or perish, like the rest. We have now reached a stage in the world's history when, on account of the prevailing iniquity, God's restraining hand is being withdrawn from the elements. Old diseases begin to have a sting-like severity, and new and unheard of difficulties and perils are about to arise. Our past experience will not suffice us. We will have to see the uplifted Saviour as never before. We must recognize Christ as the complete Saviour, both spiritually and physically. In his own body

he bears the transgression of every son and daughter of Adam. This is just as true physically as spiritually; for "in all their affliction he was afflicted." Isa. 63:9.

"Not a sigh is breathed, not a pain felt, not a grief pierces the soul, but the throb vibrates to the Father's heart." "Christ feels the woes of every sufferer. When evil spirits rend a human frame, Christ feels the curse. When fever is burning up the life current, he feels the agony."—*"The Desire of Ages,"* pages 356, 823.

Christ is so closely connected with all human beings that he suffers with them the misery that they bring upon themselves, and he suffers as much more than they as his nature is more sensitive than theirs. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. In other words, "Christ was treated as we deserve, that we might be treated as he deserves. He was condemned for our sins, in which he had no share, that we might be justified by his righteousness, in which we had no share."—*Id.*, page 25.

"All our transgressions are transferred to Christ. While he who knew no sin was made sin for us, and the sinless is accounted sinful, the righteousness of Christ is placed upon the undeserving, so that the repenting sinner is declared to be sinless before God."—*Signs of the Times*, No. 3, 1896. In other words, the spiritual and physical sins of every son and daughter of Adam are set to the account of Christ, and all may go free who will only recognize the fact. But if, like Ephraim, they persist in clinging to their idols, God will have to declare, They are joined to idols, let them alone. But in proportion as we appreciate the marvelous reality of the atonement, the Spirit of God will implant within us, in just as real a manner, spiritual and physical righteousness. To us will be given a fresh endowment of spiritual and physical vigor daily.

There is all the difference in the world between *man-made* righteousness and *God-given* righteousness. Suppose this man has spiritual righteousness within, and I go round all day long copying what he does, and next day I begin to imitate his actions, item by item. More than likely I should derive some good from this experience. Perhaps even some of my associates would be benefited by this new move on my part. I might become what the world calls a good moral man; but such goodness would not stand the test just before me, nor fit me for heaven. Likewise suppose God has implanted in me the true spirit of physical righteousness, and some one of you would like to get hold of something on that line. You notice what I eat, the amount of exercise I take daily, how much ventilation I have in my room, and you imitate me: you certainly will receive a great deal of benefit from it, and may even secure what passes in the world for good health; but when a thousand begin to fall on one side, and ten thousand on the other, it has not in it sufficient power to cause you to stand. You must get a life principle within you. You must be born again. You must learn to appreciate that what you are *physically* is all of Christ, just as really as what you are *spiritually* is all of him.

The people of God should recognize this by faith now; for they will have abundant opportunity to see it by sight by and by, when men who have apparently a better heredity, and from a human standpoint have had better opportunities in life than we have had, begin to go down. One characteristic of the man who has had imparted to him the gift of both spiritual and physical righteousness is that he will not be inclined to boast, but, like Paul, it will be a living reality to him that the life that he now lives *in the flesh*, he lives by the faith of the Son of God. He sees that, from a human standpoint, he ought to have been dead, but Christ has kept him alive. Then ten men will begin to take hold of the skirt of such a man, saying, "We will go with you: for we have heard that God is with you." Zech. 8:23.

Such a person walks this earth a living example of what a living Christ can do spiritually and physically for the man who is thoroughly surrendered to him. He humbly recognizes, moment by moment, that the only reason he lives is because he is looking at the Man of Calvary. The very atmosphere that surrounds his life begets a hunger and thirst for righteousness in the hearts of those with whom he associates. They long not so much to do as he does, as to have in their souls the power that makes him so powerful. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Mal. 3:18.

When others come to such a man, and say, "What shall I do to be saved physically?" he will not point merely to certain rounds of physical duties, but will acquaint them first with a Saviour who implants in the heart the spirit of obedience to those very things; and he will maintain himself in readiness to instruct them just as fast as God opens their hearts to the reception of these grand and glorious principles.

A SHATTERED IDEAL.

F. M. WILCOX.
(Boulder, Colo.)

THE marked changes that have been wrought in our government during the last few years, and especially during the last few months, must be evident to every thoughtful mind. The United States has assumed a new rôle among the nations of the earth.

The United States, standing as it has in the past, aloof and isolated from the warring factions of the Old World, has been permitted to enjoy, untrammelled, the fruits of its industry and prosperity; but now that it has entered the political arena, and become a competitor with the nations of the Old World for national glory and power, the quiet reserve of the past must necessarily give place to the same impatient strife and emulation that have for so many years caused the unrest of the European states. Having entered the national ring, this country must naturally maintain its prestige. This it can do only by the maintenance of a large navy to protect its newly acquired colonies. Its standing army at home and abroad must be largely increased. This will call for a large amount of national expenditure and consequent taxation upon the people.

The government has entered upon a course that must fill every thoughtful mind with concern, and this is the view taken of this question by many thoughtful men throughout the land.

Senator George F. Hoar, in a recent speech at Worcester, Mass., spoke of this departure from first principles on the part of the nation, as follows:—

I believe that the highest service the American people can render to mankind and to liberty is to

*Abstract of a study given at the Elgin (Ill.) camp-meeting, Sabbath afternoon, June 24, 1890.

preserve unstained and unchanged the republic as it came to us from the Fathers. *It is by example, and not by guns or by bayonets, that the great work of America for humanity is to be accomplished.* And, in my opinion, we are to-day in a great danger—a greater danger than we have encountered since the Pilgrims landed at Plymouth. The danger is that we are to be transformed from a republic, founded on the Declaration of Independence, guided by the counsels of Washington, into a vulgar, commonplace empire, founded upon physical force.

Speaking further of the conquest of the Spanish colonies of the West Indies and the Orient, Mr. Hoar says:—

For one I deny this alleged right of conquest. Human beings—men, women, children, peoples—are not to be won as spoils of war or prizes in battle. It may be that such a doctrine finds a place in the ancient and barbarous laws of war, but it has no place under the American Constitution. It has no place in the code of morals of the people of the United States.

Many people to-day believe that what is, is right, and that an overruling Omnipotence, a divine destiny, has cut and shaped the course of this nation in its recent conflict. Carl Schurz, in a speech in Chickering Hall, New York, Nov. 3, 1898, spoke as follows upon this “destiny” cry:—

We are told that “destiny” is pushing us on—destiny, the power of which we can not withstand. Manifest destiny! That cry has played a sinister part in the history of the republic before this. . . . And now once more it is the omnipotence of manifest destiny that appears on the scene, to force us to commit a flagrant breach of our national faith, and to do that which President McKinley himself branded as an act of criminal aggression. Is it more irresistible, more omnipotent, now than it was then? Will it not hide its deceitful head again when the honesty and good sense of the people rise up once more to interpose a veto? Destiny? Why, nothing is destiny that can be prevented or changed by the human will. The deceptive “manifest destiny” cry has more than once been used in our country to cover foul schemes, and to dull the national conscience with the plea that it must be accepted as irresistible, and thus that the people yielding to it would be relieved of all responsibility? It is like the plea of moral insanity used by the lawyers to excuse theft and murder. Am I not justified in calling the destiny cry a downright and dangerous swindle? If we must dare to be great, we must above all things dare to be sane.

If the course pursued by our nation awakens such a cry from prominent Americans, it is not at all surprising that many leaders of thought in the Old World should severely criticize the changed policy pursued by the American Republic. This has been done; and as voicing the sentiments of many in Europe upon the question, the recent utterances of William T. Stead, one of Europe's deepest thinkers and keenest observers, may be taken as a sample. He wrote from Rome, under date of Nov. 21, 1898, saying:—

The answer to the question, “What does the Old World think of the New World?” has never been made with greater emphasis than in the Eternal City. The oldest Old World regards the newest New with feelings of anger, disgust, and alarm almost too great for words. The sentiment of indignation differs in intensity, but it is universal. There is no sympathy for the United States, either among whites or blacks; in fact, dislike of the American seizure of the Philippines, and a conviction that the humane enthusiasm that made the war possible was a mere mask of cant, assumed in order to facilitate conquest, are almost the only sentiments shared in common by the rival camps of the Quirinal and of the Vatican. . . .

The friends of America wring their hands in unaffected grief over the fall of the United States under the temptation of the lust of territorial expansion. Her enemies shoot out the lip, and can shriek in derision over what they regard as the unmistakable demonstration that the demand for the Philippines affords of American cupidity, American bad faith, and American ambition. . . . The immense majority of Europeans are, of course, absolutely ignorant of what has happened. Intent on their daily toil, they neither know nor care what occurs in other hemispheres. But the Europeans who read newspapers, who form what may be described as the public opinion of the Old World, are practically of one mind on the matter. . . . There is in every

country a minority of thoughtful men, who, having all their lives been the staunchest friends of the American commonwealth, are now confounded and utterly put to shame at what is universally regarded as the apostasy of the United States, the abandonment of her national policy, and the adoption of the world policy of conquest.

When I listened, as I have been listening for months past, to the alternate taunts and lamentations of the foes and friends of America, the Babel of voices seemed at last to merge into one scornful chorus of welcome to Uncle Sam.

AS SATAN WAS GREETED.

“Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth: it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? . . . How art thou fallen from heaven. O Lucifer, son of the morning!”

You may argue, protest, and rage as you please; the Old World has made up its mind on the subject, and nothing that can be said or done in the United States will alter its judgment. The American government has come out of its ring-fence. It has thrown its hat into the arena of the world. It is launched on a career of conquest that will be all the more predatory because it is masked by humanitarianism. The commonwealth, they hold, has succumbed to the malady that has so long plagued the Old World. *A bright hope for the human race was extinguished when the one non-military power, which eschewed all schemes of aggression and annexation, enrolled itself among the common herd of conquering states.* So men talk everywhere in Europe. Whether they regard the old American idea with sympathy or with contempt, they all agree in believing that it has been abandoned, and that forever. The annexation of the Philippine Islands may seem but a small thing, but it is decisive.

For years the other nations have regarded the government of the United States as ideal in its character. In this country there was no union of church and state; and for one hundred years it was demonstrated that a stable government could be maintained without such union. In this country no large standing armies were maintained, no extensive navies were built, no burdensome taxation for war purposes oppressed the people. The wars carried on by the government were not for conquest nor gain, but for protective and humane purposes. This was true in the war of the Revolution, the war of 1812, the war with Mexico, and the war of the Rebellion.

But all this has changed. From the policy of peace, which has marked the history of the nation in the past, it has now entered upon a policy of expansion and enlargement, necessitating the support of warlike forces, the same as have been supported for years by the nations of the Old World. Thus the glory of the ideal of the nations is waning. The United States to-day is saying to all the world that its past policy has been a mistake; that it must adopt the plans and tactics of European states to maintain its stability and preserve its prestige. And just as, in the past, it has been a beacon-light, directing the nations of men upward, so now, with its change of principles, it will be the one power above all others that will lead them deeper and deeper into the vortex of warfare and final destruction.

But the student of prophecy can not be disappointed. This very course on the part of our country is portrayed by the prophetic pen in the thirteenth chapter of Revelation, verses 11-17. In the last days it is to be the chief factor among all nations in causing the earth to worship the beast, and it is well started on its downward journey.

Sad indeed is it to see a nation that has stood as the light of all modern history repudiating its experience; denying the principles that have given to it its power and prestige; and, not content with giving itself to the work of apostasy, leading its fellows down with it to national decay and destruction! It is linking its destiny with nations that have forgotten God. It is losing its distinctive character as

a liberty-loving, peace-promoting power, and is fast assuming the garb of the false prophet. Compare Rev. 13:13, 14, with Rev. 19:20.

May the rapidly shaping events in the history of the world to-day, especially in our own country, not be lost upon the student of prophecy, but may there be seen in them the tokens of coming deliverance.

FIND THE WANDERING ONES.

FIND the wandering ones, and save them —
Save them for a Saviour's love.
Life and love and all, he gave them
When he left his home above.
Stay not for the barren mountains,
Nor the deserts they have crossed;
Find the wandering ones, and save them:
Jesus bids you save the lost.

In his mercy, Jesus found thee,
And he healed thy broken heart.
Haste to find some other wand'ers,
Make them blessed as thou art;
Find the wandering ones, and save them
From the sinful paths they've trod.
Will you find them? Will you save them?
Save, oh, save them now, for God!

—Mrs. Frank A. Breck.

FOLLOWING.

The King's Messenger.

WITH all our personality and individuality, we are so constituted that we have no real originality. We are, as we must needs be, followers. We pattern after.

Our lives are molded, formed, by others. We take one ideal from others, one or more, and endeavor to shape our lives into conformity with theirs. We follow.

Our characters, our beliefs, take upon them the complexion that is, or was, imparted to us by our contact with others. We are imitators.

In the divine plan an example has been placed before us for imitation, an ensample, a copy, for us to follow,—the Man Christ Jesus; the God-Man; the Spirit-filled Man. We must leave all, and follow him. Followers of God as dear children. He lived in heaven's glory, and came to earth's manger; he began life as a babe, and lived among men, bone of their bone and flesh of their flesh, was tempted in all points like as we are, that he might know how to be our sample man, how to sympathize with us, and how to make a way for our escape. He walked and talked and worked among and with his fellows. He associated with the poorest and humblest, without a semblance of airs, without a pretense of piety. He took up dirty, dusty, bedraggled little children in his arms, and kissed and blessed them. He touched lepers, and healed them; and drunkards in delirium, and restored them to health, sobriety, and family. None were too poor, too mean, too wretched, too sick, or too sinful to go to Jesus and be healed, and saved, and loved. Prostitutes, both men and women, found a welcome in him; and all, through him, might come to God and be saved; for he was the Saviour of men.

His life is ours to relive. His personality is ours to take on. His righteousness, his wisdom, his sanctification are for us, revealed in him, and he is made unto us all this for our redemption. He is the One whom we are to follow. Our question in all the walk of life is, “What would Jesus do?”

I MAY put a poker in the fire twenty times in the course of the day, and leave it there two or three minutes each time, and it never will be thoroughly heated. If you are to get the fire of God's holiness and love and power burning in your heart, you must take more time in his fellowship.—*Andrew Murray.*



"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.

OUR NEIGHBORS.

SOMEBODY near you is struggling alone
 Over life's desert sand;
 Faith, hope, and courage together are gone:
 Reach him a helping hand,
 Turn on his darkness a beam of your light;
 Kindle, to guide him, a beacon-fire bright;
 Cheer his discouragement; soothe his affright;
 Lovingly help him to stand.

Somebody near you is hungry and cold;
 Send him some aid to-day.
 Somebody near you is feeble and old,
 Left without human stay:
 Under his burdens put hands kind and strong;
 Speak to him tenderly, sing him a song;
 Haste to do something to help him along
 Over his weary way.

Who are our neighbors? Look up and behold,
 Pressing on every hand,
 Little ones, lonely ones, sad ones and old;
 Everywhere see them stand.
 He is our neighbor whom we can befriend,
 He to whom comfort or aid we can lend,
 Or he whose footsteps we may cause to wend
 Toward the heavenly land.

Dear ones, be busy; for time flieth fast,
 Soon it will all be gone;
 Soon will our season of service be past;
 Soon will our day be done.
 Somebody near you needs now a kind word;
 Some one needs help such as you can afford:
 Haste to assist in the name of the Lord,
 There may be a soul to be won.

— Mrs. E. E. Williams.

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

Oh, what a work may be done if we will not
 stretch ourselves beyond our measure!

Every word uttered, every work performed,
 in Christ's lines, will have an enduring pre-
 eminence.

Every day we may be advancing in the Chris-
 tian character,— waiting and watching for op-
 portunities to do the will and work of God.

Personal work must be done. Personal
 sanctification makes each one a partner with
 the Lord Jesus Christ, and he is invincible.

Every man and every woman has work to
 do for the Master. Personal consecration and
 sanctification to God through the most simple
 methods will accomplish more than the most
 imposing display.

One kind of life is spent in doing the will of
 God, and that life and labor shall abide for-
 ever; for the labor spent in advancing the
 kingdom of God in this world will carry its
 results into the future eternal kingdom of
 God.

If we can arrange, as you are now working,
 to have regular, organized companies intelli-

gently instructed in regard to the part they
 should act as servants of the Master, our
 churches will have life and vitality such as
 has been so long needed.

If we can make these souls that are waiting
 in the balance, once to have a clear conviction
 of the excellency of the human soul, which
 Christ has so valued as to give his life to save,
 we would be able to win them. What an ac-
 count those ministers must meet who are mak-
 ing of none effect the plain, distinct Thus saith
 the Lord.

Those who follow in the footsteps of Christ
 will not be seeking for show and parade.
 Christ is not there. "If any man will come
 after me, let him deny himself, and take up
 his cross, and follow me." Without me ye
 can do nothing to my name's glory. All this
 world's lusts, pleasures, and human power will
 pass away. Not one jot or tittle of all the
 world's pleasures and its supposed valuable
 treasures will be taken into the eternal world
 with any soul.

Christ our Saviour appreciated the excellency
 of the soul. Our sisters have generally a very
 hard time with increasing families and their un-
 appreciated trials. I have so longed for women
 who could be educators to help them to arise
 from their discouragement, and to feel that
 they could do a work for the Lord. And this
 effort is bringing rays of sunshine into their
 lives, and is being reflected upon the hearts of
 others. God will bless you and all who shall
 unite with you in this grand work.

QUESTIONS AND ANSWERS.

How would you first start in the work? I hardly
 know how, but am anxious to understand more
 clearly.

First of all, study the field,— get acquainted
 with your neighbors,— and after that I must
 refer you to the Spirit of God and his word.
 It would be impossible for me to tell you just
 how to go to work, because I would not know
 the individual whom you are to meet, and for
 whom the Lord would lay a burden upon you.
 Everything depends upon understanding the
 principles taught in the word of God, and upon
 so living them out in your own life that the
 Spirit can use you in the emergencies that arise
 from day to day as you meet people. Do not
 force the consideration of truth upon any one
 by argument, but by a speaking life. In a
 quiet, unobtrusive way, seize the opportunities
 as they come, so that there will be nothing of
 formality or self-consciousness in the effort. A
 true, unselfish consecration of yourself to God
 will beget in you an earnest spirit of prayer
 for those who do not know the truth, and who
 are in perplexity and trouble. This spirit of
 prayer will produce efforts. It will be impos-
 sible for you to avoid doing something for those
 for whom you have a burden; and as you are

led in your efforts by the same Spirit that you
 were led by in your praying, you will find that
 prayer and work will correspond; that is, in
 answer to your prayer, the Spirit of the Lord
 will prepare the way for whatever of effort he
 may lead you to put forth.

In talking with people, lead them, if possi-
 ble, to ask questions. Your own personal ex-
 perience is the best thing to begin with; and
 you ought to have an experience that can be
 used,— one in which your neighbors and friends
 will be interested, and which will lead them to
 ask questions. As they question, you will be
 able to answer them from the word of God, and
 by this means lead them to the truth. Do not
 force doctrinal points upon any one. Seek out
 those who are needy,— the sinning, the aged,
 those who are discouraged, the little children,—
 and as you interest yourself in their physical
 and social needs, you will awaken in them an
 interest to seek after the things that you will
 have to give. They, seeing your good works,
 will glorify your Father in heaven, and be anx-
 ious to know more about him and your relation
 to him.

Do not forget to join with us in prayer at the
 noontide hour each day for the many cases
 presented as special subjects; and as our prayers
 ascend at that hour, they will be heard and
 answered.

You who are happily situated where there is a
 church do not know how it is with isolated Sabbath-
 keepers. There is so little that we can do, and our
 hands and hearts are burning to give the light to
 those we love as well as to every one else. But
 what can we do?

It is very true that those who are happily
 situated where there is a church do not know
 anything about how it is with isolated Sabbath-
 keepers; and yet those who are isolated from
 those of like faith, and who are surrounded by
 multitudes of people who are not interested in
 the truth, have a wonderful field before them.
 You have an opportunity to make your light
 shine in the darkness. The light is never afraid
 of the dark. No darkness can ever put it out.
 If it is light, it will shine in spite of all the
 darkness in the world. It may be that its first
 office in shining will be simply to reveal the
 density of the darkness and disorder that are
 all about it; and you can trust the Spirit of
 God to follow every beam of light, and make
 it effective. So instead of thinking about
 those who are associated with churches as more
 highly favored than yourself, think of yourself
 as highly favored above any others, because of
 the opportunity that is afforded you for doing a
 work that no one else can be permitted to do
 at present.

NOTICES.

I HAVE received several letters accompanied
 with money-orders for subscriptions to our peri-
 odicals, and I wish to call attention to the fact
 that all such business should be done directly
 with the Review and Herald Pub. Co., and not
 through me. Business matters sent to me are
 necessarily delayed, and I hope all will remem-
 ber that I am not the proper one to receive
 them.

ANY of our sisters who desire special help in
 preparing hygienic dishes, healthful dress, or
 who wish information concerning any health
 subject, may write to Mrs. E. E. Kellogg, the
 wife of Dr. J. H. Kellogg, as she has kindly
 undertaken the work of conducting that branch
 of the correspondence work. It is not neces-
 sary for me to undertake to explain the help
 that our sisters will receive through this kind
 arrangement by Dr. and Mrs. Kellogg. All
 such letters may be sent directly to Mrs. E. E.
 Kellogg, Manchester St., Battle Creek, Mich.,
 instead of to me.

S. M. I. H.



SHUTTING OUT LIGHT.

THERE was a little woman
In very sorry plight;
For, strange to tell, this woman
Disliked to dwell with light.

She closed her blinds up tightly,
Then draped the windows o'er,
For fear the blessed sunshine
Would spoil her walls and floor.

This dainty little woman
Grew very pale and thin,
Just like the weak potato sprouts
In cellars deep and dim.

Ah, silly little woman!
You have faded out of sight,
Because you would not let in
The sweetness of God's light.
— *Farm and Fireside.*

DISEASE AND ITS CAUSES.

Drugs and Their Effects.

MRS. E. G. WHITE.

ANOTHER scene was then presented before me. I was brought into the presence of a female, apparently about thirty years of age. A physician was standing by her, and reporting that her nervous system was deranged, that her blood was impure and moved sluggishly, and that her stomach was in a cold, inactive condition. He said he would give her active remedies, which would soon improve her condition. He gave her a powder from a vial upon which was written "Nux vomica." I watched to see what effect this would have upon the patient. It appeared to act favorably. Her condition seemed better. She was animated, and even seemed cheerful and active.

My attention was then called to still another case. I was introduced into the sick-room of a young man who was in a high fever. A physician was standing by the bedside of the sufferer, with a portion of medicine taken from a vial upon which was written "Calomel." He administered this chemical poison, and a change seemed to take place, but not for the better.

I was then shown still another case. It was that of a female, who seemed to be suffering much pain. A physician stood by the bedside of the patient, and was administering medicine taken from a vial upon which was written "Opium." At first this drug seemed to affect the mind. She talked strangely, but finally became quiet, and slept.

My attention was then called to the first case, that of the father who had lost his wife and two children. The physician was in the sick-room, standing by the bedside of the afflicted daughter. Again he left the room without giving medicine. The father, when alone in the presence of the physician, seemed deeply moved, and inquired, impatiently, "Do you intend to do nothing? Will you leave my only daughter to die?"

The physician said: "I have listened to the sad history of the death of your much-loved wife and your two children, and have learned from your own lips that all three died while in the care of physicians, and while taking medicines prescribed and administered by their hands. Medicine has not saved your loved

ones; and as a physician, I solemnly believe that none of them need, or ought to, have died. They could have recovered if they had not been so drugged that nature was enfeebled by abuse, and finally crushed." He stated decidedly to the agitated father: "I can not give medicine to your daughter. I shall only seek to assist nature in her efforts, by removing every obstruction, and then leave nature to recover the exhausted energies of the system." He placed in the father's hand a few directions, which he enjoined him to follow closely: "Keep the patient free from excitement, and every influence calculated to depress. Her attendants should be cheerful and hopeful. She should have a simple diet, and should be allowed plenty of pure soft water to drink. She should bathe frequently in pure soft water, and this treatment should be followed by gentle rubbing. Let light and air be freely admitted into her room. She must have quiet and undisturbed rest."

The father slowly read the prescription, wondered at the few simple directions it contained, and seemed doubtful that any good would result from such simple means.

Said the physician: "You have had sufficient confidence in my skill to place the life of your daughter in my hands. Withdraw not your confidence. I will visit your daughter daily, and direct you in the management of her case. Follow my directions with confidence, and I trust in a few weeks to present her to you in a much better condition of health, if not fully restored."

The father looked sad and doubtful, but submitted to the decision of the physician. He feared that his daughter must die, if she had no medicine.

The second case was again presented before me. The patient had appeared better under the influence of nux vomica. She was sitting up, folding a shawl closely around her, and complaining of chilliness. The air in the room was impure. It was heated, and had lost its vitality. Almost every crevice where pure air could enter was guarded, to protect the patient from a sense of painful chilliness, which was especially felt in the back of the neck and down the spinal column. If the door was left ajar, she seemed nervous and distressed, and entreated that it should be closed, for she was cold. She could not bear the least draft of air from the door or windows. A gentleman of intelligence stood looking pityingly upon her, and said, to those present: "This is the second result of nux vomica. It is especially felt upon the nerves, and it affects the whole nervous system. There will be, for a time, increased forced action upon the nerves. But as the strength of this drug is spent, there will be chilliness and prostration. Just to the degree that it excites and enlivens will be the deadening, benumbing results following."

The third case was again presented before me. It was that of the young man to whom was administered calomel. He was a great sufferer. His lips were dark and swollen. His gums were inflamed. His tongue was thick and swollen, and the saliva was running from his mouth in large quantities. The intelligent gentleman before mentioned looked sadly upon the sufferer, and said: "This is the influence of mercurial preparations. This young

man had sufficient nervous energy remaining to begin a warfare upon this intruder, this drug-poison, to attempt to expel it from the system. Many have not sufficient life-force left to arouse to action; and nature is overpowered, ceases her efforts, and the victim dies."

THE INTELLECTUAL LIFE OF THE CHILD.

MRS. S. M. I. HENRY.

As you would slow your steps to the little toddler at your side, so choose for your little reader those subjects and methods of treatment that are sure to be within the range of his comprehension.

Any subject can be so served as to command the interest of any mind that has begun to think; and if, as often happens, the things about which you would like your child to think with you, with which you desire him to become acquainted, are only found in books suited to mature years, yet as he reads the large words, the strong statements, aloud, you will find good mental exercise for yourself in translating for him the language of culture into the vernacular of childhood, and so lead him along with you in interest and development.

We are very favored in our language, since almost every word used in literature has its common colloquial synonym, often a monosyllable, such as the little child has already become familiar with.

The child must be interested in order to learn; for intellect can never find food in anything for which it has no appetite.

The childish thought can not grasp abstractions of any sort. Anything that really reaches the seat of intellect in the child must be, like himself, alive and in motion. The discovery of this fact is the spring of the vast flood of stories that is rolling in upon the young of our day; and it is necessary that those who would hold the citadel of intellect for truth and purity against all comers shall recognize the principle upon which mental feeding depends, and conform to it.

The living-experience style is capable of carrying any truth. The most abstract principle can be impersonated, vitalized, dressed, and made to so keep step with the buoyant movements of a healthy, happy child, that it shall be to him as a living presence, from his earliest recollection, growing as he grows all through life, maturing as he matures, until at last he comes to recognize in the beloved companion-thought of his innocent years one of the eternal principles of God.

A child should not form the habit of reading stories, or, for that matter, *anything else*. The *reading habit* is a very bad one. Rather let him become habituated to *thought*, and learn to recognize food for intellect, regardless of the vessel in which it is carried.

The "great reader" is an intellectual debauchee. Stories, *as such*, in excess, will intoxicate. History, philosophy, and science, simply as such, taken in excess, as the "great reader" does, will act as narcotics, producing as bewildering mental phenomena as opium or hashish. Sporadic poetry, useless "inventions," queer theories of all sorts, are only a few (and more respectable) of the results that attest the demoralizing influence of overmuch reading, as a whole troop of physical disorders attest the evil of overmuch eating.

The story, or parable, is the natural style in which to serve truth for children. By this I do not mean the romance, the novellette, the tale with a plot, but the simple narrative, running parallel with the common experiences of life, by which the things of thought and feeling, of faith and love, as manifested in the lives of children, parents, and neighbors, and interwoven with all nature and all truth, in

such form that the Spirit of God can use it to produce a definite result in education and salvation. A story of this sort, natural in the movement of its characters, is capable of holding the attention of a child to the most serious truths, and of being used to exercise and develop intellect into that vigor and health which insure a keen relish for all things pure and true.

Reading should always be exercise; it should arouse questioning (mental circulation), just as running or jumping increases the circulation of the blood. When it ceases to do that, it is time for the book to be put away.

Do not always send the child to some other printed source of information to find the answer to the questionings that have been awakened by his reading, but allow him to "make talk" with you, by which not only his but your own intellectual strength and agility will be brought into exercise. No mental exercise is more productive of these qualities than talking on any given subject—not *chatter*, but real talking. As your child is reading aloud, make note in your mind of those points that you would like to have him especially remember; and after the book is closed, draw him into a discussion, not controversy, but a candid exchange of what you have each gathered from the reading. Find out how much he has retained of it, and what has been the impression made upon him.

Do not make a show of this effort on your part. Do not exhibit the child and his "views;" let it all be in the natural, regular order of life between you and him. And if such a regular order is established between you, you will be able to see the first approach of any enemy into the world of thought, and by the blessing of God to keep your child to that healthy intellectual life of which faith, confidence, courage, and love are always constituent elements.

A WARNING TO MOTHERS.

W. S. SADLER.

OUR efforts in connection with the mission and rescue work frequently bring us in contact with women who traffic in the souls and bodies of their fellow sisters. Recently I asked the following question of one of these madames of over fifteen-years' experience, through whose hands thousands of unfortunate girls have passed:—

"What do you consider the active causes that are working to produce the great army of annual recruits to the ranks of fallen women in Chicago?"

Her answer to this question should be a warning to every parent, especially to every mother. After a moment, she replied:—

"First, lack of parental authority; wrong bringing up at home.

"Second, failure to teach young girls the foundation principles of morality.

"Third, failure to teach the girls how to work. They are taught to crochet, to play and sing; but when financial and other reverses come, they do not know how to work, and are, therefore, unable to make an honest living."

If these non-professing women, who themselves are engaged in the traffic of some mothers' daughters, are able to discern the active causes that are working the destruction of our youth, what excuse can there be for the failure of Christian parents to discern these things? For every effect there is a cause. Whatsoever parents sow, that shall they also reap.

"Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." Eze. 16:49.

WAITING FOR A LETTER.

MRS. L. D. AVERY-STUTTLE.

"I'm waiting for a letter," she said to me one day,
"I'm waiting for a letter; my Jamie's gone away."
While slowly down her pallid cheek I saw a tear-drop fall,
And well I knew her lips had pressed grief's bitter cup of gall.

"He left his home in anger, but I know he'll surely write;
For Jamie was my baby,—and I long for him to-night.

"Yes, Jamie was my baby; how oft upon my breast
I've fondly laid my darling within my arms to rest;
How oft I've felt his baby hands pressed soft against my cheek,
Which told his love for me before his infant lips could speak.
Oh, I'm waiting for his letter; for I know he'll surely write."
And in her tear-dimmed eyes there shone a sad and tender light.

"Ah! he was such a loving lad: sometimes upon my knee
I held my brown-eyed laddie,—a merry boy was he,—
I taught him how to fly his kite, and mend his broken toys,
And I'd no heart to chide the child for all his boyish noise.
Ah! I have watched and guarded him, and loved him night and day;
But now, oh! my brown-eyed Jamie—my boy—has gone away.

"And now he is a bearded man—my laddie—well I know;
For he left his home and mother five long, long years ago.
It seemed my heart was breaking. Ah! when he went away,
My hair was like the raven's wing, but now 'tis streaked with gray.
But I'm waiting for a letter,—I know he'll surely write.
O Jamie, Jamie boy!" she moaned, "I long for you to-night."

Before the blessed spring-time her balmy zephyrs blew,
We clasped the patient hands above that mother-heart so true;
Her work on earth was ended, her weary waiting past,
The valley's clods were sweet to her; for rest had come at last.
Through months and years she'd waited, her fond heart still the same,
She waited for the letter that never, never came.

O ye whose hearts are beating in youthful vigor strong,
Remember that these tender hearts may not be with us long;
Remember, ere death's marble seal be placed upon their brow,
To give the love they long for so,—to give it, give it now;
Remember at the dear old home the loved ones watch and wait
For the tender, loving letters that sometimes come too late.

"THE OLD FOLKS AT HOME" AWAY FROM HOME.

* * *

For many weeks I have felt impressed to return, or rather repeat, the thanks of "The Old Folks at Home" at the James White Memorial Home, for the many little outside tender kindnesses that have been shown to them. Words fail to express the delight that even small attentions give to them; and sometimes the kindnesses shown are not small, but large and gracious, and brighten life for many days. Far away from all old friends and home ties, most of them feel like leaves drifting down a stream, with no ties to bind them to life,—nothing in this life to look forward to, or to hope for,—and sadness settles upon them like a pall. Then when some kind stranger comes

in, and gets acquainted, and becomes a friend, light and joy and hope spring up anew. The old do not transplant readily; and these kind attentions are like the rain, dew, and sunshine, awaking to new rootlets, new leaves, and new bloom. I have often thought that if the donors of these benefits could only realize how much delight they confer, they would feel well repaid for their trouble.

One kind woman left a two-seated buggy and a horse at the disposal of the home for a day, and many enjoyed a short ride in the country,—the first taken for years. Once a box of oranges and popcorn was sent in, large enough to go round; and two women, with large and tender hearts, sent in a large strawberry shortcake, and some delicious buns. I think the memory of that will last a long time. One friend coming to talk and cheer up the weary, the sad, the lame, the blind, the old and feeble, and the sorrowful, twice brought packages of candy to distribute. This seemed to please all, even those not in the habit of eating candy. Another brought a basket of grapes, when grapes were a rarity. Many have sent in little delicacies for the sick; and still others have called with a buggy or wheelchair, to take some of the feeble ones out for a day's visit—a great treat. To some who have not eaten a meal away from the home for years, an invitation to dinner is a great social event; and even if the dinner is more simple than they would have at home, the fact that one or two dishes are prepared for *them*, and cooked "their way," makes it a most delightful affair. It makes them feel as if they were "somebody" again, to be thus individualized.

Then the flowers! Last summer a half-bushel basket of lovely bouquets was sent in at one time, and their "golden glow" gave light for days. Twice one of the inmates found her washbowl nearly full of flowers on her return from a walk. The children have brought wild flowers, as well as roses, lilies, pinks, pansies, and sweet peas; and great is the joy over them. One sweet lady comes sometimes to take one who has not walked a step in forty-six years, to church in a wheel-chair. This is a great delight to her; and though it is hard work to get her up and down stairs, I hope the one who did it will enjoy the fulfilment of the promise, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

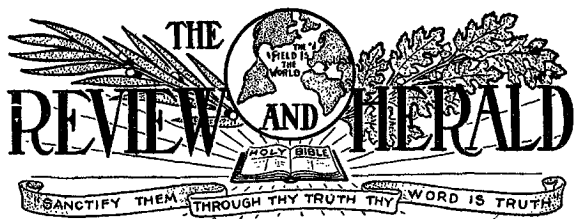
Many bands of singers have come in to sing to us the songs of Zion. How can *we* sing them in a strange land, with sorrowful hearts and failing voices? Many of the students and nurses have come in to read and sing and pray, and hold little meetings with us; and Elder McCoy always has something helpful and instructive to say to us when he leads the Tuesday evening meetings—and yet there is room.

Often "the days are cold and dark and dreary." We endeavor to give thanks and sing; but the hearts of many will cry out, "Oh for the touch of a vanished hand, and the sound of a voice that is still!" And as they sit in their lonely rooms, or—

"Painfully walk in a thorn-set way,
Too tired to cry, and too homesick to pray,"

with dizzy heads and aching limbs and lonely hearts, it is so cheering to have some one come in with kind words and smiles and tender sympathy, "to comfort them; to whisper hope whenever their faith grows dim." "A word spoken in due season, how good is it!"

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." A word, a smile, a flower, are little things, it would seem; and yet how large are the results they will bring if given in His name. The kind words and smiles and tender prayers sink deep into the hearts.



BATTLE CREEK, MICH., AUGUST 22, 1899.

ALONZO T. JONES, }
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"JUDGE not according to the appearance, but judge righteous judgment." Judge not according to *appearance*; how then judge?—Righteous judgment. Is it not true that we have often judged according to appearance? When we quit judging according to appearance, we shall not do any judging at all; for in this world, all we have is appearances—is how things appear to us.

And is not that exactly what Jesus says, "Judge not"? What! not at all?—"Judge not." "Judge not, and ye shall not be judged." And, "Judge not, that ye be not judged."

Our time to judge is not in this world; but in the world to come. And then it will be righteous judgment, and not at all according to appearance. Therefore it is written: "Judge NOTHING before the time." And when is the time?—"Till the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. 4:5.

WHAT is Christian patriotism?

Patriotism itself is love of country. And the country, the love of which is patriotism, is the country of one's birth, or of one's adoption by naturalization.

Christian patriotism then, being Christian love of country, can be nothing else than the love of the country of his Christian birth.

But the Christian birth is the new birth: it is the being "born again," which is being "born from above." And this "above," the place from which the Christian is born, is *heaven*.

Heaven then is the Christian's country. And even so saith the Scripture: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. And to Abraham it was said, "Get thee out of thy country, . . . into the land that I will show thee." "He . . . obeyed," and thenceforth he and all his "confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country."

"And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an *heavenly*: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Heb. 11:13-16.

Patriotism, then, being love of one's country, and the "heavenly country" being the Christian's country, Christian patriotism is nothing else than love of the heavenly country.

True patriotism is the love of one's country above all other countries: so much so that the true patriot willingly lays down his life for his country. Christian patriotism, then, is the love of the heavenly country above all other countries: so much so that the true Christian will willingly lay down his life for this his country.

True patriotism is "the spirit that, originating in love of country, prompts to obedience to its laws; to the support and defense of its existence, rights, and institutions; and to the promotion of its welfare." The Christian's country, being only the heavenly country, Christian patriotism is nothing else than the spirit that prompts to obedience to its laws; to the support and defense of its existence, rights, and institutions; and to the promotion of its welfare.

The spirit that, as to the Christian, originates in the love of the Christian's country, is none other than the Holy Spirit. For without being born again, there can be no Christian; and there being no Christian, there can be no love of the Christian's country—no Christian patriotism. And being born again is to be born of the Spirit. Therefore without the Holy Spirit's creating the new creature and the new life, there can be no Christian patriotism.

Are you a Christian patriot? Do you love the Christian's country above all other countries? Have you the spirit that prompts obedience to the laws of that country, above all other laws? that supports and defends its existence, rights, and institutions above and against those of all other countries?

But may not Christian patriotism, this support and defense of the rights and institutions of the Christian's country, involve fighting?—It not only *may*, but it certainly does. Listen: "*Fight the good fight of faith.*" "The weapons of our warfare are not carnal," yet they are "mighty through God to the pulling down of strongholds. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Are you a Christian patriot?

"God worketh in you." These words are very easily read, and their very simplicity renders them difficult of understanding; for what man is there that understands the complex and marvelous mechanism of his own personality? This much, however, is certain, that from within proceed thoughts and actions. My hand is not lifted save by the energy of a will within. "God worketh in you," not outside you, but *in* you. The whole emphasis of the doctrine is upon the preposition, "God worketh *in* you," in the place where thought is born, and the throne of the will is set up, and the affections have their seat, and the mind lies; in the inward shrine of humanity God works.

Put the emphasis on the other word, "God worketh *in* you;" he worketh in you as an understanding and active personality, perfectly able to work. Not only is he there, holding possession while you work, but he is there—

To direct, control, suggest each day
All you design to do or say,
That all your powers, with all their might,
In his sole glory may unite.

"God worketh *in* you." The value of the statement may be learned by contrast. It may appear to some that I am putting too much emphasis upon the little word "*in*;" but try to insert another word, and you will at once see the distinctive glory of Christianity, and the distinctive force and power of the message.

Suppose I read, "Work out your own salvation with fear and trembling; for it is God that worketh *for* you." The message is robbed of its power in a moment. "God worketh *for* you." That is, perchance, apart from you, without consultation with you. Then what have you?—A dual energy, God working and you working, and the duality not necessarily a harmony.

Take another preposition, and try it: "It is God that worketh *with* you." That speaks of a person by your side, helping you, willing when the burden becomes too heavy, to take a share of it; willing, when the pathway becomes difficult, to come into consultation with you. Still we have dual personality, and perchance conflict. That gospel is not enough.

Try one more, "God worketh *on* you." There we have God as the supreme force in the life; but you have become a slave, the mere machine of God, your essential being all the time out of harmony with him. If you are driven by a superior force, yet in your own heart you are in rebellion against that force, what is the value of the striving?

But if you gladly take upon you the great statement of my text, "It is God that worketh in you," you have a perfect union, including all the rest; God in you, creating your desire, energizing your will so that your will becomes, not merely as a poetical sentiment, but as a glorious fact, the will of your God. That, I repeat, is the supreme glory of the Christian sentiment and the Christian ideal.—*Selected.*

STUDIES IN GALATIANS.

"PAUL, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead), and all the brethren which are with me, unto the churches of Galatia."

The first two chapters of the book of Galatians are an explanation and defense of Paul's apostleship and of the gospel that he preached. This first verse is a defense of his apostleship. This is the cause of the words in parenthesis, saying that he was an apostle, "not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead."

Another translation is, "Paul, an apostle, not from men, nor by the instrumentality of any man, but by Jesus Christ and God our Father who raised him from the dead."

Another is, "Paul, an apostle, not by man, nor through a man, but appointed by Jesus Christ and his Raiser from the dead, God the Father."

The Revised Version is, "Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the dead)."

This defense shows that his true apostleship was denied, and that he was opposed and denounced as being only an apostle of men, appointed and sent only by a man or by men.

Nor was this opposition sown only among the churches of Galatia. It was sown everywhere, especially in the churches that Paul had raised up. There were "false, skulking brethren," who made it their business and their message, even to follow up Paul, and sow these seeds of distrust and of evil: as the council at Jerusalem described it, "digging up from the foundations" the souls of those who believed his preaching.

These evil seeds were sown at Corinth. After Paul's departure from there, these false brethren had told the brethren that he was not an apostle; and cited as proof that he had not seen Jesus; that he was only a tent-maker, who went about working for a living; and even that he was not an apostle because he had no wife!

In his letter to the Corinthians he makes answer thus (we use Conybeare and Hawson's translation, as this, with our common version, makes the matter plain): "Is it denied that I am an apostle? Is it denied that I am free from man's authority? Is it denied that I have seen Jesus our Lord? Is it denied that you are the fruits of my labor in the Lord? If to others I am no apostle, yet at least I am such to you; for you are yourselves the seal which stamps the reality of my apostleship, in the Lord; this is my answer to those who question my authority. Do they deny my right to be maintained [by my converts]? Do they deny my right to carry a believing wife with me on my journeys, like the rest of the apostles, and the brothers of the Lord, and Cephas? Or do they think that I and Barnabas alone have no right to be maintained, except by the labor of our own hands? . . . If I have sown for you the seed of spiritual gifts, would it be much if I were to reap some harvest from your carnal gifts? If others share this right over you, how much more should I? Yet *I have not used my right, but forego every claim*, lest I should by any means hinder the course of Christ's Glad-tidings. . . . The Lord commanded those who publish the Glad-tidings, to be maintained thereby. *But I have not exercised any of these rights*, nor do I write this that it may be

practised in my own case. For I had rather die than suffer any man to make void my boasting." 1 Cor. 9:1-15.

They circulated also the slanderous report, and really themselves affirmed, that Paul had held and taught the pernicious doctrine, "Let us do evil, that good may come." Rom. 3:8.

These are only *some* of the "perils among false brethren," which Paul cites with the many other perils among which he so constantly moved that his Christian life has been not inaptly termed a "long martyrdom." And it was false brethren such as these who, as at other places, had crept in among the churches of Galatia, and were perverting the gospel, which they had received, dragging them from liberty to bondage, from the Spirit to the flesh, from justification by faith to justification by works, and so "digging up from the foundation" their very souls' salvation.

Of Paul it has also been truly said: "It was, throughout life, Paul's unhappy fate to kindle the most virulent animosities; because, though conciliatory and courteous by temperament, he yet carried into his arguments that intensity and forthrightness which awaken dormant opposition. A languid controversialist will always meet with a languid tolerance. But any controversialist whose honest belief in his doctrines makes him terribly in earnest, may count on a life embittered by the anger of those on whom he has forced the disagreeable task of reconsidering their own assumptions. No one likes to be suddenly awakened. The Jews were indignant with one who disturbed the deep slumber of decided opinions. Their accredited teachers did not like to be deposed from the papacy of infallible ignorance. . . . If arguments are such as can not be refuted, and yet if those who hear them will not yield to them, they inevitably excite a bitter rage."

Thus it was, not only with the Jews who did not believe, but also with those "Pharisees which believed,"—those Jews who, not knowing true faith, thought to bind Christianity in the hard bands of their ceremonialism. And thus it is ever with those who insist that all new wine must be put into old bottles. But Christianity demands always that the old bottles shall be made altogether new, that they may receive and hold the new wine.

BETTER OR WORSE, WHICH?

WHILE so many are laying to their souls the flattering unction that the natural tendency of all things in this world is toward improvement, that men are progressing in the upward scale, and that the world is growing better, it may be well to look at what some, well qualified to testify, have had to say as to the general law controlling this matter. We have the testimony of inspired men, both in the old dispensation and in this, and of men in high positions in the ordinary affairs of life, as to the direction in which the course of society naturally runs.

First, the Lord himself spoke, and forewarned Moses of the course even his own highly exalted people would take: "And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them."

And Moses, from his experience with that people, was able to testify concerning them: "For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death? . . . Ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you." Deut. 31:16, 27, 29.

And the apostle Paul also, after the people had had fifteen hundred years in which to grow better, testified concerning the people of his time, and even of his fellow disciples, thus: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing [referring to his coming death] shall

grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:28-30. How completely in accordance with these general testimonies as to the uniform trend of the natural heart of man, are the words of Thomas Jefferson, in his "Notes on Virginia," in which he says:—

Besides, the spirit of the times may alter, will alter. Your rulers *will become corrupt*, your people *careless*. A single zealot may commence prosecution, and better men be his victims. It can not too often be repeated that the time for fixing every essential right on a legal basis, is while our rulers are *honest*, and yourselves *united*. From the conclusion of this war, we shall be going down-hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but [except] in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off, at the conclusion of this war, will remain on us long, and will be made heavier and heavier, till our rights shall revive or perish in a convulsion.

The testimony of history, and the present aspect of our own times, show how true a diagnosis Jefferson made of the condition to which the human heart ever inclines. How many rulers have become corrupt! How many of those appointed to be guardians and defenders of municipal peace, justice, and honor, have themselves conspired with the criminal classes, to connive at their nefarious course of action, foster their villainies, and even compel them to continue in crime, that they may share in the plunder secured by their robberies from a long-suffering people!

Careful observers feel themselves forced to the conclusion that the time has about come for the "convulsion" that Jefferson predicted, and for the question to be put to the test whether our rights are now to survive or to expire. Two facts are made apparent by this alarming condition of things; namely, those Scriptures are fulfilled which depict the character of the last days; and, secondly, no nation can long exist when bribery controls elections, and political and personal honor is trailed in the dust.

The picture is to be rounded out by a specific prophecy that the apostle Paul gives of the last days, in which he describes the moral conditions that will prevail. He says: "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:12, 13. In place of the word "seducers" the Revised Version has "impostors." Imposition and deception, like blood-poisoning, infect the masses everywhere. Imposition is a trick or deception practised upon another. Is there any of that in the world to-day? It is needless even to mention Spiritualism as one of the greatest impositions ever played upon the world. How wide-spread and self-perpetuating, as implied by the prophecy, is this condition of deception: "Deceiving, and being deceived." Those who deceive others are themselves the victims of deception. But those who deceive others can deceive themselves. So people play their deceptions upon one another, and in that very process deceive themselves. Thus they fall into the pit that they themselves have digged. And these, the apostle says, are to grow *worse and worse*. Where, then, does the world's betterment come in? U. S.

BISHOP MC CABE is urging the Methodists to accept God's principle of tithes and offerings in the support of the cause of God in their charge. He is having some success; but he meets much opposition. Every Seventh-day Adventist should pray that he may succeed altogether. In a letter to the editor of the *Western Christian Advocate* he writes the following excellent words, which are just as good for Seventh-day Adventists as they are for Methodists; and as good for all other Christians as for these:—

Nothing of Judaism is abrogated except the types and shadows that found their fulfilment in the sufferings and death of Jesus Christ. The ten commandments stand, the Sabbath stands, the tithe stands, and these are eternally binding upon the conscience of every believer. There is no want of

harmony between Malachi and Paul. The offerings spoken of by Malachi cover the collections spoken of by Paul. The tithe is for the support of the kingdom. . . . We need action now, not controversy. Let us accept the challenge of the third chapter of Malachi, and see what will happen.

Oh, for ten men in each conference like J. W. Magruder and Gervais Roughton, of Cincinnati Conference, who will cease talking, and just do it. By God's help I will get them into it as fast as I can. Charles G. Finney used to say, in his prayers: "I hope thou dost not think that I can be denied." Somehow all the tithers get to praying that way, and the God who said, "Put me in remembrance," hears and answers with open windows and showers of blessing. . . . Let us begin to obey, with unquestioning faith, Mal. 3:10. Other means may succeed; this can not fail.

BOYCOTTING, ITS ORIGIN AND SIGNIFICANCE.

TWENTY-TWO years ago the writer heard a sermon, or lecture, in which it was said that Christians would sometime be excluded from this world's commerce because of their peculiar faith. This doctrine, based on the prophecy in the thirteenth chapter of Revelation, especially the last three verses, was then comparatively new, having been understood only about a score of years.

At that time, and many times since, derisive denial has been made that the time would ever come "that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." It has been, and is, said by confident persons who reject the application of this scripture, that if a man has anything to sell that is wanted by those who buy, nothing can prevent the exchange being made. They have said that no government would ever dare to pass a law restricting commercial transactions and relations in this way.

Experience has shown in many ways that the events and conditions of the world foretold by seers of old, while always coming to pass, do not always come just as man, with his limited ideas of the unknown, pictures them. A striking example of this is shown in the present eastern relations of this country. Two years ago the vast majority of the world would have called a man visionary and fanatical who taught that the United States could ever be called one of the "kings of the East;" but to-day, whether discerned or not, no one can deny that it now occupies that position. In the same way the power to restrict and forbid buying and selling is rapidly coming to maturity, and many, doubtless, fail to notice it because it is not coming as they have expected to see it. We refer to the modern boycott, which, although not at present directed particularly against Seventh-day Adventists, is even now advancing in that direction.

It is interesting to notice the origin of this enemy of both labor and capital, which, although now so well known that its name is an every-day word, under its modern name is not yet of age. The *thing* is evidently a reproduction of the Inquisition's excommunication in the Dark Ages. Under its modern name, the boycott is of Irish birth, and many of our younger readers especially, will be surprised to learn that it was first cradled in 1880. It received its name from its first prominent victim, Captain Boycott, agent of Lord Earne, an Irish landlord. This captain, in his work of collecting rents and evicting tenants who had not paid their rents, incurred the ill-will of the land league, which forbade its members to have any transactions with the agent or with any one who bought of him or sold to him. Soon merchants who refused to join the league and subscribe to its support, were deprived of their custom, and farmers who refused to yield found themselves unable to obtain supplies, and without a market for their crops or their cattle. The word "boycott," like the evil itself, soon became common throughout the English-speaking world, and was adopted by nearly every European language. It is now to be found in every up-to-date dictionary. One definition is "concerted abstinence from social or business intercourse," and another is "an organized attempt to coerce a person or party into compliance with some demand."

This move was not on the part of the government, and no legislature passed laws restricting trade; but

trade was restricted for all that. So those who say that this prophecy can not be fulfilled literally because no government will pass such laws, have the wind all taken out of their sails by the very fact that trade has been, and is now, restricted. And this restriction is becoming more and more common. It is true there is some feeling against the boycott at the present time; but as men find it to be the best policy, from a worldly point of view, to yield to its demands, many of them will do so. They are doing this in surprising numbers at the present time.

The recent exhibition of this power in connection with the Cleveland strike is a most astonishing instance of this means of enforcing popular demands. The accounts say that the Cleveland boycott was the more powerful because of the lack of any organized head. Like weeds growing in a garden after a rain, the evil rapidly sprung up in many places and in various ways. Soon after the strike began, an agreement between the men and the street-car company was reached, by which a certain line of the cars was to be run by non-union workmen on the promise that all the others were to be handled by union men. Then began the boycott by the refusal to patronize the cars run by the non-union men. Next those who did use the cars were boycotted, and dealers refused to sell goods to customers who rode to their stores in such cars. Dealers who did not so refuse to sell were themselves subject to the boycott, so that for their own interest all classes seemed led right into the snare.

Of this particular instance of the boycott in Cleveland, the *Outlook* says:—

In the Middle Ages a heretic was sometimes excommunicated from the church. When so excommunicated, he was practically shut off from all intercourse with his fellow men, who would neither eat with him, drink with him, buy from him, sell to him, or in any wise recognize his existence. If any trust may be reposed in the daily papers, the Cleveland boycott has been an attempt to revive this sentence of excommunication, and to pronounce it without a responsible tribunal, an accusation, an accuser, or any form of trial.

A similar move against the New York *Sun* is now in progress. A series of resolutions was passed August 13, one of which reads as follows:—

Resolved, That the members of the Central Federated Union be requested to cease purchasing the different editions of that paper, and refrain from patronizing dealers who sell the same, and from frequenting places where it is kept on file, and from making purchases from those who persist in continuing to subscribe or advertise therein.

In this move the newsboys have been enlisted, and they refuse to sell the papers, and severely punish boys who attempt to sell them.

We see by these instances that in this growing power all the machinery necessary to enforce decrees against unpopular persons or societies is found. Already one instance has occurred in which labor organizations prevented a large State contract from being awarded to the lowest bidders merely because they observe the seventh day, and could not conscientiously affiliate with labor unions.

Not long ago an extensive business was started in an Eastern city, but the manager soon learned that by means of the boycott his business would soon be ruined unless he yielded to the demands made upon him. Of course by yielding to these demands from time to time as they are made, the difficulties can be avoided; but what alternative will be left when the demand is made that one shall work on the Sabbath and observe Sunday? The demands of God's law being as much higher than any earthly demands as he is higher than humanity, his true followers can not yield to anything that would separate them from him. Then the boycott will be found fully developed to make and enforce the decree that they shall neither buy nor sell. Those who have been looking for a law to this effect enacted by the State or nation may find that it does not come that way.

The danger to Seventh-day Adventists in these times is that they will not recognize in the things happening every day, the events that have been predicted in God's word. Many even now are saying in regard to the events of the last eighteen months' war in the East, "This does not mean anything in the fulfilment of prophecy, aside from preparing the way for carrying the truth to the natives

of the Philippines." Now, as never before, things are being done, and national events are occurring, that have their culmination only in eternity. This being true, God's people at this time of all times in the world's history should study his word that they may recognize these fulfillments of it as they come, and not allow themselves to be deceived by so thoroughly fixing in their minds some way of their own for the work to be done, that when it really is accomplished, they shall not see it. H. E. S.

SPIRITUALISTS SURPRISED.

A METHODIST has astonished Spiritualism in his disbelief of the Bible, as is shown by the following from the *Banner of Light*, the leading Spiritualist paper in the United States:—

According to Rev. S. P. Cadman, an eminent Methodist clergyman, the following Bible stories may be honestly doubted: Creation in six days; Methuselah's life of nine hundred and sixty-nine years; the whale and Jonah; crossing the Red Sea; Eve and the snake; Joshua and the sun; tower of Babel; Lot's wife and the pillar of salt; the flood; Aaron's rod turned into a serpent; translation of Elijah; the fiery furnace of Shadrach, Meshach, and Abed-nego. Well, well, well!!!

This summing up of the belief, or unbelief, of Dr. Cadman is doubtless taken from the newspaper reports of his address, on the sixth of last March, before a congregation composed of four hundred Methodist preachers, of whom the largest part loudly applauded him, and accepted his words as the doctrines of their church. He afterward said that the reporters had not correctly represented him, and gave out a "revised" interview, from which we quote the following:—

I said, and I thoroughly believe, that the absolute inerrancy and infallibility of the Bible are no longer possible of belief among reasoning men. . . . Half the pages of the Old Testament are of unknown authorship, and the New Testament contains contradictions.

On his address there was much comment by the press at the time. The *Outlook* said:—

The reception of this paper shows that there is in the Methodist communion a large number of people who would be almost panic-stricken by such a simple statement of facts concerning the Bible as all scholarly students accept, and, on the other hand, that there are many among the ministry and professors of the Methodist Episcopal Church whose eyes are open, and who are not at all afraid to tell the people the conclusions to which a reverent and thorough study of the origins of the Sacred Scriptures inevitably lead.

The *Michigan Christian Advocate* said:—

Methodism is not committed to the unwise and non-progressive attitude concerning inspiration, which has so embarrassed certain other churches.

A prominent Boston paper of the Methodist denomination expressed the following:—

The Bible is the liveliest and most agitating of books. It is the leaven that is constantly working in and upon the human mind. Its truths must be turned over and readjusted to every new generation. The results of the profound and universal study of this Book are in the air. Our ministers, especially our young men and those older men who are intellectually receptive and studious, are familiar, as they ought to be, with the results of this searching scrutiny. That is why the three hundred ministers applauded Dr. Cadman's especially frank and honest utterances. It is useless, as it is insincere, to try to check this devout study of the Scriptures, or to brand it as something wrong.

While these Methodists, including Dr. Cadman, are perhaps not yet ready to say they doubt all the events mentioned in our first quotation, yet the doubts he did calmly acknowledge in the revised interview, and which his brethren applauded at the time they were uttered, and which they vindicated in their prominent papers afterward, are enough to cause surprise on the part of Spiritualists. No wonder they are encouraged to make light of the word of God when they have such prominent companions.

We wonder how much further Dr. Cadman and his associates will have to go to become Spiritualists indeed. The Spiritualists' belief in the immortality of the soul will not stand in their way, as

they already doubt the inspired words, which say: "God only hath immortality." There can really be nothing in the Scriptures in the way; for when a man once says that portions of the Scriptures are untrue, he can easily bring himself to believe that any particular portion is untrue, which may stand in the way of any step he may wish to take. Truly "the world moves," but which way?

H. E. S.

CHARITY AND TRUE COMMUNION.

In the words, "The light shineth in darkness; and the darkness comprehended it not," there is a perfect epitome of Christian church history. The heavenly came down to the earthly, but the earthly could not comprehend it; the seed was of too divine a nature for the soil, but still the plant grew,—for it could not be dormant,—but grew only as a miserable caricature, bearing too often bitter blossoms and poisonous fruit.

Precious pearls were thrown before swine, and, according to the Master's simile, not only were they ruthlessly trampled in the mire of sin by brutish instincts, but also those who carried them, and those who would have gathered them to their proper use, were rent by the teeth of satanic malice.

The history of the early church is a sad record of swift declension. In the abandonment of the Christian family life,—where they had all things in common, wherein all lived on an equality, in peace and love,—for a cold, stately, regal society, with its princely bishops, exalted social status, and wealth bought at the hands of a dissolute society, Christ was repeatedly sold into his foe's power; and again, by making concessions to worldly principles and social conditions, the Master was crucified, his doctrine misrepresented, and so held up to the scorn of demons.

The entire and most utter sacrifice of self in every relation of life, here and hereafter, is the soul of the teaching of Christ. But no sooner was the divine Master removed from the sight of his church than the same spirit which before had asked to sit upon his right hand in heaven, began to struggle for the highest places in this life, and envenom the church with its rivalry and jealousy, until the church, impregnated with the spirit of worldly emulation and ambition, gave birth to the awful ecclesiastical monstrosities of to-day.

The teaching of the divine Master was never intended to be made compatible with worldly systems of human prudence and policy, nor was his kingdom to be founded upon worldly wisdom. But the desire to obtain the good will of the world, and to make converts, introduced a compromising spirit, a tendency to tone down harsh doctrines to a point where the world could meet and sanction them.

Our Master said, "Suffer little children, and forbid them not, to come unto me;" and again, "If any man desire to be first, the same shall be last of all." But to-day Christianity says to the children, "Little child, come to the Sabbath-school, try to get to the top of your class by walking over the heads of your companions; and if you succeed in vanquishing them, you shall have a prize as the due reward of successful competition." Thus the first lessons the mind receives are in ambition, egotism, and envy. Instead of loving his brethren as himself, he must humiliate them to gain his own triumph.

This same spirit showed itself when the church conceded to the world that the system of holding all property in common was impracticable. In holding that the fact that the early disciples did so is recorded as an instance of the disinterested spirit with which the gospel should inspire men, but not a precedent to be followed, because false intruders would abuse such a system, the church reasoned, according to the world's own logic; that is, not to judge a thing by the Master's will, but by its utility. So every man retained his money, satisfying his lust for wealth; and as a compromise with conscience, charities and various philanthropic efforts were adopted. We are too apt to consider these as natural and necessary parts of Christianity; but, although they receive a fresh impulse from it, they are in no sense outgrowths of it. When paganism reigned in the early days of Athens, two *oboli* was daily given to the necessitous; and later in Rome every Roman citizen was entitled to five bushels of wheat monthly. There were then also, benefit societies called *collegia*; and in the latter days of the Roman Empire there were educational institutions for orphans, named after the wives of the emperors.

Many of our present-day charity organizations are but an evolution of such movements, a charity without love, a giving in which there is more of pride and disdain than of love. While the church kept its first love, there was no need of such organizations. Exhortations to the duty were not needed; no reference to merit, or reward, or effect on the giver, appears. The church was yet small enough

to retain brotherly love, and love requires no such organizations, and seeks no merit. The consciousness of weakness and the stern reality of persecution confirmed the mutual sympathy of believers. Houses for the sick and for orphans were not required when every Christian house offered shelter to the needy, the poor, and the traveler.

The Christian teaching regarding labor and wealth, had an important bearing on charity. Labor is a divine vocation, necessary and honorable. Wealth is a stewardship with heavy moral responsibilities, and even dangers. It can not be said that the gospel explicitly demands a community of goods, though the general tone of Christ's teaching tends to that spirit, which counts it more blessed to give than to receive; and it can not be doubted that the earliest body of disciples interpreted the Master's teaching to mean that no Christian should say "that ought of the things which he possessed was his own, but they had all things common."

This was in truth a corollary of Christ's teaching, and a sound principle, rendering charity organizations needless; for, according to this principle, every one would work to the measure of his ability, and receive according to the measure of his needs. But worldly "foresight," guided by its reason rather than by the mind of Christ, sees a thousand obstacles to this system. Judging by its own carnal nature, it says: If men are provided with all they need, they will get as much as they can, and work as little as they may, forgetting that Christ remolds men's natures, and eliminates that selfishness which will work only for self-interest.

If we are content to trust a man with the riches of Christ, which are his in the church, do we value our earthly riches more highly than we tremble to trust him with them? Rather let us be assured that those admitted to church privileges are indeed, and not in name alone, Christians; and then they will not count earthly riches a thing to be eagerly grasped after. To assert that men will not work unless forced to by self-interest and competition, is to deny the power of Christianity, and to place selfishness as the well-spring of human progress and the law of life, even in the Christian.

Whether or not Christian communism be practicable for us, we must still have the spirit that is its root, or we are none of Christ's followers. If love be the fulfilling of the law, let all who acknowledge a common fatherhood and brotherhood act as members of a common family. Let the strong, whether strong in intellectual power, worldly position, or purse, remember that the love of power to be used for self is a most dangerous bait of Satan; and that loving condescension to men of low estate is the most distinct trait of the Christ-mind. And let all who bear the name of Christ remember that their faith is a barren, worthless stem unless it is clothed with blossoms of love, and fruit of helpful sympathy. We can not sit comfortably in our commodious churches while there are thousands of neglected sheep in the wilderness. The church may not in one place be clothed in purple and fine linen, while in another place its raiment is rough, seamy, and ragged.

Battle Creek, Mich.

F. S. DE VONA.

young people to obtain a college education, and none should neglect it. With many it will be the last opportunity; how important that they grasp it!

There will be several thousand bushels of grain harvested from the college farm this year. The work has furnished employment for several young men, who will attend school next year.

It may be necessary to build a new dormitory this fall; if so, it will afford an opportunity for several earnest young men who understand the use of tools, to obtain all the work they are able to do.

Last year was a very fortunate one for Union College. There were no deaths, no cases of serious sickness, no expulsions, no fires nor accidents, and no water famine, as was reported; in fact, the college has a great abundance of pure water for all purposes.

The following are a few extracts from letters received from students who were in attendance last year at Union College:—

"I can truly say that the last year has been one of enjoyment as well as profit to me. It has been the best in my life; and as we studied our lessons day by day, I have seen more than ever before the necessity of improving the talents God has given us. I believe the coming school year will be better than any in the history of the institution."

"From the beginning of this year's school it was evident that success would be the result. As the year is almost in the past, our thoughts go back to the many precious blessings we have so plentifully received."

"Having been a student in Union College during the last two years, I wish to say a word in regard to our school work. If you desire to enter the Bible work, you can receive an instructive preparation here. We are doing practical work in that line. Those who expect to enter the church school work should have some such training as we are receiving."

"At the opening of the school last September I entered Union College with a desire to receive a higher education, and I have not been disappointed. The Lord has been with us, and there have appeared many evidences of the indwelling of the Holy Spirit in teachers and students. This is without doubt a school of God's planting, where many of our young people who desire to work for him intelligently should be."

"The benefit I have derived from the study of the prophecies is eternal life for me if I am faithful to the end."

"It is impossible for me to tell all the benefits I have derived. I am impressed with the importance of being more faithful in the service of God, and putting forth every effort possible to bring this light to others."

"I have had the unalterable, changeless character of God's word impressed more firmly on my mind."

"I see better what place I occupy, and have a greater determination so to live that Christ can use me in saving souls. The blessings are too numerous to mention—eternity alone will tell."

"I have become better acquainted with God and his dealings with us."

"I more keenly sense the solemnity of the time in which we are living, and feel my need of a thorough consecration to God."

"I have certainly received great benefit, and am more determined to press onward, and tell the glad tidings to others."

CHILE.

Of all the South American republics, Chile claims the distinction of being the most progressive and the most liberal. However, one can not go far from the large cities and ports without finding strong proofs against the claim to either progress or liberality. The experience of Brother Balada, not long ago, will serve as an illustration. He was called to preach the gospel near the town of Malloa. After preaching several days, he baptized six persons. The ceremony was witnessed by friends and by foes of the truth. The latter scoffed and molested to such an extent that the former, Peter-like, felt called upon to resist by force, and a scrimmage ensued. In this same vicinity, about two years ago, a poverty-stricken, ignorant old woman accepted the truth, and was baptized. Not long afterward her house was burned down, by an incendiary, and she, with her "heresy," left the neighborhood.

At San Felipe, a veritable hotbed of Romish fanaticism, Brother Avalos has recently baptized eight persons. Four were baptized at Santiago two weeks ago, and two more are awaiting the rite. Brother Davis is now in Iquique, and is doing well in the



"HE THAT TEACHETH, ON TEACHING."

"It is the nicest work ever assumed by men and women to deal with youthful minds." This truth has found lodgment in the minds of Christian teachers, and many have heard the command, "Feed my lambs," and are now seeking the necessary preparation.

God, through Adam, Abraham, Moses, the Levites, the schools of the prophets, through Solomon, and above all through Christ, has ever kept before this world his system of education. And now to the last generation come the words: "Work, as if you were working for your life, to save children from being drowned in the polluting, corrupting influences of this life."

The voice of God has called teachers from the north and from the south, from the east and from the west, to do this work for the children.

Some have come to the summer school realizing that their work in the public schools has been a failure in the mind of God. Others came thinking to receive instruction in methods. Others came with a spirit of self-sufficiency, saying, "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" No doubt others have remained away from the school, feeling that they were capable of teaching a church school without special preparation. Of these four classes, God can use only those who take their place in the first.

Until a teacher has received the Laodicean message, and humbly confesses before God that he is "wretched, and miserable, and poor, and blind, and naked," he can not do the work. None can receive the baptism of the Holy Spirit who have not first accepted the Laodicean message; and until a teacher has received of the fulness of the life of God, and the gift of the Spirit as manifested in the power to teach, he can not teach as God requires. "Every teacher should be under the full control of the Holy Spirit."

Those who have come to the college to seek the necessary preparation have been led to see that the worldly system of education was founded when Adam partook of the fruit of the tree of knowledge of good and evil, and that the system has grown until the whole world is in its grasp. This system is doing its work well—the work of preparing the children to become good citizens. But Christian schools are to prepare the children for the kingdom of God.

When the children of Israel are in the public schools, they are where God never intended they should be. As Babylon is a symbol of church and

state united, so Egypt is a symbol of school and state united. The wisdom of Solomon, being from God, excelled all the wisdom of Egypt, which was the outgrowth of the system that expelled Adam from Eden. "When Israel was a child, then I loved him, and called my son out of Egypt." Does he love our children less?

Many of the teachers have found the way from Egypt harder to travel than the way from Babylon. The Red Sea of life has rolled before them, but the rod has been lifted over the waters by the prophet of God, and they have passed over, proving the words, "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13.

Having crossed the Red Sea, it was not God's will that Israel should wander forty years. Had they followed the pillar without murmuring, they might have entered the promised land in a period of time measured by days instead of years. "Eleven days after leaving Mount Horeb, the Hebrew host encamped at Kadesh, . . . which was not far from the borders of the promised land."—"Patriarchs and Prophets," page 387. Here the spies were sent out, and only two brought back a good report.

More than two teachers have, through faith, had a view of the "goodly land," which can be reached only by the way of God's system of education; and they say, "We are well able to go up and possess the land."

MRS. K. A. PINCKNEY.

UNION COLLEGE NOTES.

ALTHOUGH there has been no summer school connected with Union College this year, the real educational work of the institution has not stopped. The teachers are nearly all doing field work, attending camp-meetings and visiting churches in the interests of the young people and practical education.

The correspondence is more than double that of last year, and the present prospect indicates a large attendance next year. It has been the endeavor to interest every young person in the district on this important subject, and to inspire each with an ambition to fit himself for some important position in the Master's work.

The fertile prairies of the great West are teeming with enormous crops this year, and prices are good. It is the opportunity of a lifetime for many of our

book business. He is the only canvasser we have here now. Is there no one in the United States who feels a burden for Bolivia, Peru, and Ecuador, and will carry the printed page to these darkened lands?

Brother Thomann is visiting the little companies in the south, but the excessive rainfall makes traveling very difficult at this season of the year. We need money, with which to establish pastors in the different parts of the field, as other denominations have done. We are almost at a standstill, for lack of funds to pay expenses. Among the brethren capable of rendering pastoral help there is a greater willingness to sacrifice time and money than I have seen elsewhere. But there is a limit to our ability to enter the many open doors, because some are holding back the Lord's money, using it in an improper way. Thus they "hold the truth in unrighteousness;" repress the gospel by selfishness; refuse to minister to others, as good stewards, that which they have received, and do not deny ungodliness and worldly lusts, nor look for "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us [and all that we have] that he might redeem us from all iniquity [and the love of money is the root of all evil, and hence the greatest iniquity], and purify unto himself a peculiar people, zealous of good works." He can not purify the love of money, because it is evil, even the source of all evil. It is the "accursed thing" in the camp of Israel to-day.

The very best way to cultivate the love of money, is to have it at our disposal, where we can depend upon it, think about it, wonder if it is safe, fear that rotten politics or a tottering social status will depreciate its value—in short, make a god of it. If this is admitted, its converse will not be disputed,—the best way *not* to cultivate the love of money is *not* to have it at our disposal, where we can trust at all in it, instead of in God. This, in fact, is why the love of it is the root of all evil,—because loving it will cause us to hoard it, or its value; and then, having what we think is a strong defense, we make it our refuge, our fortress, our god, thus separating ourselves from the one true God. Money will perish, but the word of God abideth forever. Let us beware that we do not receive the sentence that Simon received, "Thy money perish with thee." G. H. BABER.

RIO DE JANEIRO.

Miss ELSIE STRONG, of Wisconsin, arrived here June 6, in company with Elder F. H. Westphal, reporting a pleasant voyage and very little sea-sickness. She thinks this is a queer country, with queer people, and a queer climate; but she has resolved to like them all. We are pleased to have her come here to labor, and she is already becoming useful in the work.

Elder Westphal tarried with us one day, and then went on to Argentine. We were glad to see him and to talk with him about Conference matters, and things pertaining to the work in South America. The time was brief, but well improved. While in the States, he visited my old home and relatives, and had many things to relate that were of deep interest.

Miss Strong brought with her one of Brother Lambert's nut-butter mills, and a copy of his valuable "Guide for Nut Cookery." The book shows for itself that it has been prepared with great care, and it is worthy of a wide circulation. We are now making our own butter, as well as other nut preparations. The machine is light, simple, and substantial, and produces butter every day. We are thankful for all these blessings, for they help us to live better; and as we live better, we can be better; and in being better, we can do better work.

W. H. THURSTON.

QUEBEC CONFERENCE PROCEEDINGS.

THE twentieth annual session of the Quebec Conference was convened in connection with the camp-meeting at Sutton, June 15-25. Six meetings were held, in which the business of the Conference was transacted with a spirit of unity in all the deliberations. In the absence of the president, Elder Eugene Leland, Elder I. N. Williams was elected as chairman of the session. The Conference was favored with the counsel of the district superintendent, Elder H. W. Cottrell, during the entire meeting.

A resolution was passed, separating the tract society and the Sabbath-school work from the Conference, and placing them under the management of well-organized societies, with a view of increasing the interest in these branches of the work. Two other recommendations were passed, one of which was in the interest of the canvassing work; the other expressed gratitude to God for his guiding

hand, which has attended the work during the Conference year.

The treasurer's report showed the amount of tithe received during the year to be \$1,298.48, an increase of nearly \$600 over the previous year. The Conference granted three credentials, and two ministerial licenses. The newly elected officers are: President, I. N. Williams; Secretary and Treasurer, W. J. Blake; Auditor, H. E. Rickard. Executive Committee: I. N. Williams, H. E. Rickard, and W. J. Blake.

The Conference adjourned after a very profitable session, fully determined to press the battle even to the gates.

W. J. BLAKE, Sec.

ONTARIO.

THE first of May I came to this field to labor, under the direction of the Michigan Conference. I visited the churches and companies at Albion, Chatham, Selton, St. Thomas, London, Brantford, Hagersville, Hamilton, and Toronto, holding a few days' meetings at each place. At Chatham and St. Thomas, Elder P. M. Howe and myself organized churches, of twelve and twenty-seven members, respectively. At all these places good meetings were enjoyed, and the blessing of the Lord was experienced by those who were seeking for it.

June 9-18 our camp-meeting at London was held, which was a season of refreshing to those who came seeking the blessing of the Spirit of the Lord, but more especially to those who came bringing that Spirit with them. At this meeting the Ontario field was organized into a Conference. Much thought and prayer were given to this question, that it might be made clear whether or not this was the proper step to take, after which all seemed to come to a unanimous decision in the matter. The laborers as well as the laity of this new Conference feel grateful to God and to our brethren in Michigan for the liberal manner in which that Conference has dealt with us here, and for the help they are still extending to this needy field, which is certainly very acceptable.

Early in July, with my family, I moved to Toronto. July 17-24 I was with the friends in Peterborough. A church of seventeen members was organized there at that time. Three persons were baptized. The occasion was much enjoyed by this new church. July 25-31 I spent with the believers in and around Ottawa. A small church was also organized here at this time. Five persons were baptized, and the company take fresh courage to advance and hold up the light.

The tent-meetings at London, conducted by Elders J. F. Ballenger and W. W. Simpson, and also at Hamilton, carried on by Elders P. M. Howe and E. J. Dryer, are meeting with some success. Tent efforts conducted by Brother William Spear and others, are also being made on the Indian reservation. We are encouraged in the work in this Conference.

F. D. STARR.

HAMILTON.—July 7 we pitched our tent in this city, and began public meetings. The use of a beautiful lot, centrally situated, was given us, free of charge, as long as we wish to occupy it.

Our attendance being small, we prayed much that in some way the people might be influenced to come to the tent; and now God is answering our prayers. Frederick W. Watkins, proprietor of the largest store in the city, recently advertised to close up his warehouse on the Sabbath. The following, clipped from the *Spectator* of July 21, gives his reason:—

"WHY CHANGE IS MADE.

"EXPLANATION MADE BY MR. WATKINS AS TO A RECENT ANNOUNCEMENT.

"A good many changes of one kind and another have taken place in the business owned by Frederick W. Watkins, and carried on at 18-24 James street south, during the last year. The latest change, one which perhaps will surprise many people, is the fact that in future Mr. Watkins intends to close his store on the seventh day of the week; that is to say, his warehouse will be closed from sundown on Friday till sundown on Saturday. The reason for this change is because Mr. Watkins, after having given the matter a great deal of thought, has come to the conclusion that the seventh day is the Sabbath. Due notice will be given, from time to time, as to when the warehouse will open on Saturday evening. For the first Saturday (to-morrow), however, it will open from 8-10 P. M. As may be easily understood, the constantly changing hour of sunset will make a corresponding change in the hour when the warehouse will be closed on Friday afternoon and opened on Saturday evening."

About three years ago Mr. Watkins met Elder McCoy on board a ship, and was induced to go to

the sanitarium for treatment. There he learned about the truth, and has been carefully investigating the Sabbath question. By invitation, for nearly three weeks we have gone to his house at sunrise to study.

The message of Revelation worked a good work, and now the whole city of nearly fifty thousand people is talking concerning the Sabbath question.

At the close of the Sabbath, Brother Watkins opened the doors of his store, and for two hours his force of one hundred and thirty clerks was far too small to wait on the people. He tells us that at least two thousand persons visited his place. The attendance at the tent greatly increased Sunday, especially in the evening, when a large crowd came. May God incline their hearts to keep his law. Brethren, pray for us.

E. J. DRYER.

P. M. HOWE.

NEW BRUNSWICK.

MONCTON.—At the close of our general meeting held at St. John, I delivered nearly two hundred dollars' worth of books. July 5 I came to this place to meet Elder Hersum, and the 11th we pitched the tent. The interest, which at first was small, has steadily increased, so that we now have a good attendance. Sister Flora Covey, of Indian Harbor, Nova Scotia, is our organist. Our meetings "savor" of the good spirit, especially on the Sabbath. We believe the Lord will add to this church such as shall be saved.

Last Sunday afternoon, our study was upon His glorious appearing; and although a heavy rain-storm prevailed, there were about sixty persons in attendance. The Lord gave freedom, and his Spirit was present; many persons being moved to tears. Remember us in your prayers.

LEVI LONGARD.

TEXAS CAMP-MEETING.

THE camp was situated in a beautiful grove in the city park, near Waxahachie. On our arrival the camp was full. More tents were ordered, and the campers increased in numbers until there were more persons on the grounds than there are church-members in the State, who now number about one thousand. The brethren and sisters came with love in their hearts for one another; and for the first four days of the meeting the testimonies of all seemed charged with the spirit of unity and oneness. But Satan marshaled his forces, and made the most severe and determined effort we have ever seen, to destroy and ruin souls, which caused many to sigh and cry for the abominations that were committed in our midst. While the enemy brought sin and confusion into our camp, it was plainly manifest that God and holy angels were present in a marked degree, and that the Holy Spirit was doing its work.

We have never seen so general a move on the part of all, as when the invitation was given for a full surrender and consecration. It was good to be there to witness the victories gained in the midst of the conflict between the powers of light and the powers of darkness. Sister Henry was present the last week of the meeting, and bore a plain testimony. Her instruction was timely. God blessed her greatly, and blessed her labors to the good of many souls on that camp-ground. Her message is opportune, and it was apparent to all that God has raised her up for such a time as this, and that it is for our sakes that she has had so long an experience in the work of the W. C. T. U.

In the evening and on Sundays there was a large attendance from without; and at the close of the meeting, twenty-two persons were baptized. The other laborers present from outside the Conference were Elders J. M. Rees and C. McReynolds, and the writer.

D. W. Reavis represented the I. R. L. A., and gave two very entertaining talks on the present workings of the forces antagonizing the work of the third angel's message, and also on the outlook. Surely a time of trouble is before the people of God. Are we all prepared for it?

Dr. E. H. Mathewson presented, in a very interesting and profitable manner, the underlying principles of health reform, which awakened a still deeper interest on this important topic.

Prof. C. C. Lewis conducted the meetings for the young people. Sisters Williams, Kunze, and Lewis had charge of the youth's and children's meetings.

A large number attended the canvassers' meetings, which were conducted by Brethren Osborne and Blosser. About forty canvassers are enlisted, and will go forth to scatter the truth in the printed form. The crops are good, the workers willing.

In the tract society meetings, measures were taken by which the old-time missionary spirit might be awakened in all the churches; that by a united effort all the work that must be done can be accom-

plished more effectually and speedily. To secure this object, Elder W. A. McCutchen was elected corresponding secretary. By this addition to the force in the office, it is to be hoped that a revival in real missionary work will be effected throughout the State. He was also elected secretary of the Sabbath-school Association; and with Elder French as president, we have reason to hope for more effective and advanced work along this line.

Elder E. T. Russell was elected president of the Conference. A few slight changes were made in the other offices. The number of laborers remains about the same. Elder H. Woodruff was ordained to the ministry, Elder Russell offering the prayer, and Elder Mc Reynolds giving the charge.

In harmony with the suggestion that the business meetings be separated from, and held at a different time than, the camp-meetings, it was decided by the Conference to hold these meetings in the winter-time, and thus relieve the work at the camp-meetings, that the spiritual interests of all may be more fully cared for. We know that God would have the work done after this manner in every Conference where there are so many interests involved. It is impossible to do the work well, and carry it on as we have been trying to. Let our camp-meetings be seasons of instruction in spiritual things, and greater good will certainly appear.

The meeting closed Monday morning, with a goodly number present, who listened to the faithful, earnest words of Sister Henry for nearly two hours. We all said it was good to be there.

R. M. KILGORE.

KENTUCKY.

RENFROW, GLENMORE.—We have just closed a three-weeks' meeting at Renfrow. The people are poor, and were busy with their crops. We arrived there Wednesday, June 14, and held a meeting that night without a previous announcement. Several persons were in attendance. The first meetings were held in a private house; but Sunday morning we were obliged to construct an arbor of brush; for we had not room in the house for our audience. The interest increased rapidly, and the people were hungry for the truth, which was entirely new to them. All, without a single exception, admitted that the seventh day is the true Sabbath, and we met but little opposition to other truths. Five persons decided to obey the Lord, and we trust that others will soon yield. One man, whose wife desired him to unite with her in obeying the truth, is waiting to investigate further concerning the Spirit of Prophecy.

The Lord wonderfully blessed us in presenting the truth. We have access not only to the homes, but also to the hearts, of the people, and they are anxious for us to return when their work is over.

We held meetings several nights also at Glenmore, but were obliged to discontinue them on account of others desiring to move into the house we occupied. It was then too cool for outdoor meetings; but we have been requested to return and resume our work there. Some at that place are convinced of the truth, but have not yet decided to obey.

We have started out, trusting the Lord for support, as the Conference is unable to aid us financially. Here is a large field that is ripe for the harvest. We have more invitations to labor than we can fill, and it is blessed to know that our steps are ordered of the Lord.

MILES MCGREW,
WALTER JONES.

SINCE our good Conference meeting at Nashville, the last week in March, I have met with the brethren and friends at several places. At Randolph there are three families of Sabbath-keepers. All seemed to be encouraged by my visit, and each family gave me a yearly subscription for the *Signs of the Times*. I also received one subscription for the *REVIEW*. At Rio there are four families of Sabbath-keepers. Each of these, and one who is not a Sabbath-keeper, gave a yearly subscription for the *Signs*. Some of these take the *REVIEW* and other of our publications. At Higdon I baptized one sister, who had recently accepted the truth. Four other persons keep the Sabbath, and take the *REVIEW* and the *Signs*. At Leitchfield two families keep the Sabbath, and take the *REVIEW*. Each gave a year's subscription for the *Signs*. At Render there are two families who observe the Sabbath. Both take the *REVIEW*, and each gave a year's subscription for the *Signs*.

At Utica are five Sabbath-keepers, while several others live a few miles away. With these I have been visiting, and holding meetings Sabbaths and First-days since the last of May. Elder Bollman was with me the last Sabbath and Sunday in June. He baptized one person, July 9. I baptized three. I received four yearly subscriptions for the *Signs*, and all take one or more of our publications. Several take the *REVIEW*.

In harmony with Elder C. P. Bollman's request that a special effort be made for the circulation of the *Signs*, I began work at Owensboro the first week in June, taking monthly subscriptions, and delivering the papers in person, hoping in this way to get acquainted with the people, and to get interested ones to renew their subscriptions and otherwise to help them. I have succeeded to the extent that I have delivered two hundred and fifty orders, or one thousand copies, besides distributing a large amount of reading-matter sent me in answer to my request published in the *REVIEW*, for which I hereby tender many thanks.

Since coming here, I have got a brother to engage in the same work at Madisonville, and he has now ordered a club of one hundred and seventy-five copies for a month. How many will go and do likewise? Many express themselves pleased with the papers, and some are renewing their orders.

I am encouraged in this work by the statements recorded in Isa. 55:11 and in 1 Cor. 3:7-9.

R. G. GARRETT.

NEW YORK.

ADDISON.—On my way from Michigan to New York, I spent ten days in Buffalo, in connection with the Star of Hope Mission. They were just fitting up an old four-story brick building, on the corner of Washington and Perry streets, with lunch-counter and lodgings for a hundred persons or more, with free bath-room and laundry. It also has a meeting-room, which will accommodate about seventy-five persons.

June 13 I reached Addison, one hundred and twenty-three miles south and east of Buffalo, where I met Elder J. W. Raymond, who was making arrangements for tent work. Before we had held a meeting, the Methodist minister had the town billed, to show that Seventh-day Adventism is a "religious monstrosity." One week later the Baptist minister spoke upon the Sabbath question. Our congregations were small, however we left twelve new Sabbath-keepers. These, together with the four who were already Sabbath-keepers, will now have regular weekly meetings.

I am now at Hornellsville, where one meeting has been held with encouraging prospects. I long for more of the power and presence of the message.

A. O. BURRILL.

COLORADO.

SALIDA.—As a result of our camp-meeting and the meetings that have followed, three persons have been baptized and united with us, and several others are soon to be baptized. Never in our experience have we seen the enemy work as he has here; yet in the midst of it all, the Lord is saving souls. The blessing of the Lord is with us. During the first part of the meeting, Elder Rees and his daughter Pearl were with us nineteen days, and rendered excellent service. Several brethren and sisters from the churches near Salida have been in attendance. We expect to continue the meetings yet for a time, trusting that the Lord will bring many more to accept the light of the message.

G. W. ANGLEBARGER,
W. W. HILLS.

CANON CITY AND ALAMOSA.—It was my privilege to be with the churches of Canon City and Alamosa at their quarterly meetings. At Canon City the services were held July 8, 9. The brethren came up from Florence. The Spirit of the Lord was present in a marked manner. On Sabbath, immediately after the ordinances of the Lord's Supper, four believers were buried in the watery grave. At Alamosa, July 15, 16, we had blessed meetings, and the church was greatly encouraged and helped. Two persons were baptized. The outlook is much more favorable here than it has been for years. I praise the Lord for his goodness.

G. W. ANGLEBARGER.

ARKANSAS.

THE twelfth annual session of the Arkansas Sabbath-school Association was held in connection with the Conference at St. Paul, Ark., July 14-24. It was recommended that local conventions for the purpose of considering plans and methods for the advancement of the Sabbath-school work be held in different parts of the State; that ministers, when visiting churches, hold at least one meeting in the interest of the Sabbath-school work; that each member of the Sabbath-school devote some time each day to the study of the Sabbath-school lesson; that all Sabbath-school contributions go to the foreign mission work; and that each isolated Sabbath-keeper hold a home Sabbath-school.

The following officers were elected for the ensuing year: President, A. E. Field; Vice-President, J. W. Norwood; Secretary and Treasurer, Mrs. A. E. Field. Mrs. J. W. NORWOOD, Sec. pro tem.

UTAH.

THE work in this mission field has made advancement since our last report. Several persons have accepted present truth, and others seem interested in the message for this time. Utah has two missions,—one at Ogden, and the other at Salt Lake City. Both are doing good work. The Lord is especially blessing us in this work, and much prejudice has been removed from the minds of the people in these cities by our missions. The workers are endeavoring to do good, faithful work. The church and Sabbath-school work has made progress, especially in the last four months. There seems to be a deeper spiritual experience than has been heretofore. For this we praise the Lord, and with courage press on.

At Provo the brethren and sisters are erecting a commodious church building. This will be a help to the work in that place, giving evidence of its stability. July 8, 9, a grove meeting was conducted at Ogden. Seats were arranged under the spreading branches of some box-elder trees to accommodate the congregation. Seven discourses were given upon subjects designed to inspire faith and courage in the hearts of the brethren and sisters, and all seemed to enjoy a spiritual repast.

The tent season is a little late with us this year, as the evenings in this mountainous country have been extremely cool until recently. Our tent work will begin soon. The workers in Utah are of good courage, and are searching out the honest in heart, giving to all the message of salvation. We hope to be remembered in the prayers of all our brethren and sisters.

J. M. WILLOUGHBY.



FOR WEEK ENDING AUGUST 19, 1899.

—William Waldorf Astor, late of New York City, was naturalized a British subject, July 11. He owns vast possessions in the United States.

—For a man to accumulate a fortune of \$1,000,000 in a single generation (thirty-three years), he would have to net \$30,000 every year, or \$2,500 every month. Alfred Harmsworth, the phenomenal newspaper publisher of London, from nothing, accumulated \$2,000,000 in ten years.

—The Spanish generals, Toral and Parija, who have been on trial in Spain, charged with having surrendered Santiago de Cuba without exhausting all means of defense, have been acquitted on the ground that they acted under orders. The verdict was rendered by a majority of one vote.

—A certain gentleman about sixty years of age has just retired from business, with a fortune estimated at \$200,000,000. Allowing him a business career of forty years to accumulate this amount, he would have to net \$5,000,000 annually—\$416,000 every month, or \$13,800 every day of the month.

—August 5 an anti-imperialistic meeting of 500 persons took place near the Chicago University, which was addressed by Professors Laughlin, Tolman, and Shorey, of the university, and by D. M. Lord and Sigmund Zeisler. Other meetings of the same character in and about Chicago are in contemplation.

—One of the best-edited Chicago papers has the following for its second paragraph: "For kicking an American negro, a Boer officer has involved the Transvaal government in complications with the United States. But for mutilating and burning an American negro, a Georgia mob has not involved the State of Georgia in the slightest difficulty with the United States. It is this kind of thing that makes the foreigner wonder when called upon to admire our complex system of humane government."

—Speaking of the power of the Sugar Trust, Judge Barrett says: "It can close every refinery at will, close some and open others, limit the purchase of raw material, artificially limit the production of refined sugar, enhance the price to enrich itself and its associates at the public expense, and depress the price when necessary to crush out and impoverish a foolhardy rival." As much, or even more, might be said of the hundreds of other trust combinations, labor trusts with all the others, now to be found in the United States.

—Secretary Root, of the War Department, has appealed to the governors of all the States for assistance for the suffering Porto Ricans, who are victims of the recent storms in that island.

—For the year ending June 30, 1899, there were filed in the supreme court of the District of Columbia 272 suits for divorce, maintenance, and alimony, growing out of domestic infelicity. At the capital of a "Christian nation" (?), too!

—The mayor of Atlanta, Ga., who had been asked by the city council to resign because he had been seen in public in a drunken condition, has signed the pledge, and solemnly promised not to take another drink so long as his term of office shall continue. Acting upon these promises, the council has withdrawn its impeachment proceedings.

—Correspondence from the Transvaal says that the suspense and fear of the future have almost completely paralyzed trade, and ruin stares the Johannesburg merchant in the face. Nobody will buy anything "till after the war." The natives, seeing the situation, are thoroughly preparing for war, and large numbers of young men who have been employed by Europeans are returning to their native tribes. The outlook is very dark.

—At a meeting of German Catholics in Chicago, August 13, resolutions expressing severe condemnation were adopted against alleged vandalism and acts of sacrilege in the Roman Catholic churches in the Philippines by United States soldiers. Special protest was made against the exhibition of communion wafers and priests' robes in the various cities of the West by returned soldiers, who show them as relics of their campaigns. Twenty-five priests were on the platform.

—In 1890 the total income of the United States was \$10,800,000,000, or not quite \$157 for every man, woman, and child in the country—about \$800 to each family then in the land. Thus, every person who has an income of \$10,000,000 annually, has secured, in some way, the proportion of 1,250 families. If his income be \$10,000,000 annually, he has then secured the proportion of 12,500 families. The annual income of the president of the Standard Oil Trust is \$30,000,000, or the proportion of 37,500 families.

—The subscription scheme for enabling persons of small means to spend three or four days in Paris at the time of the World's Fair, is proving popular in England, Germany, Austria, Scandinavia, and even in Egypt and India. A shilling a week for a year enables the Londoner of modest income to go to Paris next summer. More than ten thousand have already enrolled themselves at one office in London. Tourist companies in the United States are also registering people by the hundreds on the instalment payment plan.

—A Canadian paper speaks of the situation in Manila, in the following words, in which there is doubtless more truth than poetry: "Suppose war were to be declared between the United States and England, what a pie the Philippine Islands would be for the British fleet! Talk of Dewey cooping up the Spaniards, it would not be in it with the trap the Americans would find themselves in. History would repeat itself with a vengeance; for the Americans would be caught in the very trap they set for the Spaniards when they brought Aguinaldo to Manila, and set him on its defenders. It is sincerely to be hoped that there will not be any war, but if there is, there will be a certain amount of grim and ghastly humor in the situation."

—In a flattering newspaper write-up of a Western chaplain, who, with his regiment, had just returned from the Philippine war, these reasons are given for his general popularity by one who served with him: "The chaplain did more fighting than preaching when we were away. He was always on the firing line with a rifle whenever there was any fighting going on; and when it was over, he was the quickest to show up with chickens of any man in the regiment." This course, which is cited as commendable, is said to have been taken in disobedience to the orders of the colonel, who "reminded him that under the regulations the chaplain could not bear arms;" but it is what might be expected from a professed Christian who would hire himself to the state in such a capacity. The duties of clergymen are to teach the claims of God's law, and to lead to Christ; but how much success will one who is so prompt to "show up with chickens" have in teaching obedience to the eighth commandment? and how many can a fighting man be expected to lead to the Prince of peace?

—The Dreyfus trial continues with increasing interest. It is being carried on in a free and easy way, that allows any one to speak when he chooses, which would not be tolerated at all in this country. Events are turning more and more in the interests of the famous prisoner. General Mercier, the former minister of war, in his testimony failed to clear up important charges, and was to have been cross-examined, Monday morning, by M. Labori, the junior counsel for Dreyfus. As this lawyer was going to the court with his wife and two companions, he was shot by an assassin, who, by threatening to shoot any one who opposed him, rapidly escaped, and is now in hiding. It is now thought that the wounds of Labori, though serious, will not prove fatal. When he was shot, his companions rushed after the assassin, and M. Labori was immediately surrounded by several young men, evidently accomplices, who, under pretense of examining his wounds, removed his coat, and took from his pockets the contents. His wallet, containing important papers bearing on the trial, was also seized, but M. Labori refused to let it go out of his hands. Tuesday evening, in the excitement attending the Dreyfus affair in Paris, an anarchist shot three men, and was arrested at once.



CAMP-MEETINGS FOR 1899.

DISTRICT ONE.		
Maine, Brunswick,	Aug. 24 to Sept.	
Vermont, St. Johnsbury,	Aug. 24 to " 4	
New York, Hornellsville,	Sept. 7-17	
New England, Pawtucket, R. I.,	Sept. 15-25	
Pennsylvania (local), Allentown,	Sept. 7-17	
DISTRICT TWO.		
Gumberland Mission, Knoxville, Tenn.,	Aug. 25 to Sept. 3	
Tennessee River, Paris, Tenn.,	Sept. 14-24	
DISTRICT THREE.		
Wisconsin (local), Clear Lake,	Sept. 4-11	
" " Sextonville,	Sept. 12-18	
Illinois, Peoria,	Aug. 24 to Sept. 3	
" (local), Mt. Vernon,	Sept. 14-24	
* Michigan (State), Ionia,	Aug. 17-27	
" (local), Manistee,	Sept. 8-17	
DISTRICT FOUR.		
* Nebraska (State), Seward,	Sept. 19-25	
" (local), Alma,	Aug. 29 to Sept. 4	
Iowa (local), Northwestern, Cherokee,	Aug. 29 to Sept. 3	
" " Northeastern, Charles City,	Sept. 12-17	
" " Southeastern,	Sept. 26 to Oct. 1	
DISTRICT FIVE.		
Colorado (State), Longmont,	Aug. 24 to Sept. 4	
" (local), Grand Junction,	Sept. 7-17	
Kansas (State), "Riverside Park," Wichita,	Sept. 21 to Oct. 2	
Oklahoma, Kingfisher, O. T.,		
DISTRICT SIX.		
Upper Columbia (local), Baker City, Ore.,	Sept. 14-25	
California (local), Santa Rosa,	Oct. 5-15	
" " 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.

PRESENT TRUTH FUND.

Formerly reported..... \$26 50

RECEIPTS FOR FRENCH TRACT FUND.

Formerly reported..... \$183 45

NEBRASKA, NOTICE!

THE annual camp-meeting of the Nebraska Conference and Tract Society will be held September 19-25 at Seward, twenty-five miles west of Lincoln. The first meeting of the Conference and tract society will be held September 19, at 9 A. M. All delegates are expected to be present at the opening meeting. N. P. NELSON, Pres.

Obituaries.

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

BURNS.—Died Aug. 9, 1899, of cholera infantum, Willie Melvin, infant son of Brother and Sister Burns, of College View, Neb. O. A. JOHNSON.

GOFF.—Drowned in an irrigating ditch at Hotchkiss, Colo., Aug. 3, 1899, my little son Frankie, aged 1 year, 8 months. Funeral services conducted at Delta, by Elder J. F. Leese. MRS. M. H. GOFF.

WHITFORD.—Died near Petoskey, Mich., June 19, 1899, after a lingering illness of about a year, Sister Elvira N. Whitford, aged 59 years, 8 days. She had been a devoted Sabbath-keeper for about twelve years. H. S. LAY.

DAVIS.—Died at Middletown, Ind., Aug. 7, 1899, of consumption, Maud E. Davis, aged 19 years, 11 months, 7 days. She united with the Adventist church at Middletown, May 7. Words of comfort were spoken by the writer, from Ps. 22: 9. P. G. STANLEY.

PATCH.—Died at Rochester, Minn., May 9, 1899, my son, Charles A. Patch, aged 31 years, 5 months. He died in hope of the soon-coming Saviour. Words of comfort were spoken by Elder Ingerson. M. PATCH.

HAMMON.—Died at Connersville, Ind., July 20, 1899, Sister Almira Hammon, aged 58 years, 10 months, 4 days. About five years ago she accepted the faith held by Seventh-day Adventists, and continued a faithful member until death. P. G. STANLEY.

MASSIE.—Died at his home in Nevada, Mo., June 14, 1899, of consumption, my son, R. K. Massie, aged 41 years. Although not a member of the Adventist Church, he believed all its teachings, and hoped for a part in the first resurrection. MRS. P. B. MASSIE.

VAN HORN.—Died in Pueblo, Colo., Aug. 1, 1899, Joseph Van Horn, aged 76 years, 1 month, 5 days. He accepted present truth in 1878, and joined the church at Stover, Kan. Funeral services were conducted by the writer, using Matt. 5: 3 as a foundation for remarks. J. E. LEMASTER.

MC VEAN.—Fell asleep in Jesus at her home in Berkeley, Cal., June 21, 1899, of pulmonary tuberculosis, Hattie D. Mc Vean, eldest daughter of Sister Kate A. Frye, at the age of 20 years, 4 months, 17 days. She found her Lord a gracious Saviour and tender Shepherd in her last hours. M. C. W.

MARRION.—Died at Chatham, Ontario, June 27, 1899, of consumption, Sister Marrion, aged 35 years. She accepted the truth two years ago at the camp-meeting, and from then until her death she rejoiced in the third angel's message. Words of comfort from Isa. 57: 1 were spoken by the writer. WILLIAM SIMPSON.

MAVITY.—Died at St. Helena, Cal., June 16, 1899, my beloved husband, John Mavity, aged 69 years, 10 months, 16 days. During his long and painful illness his trust was in the Lord. He loved the truth, which was his guide through life. The deceased united with the first company of Seventh-day Adventists who were brought out in California by the efforts of Elders Cornell and Loughborough in 1875. Elder J. A. Burden officiated at the funeral. MRS. JOHN MAVITY.

NOTICE.

FOR SALE.—A six-room house in a good location near Mt. Vernon Academy; one third of an acre of rich soil; an abundance of Concord grapes; a stable and good poultry yard. Address Benj. L. House, Mt. Vernon, Academy, Mt. Vernon, Ohio.

PUBLICATIONS WANTED.

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

Esther Smith, 4216 Grant St., Omaha, Neb., *Instructor, Little Friend.*

J. C. Davidson, Bozeman, Mont., *REVIEW, Signs, Instructor, Life-Boat.*

George McDowell, Box 481, Laplata, Mo., *REVIEW, Signs, Sentinel, Instructor.*

J. B. Clark, Welsh, La., wishes to correspond with persons who will send to addresses of convict camps, which he will furnish, a continual supply of papers.

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect February 5, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

	LEAVE.
No. 11, Mail and Express, to Chicago.....	12.00 A. M.
No. 1, Chicago Express, to Chicago.....	9.00 A. M.
No. 3, Lehigh Valley Express, to Chicago.....	3.40 P. M.
No. 5, Pacific Express, to Chicago, with sleeper.....	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.

	LEAVE.
No. 10, Mail & Exp. to Pt. Huron, East, and Detroit.....	3.45 P. M.
No. 4, Lehigh Express, to Pt. Huron and East.....	8.27 P. M.
No. 6, Atlantic Exp. to Pt. Huron, East, & Detroit.....	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.
Nos. 10 and 74, daily, except Sunday. Nos. 4, 6, and 8, daily.	

E. H. HUGHES, A. G. P. & T. Agt., Chicago, Ill. A. S. PARKER, Ticket Agent, Battle Creek.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 25, 1899.

	8	12	6	10	14	20	36
EAST.	*Night Express.	*Detroit Accom.	*Mail & Express.	*N.Y. & Spt.	*Eastern Express.	*Jackson Ac m't'n.	*Atlantic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.45	pm 12.05	4.40		am 1.20
Niles.....	am 12.40	10.15	1.00	5.37			am 2.30
Kalamazoo.....	2.10	am 7.25	pm 12.10	2.08	6.52	pm 6.00	4.20
Battle Creek.....	3.00	8.05	1.00	2.42	7.28	6.48	5.00
Marshall.....		8.20	1.30	3.09	7.51	7.10	5.27
Albion.....	3.50	8.50	1.50	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		7.48
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.02		pm 4.13
Susp. Bridge.....					5.17		4.38
Niagara Falls.....					5.30		4.40
Buffalo.....				am 12.20	6.14		5.30
Rochester.....				3.13	9.50		8.40
Syracuse.....				5.15	11.50		10.45
Albany.....				9.05	pm 4.15		am 2.50
New York.....				pm 1.30	8.15		7.00
Springfield.....				12.16	6.19		10.34
Boston.....				3.00	9.05		
WEST	*Night Express.	*N.Y. & Spt.	*Mail & Express.	*News Express.	*Western Express.	*Kalam. Accom.	*Pacific Express.
Boston.....							pm 6.00
New York.....							am 12.10
Syracuse.....							pm 12.25
Rochester.....							pm 2.25
Buffalo.....							pm 3.50
Niagara Falls.....							4.32
Falls View.....							5.05
Detroit.....	pm 8.20	am 6.50	am 8.25		pm 12.45	pm 4.35	11.25
Ann Arbor.....	9.45	7.45	9.40		1.38	5.45	am 12.30
Jackson.....	11.15	8.50	11.05	am 3.45	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.00	pm 12.25	5.00	3.50	9.08	3.00
Kalamazoo.....	1.40	10.37	1.20	5.40	4.28	10.00	3.35
Niles.....	3.15	11.57	2.55		6.05		6.05
Michigan City.....	4.25	pm 12.55	4.10		7.05		6.01
Chicago.....	6.30	2.30	6.05		8.55		7.50

*Daily. *Daily except Sunday. Trains on Battle Creek Division depart at 8.05 a. m. and 4.10 p. m., and arrive at 12.40 p. m. and 6.10 p. m. daily except Sunday.

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

A FEW REVIEW FIGURES.

LET us suppose that "John Brown" was twenty years old, fifty years ago, when he first subscribed for the REVIEW, and also that he has read all that it has contained each week as it appeared. Counting the paper for Aug. 8, 1899, he will have received 2,336 REVIEWS, or, figuring sixteen pages for each paper, he will have read a sum total of 37,376 pages, or 1,196,032,000 words.

Each issue of the paper contains, on an average, 32,000 words. For all this amount of reading-matter, he will have paid about seventy-five dollars subscription money. But it is estimated that for all these years, there has been an average of about 7,000 regular subscribers to the REVIEW. At this rate the total number of papers printed is 16,352,000, or 261,632,000 pages. By placing these pages end to end, each being sixteen inches long, we would have a band of paper 392,448,000 feet long (74,327 miles) and eleven inches wide. Such a band would encircle the earth over three times at the equator, or would furnish enough paper for one equatorial earth-belt thirty-three inches, or nearly one yard, in width. Again, placed end to end, these pages would make a path eleven inches wide, reaching nearly one third of the distance from the earth to the moon, the entire distance between these two bodies being less than 240,000 miles.

Again, with only 7,000 John Browns taking the REVIEW all these years, there have been used each week 900 lbs. of paper, or, in all, 2,102,400 lbs.—over 1,050 tons. To transport this amount of paper alone would take a solid train of eighty-seven cars, each car holding 24,000 lbs.

It may also surprise some of the REVIEW readers to know that during this same time nearly 10,000 lb. of ink has been used in printing the paper. Finally, allowing 32,000 words to each paper, the REVIEW presses have sent out to the world, through this one medium, a total of 8,372,224,000,000 words of present truth.

Now, what are you doing to help spread these words of present truth found in our church paper? Are you planning to make a canvass of your neighborhood to secure new subscribers? If not, why? We shall be glad to supply you with free sample copies of the REVIEW for this work, and also with circulars giving testimonials, and with order-blanks. If there is anything else we can do to help you in this work, write us freely, and we will do our part with pleasure. We wish 1,000 new subscribers right away. Just think! if every REVIEW subscriber would send in three new names, our list would be a great deal larger than 50,000. But we shall be satisfied if each one sends us only one new name,—yes, if only one subscriber out of every five sends us one subscription. What will you do? YOU!

REVIEW TESTIMONY MEETING.—NO. 2.

—, MICH., JULY 5, 1899.

I am very much interested in the contents of the REVIEW. It seems like a message fresh from heaven. God bless you all. Please find enclosed money-order for another year's subscription. R. D. WHITNEY.

—, MASS., JULY 3, 1899.

I enclose \$1.50 to renew my subscription, which runs out the 28th of this month. I have taken the REVIEW a good many years, and could not part with it; for it grows better and better. I feast upon the truth it contains. MARY LEGRO.

—, TEX., JULY 3, 1899.

I can't do without the paper, and do not want to miss a single issue. I have been a reader of the REVIEW for the greater part of eleven years, during which time the third angel's message has been my watchword. I think the dress of the paper is quite a set off to it. I am a cripple, and have now been on my bed for five weeks. J. W. BATEMAN.

—, NEB., JULY 2, 1899.

Please have my REVIEW sent here to my new address. I have not had it to read, and feel quite lost without it. ELDER GEORGE H. SMITH.

—, FLA., JULY —, 1899.

Trust that the subscription list of the REVIEW is still creeping up. I have taken many religious papers, but it is the best I ever read, of any denomination. JOSEPHINE GRANNIS, Sec. Florida Tract Society.

—, N. Y., JULY —, 1899.

I wish to say a word for your excellent and valuable paper. It comes to me every week filled with precious truths and teachings. The Scriptures are explained so plainly that the Bible is almost a new book to me. I could not do without it. I am not a member of the Seventh-day Adventist Church; but by the grace of God, am trying to keep his commandments and the faith of Jesus. O. M. KELLY.

—, IOWA, JULY 14, 1899.

I have enjoyed the weekly visits of the dear old REVIEW ever since 1860, without the loss of one copy. None but the lonely ones know how cheering these visits are. The REVIEW grows better and better as the years come and go. I can not see how any Seventh-day Adventist can miss its weekly visits. MRS. JANE A. DENMAN.

—, MICH., JULY 11, 1899.

I have been tardy in renewing, and can now send only a small sum, but hope to send more soon. We could not get along without the good old REVIEW, as we would surely fall behind without it. I feel sorry when I hear people say they can not afford to take it. We take, besides the REVIEW, the Christian Educator, the Life Boat, the Gospel of Health, and the Sabbath-School Worker. WILLIAM ARTIBEE.

—, OHIO, JULY 10, 1899.

I enclose fifty cents for the REVIEW. I have gone without the paper until I am so homesick that I hardly know how to bear it. I was stricken with paralysis the 9th of January, and was kept in bed sixteen weeks, entirely helpless; but through the power and mercy of the dear Lord I am on my feet again. MRS. E. CALKINS.

The REVIEW is indeed meat and drink in our home. Am very sorry I can not now renew my subscription, but hope that it will not be long till I can get the money. MRS. MARY E. NOFTSGER.

—, MINN., JULY 30, 1899.

The articles on Hypnotism are a great help to me, and I am very grateful to you for the pains you have taken in writing them. In return, I will try more earnestly to help some one who may need my assistance. MRS. WILLIAM PERKINS.

—, ARK., AUG. 5, 1899.

I have been very earnestly praying, during the last week, for help and light for a dear one, that he might know the source of magnetic healing; and, bless the Lord, he has heard me. Your article on Hypnotism, this week, answers every point, and I pray God to help those who need it, to believe. I love the REVIEW and the blessed encouragement it brings. I know the Lord is blessing the publishers. We do not have the privilege of attending meetings nor Sabbath-school, and its weekly visits are hailed with joy. We see, by the progress of the work, that we are near the end. By loaning the REVIEW I try to let it carry the light to others, trusting God's Spirit to convict of truth. ALSIA GRANDALL.

—, MO., AUG. 7, 1899.

You will find enclosed one dollar, to pay for the REVIEW. I can not do without my good old friend—I can do without everything else but it. It is all the church I have; for I am one of the isolated ones. There is not one Sabbath-keeper within eighteen miles of me. But, though lonely and alone, my courage is good. I have five precious grandchildren, and we form our little Sabbath-school every week; and we love it with all our hearts. Pray for us. MRS. O. ROGERS.

—, NEB., JULY —, 1899.

Allow me to thank you here for the sermon, "Our God Is a Consuming Fire." It helps me to rejoice in trials, and to accept them as necessary "back fires;" also for those editorials on the Holy Spirit, and that review of Dr. Henson's statement, in REVIEW of June 20. "Why Did God Permit Evil?" helped me, as that question also had puzzled me somewhat; but I decided long ago that I would rather do right because I chose, than because I must. You lifted me out of the shadows, into clear air and light, on that subject as well as others. MRS. H. M. WESTON.

—, TEX., AUG. 2, 1899.

I was unavoidably delayed in sending my renewal, but I can not do without the REVIEW. It grows better with every issue, and I hope and believe it will continue to do so. The article, "Healed in Answer to Prayer," in the number for July 4, has encouraged me more than anything else. It shows that God is restoring the gifts of the Spirit to the church, to heal the believers of their sicknesses, and to cleanse them from their sins, and to bring in unity and peace. WILLIAM A. CHATFIELD.

—, ILL., AUG. 6, 1899.

I left —, last May, and have seen but an occasional copy of the dear REVIEW since. I am glad that the time is nearing for my return, that I may again have the privilege of reading it from week to week. I am indeed lonely and lost without it. To me it occupies a place next to the Bible. Surely, the Spirit of God breathes forth from every page. May his blessing and Spirit still continue to attend it. MRS. L. W. C.

—, CONN., AUG. 13, 1899.

I am so thankful for the REVIEW. Some of the articles that have appeared during the last year have been of great help to me. I can not tell how much the one in the REVIEW of August 8, by J. E. Green, entitled "Words," helped me. I read it, and said, That is for me, I thank God for it. May God bless the writers and the readers. MRS. EMILY COGGSWELL.

—, N. J., JUNE 4, 1899.

It may not be out of place to congratulate the REVIEW upon its additions to its dress. I think this greatly improves its appearance, and am much pleased with it. The REVIEW has always been good, but never has it been any better than it is now. ELDER C. H. KESLAKE.

—, MICH., JUNE 5, 1899.

I would like to see Elder E. J. Hibbard's sermon, "The Foundation of the Church," which was printed in the REVIEW of May 23, in tract form. I think it would make an excellent tract, and give great light concerning Peter, the rock, the keys, etc. I never understood this subject before, and dare say a tract on this subject would help thousands of people. M. WITTUM.

—, KAN., JUNE 8, 1899.

I should like to see the articles on the Sabbath question, entitled "Should not Christians Keep the Sabbath?" printed in tract form. I shall want some to give to my neighbors, if they are printed. [They are printed, and ready for distribution.—ED.] We think a great deal of the REVIEW AND HERALD. C. T. CAVINESS.

—, MEXICO, AUG. 8, 1899.

I am sorry to have delayed renewing my subscription. We enjoy the paper more and more, and we do not want to miss a single number. MRS. JENNIE PLACENCIA.

—, VT., JULY 9, 1899.

I herewith enclose a postal money-order for \$1.50, to renew my subscription. I have been an interested reader of the REVIEW for more than thirty years. Its teachings grow better and more precious to me every week. What could I do without it? I seldom have the privilege of meeting with those of like precious faith oftener than once or twice in a year, and can not express my thankfulness for the weekly visits of the paper, filled with instruction and encouragement. I would rather live on one meal a day than go without the REVIEW with its spiritual food to help and strengthen me in this world of sin. It is next to my Bible. MRS. SARAH A. CARDELL.

—, N. Y., JULY 18, 1899.

I can not begin to tell you how I enjoy reading the dear REVIEW AND HERALD. It seems as if I could not keep house without it. I am poor as far as this world is concerned; and it was the REVIEW or something that I needed to wear—I decided I must have the paper. I only wish I could send it to fifty families; but I lend it to those who can not take it, and then send it off to friends through the mail, praying the dear Lord to bless the words that they read, that their eyes may be opened to the precious truth. The Lord bless you abundantly. MRS. MARY A. WEST.

—, TENN., JULY 11, 1899.

I look for the paper every week with delight. Have been sending it to a dear sister in Connecticut for several years, who never has heard a sermon except through the dear REVIEW. She prizes it very much. Another is sending it to her now, but I shall see that she has it regularly. I have not much to do with, but I have a rich Heavenly Father, and I love his precious cause, and have, ever since 1844. I see nothing to discourage me, but everything to encourage; for Jesus is my friend, and though my dear companion is dead, Jesus is also my dear Companion, and will be till he comes, which will be soon. Praise the Lord. Yours, looking for that blessed hope. MRS. R. A. WHEELER.

—, CAL., AUG. 1, 1899.

Though we are Germans, we can not afford to be without our good REVIEW AND HERALD. We read all the German publications; but our list is not complete without the REVIEW, and we would not like to miss its weekly visits. Its timely instructions help us to be up-to-date Seventh-day Adventists. We must always go forward in knowledge and in perfection in Christ Jesus, and the REVIEW is just the paper to help us to do that. Recently my husband and I had a long talk with a Baptist minister about the Sabbath question. We offered him some tracts, but he refused to take them, saying: "Oh, I know that all who read your literature will be Seventh-day Adventists sometime." Can we have a better testimony for our publications? MRS. MARIE BEERMANN.

—, ILL., JULY 30, 1899.

I enclose twenty-five cents in postage-stamps to renew my subscription for two months. I feel I can not be without the REVIEW for even one week—it is such a help to me. I waited as long as I could, hoping to be able to subscribe for six months, but find it impossible at present. KATHLEEN E. WILLIAMS.

—, N. Y., JULY 27, 1899.

Please kindly accept fifty cents in extending my subscription from July 29, as at the end of the time for which that pays it will be much easier for me to renew for one year. This is the first year I have ever taken the REVIEW AND HERALD. Had I known there was such a grand, good paper twenty-five years ago, I would surely have had it all these years; for no other religious paper that I have ever taken—and I have taken several—can compare with it in explaining Bible truth. It makes the Scriptures so clear and interesting. In my estimation every sincere Christian of whatever denomination ought to take it. Each member of our little family would, I am sure, willingly sacrifice a great deal rather than give up such a delightful and instructive paper. May God bless the editors and managers, and all who contribute to its columns. G. B. JONES.

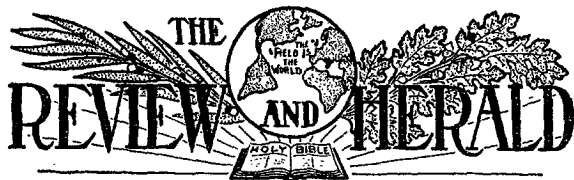
—, MINN., JULY 30, 1899.

I thank you for sending the REVIEW two weeks beyond the time paid for, and herewith send remittance for four months. The REVIEW gets better and better, or, maybe, it is that I love it more and more, and that my friends and neighbors that I give it to, all praise it. May God bless the editors and all who are connected with it. DORA CHRISTENSEN.

—, ILL., JULY 14, 1899.

I value my REVIEW above all other papers. Enclosed please find an article on —. If you do not care to use it, you need not return it. MRS. EMMA HUMPHREY.

If you appreciate the REVIEW as do these brethren and sisters, will you not do what you can—all that you can—to increase its circulation in your vicinity, by securing new subscriptions for it? You need not go far from home to do this work. Remember that the Lord says, through the Spirit of Prophecy (*Home Missionary Work*, page 12): "Do not pass by the little things, and look for a large work. . . . Take hold wherever you see that there is work to be done. Whether you are rich or poor, great or humble, God calls you into active service for him. It will be by doing with your might what your hands find to do that you will develop talents and aptitude for the work, and it is by neglecting your daily opportunities that you become fruitless and withered." So, begin by doing faithful work for your Master, in your own neighborhood—within hand reach. Go back and reread what the Baptist minister said about our literature making Seventh-day Adventists, in the testimonial from Mrs. Marie Beermann. Then remember that what he said is especially true of the REVIEW. A. J. B.



BATTLE CREEK, MICH., AUGUST 22, 1899.

ABOUT a year ago the Review and Herald Publishing Company was obliged to take out of their institution three steam-boilers, and replace with larger ones. Two of these boilers have been sold, but there is still on hand one forty-horse power horizontal boiler in good condition, which they desire to dispose of at once. Any desiring to purchase can address this Office for terms and further particulars.

DISCUSSING the suggestion that if Cuba were really allowed independence, it might become a "black" republic, the New York *Tribune* says that "the United States will not, and can not, relinquish control of the island except to a really free, worthy, and stable government." From the way in which qualifying terms are being heaped up, it is plain enough that the declared "right" of "the people of Cuba" to be "free and independent" will never be recognized by the United States.

FRANCE is again all in a ferment over the Dreyfus affair. The new trial is now going on. Monday, August 14, General Mercier, the chief witness against Dreyfus, was to be cross-examined. But Monday morning Dreyfus's chief counsel, M. Labori, while on the way to the court-room, was shot in the back by an assassin, who escaped. This, while strengthening Dreyfus somewhat in the sympathies of the people, yet robs him of his best legal support in the trial. M. Labori is likely to recover, however, and this attempt on his life may develop yet deeper iniquity in the great plot.

THERE are distinctly two Babylons in the Bible. There is the ancient Babylon and the modern Babylon. There is the Babylon of Isaiah, Jeremiah, Nebuchadnezzar, and Daniel; and there is the Babylon of the book of Revelation, of the Dark Ages, of the time of Luther, and of our own times of these last days. These two, occupying so large a place in the Bible, and in the history of the church, both ancient and modern, are important subjects of study. They are in the Bible to be studied and known. Every Bible student, therefore, should study and know them. And the best aid in this study that we know of, is a book, "The Two Babylons," for sale at this Office. There are two or three misapplications, as, the image to the beast, the number of his name, etc., but the great body of the book is invaluable in the study of the two Babylons in the Bible. The book has 330 and xxiv pages, and the price is only \$1.50. Address Review and Herald, Battle Creek, Mich.

MICHIGAN CAMP-MEETING.

THIS meeting began Thursday evening, August 17, though the workers' meeting, which had been going on for a week, had been so well attended, and had developed such good

interest, that no special beginning of the camp-meeting could be noticed.

The camp is on the fair-grounds, close to the city of Ionia. The grounds are nearly covered with beautiful shade-trees, so that a more beautiful place for a camp-meeting could hardly be found. There is plenty of excellent water from the wells in the gravel beds underlying the grounds; and the Grand River flows close by the camp.

The brethren who have been on the grounds during the workers' meeting, and who have been on a number of camp-grounds, say that they have never seen a better spirit in a camp than has been here from the beginning. It was Friday, nearly noon, and fully fifteen hundred people were on the grounds, before a single grumble or discordant note was heard. That certainly is a sign that promises a good meeting throughout.

There are about three hundred tents, and fully eighteen hundred persons, in the encampment. The first session of the Conference and of the tract society have been held. Professor Lamson spoke Thursday evening, on Rev. 13:5, in a study of the character which alone is befitting the times in which we live, and the people who are called out by the message of God in these times. Elder I. D. Van Horn spoke Friday afternoon, on Rev. 5:5: "The Lion of the tribe of Judah, . . . hath prevailed to open the book, and to loose the seven seals thereof." It was an impressive discourse on the trial, the endurance, and the prevailing of Christ, and how, as the consequence, *in him*, we have the victory.

Victory, victory, shouts of victory, is now the only thing that is becoming to God's people. And this is the victory, even our faith.

THE MISSIONARY READING-CIRCLE.

At its July meeting the Foreign Mission Board passed the following:—

Whereas, There is great need that our denominational work be rapidly extended into the regions beyond; and—

Whereas, In order to accomplish this, laborers and money are necessary; and—

Whereas, This makes it imperative that we educate ourselves, and especially our children, in regard to the needs of the foreign fields and the requirements to become efficient workers therein, therefore we recommend that—

1. A missionary reading-circle be organized in every Conference, church, and family of our people.
2. That the Conference mission secretaries recommended by the last General Conference, be the head of such circles in their respective Conferences.
3. That the *Missionary Magazine* be the principal organ of information for these reading-circles.
4. That we encourage each family in our denomination to become a subscriber to the *Missionary Magazine*.

The object of these resolutions is apparent to all; namely, to impart information to our people concerning the needs, conditions, and the progress of our work in foreign fields.

While this was being planned, members of the General Conference Committee, the publishing house at Battle Creek, Mich., and other leading brethren were planning for another line of work to be taken up by our churches, tending toward the qualification of our young people to engage in the Lord's work.

They proposed to create a library of some of our best denominational books, and conduct studies in the same. The Review and Herald

Publishing Company volunteered to publish this library for seventy-five cents a year, to subscribers, there to be at least four issues each year. This library is to include such books as "Steps to Christ," "Thoughts on Daniel," "Thoughts on Revelation," etc. Outlines of study will be prepared, and the work so arranged that those with limited education can readily carry it. The books will be so cheap that those most needy will be able to procure them.

As soon as the leading brethren learned what had been planned by the Foreign Mission Board, they said: "It takes both plans to make a complete one. Let both be merged into one. Let the name be 'The Missionary Reading-Circle.' Let the library be the basis for studying our denominational literature; and let the *Missionary Magazine* be the basis for the study of the needs and opportunities for work in other fields."

Therefore, instead of having two reading-circles, it is designed to have but one. We trust every family will join the circle, and take part in the study.

The lessons will begin about October 1. Those not having the books should take the library for the study on the tenets of our faith, while those not taking the magazine should subscribe at once. The price for the library is seventy-five cents a year, while the *Missionary Magazine* is twenty-five cents. Let all who wish both, send their order in at once, either to the Review and Herald, or to the Foreign Mission Board, 150 Nassau St., New York City. The price for both for one year is one dollar.

Individuals can order through their librarians. Correspondence is solicited. Address either the Foreign Mission Board, 150 Nassau St., New York City, or the Review and Herald, Battle Creek, Mich.

IS SEPTEMBER THE MONTH?

If your subscription expires in September, do not neglect to renew without delay, either through your tract society, or direct, as you choose.

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

John Brown 19⁹⁹/₂₂

it indicates that the "Subscription Order" blank found enclosed in this paper should be filled out by you NOW, and mailed to Review and Herald, Battle Creek, Mich., AT ONCE. As shown in the facsimile label above, the small figures indicate the exact day the subscription expires. How does your label read?

In sending money, please remit your \$1.50 either by money-order, express order, bank draft, or registered letter.

If you wish to forward other REVIEW subscriptions, please write names and addresses on separate sheet, or on back of order blank, stating the amount enclosed for this purpose, also length of term of each subscription.

REVIEW AND HERALD.